27th Annual
Society for Hawaiian Archaeology Conference

Haleʻōlelo, Ka Haka ʻUla O Keʻelikōlani
University of Hawaiʻi Hilo
Hilo, Hawaiʻi
October 10-12, 2014
27th Annual

Society for Hawaiian Archaeology
Conference

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ABOUT THE SOCIETY FOR HAWAIIAN ARCHAEOLOGY
The Society for Hawaiian Archaeology is a registered tax-exempt organization established in 1980 to promote and stimulate interest and research in the archaeology of the Hawaiian Islands; to encourage a more rational public appreciation of the aims and limitations of archaeological research; to serve as a bond among those interested in Hawaiian archaeology, both professionals and non-professionals, and to aid in directing their efforts into more scientific channels; to encourage the publication of their results; to advocate and to aid in the conservation of archaeological data; and to discourage unethical commercialism in the archaeological field and work for its elimination. Members of the Society agree to support the principles of the organization. For more information, please see the Constitution and Code of By-Laws of the Society at the SHA Web Page (http://www.hawaiianarchaeology.org/).

BOARD OF DIRECTORS (FY 2013-2015)

Officers
President: Mara Mulrooney
Vice-President: Peter Mills
Treasurer: Victoria Wichman
Recording Secretary: Summer Moore

Standing Committee Chairs
Education: Kelley Uyeoka
Legislative: Sara Collins
Public Relations: Arleen Garcia-Herbst
Publications: Windy McElroy
Standards and Ethics: Holly McEldowney
Student Liaison: Brian Lane
Webmaster: Nick Belluzzo

A SPECIAL MAHALO TO THE FOLLOWING
The Society for Hawaiian Archaeology Conference would not be possible without the many sponsors and dedicated volunteers. We would like to extend a special mahalo to the following people.


Food: Mahalo to the many vendors who provided foods for our Conference. A special mahalo to Mark Mattos and the staff at Nani Mau Gardens for accommodating our “unusual” request for a pre-contact menu.

Apparel: Mua Merryman from Big Island Ink

Donations: Basically Books, Petroglyph Press, Hawai‘i Pacific Parks Association, and Big Island Candies

Entertainment: Nathan Suganuma

Facilities: Ka Haka ‘Ula O Ke‘elikōlani, UH Hilo Anthropology Department, East Hawai‘i Cultural Council and Nani Mau Gardens

Planning Committee: Kelley Uyeoka, Bobby Camara, Aoloa Santos, Lokelani Brandt, Kathy Kawelu, Peter Mills, Jeff Yamauchi, Ana Tejeda, ‘Iolani Kauhane, U’ilani Macabio, and the students from UH Hilo and UH Mānoa.
A MESSAGE FROM THE 2014 SHA PRESIDENT

On behalf of the Society for Hawaiian Archaeology (SHA) Board of Directors, I would like to welcome all participants to the 27th Annual SHA Conference in Hilo, Hawai‘i. This conference promises to be one of the most interesting and stimulating conferences to date, with nearly forty presentations outlining current research in Hawaiian and Pacific archaeology, as well as 4 posters presenting student research projects. The conference theme, Hilo ‘ia ke aho o ka ‘ike: Na kākou ke kuleana e no‘i noelo aku i ka ‘ike kupuna (Braided are the cords of knowledge: It is our responsibility to search for ancestral wisdom), reminds us to look toward the past to inform the future as we begin our 35th year as an organization.

2014 was a busy year for SHA. Over the past year, we hosted a number of professional workshops on O‘ahu, with topics such as radiocarbon dating, human osteology and faunal analysis, soils and sediments, and lithic analysis. We have also continued to actively advocate for historic preservation at the State Legislature, participated in community events, and published a special publication of Hawaiian Archaeology in honor of Dr. Yoshihiko Sinoto’s contributions to Hawaiian archaeology over the past 60 years.

This year also marks the return of Hawai‘i Archaeology Week. This week-long celebration of the field of Hawaiian archaeology has been a hugely successful endeavor, with archaeological field trips and tours hosted by archaeologists on all of the major islands. Hawai‘i Archaeology Week culminates in the 3-day conference here in Hilo, and we hope that all participants will enjoy the field trips, social events, and workshops that have been planned as part of the conference this year.

The Society for Hawaiian Archaeology, along with our co-sponsors, Kamehameha Schools and the University of Hawai‘i Hilo, wish you a warm welcome to Hilo, and we hope that this conference will be entertaining, enlightening, and enjoyable for all participants.

Mara Mulrooney
President, Society for Hawaiian Archaeology
Welina mai me ke aloha,

Welcome to beautiful Hilo town in the ahupua'a of Waiakea on the moku o Keawe! Our Hilo community is honored to host the 2014 Society for Hawaiian Archaeology conference, and hope it'll be an insightful and memorable gathering where old friends can reunite and new friendships arise.

This year’s conference theme is *Hilo ‘ia ke aho o ka ‘ike: Na kākou ke kuleana e noi‘i noelo aku i ka ‘ike kupuna, Braided are the cords of knowledge: It is our responsibility to search for ancestral wisdom*. The theme is aimed to inspire and promote the braiding together of indigenous and western knowledge systems within the field of cultural resource management and to acknowledge, honor, and perpetuate our kūpuna’s ancestral wisdom.

For many of us who are genealogically connected to this pae‘āina and who were born and raised here, we strive to base our research and methods on a strong cultural foundation established by our kūpuna. Understanding Hawaiian language, traditions, practices, and values allows for the integration of this knowledge with the scientific insights that the field of archaeology offers. The blending or braiding together of these knowledge sources provides a more holistic understanding of our ‘āina, our kūpuna, and the society and environment they lived in. To continue to evolve, progress, and strengthen the field of cultural resource management in Hawai‘i we must continue to acknowledge and integrate both worldviews in the work we do. It is our kuleana to protect and perpetuate the tangible and intangible gifts left by those who have come before us in order to pass on to those that will come after us.

*Me ke aloha pumehana,*

*Kelley Lehuakeaopuna Uyeoka*  
Conference Chair
Hilo was famous for its rich coastal land and waterways, which supported a thriving population of Native Hawaiians. Its pristine rivers, streams, fertile lands and coastline are well recorded in ancient chants and today’s contemporary music.

Hilo and its historic architecture are recognized as one of the best-preserved Pacific townships in the entire State of Hawai‘i. At the turn of the 20th century when the heyday of the sugar plantations was the economic engine of the Territory of Hawai‘i, the commercial districts of each island were understandably located as close to their harbors as possible. These harbors included the railroad links for the loading of commercial raw sugar for shipment to processing in California (C&H Sugar) and offloading of imported food, hardware and other supplies for local consumption.

To this day, downtown Hilo reflects a diverse cultural heritage in both architecture and business enterprises. The host culture of Native Hawaiians and the core culture of its “rainbow” diversity make the Hilo experience unforgettable.

In the late 1700’s, the days of King Kamehameha’s rule, Hilo was the center of political activity and social growth. It was where the King built an army of ships designed to conquer the Hawaiian Islands. Changes to the local lifestyle came with the arrival of missionaries who selected Hilo as a prime location from which to launch their efforts. Along with Puritanism, they brought western education and Christianity. Hilo became a stopping place for explorers, whaling ships, traders and those curious about active volcanoes. By the 1900’s, Hilo had grown into a commercial center. The sugar industry was booming, a number of wharves had been constructed, the breakwater was begun and a new railroad connected Hilo with other parts of the island. Then, in 1946 and again in 1960, two destructive tsunamis swept Hilo’s Bayfront causing the relocation of Hilo’s government and commercial life. When the town was rebuilt, a large park and roadway were situated between the buildings and the shoreline to absorb future tidal waves.

Begun fifty-one years ago by the Hawai‘i Island Chamber of Commerce and continued by the private Merrie Monarch Festival community organization, Hilo is well known for the Merrie Monarch Hula Festival. The festival is considered the world’s premier forum for people of all ages to display their skills and knowledge of the art of ancient and modern hula. The Merrie Monarch Festival is the focal point and catalyst that supports and draws together an extensive network of instructional hula studios, hula masters, instructors, researchers, professors of Hawaiian studies and students of all ages who are committed to the perpetuation and advancement of the Hawaiian history and culture.
Established in 1997, UH Hilo’s College of Hawaiian Language, Ka Haka ʻUla O Keʻelikōlani, was named in honor of Ruth Keʻelikōlani Keanolani Kanāhoahoa, the 19th century high chiefess known for her strong advocacy of Hawaiian language and culture. Building upon the vast repository of traditional knowledge left by our elders before us, Ka Haka ʻUla O Keʻelikōlani faculty, staff and students seek to realize its vision statement for the benefit of all of Hawaiʻi’s people.

ʻO Ka ʻŌlelo Ke Kaʻā O Ka Mauli
ʻO kēia ka ʻōlelo nu’ukia o ke Koleke ʻŌlelo Hawaiʻi, ʻo Ka Haka ʻUla O Keʻelikōlani ma ke Kulanui o Hawaiʻi ma Hilo. Kālele ka manaʻo o kēia mākia i ka paʻa kuluma o kēlā me kēia moʻomeheu ʻokoʻa ma kona ʻōlelo kūkahi.

ʻOiai ke ‘ike ‘ia nei ka pau o nā mānaleo Hawaiʻi ma hope loa, he mea kōʻikoʻi ke ʻoʻa o ka ʻōlelo Hawaiʻi a me kona kuluma paʻa me kona moʻomeheu, ka aʻo ʻiʻo ʻia ma ke ʻano he ʻōlelo ʻelua i nā hanana hoʻopuka ʻōlelo hou. Ua hoʻomaka ka hoʻōla hou ʻia he mau hanauna mānaleo Hawaiʻi hou ma Hawaiʻi ma o ka wali mākaukau o kā nā mākua ʻōlelo Hawaiʻi ʻelua.

“Our Language Binds Us To Our Culture,”
This is the mission statement of the College of Hawaiian Language, Ka Haka ʻUla O Keʻelikōlani at the University of Hawaiʻi Hilo. It underscores the thought that each distinct language encodes its own unique culture.

While the last of our native Hawaiian language speakers leave us, it is critical that the Hawaiian language and its essential connection to its own culture, be diligently taught as a second language to new generations of speakers. Hawaiʻi has already started to regenerate new native Hawaiian speakers through fluent second Hawaiian language speaking parents.
Haleʻōlelo
A new home for the University of Hawaiʻi at Hilo, College of Hawaiian Language

Established in 1997, UH Hilo’s College of Hawaiian Language, Ka Haka ʻUla O Keʻelikōlani, was named in honor of Princess Ruth Keʻelikōlani Keanolani, the 19th century high chiefess known as a strong advocate of the Hawaiian language and a defender of culture and tradition.

The transference of knowledge is paramount to the survival of any culture. For native Hawaiians, the main method was through language, in the form of moʻolelo (story), oli (chant), and mele (song). The College of Hawaiian Language therefore carries a heavy kuleana (responsibility) to perpetuate the language and to cultivate students of its culture.

It is this Historical and Cultural context that laid the basis for the design of Haleʻōlelo, a brand new facility for Ka Haka ʻUla O Keʻelikōlani. The design looks to celebrate the traditions of the past, acknowledge and reference its surrounding environment, and infuse cultural ideals and relationships between kumu (teacher) and haumāna (student).

CULTURAL INTEGRATION + DESIGN
Haleʻōlelo’s design, orientation and spatial relationships are deeply rooted in Historic, Cultural, and Environmental references. These references are then translated into the space, form and functional aspects of the building. Some of the significant references utilized are listed below and are detailed within the following diagrams, plans and renderings.

1. Mauna Kea Roof Forms: The Auditorium roof rises from the tree line announcing the College. The traditional hale roof form is inspired by the tall peaks of Mauna Kea beyond.
2. Mauna Loa, Kilauea Roof Forms: The low rolling roof forms flanking the Auditorium roof represent the low sloping form of Mauna Loa and the still-active volcano Kilauea.
3. Ka Waha: A large bay window at the Auditorium symbolizes Ka Waha (mouth), from which knowledge is shared to the UHH main campus and the greater Hilo town.
4. Ka Pepeiau: Tall clerestories at the side of the Auditorium represent Ka Pepeiau (ears), from which knowledge is received.
5. Mauka-Makai: The building’s orientation reinforces the relationship between Mauka (mountain) and Makai (ocean). It also reinforces the idea of knowledge being passed down from Kūpuna (elder) to Haumāna (student) and then on to the greater community. The building itself becomes the Piko (center) to facilitate this passing of knowledge.
6. Pāhoehoe: The gentle sloping garden represents the flowing lava of Mauna Loa which once threatened Hilo town. The red paving at the foot of the garden represents Princess Ruth’s red scarf, which she used to stop the lava flow in 1881.
7. Kīpuka: The green open space can represent a Kīpuka that grows from the cooled lava, symbolizing new growth in life and knowledge.
8. Ka Piko: At the center of the building, a skylight is located at the center of the Ceremonial Plaza. It sits at the axis of significant geological references, and opens up to the sky to symbolize a spiritual connection to the heavens.
9. Pā: Basalt stones excavated from the site are repurposed to define a large open green space for outdoor performances and activities.
10. Ka Haleʻōlelo: Honoring Princess Ruth Keʻelikōlani’s traditional hale at Huliheʻe Palace, the performance hall is filled with multiple meanings. The wood slat ceiling represents the pili (grass) of The Princess’s hale; the blue background, the night sky.
11. Ka Haka: The suspended “chandelier” in Ka Haleʻōlelo has several purposes and meanings. The floating, moving action of the Haka represents the various Haka, or levels of achievement in the College of Hawaiian Language and its curricula. The rack itself is made of 16 ‘ō‘ō sticks representing the 16 wā of the Kumulipo, and representing new beginnings.
**SCHEDULE AT A GLANCE**  
Friday, October 10, 2014

### HAWAI‘I ISLAND HUAKA‘I

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Led by</th>
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<tbody>
<tr>
<td>9:00a-12:00p</td>
<td>Keaukaha Coastline, Waiākea Ahupua’a, Hilo</td>
<td>Halena Kapuni-Reynolds</td>
</tr>
<tr>
<td>9:00a-2:45p</td>
<td>Laupāhoehoe Area Sites, North Hilo</td>
<td>Dr. Peter Mills</td>
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<tr>
<td>9:30a-1:30p</td>
<td>Ke’aumuku Archaeological Sites, Pōhakuloa</td>
<td>Dr. Julie Taomia</td>
</tr>
<tr>
<td>9:45a-1:00p</td>
<td>Umi-a-līloa Birthplace Corridor, Kealakaha to Koholāele, Hāmākua</td>
<td>No’eau Peralto</td>
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*See page 10 for more information about each huaka‘i.

### BREAK

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<tr>
<th>Time</th>
<th>Activity</th>
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<tr>
<td>5:00p-8:00p</td>
<td>Welcome Reception &amp; Hawai‘i Cultural Stewardship Award Presentation</td>
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Reception will be held at the East Hawai‘i Cultural Center (Hawai‘i Museum of Contemporary Art). The museum is located in Downtown Hilo at 141 Kalākaua Street, Hilo HI, 96720.

Nāki‘ikeaho will present this year’s Cultural Stewardship Award to Kalani Flores and Pua Case. The museum will also feature the exhibit titled ‘Sacred Sites of Kohala,’ a photograph collection by Jan Beckett and Jesse Stephen. Reception will include pupu and drinks.
HUAKA‘I SCHEDULE
Friday, October 10, 2014

Laupāhoehoe Area Sites – North Hilo
Led by Dr. Peter Mills
9:00am – 2:45pm
This huaka‘i will be in the North Hilo district stopping at different sites along the way and learning about post and pre contact stories. Some of the places we’ll visit include the ‘O‘ökala lithic scatter, historical sites near the forest reserve boundary, and the Laupāhoehoe Train Station.

Umi-a-liloa Birthplace Corridor – Kealakahia to Koholāele, Hāmākua
Led by No‘eau Peralto
9:45am-1:00pm
This huaka‘i will be on the ‘āina associated with ‘Umi-a-liloa’s birth. It will begin in Koholāele, and traverse towards Kealakahia, where ‘Umi was born. We will return to Koholāele for lunch and do some light work in Hui Mālama i ke Ala ‘Ulili’s community garden.

Keaukaha Coastline – Waiākea Ahupua’a, Hilo
Led by Halena Kapuni-Reynolds and Dr. Kathy Kawelu
9:00am – 12:00pm
Keaukaha ‘Āina Ho‘opulapula: Keaukaha is the second oldest Hawaiian homestead community established under the Hawaiian Homelands Commission Act in 1924. Located Southeast of Hilo Town, Keaukaha was famed for its lush hala groves and rich marine resources. This huaka‘i introduces malihini (visitors to our community) to the various wahi pana or named places that are scattered along the coastline. Each wahi pana that can be found along Keaukaha’s rocky coastline and has a unique history that continues to enrich Keaukaha’s written and oral histories.

Keʻaumuku Archaeological Sites, Pōhakuloa
Led by Dr. Julie Taomia
9:30am – 1:30pm
The Keʻaumuku Sheep Station is an archaeological site from Hawaiʻi’s ranching period and was used from the mid-19th century until the 1960s, when Parker Ranch closed it down and moved the remaining buildings to Waimea. Since the US Army purchased the parcel from Parker Ranch in the early 2000s, the PTA Cultural Resources Staff have been managing the site. We will tour the site and discuss the protective measures that have been put in place around it.
‘O Waimea, he ‘āina momona ia. Kahī i hānai ‘ia ai nā hanauna mai kahiko mai a i kēia wā. Kahī e helele‘i mai ai nā ua kapu, nā ‘ohu kapu, nā noe kapu a me nā anu kapu ma luna o nā pu‘u kapu o nā ali‘i. Nā wai i ho‘omomona i ia ‘āina a me nā pulapula. Ma loko nō o nā ‘ohu kapu o Pu‘u Kapu, e kū kilakila ana ka mauna nona ka inoa o Kea. ‘O Kalani a me Pua nā makama-ka o ka ‘āina ‘ohu e paio mau ana no ka pono o ke kuahiwi kū ha‘o i ka mālie. He aloha ‘āina ia. He kuleana e ‘auamo ‘ia e nā mamo o Hawai‘i no nā kau a kau.

Waimea is a rich and fertile land. It is a place where generations have been nourished from antiquity until today. A place where the sacred rain falls, where the sacred mists roll, where the sacred cold surrounds the many sacred hills of the chiefs, and where waters have nourished the land and the people. Within the sacred mists of Pu‘u Kapu stands a mountain by the name of Kea. Both Kalani and Pua are the intimate friends of the land of the mist. They have continuously fought for the well-being of the mountain that stands alone in the calm. It is aloha for the land, and is a responsibility that shall be carried forth by the descendants of Hawai‘i for eternity.

Kalani Flores, Pua Case and their ‘ohana have been dedicated to the preservation of Mauna a Wākea (Mauna Kea). Kalani and Pua are noted for their diligent work towards protecting Mauna a Wākea. They have worked continuously for many years educating the public about the cultural significance of Mauna a Wākea and the surrounding areas. Much of their efforts have been directed at preventing the construction of the Thirty Meter Telescope (TMT) on the summit of Mauna a Wākea. The TMT is designed to be the largest telescope in the world and the immense size will indeed have a profound impact on the unique biological and cultural landscapes of this important mountain.

Kalani, Pua and their ‘ohana are warriors for this sacred mountain. In the wise saying of Hawaiian revolutionist, George Helm, “There is man, and there is environment. One does not supercede the other. Man is merely the caretaker of the land that maintains life and nourishes the soul. Therefore, the ‘āina is sacred. The church of life is not in a building, it is the open sky, the surrounding ocean, the beautiful soil.”

Kalani Flores is a Hawaiian historian and a Hawaiian Studies Professor at the University of Hawai‘i Center, West Hawai‘i. His wife, Pua Case is a Hawaiian Resource Teacher at Waimea Middle School. She is a Kumu Hula for Hula Hālau O Ke‘alaonāmaupua. She is a supporter of the movement, “Idle No More”. Both Kalani and Pua display the true essence of “kahiau,” giving generously without expecting anything in return. They both have, and will continue to work diligently to protect Mauna A Wākea from desecration. Mauna A Wākea is a life source. It is the beacon and the foundation for all of Hawai‘i.
Braided are the cords of knowledge

SCHEDULE AT A GLANCE
Saturday, October 11, 2014

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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>7:30a-8:30a</td>
<td>Continental Breakfast at Hale’ōlelo, UH</td>
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<td>8:00a-8:15a</td>
<td>Ho'okipa Ceremony at Hale'ōlelo by Kekoa Harman.</td>
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<tr>
<td>8:30a-9:00a</td>
<td>HAWAI'I SYMPOSIUM</td>
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<td></td>
<td>An Overview of the new M.A. Program in Heritage Management at UH Hilo</td>
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<td></td>
<td>Peter R. Mills, Kathleen L. Kawelu and Joseph H. Genz</td>
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<td></td>
<td>Department of Anthropolgy, University of Hawai'i Hilo</td>
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<td>9:00a-9:15a</td>
<td>From Highway to Trails: The Evolution of the Keahuolū Historic Preserve</td>
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<td>Rowland B. Reeve and Ruth Rebeccaalynne T.L. Aloua, Pacific Legacy Inc.</td>
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<tr>
<td>9:15a-9:30a</td>
<td>Structure and Growth of the Leeward Kohala Field System</td>
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<td>Thomas S. Dye, T.S. Dye &amp; Colleagues, Archaeological Inc.</td>
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<tr>
<td>9:30a-9:45a</td>
<td>The Evolutionary Ecology of Social Hierarchy in Leeward Kohala, Island of Hawai'i</td>
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<td>Robert J. DiNapoli, University of Oregon</td>
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<td>9:45a-10:00a</td>
<td>Buried Landscapes and Misplaced Geography: The Fishponds of Wainanali'i and Kiholo</td>
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<td>Bobby Camara</td>
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<td>10:00a-10:15a</td>
<td>BREAK</td>
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<td>10:15a-10:30a</td>
<td>Ancient DNA from Avifaunal Remains Reveal New Patterns of Pre-historic Resource Use in an Arid Hawaiian Sub Alpine Region</td>
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<td>Kealohanuioipuna Kinney, Michael Bunce, Duncan Menge, Andreanna Welch, Helen James, Jim Kellner &amp; Julie Taomia.</td>
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<tr>
<td>10:30a-10:45a</td>
<td>LIDAR Imaging at Hawai'i Volcanoes National Park: A New Tool for Documentation, Management and Interpretations</td>
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<td>Caleb Houck, Dusten Robins and Summer Roper, Hawai'i Volcanoes National Park</td>
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<tr>
<td>10:45a-11:00a</td>
<td>New Information from Old Samples: Another Look at the Wai'ahukini Rockshelter (H8) Assemblage</td>
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<td>Mara A. Mulrooney (Bishop Museum), Kelley S. Esh (UH Mānoa), Mark D. McCoy (Southern Methodist University), Simon H. Bickler (Bickler Consultants, Ltd.), and Yoshihiko H. Sinoto Bishop Museum)</td>
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<tr>
<td>11:00a-11:40a</td>
<td>Kohala I Ka Unupa'a: Nurturing Resiliency in Hawaiian Socio-Ecological Systems</td>
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<td>Kekuewa Kikiloi, Kelley Uyeoka, Michael Graves, Joe Birkmann, Kamuela Plunkett, No'ea Peralto, Li'i Bitler, Deandra Castro, Jesse Kaho'onei, Kep'o Keli'ipa'akaua, Lilia Merrin, Pua Pinto, Kamakakōkalani Center for Hawaiian Studies, University of Hawai'i at Mānoa.</td>
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<tr>
<td>11:40a-12:40p</td>
<td>LUNCH</td>
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<tr>
<td>12:45p-1:00p</td>
<td>Integrating Partnerships and Technology into Public Outreach at Pōhakuloa Training Area</td>
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<td>Brian Tucker, Research Corporation of the University of Hawai'i/Pacific Cooperative Studies Unit in cooperation with U.S. Army Garrison-Pōhakuloa's Cultural Resource Office</td>
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<tr>
<td>1:00p-1:15p</td>
<td>Documenting the Purdy House Site</td>
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<td>Adam Johnson and Peter Mills, Pu'uhonua o Hōnaunau NHP and University of Hawai'i Hilo</td>
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**SCHEDULE AT A GLANCE CONTINUED**

**Saturday, October 11, 2014**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Speaker/Institute</th>
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<tbody>
<tr>
<td>1:15p-1:30p</td>
<td>Characterizing Lava Tube Archaeological Sites in the Mountain Lands</td>
<td>Julie M.E. Taomia, USAG-Pōhakuloa</td>
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<tr>
<td>1:30p-1:45p</td>
<td>Pa'akai: The Kaena Point Salt Drying Area: An Archaeological Perspective of the Traditional and Post-Contact Hawaiian Salt Economy</td>
<td>Summer Roper, Hawai‘i Volcanoes National Park</td>
</tr>
<tr>
<td>1:45p-2:00p</td>
<td>Reauthorizing Kānaka ‘Ōiwi Heritage Discourse at Kaloko-Honokōhau National Historical Park, Hawai‘i</td>
<td>Ruth-Rebeccalynne T.L. Aloua, Pacific Legacy, Inc.</td>
</tr>
<tr>
<td>2:00p-2:15p</td>
<td>European Influences on Ancient Hawai‘i</td>
<td>Captain Richard W. Rogers, Pacific Exploration Research Group</td>
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<td>2:30p-2:45p</td>
<td>The Chronology of Heiau Building in Southeast Maui: Integrating High-Precision Coral Dating with Hawaiian Oral Traditions</td>
<td>Patrick V. Kirch and Warren D. Sharp, University of California, Berkeley and Berkeley Geochronology Center</td>
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<td>2:45p-3:00p</td>
<td>Weaving Household Knowledge Through Time</td>
<td>Kirsten Vacca, University of California, Berkeley</td>
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<td>3:00p-3:15p</td>
<td>Research Design: Identifying Historic Properties Due to Be Damaged by Climate Change</td>
<td>Morgan E. Davis, SHPD Lead Archaeologist, Maui Section</td>
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<td>3:15p-3:30p</td>
<td><strong>LĀNA‘I SYMPOSIUM</strong></td>
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<td>4:00p-5:00p</td>
<td><strong>O‘AHU SYMPOSIUM</strong></td>
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<td>5:30p-9:30p</td>
<td>‘AHA ‘AINA- NANI MAU GARDENS HILO</td>
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**Annual SHA Board Meeting**

421 Makalika Street, Hilo HI, 96720
5:30p- Cocktails and Pupu
6:30p- Keynote Address by Dr. Kamana‘opono Crabbe
7:00p Dinner
KAMANA’OPONO M. CRABBE was named Chief Executive Officer at the Office of Hawaiian Affairs on Jan. 19, 2012. His appointment took effect March 16, 2012. As CEO, his priorities include restoring OHA’s integrity in the Native Hawaiian community. He is also focused on nurturing a sense of commitment to empowering Hawaiians and strengthening Hawai‘i.

Dr. Crabbe was selected from OHA’s executive team, where he had been Research Director since November 2009, gathering data needed to make sound decisions that allowed the organization to engage policymakers in its work, create public awareness and build community support. Before joining OHA, he was Director of Psychology Training at the Wai‘anae Coast Comprehensive Health Center. Prior to that, he completed his pre-doctoral training in clinical psychology as well as his post-doctoral fellowship in behavioral medicine-health psychology at Tripler Army Medical Center in Honolulu, Hawai‘i.

Dr. Crabbe has a doctorate in clinical psychology from the University of Hawai‘i at Mānoa. He was also a psychology major at the University of Hawai‘i. He is a Moanalua Valley resident whose hobbies include surfing, canoeing and voyaging.

“MANA IS OUR LEGACY, MAULI OLA IS OUR DESTINY”
### SCHEDULE AT A GLANCE
Sunday, October 12, 2014

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<tr>
<th>Time</th>
<th>Event Description</th>
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<tr>
<td>7:30a-8:30a</td>
<td>Continental Breakfast at Haleʻōlelo, UH</td>
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<td>8:15a-8:30a</td>
<td>O‘AHU SYMPOSIUM CONTINUED</td>
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<td>World War II Prisoner of War Camp at Schofield Barracks’ East Range</td>
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<td>Jaime Raduenzel, Jennifer Bellville-Marrion, and Sean Newsome, O‘ahu Army Cultural</td>
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<td>Resources Program</td>
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<td>8:30a-8:45a</td>
<td>Designing Archaeological Projects to Incorporate the Community: An Overview of</td>
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<td>Grant Projects Conducted in Hau‘ula Ahupua‘a, O‘ahu Island</td>
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<td>Rosanna Thurman, M.A., Oceanic Archaeological Science and Educational Services</td>
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<td>8:45a-9:00a</td>
<td>Reflectance Transformation Imaging: Enhancing Petroglyph Management</td>
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<td>Anthony Casciano and Torie Robinson, Oahu Army Cultural Resources Program</td>
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<td>9:00a-9:15a</td>
<td>Kolekole, La‘amaikahiki, and Kūkaniloko: The Solar Nadir, Landscape, and</td>
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<td>Mo‘olelo Meet at Kūkaniloko</td>
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<td>Martha H. Noyes, University of Wales Trinity Saint David</td>
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<td>9:30a-9:45a</td>
<td>Training the Next Generation of Hawaiian Archaeologists: A View from the North</td>
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<td>Shore Archaeological Field School</td>
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<td>Pālama Lima, Windy McElroy, James Bayman, and Ty Kāwika Tengan, UH Mānoa</td>
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<td>9:45a-10:00a</td>
<td>Kakaʻako Stratigraphy: Hoʻopapa Lepo Likeʻole o Kakaʻako</td>
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<td>Dr. Hallett Hammatt and Ena Sroat, Cultural Surveys Hawai‘i, Inc.</td>
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<td>10:00a-10:15a</td>
<td>KAUA‘I SYMPOSIUM</td>
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<td>Provenance and Distribution of Lithic Material in the Hawaiian Archipelago as</td>
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<td>Inferred from Non-Destructive EDXRF and Isotope Geochemistry</td>
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<td>Steven P. Lundblad (UH-Hilo Geology) and Peter R. Mills (UH-Hilo Anthropology)</td>
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<td>10:15a-10:50a</td>
<td>Kaneiolouma, Kaua‘i- A Renaissance</td>
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<td>Randy Wichman, Keao NeSmith, PhD and Dave Wellman, PLS</td>
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<tr>
<td>11:00a-12:00p</td>
<td>LUNCH</td>
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<td>12:00p-12:15p</td>
<td>PAE ‘ĀINA O HAWAI‘I SYMPOSIUM</td>
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<td>State Historic Preservation Division: Where We’re Headed 2014-2015</td>
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<td>Dr. Alan S. Downer (SHPD Administrator), Theresa K. Donham (Archaeology Branch</td>
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<td>Chief)</td>
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<td>12:15p-12:30p</td>
<td>Curating Ali‘i Heritage: Responsibility and Sensibility in Museums and</td>
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<td>Archaeology</td>
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<td>Halena Kapuni-Reynolds, University of Denver</td>
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<td>12:30p-12:45p</td>
<td>Recent Approaches to Digitizing Hawaiian Archaeological Collections at Bishop</td>
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<td>Charmaine Wong (Bishop Museum), Mara Mulrooney (Bishop Museum), and Summer</td>
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<td>Moore (College of William and Mary)</td>
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<td>12:45p-1:00p</td>
<td>The Lineages of Hawaiian Archaeology from Dr. William T. Brigham to Today</td>
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<td>Jeff Yamauchi, Research Corporation of University of Hawai‘i/Pacific Cooperative</td>
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<td>1:00p-1:15p</td>
<td>Kāiaulu: Community Archaeology</td>
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<td>Kamuela Plunket, University of Hawai‘i at Mānoa</td>
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Braided are the cords of knowledge

SCHEDULE AT A GLANCE CONTINUED
Sunday, October 12, 2014
Hawai‘i Island Huaka‘i

| PAE ‘ĀINA O HAWAI‘I SYMPOSIUM CONTINUED |
|-----------------|---------------------------------|
| 1:30p-1:45p     | A Case of Experimental Learning and Archaeology: The Voyage of the Charles W. Morgan |
|                 | Suzanne S. Finney, University of Hawai‘i-West O‘ahu |
| 1:45p-2:00p     | The ‘Value’ in a List: A Statistical Analysis of National and State Register Listings in Hawai‘i |
|                 | Nick Belluzzo and Regina Hilo |

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<th>MOANA NUI ‘ĀKEA SYMPOSIUM</th>
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| 2:45p-3:00p               | CLOSING AND BREAK |

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<th>WORKSHOPS</th>
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| 3:00p-4:15p | Radio Carbon Dating |
|            | Dr. Tom Dye |
|            | UH Hilo, Room EKH 277 |

| 3:00p-4:30p | Lithic Analysis |
|            | Dr. Peter Mills and Dr. Steve Lundblad |
|            | UH Hilo, Geoarchaeology Lab |

* See page 17 for more information about the workshops
**CONFEREECE WORKSHOPS**  
Sunday, October 12, 2014

**GIS for Historic Preservation**  
*Nick Belluzzo, MA*  
UH Hilo, UCB 100  
3:00pm – 4:00pm  
This workshop is primarily aimed at those with an existing working knowledge of basic GIS concepts. It will cover the use of GIS in Historic Preservation in Hawai‘i. In particular, it will focus on the State Historic Preservation Division’s Historic Preservation GIS Standards including: structure of data; overview of attribute information; and strategies for linking to external datasets. Additionally, the workshop will give a detailed overview of the sources of SHPD’s current geospatial data, its weaknesses, and strategies for digitizing remaining paper data. Finally, the session will cover mapping best practices and other useful geospatial and tabular datasets.

**Radiocarbon Dating Workshop**  
*Dr. Tom Dye*  
UH Hilo, EKH 277  
3:00pm – 4:15pm  
The Radiocarbon Dating workshop will cover the following topics: The radiocarbon revolution; Thinking clearly about archaeological radiocarbon dating; Sample composition factors; Association and context; On-going radiocarbon dating projects, and Habits of the conscientious archaeologist.

**Lithic Analysis Workshop**  
*Dr. Peter Mills and Dr. Steve Lundblad*  
UH Hilo, Geoarchaeology Lab  
3:00pm – 4:30pm  
Dr. Peter Mills and Dr. Steve Lundblad will guide participants through a hands-on workshop that will discuss technological and geochemical aspects of lithic artifact analysis. The technological aspect of the workshop will involve hands-on work with adze production debitage, adze rejuvenation debitage, fire-cracked rock, abraders, ulu maika, poi pounders, and other classes of lithic artifacts commonly found in Polynesian assemblages. The geochemical aspect will involve a tour through the geoarchaeology lab and discuss what we can do and what other labs could provide. If you have a ‘mystery’ item of any sort that you would like to have analyzed for basic elemental composition, bring it along!
**ABSTRACTS**
SATURDAY, OCTOBER 11, 2014

**HAwAI'I SYMPOSIUM**  
Morning Session (8:30a–10:00a)

**An Overview of the New M.A. Program in Heritage Management at UH Hilo**  
*Peter R. Mills, Kathleen L. Kawelu, and Joseph H. Genz*  
*Department of Anthropology, University of Hawai‘i, Hilo*

In the Fall of 2015, the UH Hilo Anthropology Department will initiate a master’s degree program in Heritage Management. Approximately nine students will be admitted in cohorts each Fall semester. Each applicant should complete standard GREs and should describe a proposed thesis project in his or her application materials. Upon completion of the program, M.A. recipients will have prepared a thesis with a strong community-based component, and will combine their academic training in anthropological method and theory with applied aspects of community-based archaeology and/or ethnography. An overview of the M.A. curriculum, participating faculty (including 2 new tenure-track positions), and community collaborators will be presented.

**From Highway to Trails: The Evolution of the Keahuolū Historic Preserve**  
*Rowland B. Reeve and Ruth-Rebeccalynne T. L. Aloua*  
*Pacific Legacy, Inc.*

It is not often that the construction of a highway leads to the preservation of cultural sites, but that is exactly what is taking place within the ahupua‘a of Keahuolū, in the moku (district) of North Kona on the Island of Hawai‘i. Through the cooperative efforts of the Queen Lili‘uokalani Trust, the County of Hawai‘i, the Federal Highway Administration and Pacific Legacy, Inc., work is presently underway to ensure the preservation of a portion of the area’s rich cultural and archaeological landscape. The Queen Lili‘uokalani Trust, who are the stewards of Keahuolū, have set aside twenty-five acres of land in perpetuity for the establishment of a Historic Preserve located adjacent to the newly constructed Ane Keohokālole Highway. The Federal Highway Administration and the County of Hawai‘i have in turn agreed to dedicate a portion of the funding for the highway to be used to help develop the Preserve. This funding serves as part of the mitigation program associated with the construction of the Ane Keohokālole Highway. It is being used to provide infrastructure for the Preserve and to build an Interpretive Center, which will serve as an entryway for educational groups visiting the Preserve and a repository and display area for artifacts recovered during archaeological excavations within the highway corridor. The Queen Lili‘uokalani Trust will act as long term caretaker for the Preserve. Pacific Legacy has provided archaeological support throughout this process, conducting data recovery excavations within the highway corridor, identifying and documenting the cultural sites within the Preserve, and assisting in the preparation of preservation plans A system of interpretive trails is presently being constructed to allow access to the various cultural sites located within the Preserve. The Historic Preserve Area and its associated Interpretive Center are intended to serve as places of learning where Trust beneficiaries, school groups and other visitors can gain a better understanding of the lives of the traditional residents of Keahuolū. It is hoped that this innovative paradigm can serve as a model for future cooperative efforts to balance the needs of the present with the celebration, interpretation, and preservation of our Islands’ fragile past.

**Structure and Growth of the Leeward Kohala Field System**  
*Thomas S. Dye*  
*T.S. Dye & Colleagues, Archaeologists, Inc.*
ABSTRACTS

The leeward Kohala field system presents an unparalleled opportunity to investigate relative chronology. Results of recent research indicate that it is now possible to study the structure and growth of the entire field system remnant using computer software implementations of graph theoretic concepts applied to observations of agricultural wall and trail intersections made on aerial imagery and/or during fieldwork. A relative chronology of field system development with a resolution of one generation is a possible result.

**The Evolutionary Ecology of Social Hierarchy in Leeward Kohala, Island of Hawai‘i**

*Robert J. DiNapoli*
*University of Oregon*

At the time of European contact, Hawaiian society was organized into a complex hierarchical system with several ranked classes. Over the last several decades, anthropologists and archaeologists have explained the development of this complexity using a variety of explanatory frameworks, and Hawaiian social complexity continues to be an important topic today. Yet, on the whole, evolutionary ecological models have been given limited attention and when used, have not fully assessed the fit between model predictions and the empirical record. This paper is an attempt to compliment previous research by exploring the evolution of social hierarchy in Hawai‘i using a suite of theoretical models derived from evolutionary ecology and evolutionary game theory, in particular, the Ideal-Free and Ideal-Despotic Distribution models, economic defendability, and models of cooperation. The predictions of these theoretical models are evaluated using the archaeological record of the Leeward Kohala region on the Island of Hawai‘i.

**Buried Landscapes and Misplaced Geography: The Fishponds of Wainanali‘i and Kīholo**

*Bobby Camara*

On Hawai‘i Island, many fishponds and anchialine pools are situated along the shore of the North Kona district. That area has also been the site of active lava flows from Mauna Loa and Hualālai volcanoes that have buried numerous archeological sites, and during the last 200 years filled in several large fishponds. Among these are the ponds at Wainanali‘i and Kīholo, both buried in 1859 by lava flows erupted near the summit of Mauna Loa.

Since then, there has been confusion and debate regarding the locations and names of those ponds. Archival sources, fieldwork, and personal knowledge of the behavior of active lava flows were all used to resolve these issues.

**Mid-morning Session (10:15a–11:40a)**

**Ancient DNA from Avifaunal Remains Reveal New Patterns of Pre-Historic Resource Use in an Arid Hawaiian Sub Alpine Region**

*Kealohanuiopuna Kinney1, Michael Bunce2, Duncan Menge3, Andreanna Welch4, Helen James4, Jim Kellner5 & Julie Taomia6*

2Brown University, Department of Ecology and Evolutionary Biology, Providence, RI. 3Curtin University, Department of Environment and Agriculture, Trace and Environmental DNA (TrEnD) laboratory, Perth, Western Australia. 4Columbia University, Department of Ecology, Evolution and Environmental Biology, New York, NY. 5Center for Conservation and Evolutionary Genetics, Smithsonian Conservation Biology Institute National Zoological Park, Washington D.C. 6US Army Garrison Pohakuloa, Cultural Resources Office, Hilo, HI
Sub-fossil bone fragments too small to identify using morphological techniques are common in Hawaiian archaeological and paleontological deposits. We used high throughput DNA methodologies to examine the preservation of ancient DNA (aDNA) in thousands of unidentified avifaunal bone fragments from Hawaiian sub-alpine archaeological sites. Bone fragment material was organized into bulk samples by site and/or stratigraphic layer. A planetary ball mill was used to pulverize sub samples from the bulk into a fine homogeneous powder. We extracted aDNA from the powder using aDNA protocols in a dedicated aDNA lab. Preliminary analysis of aDNA sequences from the samples reveal a diverse range of taxa including endemic and extirpated taxa across sites dating back to 1000 years BP. These data offer new insights and questions about the mode and tempo of pre-historic resource use in the sub-alpine regions of Hawai‘i. How shelter sites were used in these regions is not well understood. This research contributes to both practical and theoretical understandings about the prehistoric dynamics coupling people, resource availability and the landscape.

LIDAR Imaging at Hawai‘i Volcanoes National Park:
A New Tool for Documentation, Management and Interpretation
Caleb Houck, Dusten Robins and Summer Roper
Hawai‘i Volcanoes National Park

This Presentation will highlight how the Cultural Resource Management Division (CRM) of Hawai‘i Volcanoes National Park is using LIDAR technology to digitize archaeological resources including petroglyph fields, agricultural systems, historic structures and museum objects. In the summer of 2011, the CRM Divisions of Hawai‘i Island National Parks began using LIDAR to create detailed three dimensional models with sub-millimeter accuracy. There are many applications for this technology in the field of Cultural Resource Management. Precise spatial recording is useful for the documentation, preservation, management, research and interpretation of cultural resources. This talk will provide a look at the ongoing LIDAR projects in Hawai‘i Volcanoes National Park and will explore future uses of this exciting technology.

New Information from Old Samples: Another Look at the Wai‘ahukini Rockshelter (H8) Assemblage
Mara A. Mulrooney (Bishop Museum), Kelley S. Esh (UH Mānoa), Mark D. McCoy (Southern Methodist University), Simon H. Bickler (Bickler Consultants, Ltd.), and Yoshihiko H. Sinoto (Bishop Museum)

Several sites in the Ka‘u District of Hawai‘i Island were investigated by Bishop Museum and University of Hawai‘i archaeologists during the 1950s and 1960s. Some of these, including the Wai‘ahukini Rockshelter Site (Site H8, Bishop Museum Site No. 50-Ha-B21-006), were noted by previous researchers as a possible location of initial settlement by Ancient Hawaiians. These sites also played a fundamental role in exploring changes in material culture through time in Old Hawai‘i. This paper presents preliminary results of a collaborative research program that includes the re-dating of Wai‘ahukini Rockshelter as well as the analysis of portions of the assemblage recovered from this site. Newly acquired radiocarbon dates, along with new analyses of materials curated in the collections of Bishop Museum and UH Hilo give us the opportunity to investigate not only when people arrived, but also how cultural practices changed through time.

Kohala i ka Unupa‘a: Nurturing Resiliency in Hawaiian Socio-Ecological Systems
Kekuewa Kikiloi, Kelley Uyeoka, Michael Graves, Joe Birkmann, Kamuela Plunkett, No‘eau Peralto, Li‘i Bitler, Deandra Castro, Jesse Kaho‘onei, Kepōo Keli‘ipāakaua, Lilia Merrin, Pua Pinto, Kamakahiookalani Center for Hawaiian Studies, Hawai‘inuiakēa School of Hawaiian Knowledge, University of Hawai‘i at Mānoa

It is our responsibility to search for ancestral wisdom
ARCHAEOLOGY has focused on understanding the nature of food production systems in the district of Kohala, Hawai‘i Island through extensive fieldwork and publications over the past decade. In the rainy windward ahupua‘a of Kohala i loko (interior Kohala) widely dispersed networks of ancient irrigated pond fields have been documented that represent the nexus where pre-contact Hawaiian society and natural ecological systems influenced each other and evolved together over time. Through this process, the term “Kohala i ka Unupa‘a,” or “Kohala of the hard stone,” was coined referring to the resiliency of the people and place. This past summer, Kamakakūokalani Center for Hawaiian Studies with the support of Kamehameha Schools, implemented a field methods program in mālama ‘āina resource management that investigated the role these systems can play in re-establishing eco-cultural health today. Through a month long training program we exposed students to interdisciplinary approaches to studying ʻāina and participating in community engagement. A restoration plan was developed for selected ancient agricultural sites that helped to properly frame archaeology in the context of existing Hawaiian community needs. It shifted the focus away from strictly archaeological goals to one that took into consideration the people and helping them come closer in reaching their future aspirations of sustainability, food sovereignty, and independence.

After Lunch Session (12:30p–2:05p)

Integrating Partnerships and Technology into Public Outreach at Pōhakuloa Training Area
Brian Tucker

Research Corporation of the University of Hawai‘i (RCUH)/Pacific Cooperative Studies Unit (PCSU) in cooperation with U.S. Army Garrison-Pōhakuloa’s Cultural Resources Office

“A picture is worth a thousand words.” This old adage refers to the ability of images to capture attention and convey complex ideas or large amounts of data efficiently and effectively. As a Geographic Information Systems (GIS) Specialist working with Hawaiian archaeology, I find this especially important. Given the limited oral tradition that permeated through colonialism, the lack of pre-contact written historical record, and limited access to the wealth of post-contact Hawaiian language literature; images and spatial correlations provide definitive truths we can assess context and develop hypotheses from.

At Pōhakuloa Training Area (PTA) in Hawai‘i Island’s Saddle region, one of our work tasks is to support cultural resources outreach through the preparation of maps, posters, brochures and briefings in order to educate soldiers and civilian visitors on the management of cultural resources. This supports the goal of the U.S. Army’s ecosystem cultural resources management program to conserve, protect and enhance the cultural resources, and comply with applicable Federal and state laws and regulations while improving the Army’s ability to conduct and maintain military readiness.

To best support outreach at PTA, we strive to create visually stimulating presentations. Integrating partnerships with various groups allows us to enhance this community outreach. Most notable for GIS is our University of Hawai‘i affiliation and the resources and research that we have access to. This presentation shares how the PTA Cultural Resources Program uses technology to maximize effectiveness in capturing audience attention and inspiring interest in archaeology.

Documenting the Purdy House Site
Adam Johnson and Peter Mills
Pu‘uhonua o Hōnaunau NHP and University of Hawai‘i, Hilo

Hawaiian cowboys (Paniolo) occupy a unique place in Hawaiian history. Jack Purdy was one of Hawai‘i’s most famous bullock hunters and a pioneer in the development of the ranching industry on Hawai‘i Island.
in the 19th century. His descendants have also played important roles in Hawai‘i’s ranching industry and include some of the most famous Paniolo such as Iku Purdy. His homestead can be seen standing in Parker Ranch pasture land from Mana Road.

Members of the Purdy family, interested in seeing their ancestral homestead documented, engaged in discussions with Dr. Peter Mills of UH Hilo, and the management of Parker Ranch to pursue detailed documentation of the site. These discussions led to National Park Service involvement to map the site using Light Detection and Ranging (LiDAR) technology. This paper will discuss the mapping techniques used to document this important site, what we have learned about the site to date, and the digital products we are producing for Parker Ranch and the Purdy family.

Characterizing lava tube archaeological sites in the Mountain Lands

Julie M. E. Taomia
Archeologist, USAG-Pōhakuloa

More than 200 lava tubes and other subterranean voids with archaeological materials have been identified at Pohakuloa Training Area in the center of Hawai‘i Island. The lava tubes themselves and the archaeological remains within them vary considerably, and therefore summaries often result in a simple listing of sites lumped by type (lava tube site) rather than any real synthesis and analysis. Variability in the documentation by archaeological projects depending on the scope of the projects has also made comparison difficult. In this paper I propose a method for comparing lava tube archaeological sites that limits the impact of the nature of projects on analysis and allows for comparison between sites even when the material remains found within them are unique. This will allow for a richer characterization of the lava tube archaeological sites found in the Mountain Lands.

Pa‘akai: The Kaena Point Salt Drying Area:
An Archeological Perspective of the Traditional and Post-contact Hawaiian Salt Economy

Summer Roper, Archeologist
Hawai‘i Volcanoes National Park

In the past salt was an extremely important and valued resource all over the world. It was and continues to be a biologically necessary item for human survival. Due to its extreme worth, salt was a politically powerful and profitable. Salt’s high value assisted in building alliances, securing empires, and even causing revolutions. There is archeological evidence of ancient salt collection worldwide and many studies have taken place in various countries. These sites offer archeological research opportunities to learn about past events and cultures and have led to a more thorough understanding of the role salt has played in shaping human history. In the Hawaiian Islands, salt procurement was also an important subsistence and commercial activity and the remnants of salt collection sites exist on the archeological landscape. The survey and documentation in 2009 of the Kaena Point Salt Drying Area located along the coast of Hawai‘i Volcanoes National Park has provided an opportunity to learn about traditional Hawaiian salt collection. This project takes a close look at the unique archaeological resources found at Keana Point, discusses pre and post contact Hawaiian salt economy, and reveals the ways in which the archeological site represents broader patterns of Hawaiian history. This study adds Hawai‘i to the worldwide record of archeological studies of salt procurement and aims to bring awareness back to the historical significance of this resource.

Reauthorizing Kānaka ‘Ōiwi Heritage Discourse at Kaloko-Honokōhau National Historical Park, Hawai‘i

Ruth-Rebeccalynne T. L. Aloua
Pacific Legacy, Inc.
ABSTRACTS

This case study examines how the management practices of Kaloko-Honokōhau National Historical Park affects Kānaka Ōiwi and communities the park was created to serve. This national park was established in 1978 to provide a center for Kānaka Ōiwi to rejuvenate their culture by rehabilitating the landscape for traditional use. However, as of 2014, the Park Service has yet to achieve the goals set out by the United States Congress in 1978. The National Park staff continues to struggle to rehabilitate the cultural resources in the park’s legislative boundaries for traditional use that is, as deemed appropriate and desired by Kānaka Ōiwi. I use documentary data and information from interviews to understand Kaloko-Honokōhau management history, policy, and practice. I give particular attention to the management of ancestral structures and places and to how management decisions are affecting rehabilitating them for use. I describe the shared goals of the interviewees and the Park Service personnel and provide recommendations to re-align National Park Service management practices with policy, to better fulfill the Congressional intentions.

European Influences on Ancient Hawai‘i

Captain Richard W. Rogers
Pacific Exploration Research Group

The Island of Hawai‘i stands as a volcanic beacon in the center of the longest distance, longest running trade route in the history of western commerce, that of the huge “Manila Galleons”. Cartographical documents indicate numerous “discoveries” of volcanic islands in the Mid-Pacific, prior to that of Captain Cook in 1779. Spaniards, Dutchmen, Englishmen and their ethnically mixed crews were known to have visited islands in 16 degrees north. Hawaiian oral traditions, compiled by 19th century Hawaiian historians, are rife with tales of foreigners visiting and even “governing” the Island of Hawai‘i. One popular legend tells of a shipwreck and details the location where survivors reached shore. Artifacts, once held by the Bishop Museum, establish the cultural significance given to this story in “pre-contact” times. This paper will examine this profoundly under-explored segment of Hawaiian History.

Afternoon Session (2:30p–4:00p)

MAUI SYMPOSIUM

The Chronology of Heiau Building in Southeast Maui: Integrating High-Precision Coral Dating with Hawaiian Oral Traditions

Patrick V. Kirch and Warren D. Sharp
University of California, Berkeley and Berkeley Geochronology Center

Based on a limited sample of precise 230Th dates from coral offerings on Maui Island temples it had been hypothesized that the island’s temple system rapidly expanded during the period from A.D. 1580-1640. We tested this hypothesis by obtaining an expanded sample of 46 new 230Th coral dates from 26 temples in Kahikinui District. Dates from both surface offerings and corals in architecturally integral contexts (placed in situ during temple construction) strongly agree in documenting a major phase of heiau construction in Kahikinui beginning ca. A.D. 1550 and continuing until ca. A.D. 1700. The precise chronology afforded by 230Th coral dating clearly resolves the timing and tempo of temple construction, shows that it corresponded closely with the reigns of Maui rulers credited in Hawaiian traditions with establishing and strengthening the first island-wide polity, and underscores the importance of monumental ritual architecture in the emergence of archaic states in ancient Hawai‘i.
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**ABSTRACTS**

*Weaving Household Knowledge through Time*

*Kirsten Vacca*

*University of California, Berkeley*

This paper discusses the integration of mo‘olelo and indigenous knowledge with Hawaiian archaeological research on pre-European contact households and gendered interaction. Similar archaeological studies center on the hale mua while the lives of women and commoners are less explored. The utilization of important oral traditions as a tool in archaeological investigation of social interaction and space use in the household promises an increasingly well-rounded understanding of the lives of all early Hawaiians. Recorded Hawaiian traditions relay the importance of the construction of space in the household (particularly with regards to gender), yet the static implementation of these records in the analytical process by archaeologists prohibits a nuanced understanding of the diversity of practice across regional and class boundaries. This research explores recorded mo‘olelo and ancestral knowledge as an illustration of the inherent fluidity and complexity of the Hawaiian culture. The analysis weaves together traditions of space use and gendered interaction within the household with current scientific research methods in an effort to understand variability across the Nu‘u ahupua‘a in Kaupō, Maui.

**Research Design: Identifying Historic Properties Due to Be Damaged By Climate Change**

*Morgan E. Davis*

*SHPD Lead Archaeologist, Maui Section*

Historic properties throughout Hawai‘i are subject to increasing pressures due to climate change, projected to be the most severe effects of any of the United States. These pressures include impacts from increasing effects of climate change. For Maui Island I am beginning a new analysis of those specific historic properties likely to be negatively affected by rising sea levels and associated shoreline retreats. Based on predications by the University of Hawai‘i, Mānoa’s Coastal Geology Group of a geological one-meter sea-level rise by the end of this century, I will describe the methods we will use to identify and record data for high-risk sites before predicted sea level rise causes damage.

**LĀNA‘I SYMPOSIUM**

*E ho‘ohanohano ‘ana i ka wā ma mua, a e ho‘olako ‘ana i ka mua aku:*

*Honoring the past, enriching the future*

*Regina Ke‘ala Hilo and Simon Seisho Tajiri*

*Honua Consulting*

The E ‘Ike Hou ʻĀ Lāna‘i field school and cultural literacy program is currently in its second year. Admission to the program is competitive; students must currently be attending Lāna‘i High School or Elementary School, or be a resident of Lāna‘i. Place-based curriculum is used to inform students about historical, cultural, and/or archaeologically significant landscape features. Introduction to the Hawaiian language through cultural protocol, traditional Hawaiian stories, songs, and chants reinforce the relationship between kanaka, ‘āina, aloha, and mālama. Historical documentation provides a temporal context that informs students’ present-day observations in the scientific rigorous fields of marine biology, geology, and archaeology. Data gathered from this summer’s fieldwork include tape-and-compass mapping of kuleana terraces in Maunalei; pond interior profiling, wall profiling, and biodiversity survey of Waia‘ōpae Fishpond; Hulopoe tidepool biodiversity survey; and soil coring collection and analysis from Wiliwiliʻopūhau, Maunalei and Waiaʻōpae. E ‘Ike Hou ʻĀ Lāna‘i encourages students to learn more about Lāna‘i’s rich cultural heritage and build the analytical skills to be tomorrow’s environmental stewards.
Kuli‘ou‘ou rockshelter (O1) has a certain status as the first archaeological site in the Pacific Islands to be directly dated via the then newly introduced radiocarbon method. The original 946 ± 180 before 1950 date from the base of the rockshelter’s cultural deposit greatly influenced archaeologists’ views of regional cultural sequences in East Polynesia. We present the results of six new AMS 14C dates run on Kuli‘ou‘ou rockshelter wood charcoal identified to short-lived and medium-lived species. We utilize these data, along with a re-evaluation of the two dates obtained by Emory and Sinoto, to present a revised chronology for the Kuli‘ou‘ou rockshelter. In addition, we discuss new wood charcoal identifications from the two lower deposits at the O1 rockshelter for illuminating general vegetation patterns in the Expansion to Proto-Historic periods. Renewed analysis of the rockshelter’s faunal remains illustrates shifts in subsistence regimes through time. We end with a discussion of the broader implications of our revised chronology for the prehistoric sequence of O‘ahu Island and the settlement sequence for the Hawaiian archipelago.
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SUNDAY, OCTOBER 12, 2014

O'AHU SYMPOSIUM CONTINUED

Morning Session (8:15a–9:15a)

World War II Prisoner of War Camp at Schofield Barracks’ East Range
Jaime Raduenzel, Jennifer Bellville-Marrion, and Sean Newsome
O‘ahu Army Cultural Resources Program

Archaeologists at the Research Corporation of the University of Hawai‘i (RCUH) are conducting archival research and archaeological survey and mapping of a former World War II prisoner of war (POW) camp located at Schofield Barracks’ East Range on O‘ahu. The camp housed Italian POWs from 1944 to 1946 after their surrender in North Africa in 1943. Ongoing research at the camp has the potential to yield new information about Hawai‘i’s role in World War II and the lives of the POWs and the U.S. servicemen who ran the camp. This presentation offers an overview of the history of the East Range POW camp, its potential for place-based education, and the preliminary results of RCUH’s ongoing research for the U.S. Army.

Designing Archaeological Projects to Incorporate the Community:
An Overview of Grant Projects Conducted in Hau‘ula Ahupua‘a, O‘ahu Island
Rosanna Thurman, M.A.
Oceanic Archaeological Science and Educational Services (OASES)

A series of grant projects sponsored by the Hau‘ula Community Association have utilized archaeology to enhance community outreach throughout the Ko‘olauloa District of O‘ahu. This approach has required a dedicated archaeologist to conduct fieldwork, provide tours and presentations, teach school kids in outdoor environments, assist with the development of curriculum, and reciprocate learned knowledge with community residents. The continued archaeological and educational support supplied through the grant projects has provided an avenue to continue the discussion of Hau‘ula’s history and support knowledgeable local residents in providing sustainable management and care for cultural resources in their communities. An overview will be given on how each archaeological study has incorporated community events, school groups, and interested residents with projects being conducted within Ko‘olauloa.

Reflectance Transformation Imaging: Enhancing Petroglyph Management
Anthony Casciano and Torie Robinson
O‘ahu Army Cultural Resources Program

Archaeologists encounter many challenges when documenting petroglyphs, especially in the varied environments of Hawai‘i. The time of day, amount of shadow/sunlight, and the extent of erosion can prevent viewers from successfully seeing the true characteristics of a petroglyph. These pieces of rock art are decaying and proper documentation and careful monitoring of these works is essential for future academic research and for the communities that maintain an active interest in archaeological and cultural sites.

Reflectance Transformation Imaging (RTI) is a photographic method capable of preserving the artistic information in petroglyphs across the Hawaiian Islands. RTI and its associated cutting-edge software, provided by Cultural Heritage Imaging, can reveal minute details about an individual rock surface impossible to pick up with the naked eye or record with conventional photography. Staff with the Research Corporation of the University of Hawai‘i (RCUH) and the U.S. Army have begun implementing RTI to better document and preserve the integrity of the petroglyph sites on O‘ahu’s Army installations.

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Performing RTI outdoors in O‘ahu’s varying environmental conditions has presented several obstacles for the team. Persistent trial and error, however, have led to rewarding outcomes. RCUH and Army archaeologists are now able to record known and newly discovered petroglyphs in a way that better identifies individual features, from curved arms and running legs to even possible puppies. RTI can help determine the particular construction technique the artist used. Anthropomorphic figures that previously seemed blurred appear more distinct. Conversely, RTI can also show that some previously thought to be petroglyphs were in fact naturally formed. Archaeologists can also use RTI to identify human and environmental damages to these rocks. Monitoring a single petroglyph over a long period of time with RTI can show where, how, and if it is degrading.

While implementation of RTI on Hawaiian petroglyphs is still experimental, continued use of this innovative technology enhances the opportunity for pioneering this academic field and for improving its ability to fulfill Cultural Resource Management.

**Kolekole, La‘amaikahiki, and Kūkaniloko:**
The solar nadir, landscape, and mo‘olelo meet at Kūkaniloko
Martha H. Noyes
University of Wales Trinity Saint David

The solar nadir is one of the least studied of Polynesia’s celestial phenomena. Research centered on astronomical associations with Kūkaniloko provides data that ties together the solar nadir, landscape and star markers for the nadir, and the effort of Kila to bring La‘amaikahiki home to Hawai‘i.

**Mid-morning Session (9:30a–11:00a)**

Training the Next Generation of Hawaiian Archaeologists:
A View from the North Shore Archaeological Field School
Pūlama Lima, Windy McElroy, James Bayman, and Ty Kāwika Tengan
University of Hawai‘i-Mānoa

This presentation examines the mission, goals, and accomplishments of the North Shore Archaeological Field School. The geographic and cultural nexus of the field school is Kūpopolo Heiau, in Kawaiola, Waialua, O‘ahu, near Waimea Bay. The field school program is part of an ongoing collaboration between Kamehameha Schools and UH-Mānoa Anthropology. The field school program is focused on: 1) providing Native Hawaiian and kama‘āina students with technical training in field archaeology, 2) involving North Shore residents and other stakeholders in the field school, and 3) integrating Hawaiian cultural protocol into the practice of local archaeology. Thus far, more than 40 students have completed the field school course, several students have initiated their professional careers in archaeology, and numerous community volunteers have participated – and gained an appreciation for – the vitality of Hawaiian archaeology.

Kaka‘ako Stratigraphy: Ho‘opapa Lepo Like‘ole o Kaka‘ako
Dr. Hallett Hammatt and Ena Sroat
Cultural Surveys Hawai‘i, Inc.

Stratigraphic recording and interpretation of the complex stratigraphy within the urban environment of Kaka‘ako has been ongoing and had its onset with the archaeological monitoring of the first Hawai‘i Community Development Authority (HCDA) Improvement District 1 in the early 1980s during which there was massive excavation for utility upgrades and installations. Recently the pace of archaeological work, including stratigraphic recording and interpretation, has been associated with a large number inventory surveys of
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developments in private lots. As would be expected, there is a general sequence represented by stratigraphic units which occur over broad geographic areas and represent time stratigraphic marker horizons and have specific origins and minimal variation in sedimentary characteristics and cultural content. As more areas are documented, variations emerge representing specific localized former natural environments - marsh - small sand dunes and specific land modifications - fishponds, lo‘i, salt pans. This buried topography can best be described as the Kaka‘ako mosaic.

Recent projects in the ‘ili of Kukulu‘ae‘o have led to specific identification of sediments which can be directly associated with the major late nineteenth century and early twentieth century salt making industry of the district. The linings of these former salt pans show intricate alternating layers of vegetation matter and marine clay. Overlying layers include the widespread varied deposits associated with dredging of the Ala Wai Canal in the 1920s, distributed as a marine clay slurry over low-lying areas. General recognition of the nature and origin of the commonly occurring Kaka‘ako stratigraphic units will hopefully result in agreement in use of standard labeling.

KAUAI SYMPOSIUM

Provenance and distribution of lithic material in the Hawaiian archipelago as inferred from non-destructive EDXRF and isotope geochemistry
Steven P. Lundblad (UH-Hilo Geology) and Peter R. Mills (UH-Hilo Anthropology)

We identify a significant source of adze related material in archaeological sites throughout the Hawaiian archipelago originating from the Koloa volcanic series in east Kaua‘i. Trace element geochemistry, as measured by non-destructive EDXRF, is consistent with the “Keāhua I” source, previously identified as an adze workshop in the Wai‘ula River Valley. We find material from this geochemical group in varying proportions in Hawai‘i. To confirm a Kaua‘i source, we analyzed two samples from leeward Hawai‘i Island and one from Kaua‘i for their Sr and Pb isotopic composition. These analyses confirm the flakes from this geochemical group found at the Kahalu‘u Rockshelter on Hawai‘i Island originated on Kaua‘i. Material from this geochemical group is present in many sites in the archipelago, implying that this relatively unknown adze workshop could rival that of the much larger, more visible, and well-known Mauna Kea quarry in its extent of interisland distribution.

Kaneiolouma, Kaua‘i - A Renaissance
Randy Wichman, Keao NeSmith, PhD and Dave Wellman, PLS

Kaneiolouma is the southern royal complex of the Kingdom of Kaua‘i. Having been protected from development the site is now, once again, coming alive. This three member panel presentation will provide a brief overview of the recent activities on the site, developments, progress and future plans. The presentation will consist of three parts as pertain to the Renaissance. The main topics of history of the site, cultural significance and revival, and applied science and technology are intended to whet the appetite for upcoming focused presentations during the proposed 2015 Kaua‘i Society of Hawaiian Archeology conference.

After Lunch Session (12:00p–1:15p)

PAE ‘ĀINA O HAWAI‘I SYMPOSIUM

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During 2013-2014 SHPD addressed three of the four most pressing issues facing the Division. The overwhelming majority of the required actions and products in the Corrective Action Plan have been submitted, approved and accepted by the National Park Service. The back log in residential permit reviews has been eliminated; and most of the long vacant positions have been filled. The fourth issue – review and compliance backlog – has not been eliminated but has been addressed on various fronts, which will be discussed here, along with the other accomplishments during the past year.

The Division's priority activities for the coming year will be presented and discussed, including our plans for digitizing paper reports and files, revising pertinent regulations and listing Iolani Palace as a World Heritage Site. We will also touch on some of the intangible outcomes and recommendations made by staff to improve internal communication and SHPD's public profile.

Curating Ali‘i Heritage: Responsibility and Sensibility in Museums and Archaeology
Halena Kapuni-Reynolds
University of Denver

The procurement and preservation of artifacts lay at the foundation of the museological and archaeological professions. What then, of the individuals who care for such collections? Framed using a comparative museological framework with an emphasis on indigenous curation, I focus on how ali‘i objects are cared for and interpreted by Native Hawaiian and Local curators and collections managers in Hawai‘i-based museums. Two institutions are explored; the Bernice Pauahi Bishop Museum (O‘ahu Island) and the Lyman House Memorial Museum (Hawai‘i Island). This research centers on museums and the ali‘i objects in their collections. However, I further reflect on the applicability of such research within archaeology, especially in the care of archaeological collections and sites associated with ali‘i. Understanding the tangible and intangible forms of Hawaiian heritage preservation is resourceful in enhancing the care of museum (and archaeological) collections.

Recent Approaches to Digitizing Hawaiian Archaeological Collections at Bishop Museum
Charmaine Wong (Bishop Museum), Mara Mulrooney (Bishop Museum), and Summer Moore, (College of William and Mary)

The growing demand for digitizing collections, including archaeological assemblages, has driven many institutions to initiate programs that utilize current technologies to facilitate both curation efforts and access. Bishop Museum’s Anthropology Department began digitizing its Hawaiian collections in 2008 through the Hawaiian Archaeological Survey (HAS) project. This project is currently being conducted in collaboration with the Office of Hawaiian Affairs (OHA) and through the continued efforts of interns, volunteers, researchers, and staff members. To date, more than 80,000 items have been inventoried, rehoused, and digitized. This paper outlines recent efforts by the Anthropology Department at Bishop Museum to digitize large and unique collections of related artifacts, field documents and maps, photographs and negatives, and project reports and department publications.

The Lineages of Hawaiian Archaeology from Dr. William T. Brigham to Today
Jeff Yamauchi
Research Corporation of the University of Hawai‘i/Pacific Cooperative Studies Unit
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Braided are the cords of knowledge

**ABSTRACTS**

Since Charles Reed Bishop appointed William Tuffs Brigham to be the first director and later curator of Bernice Pauahi Bishop Museum from 1898 to 1918, Hawaiian archaeology has dramatically changed, especially with the development of cultural resources management in the private sector playing a major role during the 1960s to the present day. The history of Hawaiian archaeology can be perceived as a lineage since the early development can be traced by lineal descent beginning with majority of archaeologists starting their careers at Bishop Museum. An overview of the lineages of Hawaiian archaeology within the cultural and social context of Hawai‘i over time presents the forces and personalities that shaped the profession. By understanding our Hawaiian archaeology heritage, we can better understand the present circumstances and move forward to a more inclusive and comprehensive manner.

**Kaiāulu: Community Archaeology**  
*Making Room For Community Concern In Academic Archaeological Instruction*  
*Kamuela Plunket, UH Mānoa*

As a student in the North Shore Field School (UH Mānoa 2013, 2014) and the Hawai‘i Historic Archaeological Research Program (University of New Mexico 2013), I report ways in which community concern has been given space to interact with archaeological instruction. Community concern here is represented by Hawaiian cultural values, sustainability, and giving voice to those who live in or share connections to the geographical region in which archaeological research and instruction is being done. By reviewing scholarly dialogue on the topic of ethics in anthropology this presentation proposes that this trend of incorporating community concern in archaeological instruction is not just innovative it is pono.

**Afternoon Session (1:30p–2:45p)**

**A Case of Experiential Learning and Archaeology: The Voyage of the Charles W. Morgan**  
*Suzanne S. Finney*  
*University of Hawai‘i-West O‘ahu*

Finding experiential learning opportunities to use as teaching tools for archaeology classes can be understandably challenging. This paper offers one example of experiential learning from the 38th voyage of the Charles W. Morgan which took place this past summer, and what can be transmitted to classes from the experience about topics including archaeology, whaling, and 19th century sailing.

The Charles W. Morgan is the last 19th century American whaling vessel still afloat. Built in 1841, the whaler completed 37 voyages in 80 years. In the 20th century the Charles W. Morgan was moved to Mystic, Connecticut and is now a primary attraction of Mystic Seaport. Recently restored for sailing, the 38th voyage of the Charles W. Morgan took place this past summer. The voyage was an opportunity for scholars, artists, writers and researchers to glimpse the world of whaling by sailing on the vessel during its voyage around southern New England.

**The ‘Value’ in a List: A Statistical Analysis of National and State Register listings in Hawai‘i**  
*Nick Belluzzo and Regina Hilo*

The National and State Registers of Historic Places are intended and designed to list and, by extension, protect places worthy of preservation. Ostensibly, the Registers function to reflect those places valued by the society within which they are situated. However, the listings can become populated by a preponderance of resources of a single type, or they can fail to directly highlight those cultural heritage values esteemed by society, such as intangible cultural heritage (ICH). While ICH can be indirectly tied to a listed place, assessing adverse
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effect to an intangible feature can be convoluted. The consequence is that a bias in preservation can become inscribed.

This paper will present a statistical analysis of properties in Hawai‘i listed on the National and State Registers to better understand the type and distribution of listed properties. The results will assess the balance of resource types as a reflection of various stakeholder values. Finally, discussion will consider how effective the National and State Registers are at addressing and ensuring community preservation priorities, as well as providing suggested considerations and alternatives.

MOANA NUI ‘ĀKEA SYMPOSIUM

I hea lā ‘o Kahiki? Where is Kahiki? A comparative analysis on various archaeological sites throughout Hawai‘i and a single, yet well-known, archaeological site in Sāmoa.

Kaulani Rivera
Department of Anthropology, University of Hawai‘i at Mānoa

One of the more debated topics within Hawaiian Archaeology is the discussion of our ancestral origins. Various sub-disciplines within anthropology have made connections between Hawai‘i and the rest of the Pacific and continue to do so in attempt to display the inter-connectedness of our people with our supposed predecessors. This study compares various archaeological sites of Hawai‘i (Ka‘ūpūlehu, Kohala i loko, and Kalaupapa to be specific) to the Saua Site in Sāmoa as observed through Ethnohistoric data and field survey in attempt to add to this anthropological discussion. I draw from previously conducted archaeological surveys for the specific areas mentioned as well as my own personal field surveys to complete this study.

Starch Grain Analysis on Sediment Core UC-SH1 from Ulong Island, Palau

Gina Farley
Australian National University

Representing the first starch grain analysis undertaken in Palau, this study analyzed 20 samples from a sediment core extracted from a sinkhole on Ulong Island. The main research aim was to identify native and introduced plant species at varying depths in order to establish the date of human colonization in the ‘Rock Islands,’ as well as identifying phases of occupation at the site before the region’s eventual abandonment. Starch grains were examined with a combination of brightfield and cross-polarized light microscopy and were identified to species whenever possible using a combination of linear discriminant analysis and visual inspection. Although limitations associated with the statistical analysis and the reference collection presented significant challenges to the identification process, the recognition of morphological types and over-arching trends in starch quantities and proportions yielded potentially useful information with regards to human occupation at the site.

New Insights from Stable Isotope Analysis of Polynesian Archaeofauna: A Case Study from Mangareva

Jillian A. Swift
Oceanic Archaeology Laboratory, Department of Anthropology, University of California, Berkeley

Carbon and Nitrogen stable isotope analysis of tooth and bone collagen has proven an effective tool for investigating foodwebs and paleodiet in the Pacific. This talk will highlight current applications of archaeofaunal stable isotope analysis to the study of Polynesian landscape transformation and human-animal interaction. Dietary reconstruction of Pacific rat (Rattus exulans) remains from recent excavations on Mangareva
(Gambier Islands) show significant changes in δ13C and δ15N values through time. In particular, rat diet at all three excavated sites demonstrate steep declines in δ15N, coincident with the disappearance of most avifaunal species from the Mangarevan zooarchaeological record. Temporal dietary variability demonstrates the potential for this commensal omnivore to provide a new line of evidence for understanding changing Polynesian environmental conditions on a localized scale.

POSTERS

What Rock Walls Say: Wall Documentation at Keʻāmuku Sheep Station
Jesse Gunnels, Kira Mullen, David Doig, and 'Iolani Kaʻuhane

Research Corporation of the University of Hawaiʻi (RCUH)/Pacific Cooperative Studies Unit (PCSU) in cooperation with U.S. Army Garrison- Pōhakuloa’s Cultural Resources Office.

With rolling green hills and sloping gullies, Hawaiʻi Island supported a thriving ranching industry. Ranching transformed the physical landscape, systems of land tenure, and economics of the Saddle Region. In 1793, Captain George Vancouver presented King Kamehameha I with sheep and cattle. In the next several decades, they roamed the slopes of Mauna Kea, Mauna Loa, and Hualalai, causing permanent alterations to the landscape. Nestled between Mauna Kea and Hualalai, the Keʻāmuku Sheep Station holds a testament to the rich legacy of ranching in the uplands of Hawaiʻi Island. Rock walls make up a large portion of the ranch sites yet few systematic studies have focused on the walls themselves.

In order to monitor the condition of a rock corral feature at Keʻāmuku Sheep Station, the RCUH team implemented a baseline study. This poster discusses the methodology and preliminary results of this pilot study, focusing on what the data reveals about past ranching practices and individual actors on the landscape reflected in corral wall construction. We recorded the construction methods, wall dimensions, wall condition, site formation processes, and took representative photographs and will disclose patterns discovered. Wall characteristics show broader patterns of landscape change over time as Hawaiʻi transitioned out of the sheep and cattle ranching enterprises of the mid to late-20th century and warrant further investigation.

Nā Wai o Waiʻōhinu
Polani Kahakalau, Hawaiʻi Community College Student
Wahi Kūpuna Internship Program

Since ancient times till today the source of freshwater plays an important role in Hawaiʻi. Water is the source of life to all things. The source of freshwater is very precious especially in the ʻāina, or land, of Kaʻū. The focus of this research project was to identify and compile the historical information regarding the waters of Waiʻōhinu Ahupua’a in the moku of Kaʻū. The goals were to gather information through historical research, various moʻolelo, archaeological surveys and ethnographic interviews in order to compile a comprehensive and holistic understanding of this very precious resources in an area that is not usually associated with the wealth of water.

Nā Wahi Pana o Hīlea
Lyle Auld, Hawaiʻi Community College Student
Wahi Kūpuna Internship Program

In July 2014, the 2014 Wahi Kūpuna Internship Program cohort, He Lua ʻOle Mauna Loa, had the opportunity to tour the ahupuaʻa of Hīlea Iki and Hīlea Nui with kamaʻaina from Kaʻū. My kuleana for this huakaʻi
was to document the time we shared with the kama'āina and to gather as much information on Ka'ū, in particular, the wahi pana of Hīlea, Kauwā, Ka'iholena, Kūmauna, Pāne'e'e, Makanau, Koha'ikalani, and 'Imakakaloa Heiau. Visiting these cultural sites with our hosts, and being at these wahi pana to see them with my own eyes was priceless. These experiences have given me more understanding and respect about our Hawaiian ancestors and have strengthened my piko to this 'āina of Ka'ū.

Ulu Pono Punalu'u
Lesley Kehau Puou, UH West O'ahu Student
Wahi Kūpuna Internship Program

Punalu'u is a well known wahi pana amongst the kama'āina who reside on Hawai'i Island and by tourists who travel from around the world. However, it holds a much deeper sense of place to the people of Ka'ū. Situated between Wailau and Mohokea ahupua'a, Punalu'u is known for its black sand landscape against pāhoehoe and a'ā lava flows. The name Punalu'u means “coral dived for” which depicts the history of this place as an ancient fishing ground as well as a place known for collecting fresh water. Punalu'u’s shoreline naturally blends with Wailau and Nīnole ahupua'a forming a complete cultural landscape that should be noted and acknowledged in this context. This shoreline functioned as a thriving community, which provided its people with rich food sources to sustain them physically and religious structures to sustain them spiritually.

Land-Use History of Ka'alu'alu Bay, Ka'ū
Hattie Gerrish, UH Hilo Student
Wahi Kūpuna Internship Program

To the casual observer today, little remains at Ka'alu'alu Bay to indicate the former importance of this rare natural harbor that was in continuous use from prehistoric times up until recent years. The story of Ka'alu'alu - fishing village, landing, and cattle exporter - lies scattered throughout the historical and archaeological records, oral history, and the recollections of families with connections to the site. This paper attempts to gather these fragments into a synthesized history of the site with a focus on land use. The results of this effort suggest that the site's history could be viewed as four approximate stages, with overlap between them, and some continuity, particularly between the first and second stages. During the first stage, Ka'alu'alu was a fishing village and canoe landing. Transition to the second stage, in which the bay served as a stopping place for sailing ships and steamships, began with Captain Cook in 1779, and was complete by the mid 19th century when the bay became a part of regular steamship routes. The third stage is marked by the beginnings of cattle ranching near Ka'alu'alu in the 1870s, and ends when the bay was no longer used to export cattle. During the fourth stage, which extends to the present, the site was gradually abandoned with the exception of fishing and recreation. This synthesis has benefited from ethnographic research and the methods of historical archaeology, but it is certain that additional information on Ka'alu'alu's history remains hidden in the physical remnants of the past that have largely gone unstudied at this site.

Applied Archaeology at UH-Mānoa: Building Capacity in Hawai'i and the Greater Pacific
James, Bayman
Department of Anthropology, University of Hawai'i at Mānoa

The MA track in Applied Archaeology at the UH-Mānoa is designed to train the next generation of professional non-academic archaeologists who seek to be effective advocates for the study and preservation of historic sites in Hawai'i and elsewhere in the Greater Pacific and Asia. Although institutions throughout the continental United States offer graduate training in applied archaeology, our program at UH-Mānoa is
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unique in its geographic and cultural focus. We recognize the increasing importance of archaeological employment opportunities in our state through public and private sectors of cultural resource management (CRM) and historic preservation. In fact, compliance with state and federal legislation that pertain to archaeology and historic preservation underlies most public and private funding for professional archaeology today. Consequently, many private firms, governmental agencies, and non-profit institutions employ MA level archaeologists to conduct CRM investigations, manage archaeological collections, and/or engage in community outreach and public education. These growing areas of professional archaeology now far surpass the demand for academic archaeologists. This poster features various dimensions of the Applied Archaeology Program at UH-Mānoa.

Archaeological Collections Status at the UH Mānoa Department of Anthropology
Mark W. Oxley (UHM Dept. of Anthropology) and Jo Lynn Gunness,
[UHM Dept. of Anthropology (retired)]

Over its 80-year history, the Department of Anthropology at the University of Hawai‘i at Mānoa has curated numerous archaeological collections from a variety of research projects in Hawai‘i and throughout the Pacific including UHM sponsored archaeological field schools, faculty and graduate research as well as State Projects. Temporary solutions have been implemented over the years to address a critical shortage of space for the collections, but no long term solutions have come to fruition. In 2010, the department began to transfer many of its collections to other facilities. To date, more than 700 boxes have been transferred to other locations including the Bishop Museum, UH Hilo, Hawai‘i State Parks and several international institutions. This poster presentation will provide a status update on the remaining collections at UHM as well as provide locational information for the materials that have since been removed.

The Timeline of Hawaiian Archaeology from Dr. William T. Brigham to Today
Jeff Yamauchi
Research Corporation of the University of Hawai‘i/Pacific Cooperative Studies Unit

Since Charles Reed Bishop appointed William Tuffs Brigham to be the first director and later curator of Bernice Pauahi Bishop Museum from 1898 to 1918, Hawaiian archaeology has dramatically changed, especially with the development of cultural resources management in the private sector playing a major role during the 1960s to the present day. The history of Hawaiian archaeology can be perceived as a lineage since the early development can be traced by lineal descent beginning with majority of archaeologists starting their careers at Bishop Museum. An overview of the lineages of Hawaiian archaeology within the cultural and social context of Hawai‘i over time presents the forces and personalities that shaped the profession. This poster will be a graphic timeline of Hawaiian archaeology from late 19th century to the present, contextualized within the social and cultural highlights of that given period.
This year’s conference will be held at Hale‘ōlelo College of Hawaiian Language Building (pictured near green arrow). Parking is available at the Hale‘ōlelo Building. Access to Hale‘ōlelo is through Nowelo Street only. You can enter Nowelo street from West Lanikaula St. or Komohana St. (see blue arrows for entrances to Nowelo St.)
It is our responsibility to search for ancestral wisdom

Braided are the cords of knowledge

MAP OF HALEʻŌLELO BUILDING
CONFERENCES LIST

1st Annual SHA Conference, Kilauea Military Camp, Hawai‘i Volcanoes National Park-- March 19-20, 1988
2nd Annual SHA Conference, Maui Community College, Kahului, Maui-- March 31-April 2, 1989
3rd Annual SHA Conference, Bishop Museum, Honolulu, O‘ahu-- March 24-25, 1990
4th Annual SHA Conference, University of Hawai‘i at Mānoa, Mānoa, O‘ahu-- May 25, 1991
5th Annual SHA Conference, Kaua‘i Community College, Puhimau, Kaua‘i-- March 27-29, 1992
6th Annual SHA Conference, Kaluako‘i, Moloka‘i-- April 2-4, 1993
7th Annual SHA Conference, University of Hawai‘i Hilo, Hilo Hawai‘i-- April 1-3, 1994
8th Annual SHA Conference, Kapi‘olani Community College, O‘ahu-- April 8-9, 1995
9th Annual SHA Conference, Aston Wailea Resort, Maui-- April 26-28, 1996
10th Annual SHA Conference, Kaua‘i Community College, Puhimau, Kaua‘i-- April 11-13, 1997
11th Annual SHA Conference, King Kamehameha Hotel, Kailua-Kona, Hawai‘i-- April 3-5, 1998
12th Annual SHA Conference, Kapi‘olani Community College, Honolulu, O‘ahu-- April 9-11, 1999
13th Annual SHA Conference, Kilauea Military Camp, Hawai‘i Volcanoes National Park-- October 6-8, 2000
14th Annual SHA Conference, Maui Community College, Kahului, Maui-- October 5-7, 2001
15th Annual SHA Conference, Kaua‘i Community College, Puhimau, Kaua‘i-- October 11-13, 2002
16th Annual SHA Conference, Windward Community College, Kāne‘ohe, O‘ahu-- October 24-26, 2003
17th Annual SHA Conference, King Kamehameha Hotel, Kailua-Kona, Hawai‘i-- October 12-14, 2004
18th Annual SHA Conference, Raddison Kaua‘i Beach Resort, Līhu‘e, Kaua‘i-- October 6-9, 2005
19th Annual SHA Conference, Maui Community College, Kahului, Maui-- October 6-8, 2006
20th Annual SHA Conference, Outrigger Keaouhou Beach Hotel, Keauhou, Hawai‘i-- October 19-21, 2007
21st Annual SHA Conference, University of Hawai‘i Hilo, Hilo Hawai‘i-- October 17-19, 2008
22nd Annual SHA Conference, University of Hawai‘i at Mānoa, Mānoa, O‘ahu-- October 23-26, 2009
23rd Annual SHA Conference, Aston Aloha Beach Resort, Wailua, Kaua‘i-- October 15-17, 2010
24th Annual SHA Conference, University of Hawai‘i Maui, Kahului, Maui-- September 30-October 2, 2011
25th Annual SHA Conference, Outrigger Keaouhou Beach Hotel, Keauhou, Hawai‘i-- October 19-21, 2012
26th Annual SHA Conference, Bishop Museum, Honolulu, O‘ahu-- October 11-13, 2013
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NOTES
Mahalo to the following sponsors:

[Huliuaapa'a]  [Keala Pono]  [T.S. Dye & Colleagues Archaeologists, Inc.]  [Bishop Museum]