

2016 Society for Hawaiian Archaeology Annual  
Conference

*Li‘u i ka pa‘akai*

*“Seasoned and Preserved in Salt”*

October 7-9 2016  
University of Hawaii-Maui

# Schedule

## FRIDAY

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AM - PM Field Tours

5:00-8:00 pm **Key Note Address, 2016 Hawai'i Cultural Stewardship Award, and Reception**  
**Bailey House Museum, Wailuku, Maui**

Keynote Address: Kepa Maly, Pulama Lana'i

Kāpī 'ia i ka pa'akai a miko!  
(Sprinkled with salt and well-seasoned!)  
(cf. M.K. Pukui 1983:1538)

Listening to the voices from our history—how traditional knowledge enriches our ability to understand the past, and helps in our stewardship of the landscape on which we live and work.

## SATURDAY

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8:00 am Registration, Light Breakfast

8:30 am **Welcome and Opening Remarks: Dr. Sara Collins, President of SHA**

9:00 am **Session 1:** "Li'u I ka pa'akai" Seasoned and Preserved in Salt  
Presenter: Creed

9:20 am **Session 2:** Archaeology of Maui  
Presenters: Davis; Kirch and Ruggles; Vacca

10:20 am BREAK

10:40 am **Session 3:** Cultural Stewardship Panel  
Moderators: Naone and Hilo

11:25 am **Session 4:** The Path to Kingship in Ancient Hawai'i  
Presenter: McCoy

11:45 am **Session 5:** Archaeology of West Futuna and Aniwa, Vanuatu  
Presenter: Flexner

12:05 pm LUNCH (on campus)

1:10 pm **Session 6 Part 1:** Symposium on Current Projects in UH Hilo's Master's in Heritage Management  
Session Chair: Mills

- 2:40 pm BREAK
- 2:55 pm **Session 7:** Archaeology of O`ahu  
Presenters: Belcher; Bayman
- 3:35 pm **Session 8:** Collections and Archives  
Presenters: Wong; Mulrooney
- 4:15 pm **Session 9:** Underwater Archaeology of Hawai`i  
Presenters: Van Tilburg
- 4:30 pm BREAK
- 4:40 pm **Society for Hawaiian Archaeology Annual Meeting**
- 6:30/7 pm DINNER: Maui Beach Hotel, buffet style \$44+tax

## SUNDAY

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- 8:00 am Coffee and Light Breakfast
- 8:30 am **Session 6 Part 2:** Symposium on Current Projects in UH Hilo's Master's in Heritage Management  
Session Chair: Mills
- 10:00 am BREAK
- 10:15 am **Session 10:** Archaeology of the Big Island  
Presenters: Scheffler; Wolforth
- 10:55 am **Session 11:** Pacific Islands  
Presenters: Huebert; Alderson
- 12:00 pm TILL NEXT YEAR!

\*Presented papers will be 15 minutes in length with 5 minutes for questions

# Abstracts

## Key Note Address: Kapi 'ia I ka pa'akai a miko! (Sprinkled with salt and well-seasoned!)

*Kepa Maly*

Listening to the Voices from our history- how traditional knowledge enriches our ability to understand the past, and helps in our stewards of the landscape on which we live and work.

## Session 1: "Li'u I ka pa'akai" Seasoned and Preserved in Salt

### 1. The Waihona Aina Database is Worth its Salt

*Victoria S. Creed*

In Britain, the suffix "-wich" in a place name meaning salt, as in Sandwich and Norwich, makes sense even if that wasn't a factor in the British naming the Hawaiian Islands, the Sandwich Islands, because the Earl of Sandwich came from a place that had salt sands. Salt is a necessity for humans and animals. We are fortunate enough here to have it as a natural commodity throughout the islands. Before the invention of canning and refrigeration salt was the primary means of preserving foods. Certain items are obvious subjects of claim in the Mahele, Boundary Commission and Land Grants, because of their value to the family. Salt is one of them. Salt is a naturally occurring seasoning, used from the earliest of times, necessary for human and animal survival and is listed in many claims. Salt not only was a product of the islands for family use, but also an item of trade and currency. These lands are called: salt basins, salt ponds, salt loi, salt lands, kuakua paakai, salt patch, salt cellars, salt deposits, depressions (poho paakai) and salt pans and strips. In 1997 Dr. Alexander Mawyer (Waihona Board member and now U.H. professor) gave a paper "Oranges and Potatoes in the Land Commission Claims" (with Dr. Vicki Creed) at the 10th Annual Hawaiian Archaeology Conference on Kauai. While oranges and other citrus fruits as well as potatoes are introduced foods of great value, salt is a natural occurring mineral in Hawaii. The awards do not always expressly note that the salt lands are awarded, but those having salt lands continued to use them and pass them down to this day within their families. And it is a wonderful to receive a gift package of paakai.

## Session 2: Archaeology of Maui

### 1. Fire, Science, and Cultural Resource Management on Maui

*Morgan Davis (Senior Archaeologist, Scientific Consultant Services)*

With the beginning of the end for sugar and sugar cane burn harvesting techniques on Maui, tens of thousands of acres of land may be coming out of active agricultural rotation. While archaeological materials encountered in this specific type of event may have occurred at a relatively low fire temperature, there are a number of different ways to consider the measurable impacts of previous fire events.

This presentation will briefly discuss the effects of burn events on archaeological materials, the types of analyses that may be considered for use on burned materials, and where you can begin research once burnt archaeological materials are encountered.

### 2. The Heiau of Kahikinui and Kaupō, Maui: Overview of an Intensive Survey and Analysis

*Patrick V. Kirch and Clive Ruggles*

Over the past two decades, the authors have carried out detailed archaeological and archaeo-astronomical surveys of 78 heiau in the ancient moku of Kahikinui and Kaupō, Maui. Eighteen of these heiau had previously been recorded by Winslow Walker in 1929, but the other sites are new additions to the archaeological record. The sites range in scale from small coastal fishing shrines (ko'a) up to two of the largest luakini temples on Maui Island (Lo'alo'a and Popoiwi). In this paper we briefly summarize the main results of our intensive analysis of these sites, including information on site morphology and typology, chronology, orientations and viewsheds, and possible archaeo-astronomical significance. This talk is a précis of a larger monograph on these Maui heiau, which we hope to publish within the next two years.

### **3. The Mo'olelo and Archaeology of Kaupō Kauhale**

*Kirsten Vacca*

This paper provides an update on ongoing research in the Nu'u ahupua'a of Kaupō, Maui. The project is concerned with the use of space in 15<sup>th</sup>-17<sup>th</sup> century Hawaiian kauhale and predominately addresses three key questions: were kauhale activities segregated spatially? If so, what is the level diversity of spatial segregation in kauhale across the landscape and does this reflect the diversity visible in the architectural remains? Finally, if spatial segregation and diversity of structure is visible in Hawaiian kauhale, can this structure be explained by the intersection of subjective cultural categories such as class, gender, or specialized profession? The analytical process integrates mo'olelo and indigenous knowledge with Hawaiian archaeological research on pre-European contact kauhale and gendered interaction. 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 early Hawaiians from Southeast Maui. This paper will discuss the most recent field season held in Nu'u, Kaupō, Maui, as well as the most up-to-date information on the analysis and interpretation of the excavated kauhale.

## **Session 3: Cultural Stewardship Panel**

### **Cultural Stewardship Panel, moderated by Mary Jane Naone and Regina Hilo (Hawaii State Historic Preservation Division)**

*Panelists: Tom Dye (TS Dye and Colleagues, Archaeologists Inc.), Victoria Wichman and Tracy Tam Sing (Hawaii State Parks)*

Many cultural and archaeological sites in Hawai'i are stewarded by cultural and community groups committed to ensuring their preservation, restoration and use. The prevalence of community based archaeology and recognition that cultural sites are considered living places has provided Hawaiian archaeologists with the understanding that preservation and use are not mutually exclusive. Land management and government agencies are still evolving best practices for enacting stewardship agreements. Building sustainable relationships requires re-thinking previous approaches to historic preservation, including how we consider historic integrity, as well as practicable concerns about collecting archaeological documentation and clearing and maintaining sites. This panel seeks to facilitate a discussion of various cultural stewardship agreements in Hawai'i in order to advance best practices for agencies and community collaboration.

## **Session 4: The Path to Kingship in Ancient**

**1. The Path to Kingship in Ancient Hawai'i: New archaeological research in South Kona, Hawai'i Island**  
*Mark D. McCoy (Southern Methodist University), Mara A. Mulrooney (Bishop Museum), and Thegn N. Ladefoged (University of Auckland)*

The late 16th and early 17th century AD has been identified as a watershed when pre-contact society crossed the critical threshold from chiefdom to archaic state. After this point, authority and obligations derived from status structured people's lives in a fashion that was unprecedented. In 2015-16, we conducted new surveys and excavations aimed at documenting the transformations to the landscape that came with the establishment of Kona's royal centers. In this presentation we report on 1) intensive surveys in the Kona Field System near the royal centers of Kealakekua and Hōnaunau; 2) high-definition documentation of ritual architecture including Hikiau Heiau; and 3) new excavations of a kuaiwi (field wall) aimed at recovering appropriate material for radiocarbon dating and new paleoethnobotanical studies (charcoal, pollen, phytoliths, starch).

## Session 5: Archaeology of West Futuna and Aniwa, Vanuatu

**1. The Other Side of Polynesia: A Preliminary Report on the Archaeology of West Futuna and Aniwa, Vanuatu**

*James L. Flexner, Takaronga Kuautonga, Richard Shing, Stuart Bedford, Frederique Valentin, and Wanda Zinger*

Polynesia consists of a great triangle anchored by Hawai'i, Rapa Nui (Easter Is.) and Aotearoa (New Zealand), plus the homeland of Samoa and Tonga in the west. The region of "many islands" holds together on the basis of shared history, language, and culture. Within the last 1000 years, there was also a back-migration that resulted in the formation of the "Outliers", islands that have Polynesian languages and cultural traits, but which fall outside of Polynesia's geographic area as traditionally defined. In Island Melanesia, Polynesian Outliers are often on smaller, or more remote islands since the region was already heavily populated and there was likely some resistance to new settlement from abroad. In 2016, we carried out the first year of a multi-year archaeological survey of West Futuna and Aniwa Islands in southern Vanuatu. The project follows in the footsteps of the pioneering work of Richard and Mary Shutler in the 1960s. We will offer a preliminary look at the results from the first season and research potentials in bioarchaeology, chronology, and landscape archaeology. Archaeological survey of West Futuna and Aniwa provides material for considering the extent of long-term cross-cultural interactions in Oceania, and alternative pathways to social complexity, which are significant for the comparative archaeology of the region.

## Session 6, Part 1 and 2: Symposium on Current Projects in UH Hilo's Master's in Heritage Management

**UH Hilo M.A. Program in Heritage Management, Opening Comments to the Session**

*Peter R. Mills*

The UH Hilo anthropology department initiated an master's degree program in heritage management in the Fall of 2016. This session provides an overview of the research programs that have been initiated by the seven M.A. students and associated faculty in the program. A cohort of nine additional students will be admitted in the Fall of 2017.

### **Nā Kiʻi (Wooden Images): The Gods and Guardians at Puʻuhonua o Hōnaunau, National Historical Park, South Kona, Hawaiʻi.**

*Kalena K. Blakemore, U.H. Hilo*

The community-based M.A. thesis described here is being conducted as part of a larger NPS project to collect oral histories of lineal descendants and former park employees using a variety of interview methods and settings. Participants have extensive ties to Hōnaunau, Kēōkea and Kiʻilae ahupuaʻa which the park boundary of Puʻuhonua o Hōnaunau encompasses. Thesis research is focused on the kiʻi images at Hale o Keawe to collect more information on the contemporary carvers from the 1960s that created the kiʻi and better understand what deities of the Hawaiian pantheon that the images represent. Furthermore, the project may help reach some consensus on what culturally appropriate management practices can be utilized for replacement and decommissioning of the kiʻi at this wahi pana.

### **We Are Because They Lived: Looking at the Relationship Between Descendants and Iwi Kūpuna.**

*Tamara Halliwell, Nicole Garcia, Robynn Namnama, U.H. Hilo*

Hawaiians have a deep and abiding love and respect for their iwi kūpuna. In this presentation we explore the attitudes and perceptions of Hawaiian descendants on the Big Island toward their ancestral iwi. We interviewed 15 people who are connected to burial issues concerning iwi kūpuna, cultural and lineal descendants and archaeologists. Through the coding process, many themes were identified, three of which will be highlighted. These are continuity of generational connection to the land, kūleana to the ancestors, and lastly, the importance of preservation in or of place. Participant responses from a short, educational module on how non-destructive skeletal examinations can add to the story of the iwi kūpuna will be presented.

### **Waimea's Heritage Landscape: Formulating a proactive community based approach to resource management in South Kohala, Hawaiʻi.**

*Kamuela (Samuel) Plunkett, U.H. Hilo*

United States Census data reveal that from 1980 to 2010 Waimea's population has increased 87%. Moreover, Hawaiʻi's 2012 State Land Use District map show large urban designations in two communities near to Waimea in Waikoloa and Kawaihae. This project argues that piecemeal cultural resource management alone is not sufficient for long term preservation of Waimea's Heritage Landscape; a landscape which is both culturally rich and visually stunning. This research project attempts to formulate a management model in collaboration with Waimea community members that reflect the natural, cultural and environmental significance of place. As a form of Community Archaeology this project aims to produce a flexible inventory model which may empower Hawaiʻi's communities to plan change proactively in the face of ongoing population increase and urbanization.

### **Koʻa Heiau Holomoana: Voyaging Set in Stone.**

*Nicole Mello, U.H. Hilo*

This research project is a sociocultural and archaeological study of the navigational heiau, Koʻa Heiau Holomoana near Mahukona, North Kohala. This heiau is both an educational center and a sacred space for Hawaiian navigators in the present, which closely aligns with its perceived roles in the past. Koʻa Heiau Holomoana plays a particularly central role for the navigational community today through the stewardship of Nā Kālaiʻi Waʻa. The heiau is the beginning and end of every voyage that their canoe, Makaliʻi, embarks on, which demonstrates how it is the cultural piko for their community. This community-driven and based project also incorporates archaeological documentation and analysis which creates a dual benefit between myself, (as researcher), and the community. The lack of available documentation of the heiau was one driving force for the genesis of this project. Another explicit goal is

building a relationship with the community and academic researchers for a meaningful and sustained partnership. This allows for better understanding and preservation of the site as both parties will be working together toward common goals. By better understanding and documenting the significance of this place we intend to ensure its future preservation while giving voice and power to the community throughout the process.

### **Through the lens of an 'ili kūpono: Re-establishing connections to Pi'opi'o, Waiākea, Hilo, Hawai'i.**

*Lokelani Brandt, U.H. Hilo*

This study focuses specifically on the 'ili kūpono land division of Pi'opi'o in Waiākea, Hilo, Hawai'i. Although general descriptions exist for the 'ili kūpono land division, more in-depth research is needed to test existing hypotheses of their role in Hawai'i's political and to formulate more robust hypotheses. The complex nature of the Hawaiian land tenure system has been a topic of discussion for many decades. The array and diversity of land divisions will continue to engage scholars and researchers for years to come. While developing hypotheses is a scholarly contribution, developing creative models for community engagement is necessary for the long-term management and protection of this area.

### **'Imakakōloa Heiau: redefining ancient structures for a living culture.**

*Kalāho'ohie Mossman, U.H. Hilo*

Members of the kanaka maoli community are engaged in the restoration of important cultural sites across the archipelago. Lo'i kalo, loko i'a and heiau are being restored and re-utilized, connecting the present generation to the past. 'Imakakōloa Heiau, located in the ahupua'a of Ka'alāiki in Ka'ū, Hawai'i is one of a handful of known heiau associated with hula and is currently undergoing restoration. This project was initiated by hula practitioners wanting to elevate the practice of hula and is an example of how cultural sites can be redefined and utilized by the living culture. The 'Imakakōloa restoration project is a true collaboration including cultural practitioners, archaeologists, community members, government agencies, non-profit organizations and private business.

### **New Opportunities for Community Based Stewardship on Hawai'i Island**

*Matthew R. Clark, U.H. Hilo*

The County of Hawai'i's Public Access, Open Space and Natural Resources Preservation Commission (PONC) maintenance fund provides new opportunities for the inception of community based stewardship programs designed to protect natural and cultural resources. In this presentation I discuss the potential benefits and possible pitfalls of community based stewardship within one particular 785-acre property at Kāwā Bay, Ka'ū District, Island of Hawai'i. Through my ongoing thesis research on the trails and landscapes of movement at Kāwā, I examine the community connections to the land, the contested nature of the landscape, and explore related issues of heritage management that have shaped the discourse concerning community based stewardship of the property. I use this discussion to suggest how Kāwā may serve as a model for building community capacity in Ka'ū, to highlight the community benefits of the open space land acquisition fund, and to encourage a wide range of stakeholders to get involved in stewardship of the PONC lands on Hawai'i Island.

### **Developing Kuleana: Rediscovering and Protecting a Heiau near Baker's Beach, Keaukaha, Hawai'i**

*Joseph Genz, Kathleen Kawelu, Don Pakele, Leona Shreider, Kalena Blakemore, Lokelani Brant, Nicole Mello, Konrad Mossman, Samuel Plunkett*

Graduate students of the Spring 2016 ANTH 611 Cultural Impact Assessment course within the Heritage Management program at the University of Hawai'i at Hilo developed kuleana—sustained commitment and responsibility—with a community-based project to rediscover a heiau near Baker's

Beach in Keaukaha, Hawai'i. Other than an outline of an unnamed heiau appearing on a map in 1912 on the coastline near Moku Ola, a lack of information about the site, which was partly demolished in the 1960s, prompted the formation of a community group in 2011 to protect this heiau. State plans had progressed toward expanding the Hilo Harbor to the site, possibly the last remaining heiau in the Hilo area. In collaboration with Ho'opakele Heiau (to protect/to rescue heiau) and community members who grew up maintaining the site, the team of graduate students compiled a suite of maps, place names, archaeological information, and previously recorded oral histories, facilitated community meetings, generated GIS representations, and conducted interviews in a holistic attempt to uncover the name of the heiau, the earliest forms of documentation, the historical uses of the heiau with attention to change through time, and the meaning of the heiau to the Keaukaha community today. This mini-cultural impact assessment project exemplifies the value of experiential learning, fosters cultural stewardship, and serves as a potential model for community-based archaeology.

## Session 7: Archaeology of O`ahu

### 1. 2016 University of Hawai'i-West O`ahu Field School at the Hono`uli`uli National Monument

*William R. Belcher*

During July 2016, in conjunction with the National Park Service, the University of Hawai'i – West O`ahu (UHWO) renewed research and archaeological survey at the newly created Hono`uli`uli National Monument. Hono`uli`uli represents a large portion of the former Japanese-American internment and POW camp that existed on O`ahu between 1941 and 1944. During the time of construction and operation, the camp was divided into several compounds for administrative and internment/imprisonment of different groups of people. These Compound designations formed convenient archaeological survey designations. While the main goal of the field school was to provide local students a robust field experience in archaeological survey techniques, feature recordation, mapping, and to a limited extent excavation, the field school had some specific research goals.

Previous goals of surveys conducted by Jeff Burton and Mary Farrell in conjunction with the Japanese Cultural Center of Hawai'i and UHWO were focused on documenting various structures associated with the Japanese-American internment areas in the central portion of the camp, Compounds III through V. The primary goal of the summer field school was to complete a detailed pedestrian survey of Compound I – a proposed POW area based on a 1942 US Army blue print of the camp. Previous research indicated that this area did, in fact, contained complete structures related to this POW camp, particularly Feature I-5, an incinerator probably associated with a mess hall. Based on triangulation of features on the US Army blueprint, a concrete platform was encountered at a depth of a meter. While the size of this platform is currently unknown, it is suspected that this is the Compound I mess hall platform buried under over 70 years of sedimentary deposits. Additionally, numerous irrigation conduits that formed an elaborate water control system were mapped and photographed in the northern area of the Compound I. These represent some of the remains of the pre-internment/POW camp use of the property for agriculture. Additional survey was completed on the east side of the road in Compound VII in the southern end of the property. Additional features were noted that included discarded plumbing (bath tubs) as the irrigation ditch tunnel that connects this property to the larger Wailua Ditch well system.

### 2. The North Shore Archaeological Field School: An Overview of the 2016 Season

*James M. Bayman, Hannah Carroll, Charmaine Ledesma, Reynaldo Fuentes, and Ty Kāwika Tengan (University of Hawai'i-Mānoa)*

In this presentation we provide an overview of the North Shore Archaeological Field School at 'Uko'a, Kawaihoa Ahupua'a, Waialua District, O'ahu Island. The field school program is an ongoing collaboration between Kamehameha Schools and UH-Mānoa Anthropology, and it was undertaken with students from UH-Mānoa, UH-West Oahu, and volunteers in the local community. The field school program was focused on: 1) providing Native Hawaiian and *kama 'aina* students with training in field archaeology, 2) involving North Shore residents and other stakeholders in the stewardship of their cultural heritage, and 3) integrating Hawaiian cultural protocol into the practice of archaeology. Fieldwork during the 2016 semester included inventory survey, surface feature documentation, and archaeological excavation. Our presentation reviews the range of cultural features that the field school students and community volunteers discovered and recorded. We also acknowledge and consider the role of community outreach and engagement in the field school program.

## Session 8: Collections and Archives

### 1. Managing Bishop Museum's Archaeology Collections

*Charmaine Wong (Bishop Museum)*

Inventorying and re-housing are important collections management tasks that ensure the preservation of artifacts and archival material. Collections management is an ongoing, never-ending task and collections require continual care and maintenance to ensure that the materials are preserved for future generations. As such, collections periodically need to be re-inventoried and re-housed. Building on previous projects such as the Hawaiian Archaeological Survey, recent collections management efforts focused on the Archaeology Collections at Bishop Museum have involved the implementation of a collections-wide re-inventory of all archaeological materials and an inventory of all paperwork from the Archaeology Research Group (ARG) projects. This re-inventory, involving over 4,000 boxes and approximately 60 cabinets of archaeological materials, was initiated in June 2016 and will continue over the next 5 years. This effort will provide staff members, interested scholars, and the general public with more complete and up-to-date information about artifacts and samples housed in the Bishop Museum's collections. This paper discusses some of the challenges of caring for archaeological materials and associated documentation in Hawai'i as we work towards applying best practices in caring for materials housed in museum collections.

### 2. From the Archives to the Field: Using Archival Photographs to Assess Cultural Landscapes

*Mara Mulrooney (Bishop Museum), Aku Ika, Omar Monares, Martin Tuki, Kepo'o Keli'ipa'akaua, and 'Iolani Kauhane*

Photography has long been fundamental to anthropological fieldwork. In Hawai'i and the Pacific, archaeologists and ethnographers documented a wide range of cultural landscapes as they carried out pioneering field surveys during the early 20<sup>th</sup> century. Today, many archival collections of photographs that resulted from these surveys are curated in museums and repositories, including the Bishop Museum in Honolulu. Using case studies from Rapa Nui, Nihoa, and Moloka'i, this paper explores the ways in which archival photographs can be used to assess cultural landscapes and guide management practices for the preservation of place-based cultural heritage.

## Session 9: Underwater Archaeology of Hawai'i

### 1. The Main Hawaiian Island Submerged Cultural Resources Inventory

*Hans Van Tilburg (NOAA ONMS)*

Though some in the past have stated that Hawai`i “has no shipwrecks,” the seafloor surrounding the islands actually contains the cultural footprint of hundreds of wreck sites. The systematic investigation of the underwater cultural heritage in Hawai`i started in 1989 under the University of Hawaii’s Marine Option Program. At the same time, manned submersibles with the Hawai`i Undersea Research Lab contributed many deep water discoveries and site surveys. Today NOAA’s Office of National Marine Sanctuaries continues cultural resource site assessments, in collaboration with the Office of Ocean Exploration and Research and partner agencies and programs. Public divers continue to discover more sites and share their information. Submerged shipwrecks, submarines, and aircraft reflect major parts of Hawaii’s recent past, and discovery of these sites focuses public attention on the field of maritime archaeology and heritage preservation.

In 2013 the Bureau of Ocean Energy Management, which reviews offshore energy development proposals, entered into a three-year agreement with NOAA for compiling and analyzing cultural resource data for the marine environment surrounding the main Hawaiian Islands. One of the three main objectives of the agreement was to develop a database of known, reported, and potential submerged cultural resources. The inventory is intended to facilitate the management and protection of these historic properties and improve the consideration of potential impacts during project reviews.

The combination of existing data and the need to improve the review process during project planning, has led to the first shipwreck inventory and assessment for the Hawaiian Islands, comprised of a Microsoft Access geo-referenced database of known, reported, and potential submerged cultural resources emphasizing the use of primary sources, and the narrative report *The unseen Landscape: Inventory and Assessment of Submerged Cultural Resources in Hawai`i*, providing cultural, environmental and historic context to the 2,114 entries within the database.

## Session 10: Archaeology of the Big Island

### **1. Investigations of an Unknown Site Type Found in Pāhoa Cave (Keonepoko Ahupua`a, Puna District, Hawai`i Island)**

*Timothy E. Scheffler (UH Hilo-Anthropology and GCI Inc.) and Mathew Clark (UH Hilo-MA Program in Heritage Management and ASM Affiliates)*

This paper describes the ongoing investigation of a geometric arrangement of rocks and plant material found in an isolated branch passage of a large pycnocline. It has been speculatively identified as a “map” and circumstantially associated with ocean wayfinding. New AMS radiocarbon dates are presented and the feature’s age is inferred. Specimens of plant material from the site are identified and lend some ethnobotanical insight to the interpretation. Numerous associated archaeological remains (fortifications, burials, subterranean *heiau*, concealed passageways, a restricted range of subsistence remains, *etc.*) attest to the multiple, specialized uses of the cave. Yet, the function of the feature remains difficult to substantiate as the direct-historical approach only hints at possibilities. The physical and metaphorical context of the site, *Pō* – darkness, obscurity, chaos and a realm of the gods - would have amplified the significance of any performance. Such potentially transcendent experiences would reinforce the special status of ritual actors, legitimizing them within esoteric hierarchies linked to the political economy. If so, the site reflects dynamic social processes and may indicate an intensification of social production in Puna during the mid-17<sup>th</sup> Century.

### **2. Where are the Hawaiian Battles on the Big Island, and in the CRM Reports?**

*Tom Wolforth (Cultural Resource Manager and Tribal Liaison, Alaska Army National Guard, Anchorage, Alaska)*

Have you ever driven over an ancient Hawaiian battlefield? Have you ever hiked a trail where warriors moved to engage with their enemy? Have you ever worked on a CRM project where a battle took place and didn't know it? I have. And I'm willing to bet that you have, too. Have you ever seen a feature that may have been a campsite for a contingent of warriors preparing for battle? You may have and not realized it, not having a model that accounts for that kind of feature. I can help with that. I've developed a model that helps us to think about those possibilities as we survey the landscape. I'll briefly reference the model, show some examples of possible warrior camp features, point to a new website that makes the historical data easily accessible, pitch a map that helps to locate over 100 battle locations on the island of Hawai'i, and enjoy seeing you at the SHA.

## Session 11: Pacific Islands

### **1. Arboriculture and landscape domestication in Polynesian prehistory: A case study from the Marquesas Islands, East Polynesia**

*Jennifer Huebert, PhD*

It is widely recognized that Polynesian settlers developed central Pacific islands into productive economic landscapes. Archaeological wood charcoal assemblages are uniquely suited to inform on landscape change and agronomic development, especially when the principal food crops were arboreal. Through the analysis of a large archaeological charcoal collection, a multi-scalar vegetation history of Marquesas Islands' lowland forests has emerged. The earliest samples indicate rich forests, comprised of a mix of hardwood species and woody monocots, were encountered by colonists. The impacts of settlement were rapid and widespread, irrevocably altering the indigenous vegetation and disrupting native ecosystems. By AD 1650, low and mid-elevation vegetation had been extensively remodeled as anthropogenic forests of *Artocarpus altilis* (breadfruit), *Inocarpus fagifer* (Tahitian chestnut), and others became widely established and cultivation intensified. Mimicking natural forests, these systems helped protect the island's fragile soils and landscapes from recurring climate extremes. This analysis demonstrates the potential of archaeological wood charcoal assemblages to inform on Pacific Island vegetation histories, anthropogenic processes, and the evolution of arboricultural economies.

### **2. Negotiating Identities in an Increasingly Cosmopolitan World: A Case Study of Weaving from Kosrae, Micronesia**

*Helen Alderson*

The similarities and differences in the archaeologies of Micronesian islands reveal an area of networks and interacting polities. Islands like Kosrae, with a monumental city and ample resources, likely attracted intercultural contact and therefore identity negotiation. Kosraeans partially displayed their identities and social statuses using their primary garments – magnificently woven loincloths. While Kosraean women used local designs, they also incorporated non-local motifs, defining their statuses by referencing broader networks. Use of non-local motifs increased post contact with Europeans, Japanese, and Americans. This paper analyses how Kosraeans negotiated identity construction in an increasingly cosmopolitan world, through statistical analyses of design trait transferal, and object biographies. Few archaeologists have conducted studies of Micronesian perishable items in European and American museums. As such, this study draws on the precedents set in Hawaiian archaeology, where some historical archaeologists have turned to perishable items to understand gaps in our knowledge on local identity construction. The paper underscores how a cross regional perspective in Oceanic archaeology can yield valuable and unexpected results.