

**United States Department of the Interior
National Park Service**

For NPS use only

**National Register of Historic Places
Inventory—Nomination Form**

received

date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic KAMAKAHONU NATIONAL HISTORIC LANDMARK (Residence of Kamehameha I, including 'Ahu'ena Heiau)

and/or common State Site Number: 10-27-7002

2. Location

street & number Northwest edge Kailua Bay not for publication

city, town Kailua-Kona vicinity of

state Hawaii code 15 county Hawaii code 001

3. Classification

Category	Ownership	Status	Present Use	
<input checked="" type="checkbox"/> district	<input type="checkbox"/> public	<input type="checkbox"/> occupied	<input type="checkbox"/> agriculture *	<input type="checkbox"/> museum
<input type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input checked="" type="checkbox"/> commercial *	<input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input checked="" type="checkbox"/> educational	<input type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition	Accessible	<input checked="" type="checkbox"/> entertainment	<input type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government	<input type="checkbox"/> scientific
	<input checked="" type="checkbox"/> NA being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial	<input type="checkbox"/> transportation
		<input type="checkbox"/> no	<input type="checkbox"/> military	<input type="checkbox"/> other:

* on grounds of King Kamehameha Hotel

4. Owner of Property

name American Factors Ltd.

street & number 700 Bishop Street

city, town Honolulu vicinity of state Hawaii 96813

5. Location of Legal Description

courthouse, registry of deeds, etc. Bureau of Conveyances (Tax Map Code: 7-5-06: Parcels 24 & 32)

street & number Department of Land & Natural Resources, State of Hawaii

city, town Kalanimoku Building, Honolulu state Hawaii 96809

6. Representation in Existing Surveys

title 10-27-7002 has this property been determined eligible? yes no

date federal state county local

depository for survey records Historic Sites Section, Department of Land & Natural Resources, State of Hawaii

city, town Honolulu state Hawaii

7. Description Site visited by Holly Dunbar and Leo Barker, WRO-IAS, 9/84

Condition		Check one	Check one	
<input checked="" type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input type="checkbox"/> original site	November 1975 through January 1976
<input type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved	
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed	Reconstructed (as opposed to restored) over original site location.		

Describe the present and original (if known) physical appearance

The documented history of Kamakahōnu begins in 1812 when Kamehameha I left Honolulu to return to Hawaii Island after an 8 year sojourn on Oahu. Early descriptions are provided by John Papa Ii (1959), an attendant of Kamehameha's heir, Liholiho, who later became Kamehameha II. Also, several visits by traders and explorers in the 1810s provide descriptive information. All these descriptions and others from the remainder of the 1800s have been reviewed and collated by Dorothy Barrere (1975) of the Bishop Museum.

Kamakahonu is on the west side of Kailua Bay of Kona on Hawaii Island. Ii described Kamakahonu from on board a ship in 1812:

Kamakahonu was a fine cove, with sand along the edge of the sea and islets of pahoehoe (smooth lava), making it look like a pond, with a grove of kou (Cordia subcordata) trees a little inland and a heap of pahoehoe in the center of the stretch of sand (1959:10).

This area was abounded with an enclosing wall. Beyond Kamakahonu to the east there were several other sandy stretches along Kailua Bay with lava behind the shore and with major agricultural fields located inland on the slopes of Mt. Hualalai. 8 ahupua'a, traditional Hawaiian community lands, extended inland from Kailua Bay.

In 1812, the chief of Lanihau ahupua'a, the land in which Kamakahonu was situated, resided at Kamakahonu. This chief had several houses within the compound wall, and the ruins of a small temple -- the 'Ahu'ena Heiau -- were present on the rocky point at the southwest end of the compound. The age of this wall, the houses and the temple is unknown. Traditions attribute the temple to the period of King Likōa in the 15th Century (Barrere 1975:7).

Upon Kamehameha's arrival on the Big Island, he stated a desire to have Kamakahonu as his residence, and the chief owning the land arranged for the gift of Kamakahonu to Kamehameha during 1812 or early 1813. While this was taking place, Kamehameha was residing further south along the Kona coast. After acquiring Kamakahonu, however, Kamehameha moved his court to the Kailua Bay area, and the court remained here until 1820, shortly after his death.

During these years, the royal enclosure was at Kamakahonu. Liholiho's residence was established on the opposite (east) side of Kailua Bay and was associated with Keikipuipui Heiau, a major sacrificial (luakini) temple. Between the two royal residences along the edge of Kailua Bay were other chiefs' houses, storehouses, work sheds, and the houses of retainers and craftsmen.

Within the Kamakahonu enclosure, Kamehameha had at least 11 structures built (Ii 1959: 117-121). The 'Ahu'ena Heiau was restored. Near the temple were a house for observing the farm lands above Kailua (hale nana mahina'ai) and a two-story stone storehouse. On the other side of the compound on the shore were Kamehameha's sleeping house (hale noa or moe), his large men's house (hale mua), and the eating house (hale aina) of his powerful and favorite wife, Kaahumanu (Item 7, p.9). In the north part of the enclosure was a bathing pool, and around this pool were the eating houses of another

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input checked="" type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input checked="" type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/humanitarian
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> transportation
<input type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input checked="" type="checkbox"/> politics/government	<input type="checkbox"/> other (specify)
		<input type="checkbox"/> invention		

Specific dates 1813-1820

Builder/Architect

Statement of Significance (in one paragraph)

One of the most important historical sites in all Hawaii is the few acres of land called Kamakahonu, situated in the ahupua'a of Lanihau at Kailua, Kona, on Hawaii Island. Here Kamehameha I, the unifier of the Hawaiian Islands, lived out the remaining years of his life and instituted some of the most constructive measures of his reign. Here his heir, Kamehameha II (Liholiho) abolished the traditional religious system (kapu), an act vastly altering Hawaiian lifeways. It was here too, within a year of Kamehameha I's death, that the first missionaries to the islands arrived in 1820. All of these events were momentous in Hawaiian history, and all of them had their effect in eventually bringing Hawaii into the United States.

The area of Kamakahonu did not enter recorded history in an important way, however, until Kamehameha I, having united all the islands, moved his capital and residence from Honolulu to Kailua in 1813. After acquiring Kamakahonu and establishing the royal compound, he set about restoring the 'Ahu'ena Heiau where nightly council meetings of his highest advisers took place, and where his son and successor received his training in statecraft. According to one Hawaiian historian, the king's usual occupation in his old age was promoting agriculture and trade. His big planting field above Kailua can still be identified.

After the death of Kamehameha in May 1819 and the purification of the Kamakahonu area, Liholiho was formally made king at Kamakahonu. However, he soon became torn between two factions of chiefs -- one led by Queen Kaahumanu (Kamehameha I's wife and virtual co-ruler with Liholiho) which included many of Kamehameha I's former advisers and another led by Kekuaokalani (Liholiho's cousin, who Kamehameha I had put in charge of the major god Kukailimoku). The overthrow of the traditional religious system in November 1819, with the support of the Kaahumanu faction, proved to be the rending point between the factions. The kapu system was ended at Kamakahonu, where Liholiho ate with the women of his court at a public feast and where he gave the commands for all the temples to be destroyed within the kingdom. Kekuaokalani and his faction, viewing this act as sacrilegious, openly revolted. A major battle followed farther south in Kona soon thereafter, and Kekuaokalani was killed. But the revolt continued on through a series of battles until it was finally put down in December 1819. The end of the revolt solidified Liholiho's rule and marked the end of traditional Hawaiian religion. These events, set in motion by the abolition acts at Kamakahonu, paved the way for the influential role assumed by American missionaries in Hawaiian affairs.

On April 4, 1820, the first missionaries to reach Hawaii came ashore at Kamakahonu on the rocky point later covered by Kailua wharf. (A few had briefly touched land at Kawaihae a few days before.) Here they received permission from the king to remain in the Islands. Several families stayed in Kailua to establish a mission

9. Major Bibliographical References

See Continuation Sheet, Item 9, Page 2

10. Geographical Data

Acreage of nominated property 0.8 acre

7.5

Quadrangle name Keahole Point, Hawaii

Quadrangle scale 1:24000

UTM References

A

0	4	8	1	4	6	0	0	2	1	7	4	6	4	0
Zone		Easting				Northing								

B

Zone		Easting				Northing								

C

Zone		Easting				Northing								

D

Zone		Easting				Northing								

E

Zone		Easting				Northing								

F

Zone		Easting				Northing								

G

Zone		Easting				Northing								

H

Zone		Easting				Northing								

Verbal boundary description and justification

See Continuation Sheet, Item 10, Page 2

List all states and counties for properties overlapping state or county boundaries

state code county code

state code county code

11. Form Prepared By

name/title Helene R. Dunbar, Staff Archeologist, Interagency Archeological Services,
(in conjunction with the Hawaii State Historic Preservation Office)

organization National Park Service

date April 10, 1985

street & number 450 Golden Gate Ave., P.O. 36063

telephone (415) 556-5190

city or town San Francisco

state California 94102

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title _____ date _____

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I hereby certify that this property is included in the National Register

Keeper of the National Register

date

9/12/85

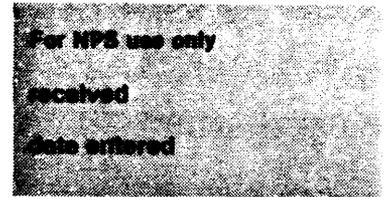
Attest:

Chief of Registration

date

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Description (continued):

wife (Kaheiheimalie) and her daughter, two small houses, and another house of Kamehameha's. A one-story stone storehouse was also built in this eastern area of the compound. The two most impressive traditional structures in the compound would have been the temple and the men's house -- the latter being the major meeting and leisure spot for the court.

Typical of most temples and high status houses, these structures were thatched with bundles of dry ti (Cordyline terminalis, a woody plant of the lily family) assembled in a distinctive pattern. The hale nana mahina'ai was thatched on the outside with sugarcane leaves and on the inside with dried sheaths of banana trunks. The stone storehouses were, in contrast, non-traditional in construction and were built by Aikona (Antonio Ferrera, a European) with walls of stone and mortar and thatched roofs of sugar cane leaves (Ii 1959:120-21; Barrere 1975:6).

The 'Ahu'ena Heiau was restored as the king's personal temple. It measured 150 by 120 feet after reconstruction. There was a famine in Kona at the time of Kamehameha's return, and the king and his own men immediately set about cultivating food for his household. Fishing was also favored. In addition, the king did much to stimulate and develop trade. Thus, the heiau was re-dedicated to Lono, spirit of agriculture and prosperity. Ii's contemporaneous description of the structure reads:

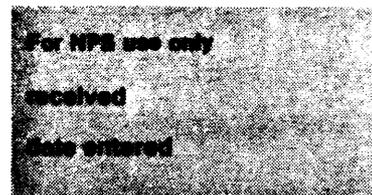
Ahuena house, which was a heiau, was enclosed with a fence of lama wood (Diospyros, or Maba -- an endemic hardwood tree) and with this fence, toward the front on the west and facing inland, there was an anu'u tower. A row of images stood along its front, as befitted a Hale o Lono. Images stood at the northwest corner of the house, with a stone pavement in front of them that extended as far as the western gate and as far as the fence east of the house. On the west side of the outer entrance was a large image named Koleamoku, on whose helmet perched the figure of a plover.

Koleamoky was a god of healing, especially acute diseases, and one for whom a heiau might be built by a chief after recovering from an illness. According to Barrere (1975:8) this image, and the other images at 'Ahu'ena, probably represented 'aumakua, or ancestral gods -- both personal and of arts and crafts -- with whom Kamehameha maintained close rapport for the benefit of himself and his kingdom.

The 'Ahu'ena Heiau, however, was more than a residential religious shrine; it embraced socio-political functions as well. It is said that the king held a secret council of his highest advisors here nightly. In addition to religious rituals and council meetings, a principal activity in the heiau was the instruction of Liholiho, the king's heir, in matters pertaining to wise government:

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Description (continued):

Whenever there was a meeting in the Ahuena house in the evening, the king instructed the heir carefully as how to do things, describing the lives of former rulers ...Thus Liholiho learned the results of abuse and disregard of chiefs and commoners and about farming and fishing and things of like nature (Ii 1959:129).

Additionally, various council members instructed Liholiho in genealogy (a very important subject in a chief's court), navigation and sailing, farming, fishing, and so on.

Upon Kamehameha's death on May 8, 1819, an additional house was built in Kamakahonu next to the temple. This house was a hale poki or hale lua, a mortuary house which held the bones of Kamehameha (Barrere 1975:26). This structure, which was sacred was barred with poles and sealed. A contemporary illustration of this structure exists (Item 7, p.10). About the same time, Kamehameha's men's house was burned according to custom.

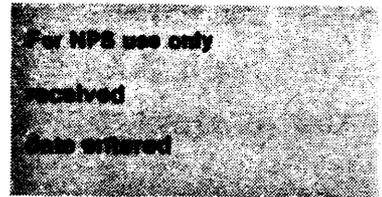
Upon his father's death, Liholiho moved to Kawaihae in Kohala while the lands around Kamakahonu were being purified. He returned and was invested as king at the 'Ahu'ena Heiau, after which he again returned to Kawaihae. Kamakahonu became the residence of Kuakini, the powerful high chief and brother of Queen Kaahumanu, who was appointed Governor of Hawaii Island. Even when Kamehameha II was briefly residing in Kailua from November 1819 to November 1820, Kuakini seems to have been the occupant of Kamakahonu. In 1820, Kamehameha II removed the court from Hawaii Island. From this point on, Kuakini was virtually all powerful on Hawaii Island until his death.

Under Kuakini, after Kamehameha II abolished the native religious system in 1819, Kamakahonu underwent several changes. The enclosing wall was enlarged and built higher -- up to 10-12 feet (Barrere 1975:36, 42). 'Ahu'ena Heiau was abandoned as a temple, and Kuakini converted adjacent areas and the heiau foundation into a fort -- widening the sea wall by 1823 and installing cannon (Ellis 1917:76-78). By late 1823-early 1824, Kuakini had erected a two-story wood frame house which he had purchased and shipped from America (Barrere 1975:36). In 1824, a building to be used as a school for the chiefs was built in the compound, and in the 1830s Kuakini seems to have converted the two-story stone storehouse into his dwelling. (Note: Kamehameha's bones were secretly removed from the hale poki by the early 1820s and hidden. The mortuary house then fell into disrepair. See Barrere 1975).

In 1837, Kuakini shifted his residence to the Hulihee House further east along Kailua Bay, where he resided until his death in 1844. During these years, the Kamakahonu parcel reverted to general government use. The fort area was in disrepair and the two-story stone structure was converted back to storage for Kuakini's goods.

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Description (continued):

Upon Kuakini's death, the new Governor was his heir, Leliohoku I, but he was soon removed, and from 1846-1855 Kapeau served as Governor. He seems to have moved the Governor's residence back to Kamakahonu, which became known as the Fort of Kailua. In the years 1846-48, five houses were present in Kamakahonu -- one or two thatched buildings, the two-story wood frame house, and evidently the two stone buildings. By 1849, Kapeau had restored the fort area, was using the government house (the two-story frame house) for visitors, and was himself living in the two-story stone house. Also he built a stone magazine on the old mortuary house site.

In 1855, Ruth Ke'elikolani (the widow of Kuakini's heir) was appointed Governor of Hawaii Island, and she moved the capital to Hilo on the windward side of the island -- where it remains today. At this point, Kamakahonu was largely abandoned. It did receive limited use in the mid-1880s. At that time King Kalakaua used Hulihee as his summer home, and he purchased the interest to Kamakahonu and had the stone storehouse converted into a boat-house. But by the late 1880s or 1890s, most of the enclosing walls were demolished and all the thatched houses seem to have long disappeared.

In 1811 and 1914 H. Hackfield & Company purchased Kamakahonu. Evidently, they used the two stone houses, using one as a store and the other as a warehouse. In 1917, the two-story stone building was demolished. In 1918 the company's holdings were conveyed to American Factors, Limited who still own much of Kamakahonu's former lands.

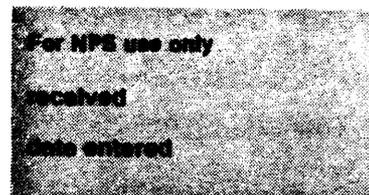
In the 1950s Amfac was using this general area as a lumberyard with an open-sided, metal roofed warehouse. At this time the temple platform, the stone-walled foundations of Kapeau's magazine (incorrectly labelled "the house where Kamehameha died" in many 20th Century discussions of the site), and the remnants of the two-story storehouse were present. All were clustered together at the southwest edge of Kamakahonu.

In 1960 the King Kamehameha Hotel opened for business at Kamakahonu. This building, its facilities, and the nearby Kailua wharf vastly altered the area. Records from this time indicate that the storehouse foundations may have been destroyed. A reconstruction of the heiau and adjacent structure (evidently the magazine) occurred in 1961 or 1962, apparently with little regard to some Bishop Museum plans and recommendations (Emory 1962 memorandum).

Recently, in 1975-77, Amfac funded more accurate reconstructions of the temple under the direction of the Bishop Museum's Department of Anthropology (Vernon 1975-1977). A 1975 tidal wave uncovered a small stone pavement near the temple, which was suggested to be the foundation of Kamehameha's hale nana mahina'ai. Excavations in the magazine foundations also found underlying foundations of the mortuary house of Kamehameha. Archeological excavations occurred in all three structures prior to reconstruction. Reconstructions then occurred at the temple, mortuary house, se,

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Description (continued):

hale nana mahina'ai, and a guard house adjacent to the latter house (see Item 7, p.12 for original foundations and reconstruction details). Wood houses and features were rebuilt at the temple, hale nana mahina'ai and guard house.

It is difficult to evaluate the accuracy of the reconstruction from the report (Vernon 1975-77). Nevertheless, the reconstruction appears to conform overall to early historic drawings and accounts (see Item 7, pp. 8 - 11). A signed walkway connects the several Landmark structures and the adjacent luau entertainment area. Thus, the Landmark has been revitalized as a beautiful and effective interpretive vehicle. The historic interpretation of Kamakahonu, Kailua, and the Kona Coast is continued throughout various lobby panels in the King Kamehameha Hotel with displays of indigenous artifacts and crafts, historic contact period sketches and notes, etc. The King Kamehameha Hotel sponsors guided tours of the Landmark and well-conceived exhibits for resident guests and visitors, thus providing a unique experience in a hotel environment and a living memorial to Hawaii's rich heritage.

The hotel has built a hut/entertainment platform, imu (roasting pit), and luau dining area complete with high powered commercial lighting equipment that abuts on the reconstructed Landmark structures. Most likely this was intended to entertain visitors within an authentic historic setting. Unfortunately it lends a somewhat distracting note of intrusive commercialism to the integrity of the reconstructed site.

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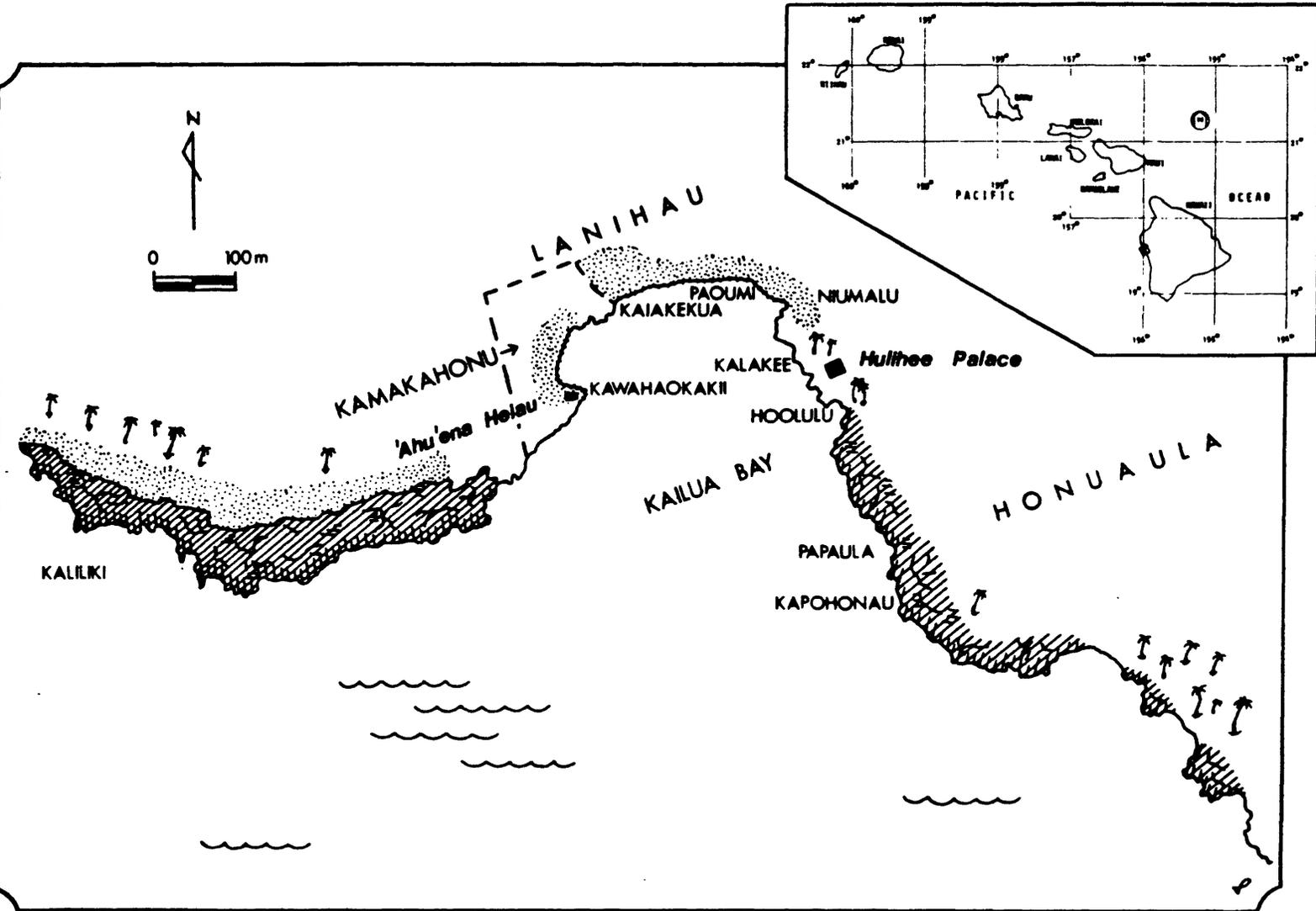
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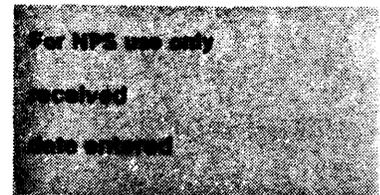


THE HAWAIIAN ISLANDS, THE ISLAND OF HAWAII, AND THE AREA AROUND KAMAKAHONU, "...FROM KALILIKI TO HONUAAULA...."

Source: Barrere 1975:3

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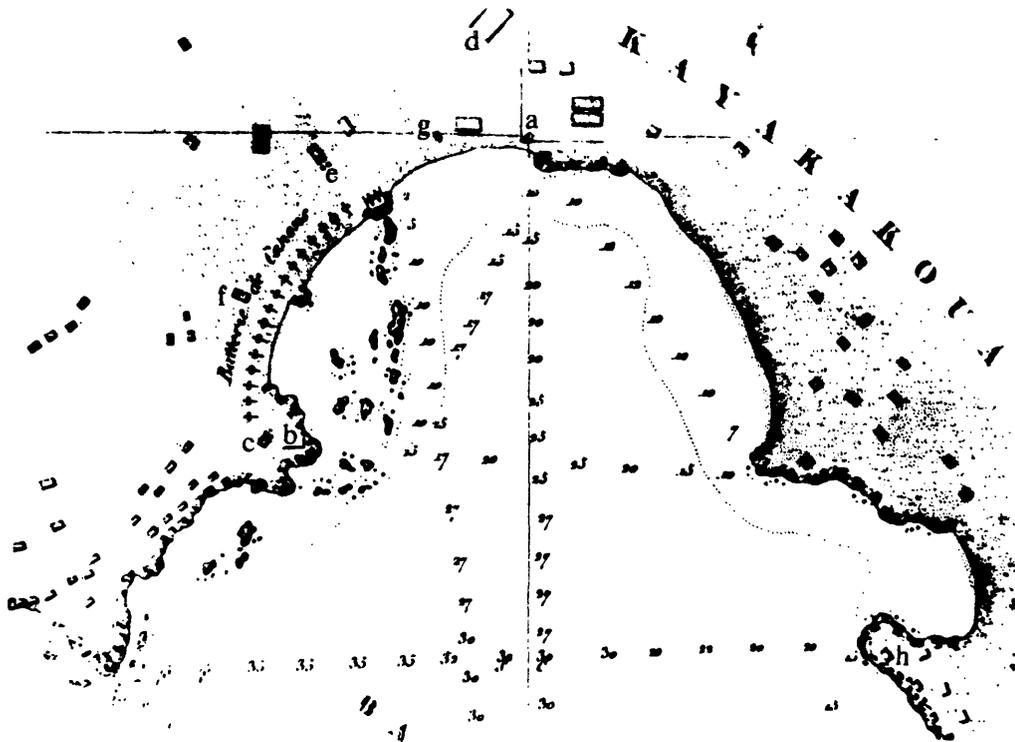
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DETAIL OF CHART OF KAILUA BAY BY L. I. DUPERREY, 1819. a, Observatory of the Corvette *L'Urante*. b, Temple of the late King Kamehameha. c, Tomb of Kamehameha. d, Royal shipyards for the canoes. e, Battery of two cannon. f, Storehouse of the King. g, Schooner in construction. h, Temple of King Liholiho. Published in de Freycinet, *Navigation et Hydrographie*, Atlas. Paris: Chez Pillet Ainé, Imprimeur-Libraire. 1826.

Source: Barrere 1975

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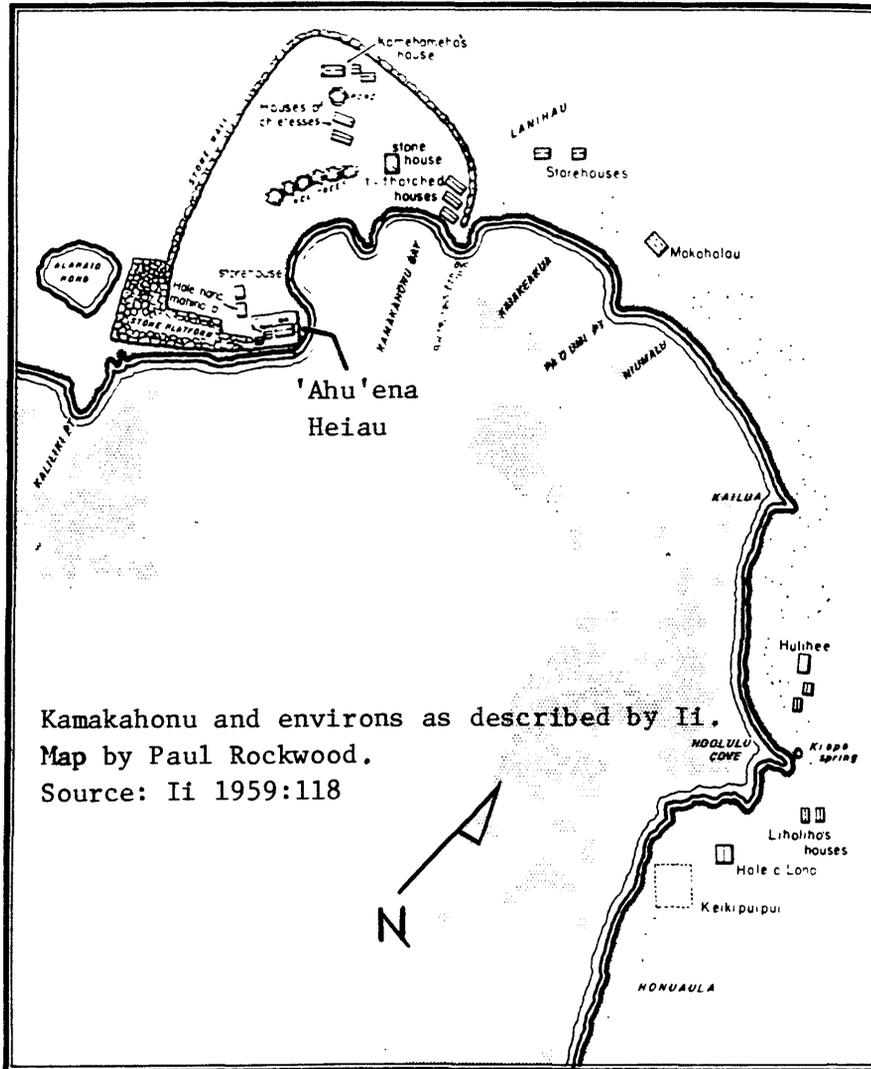
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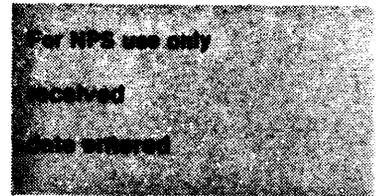


Ahuena heiau as it looked after Kamehameha restored it. Photograph of an original sketch by Louis Choris in Honolulu Academy of Arts.

Source: Ii 1959:122

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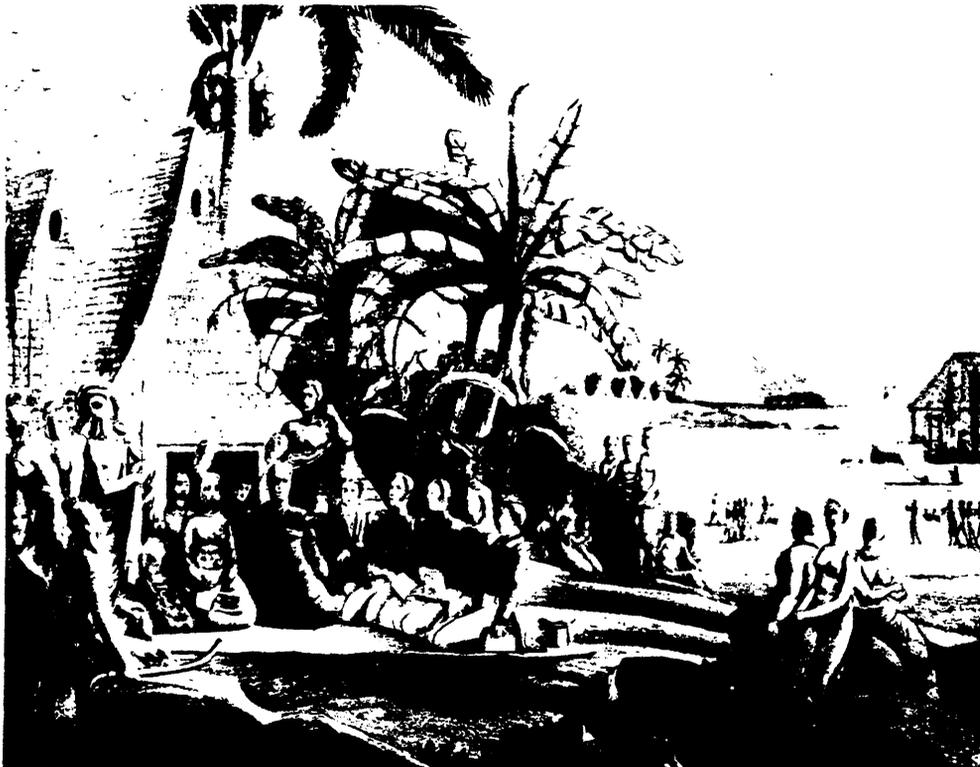
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(Bishop Museum Neg. No. D-151)

Kamakahonu: Men's house in foreground; 'Ahu'ena Heiau
in background. Louis Choris, artist.

Source: Barrere 1975:15

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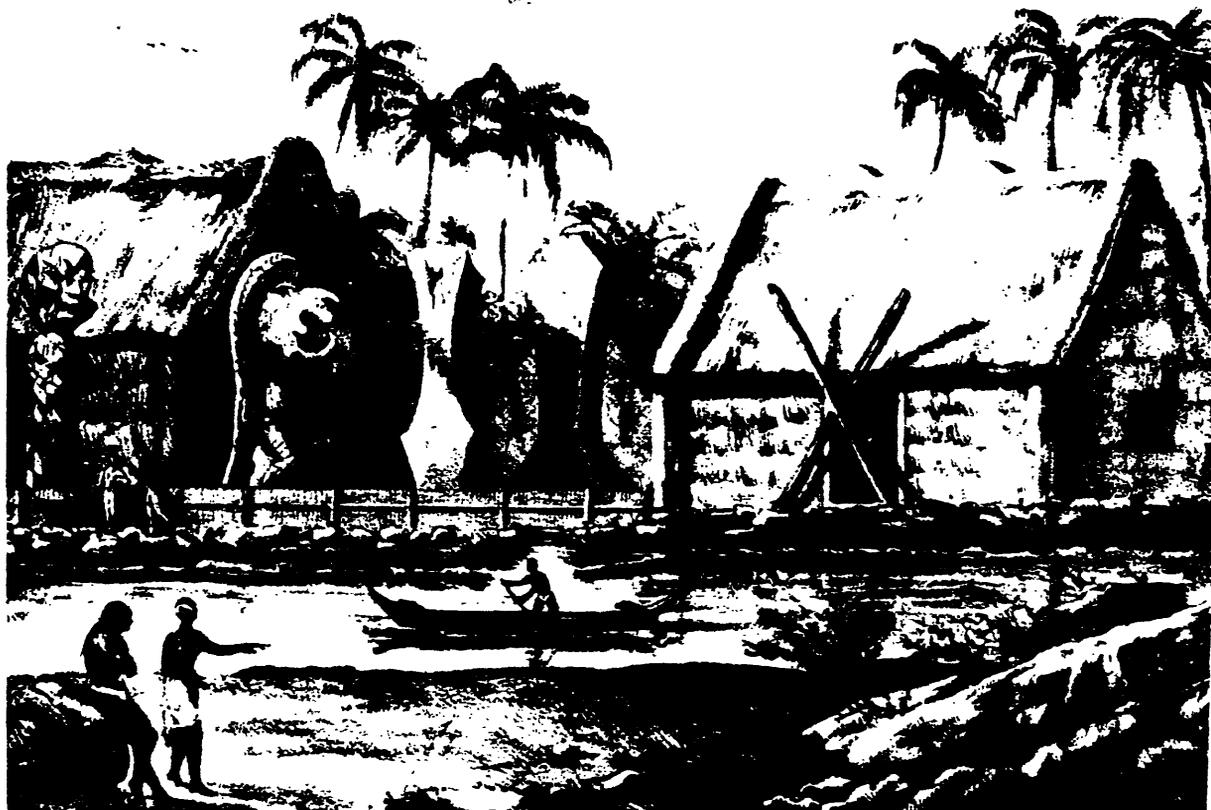
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(Bishop Museum Neg. No. 20623)

'AHU'ENA AND THE TOMB OF KAMEHAMEHA. Jacques
Arago, artist. (Donald Angus Collection)

Source: Barrere 1975:30

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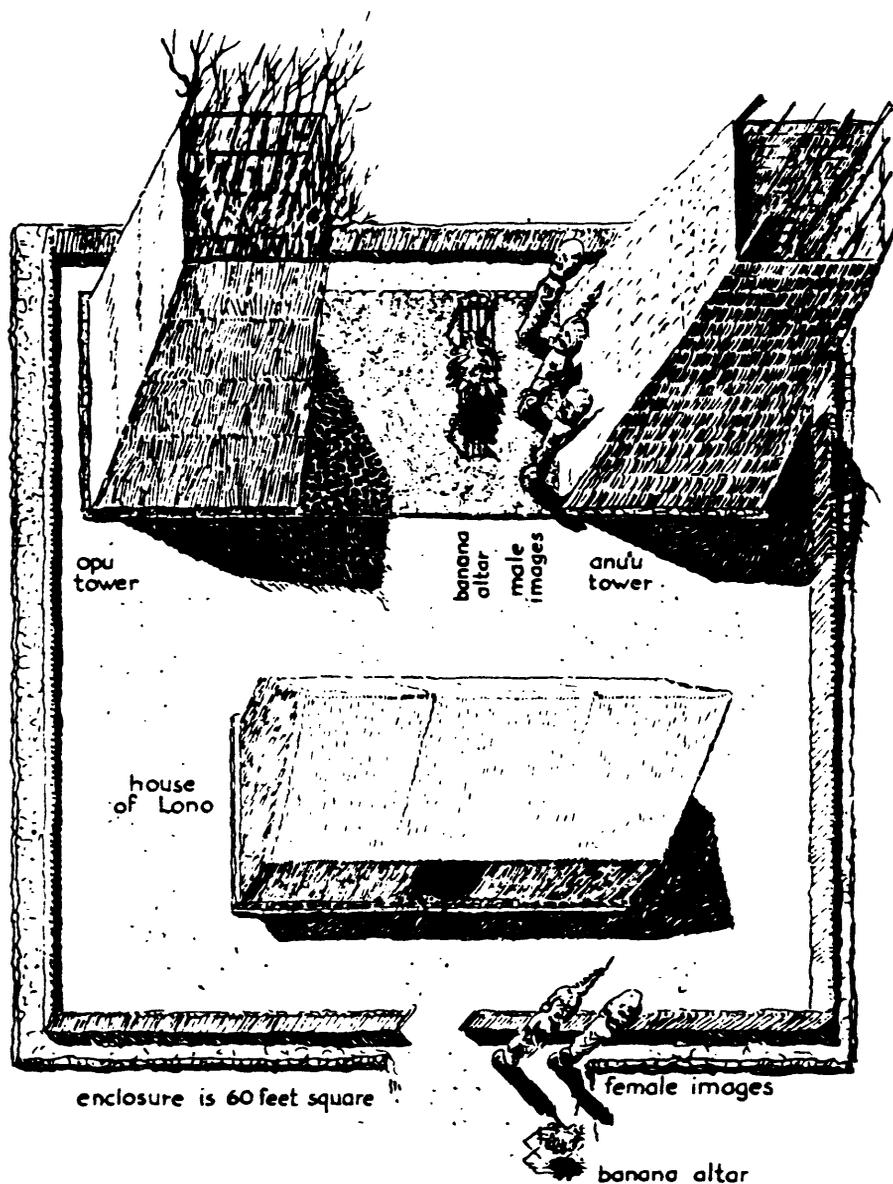
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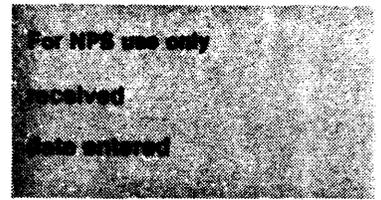


A Hale o Bono as depicted in the text. Drawing by Paul Rockwood.

Source: Ii 1959:57

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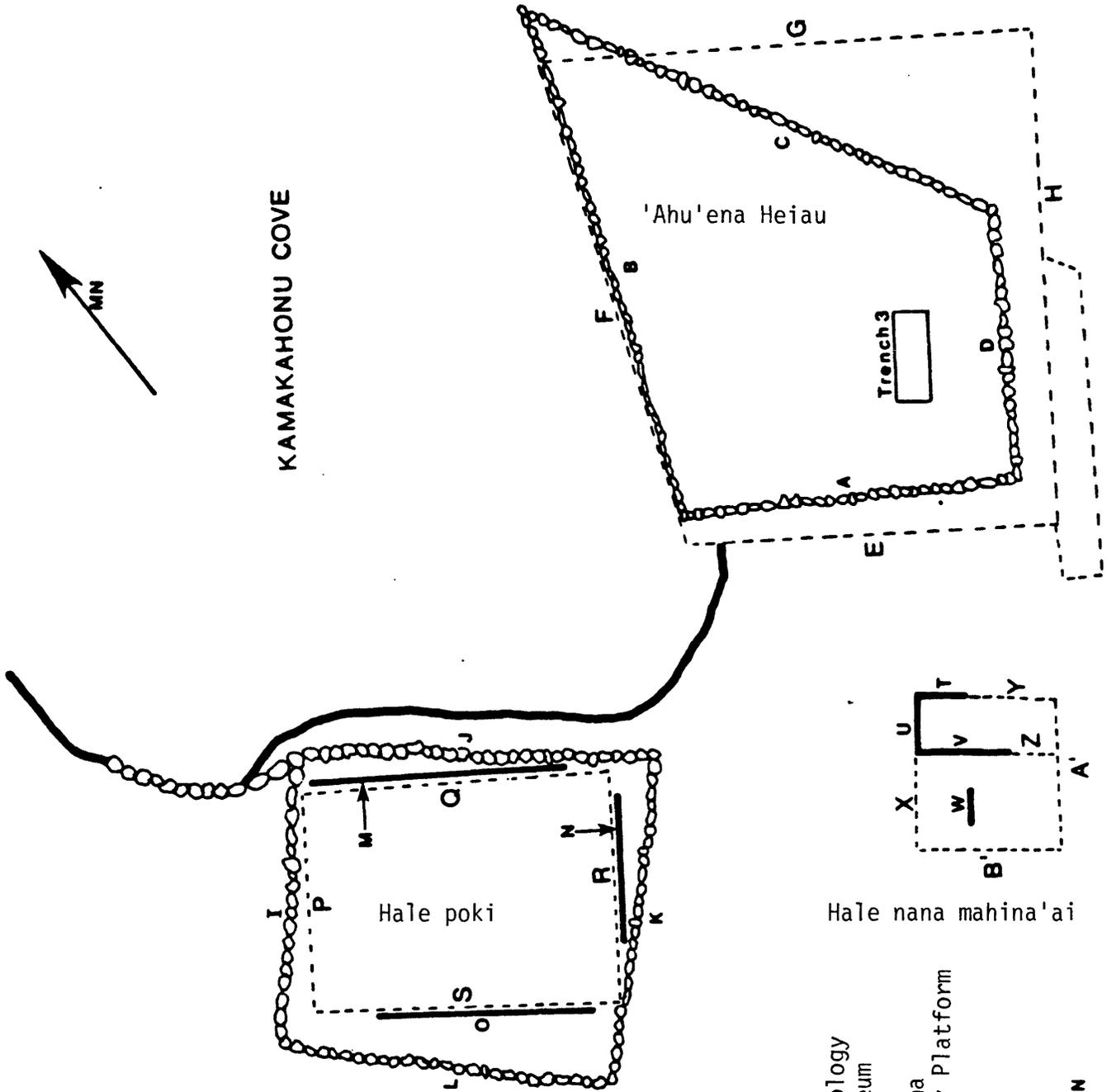
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Department of Anthropology
Bernice P. Bishop Museum

Ahuena Heiau, Hale nana
mahina'ai and Mortuary Platform

February 1976

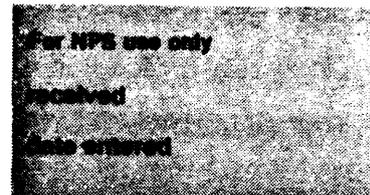
SCALE 1:300

----- RECONSTRUCTION

———— ORIGINAL WALLS

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Significance (continued):

station, while the others went on to the other islands. (The Kailua party soon departed with Kamehameha II when he moved his court from Kailua, but late in 1823 a permanent Kailua station was established.) The missionaries eventually became a dominant force in Hawaiian religious, social, economic and political life. Their influence and that of their descendants proved important in Hawaiian history.

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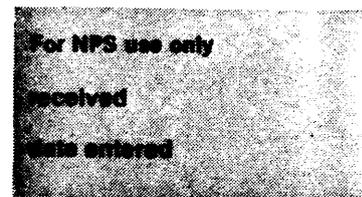
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Verbal Boundary Description (continued):

American Factors, Ltd. owns the major portions of old Kamakahonu in two parcels (7-5-06: parcels 24 and 32). These parcels are 0.8 and 1.6 acres, respectively. Additionally, the State of Hawaii owns a narrow strip of beach -- lands below the high tide mark. Amfac's parcel 24 (0.8 acre) contains the reconstructed 'Ahu'ena Heiau and hale nana mahina'ai and the foundations of the hale poki.

Justification:

Parcel 24 (0.8 acre) contains the only visible remains of the former Kamakahonu settlement. All other structures referred to in this text have been destroyed in the course of modern commercial developments.