32nd Annual Conference of the Society for Hawaiian Archaeology

I Kahiki ka ua, ako ʻē ka hale
A Changing Climate for Hawaiian Archaeology

Society for Hawaiian Archaeology, Kona 2019

Imin Center
Kona, Hawaiʻi
October 25-27, 2019
32nd Annual
Society for Hawaiian Archaeology
Conference

October 25-27, 2019

Kona Imin Center
76-5877 Old Government Rd., Hōlualoa, Hawaiʻi
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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://hawaiianarchaeology.org/about-us/mission-statement/.

Board of Directors (FY 2018-2020)

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Conference Planning Committee: David Ingleman
Acknowledgments

This year’s conference would not have been possible without the many sponsors and dedicated volunteers. The 2019 Planning Committee—David Ingleman, Tanya Lizama, MaryAnne Maigret, and Tracy Tam Sing—would like to extend a special mahalo to the following individuals and businesses.

<table>
<thead>
<tr>
<th>Cultural Protocol</th>
<th>Nicole Keakaonaaliʻi Lui</th>
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<tbody>
<tr>
<td>Volunteers</td>
<td>Candace Gonzales, Heather Kekahuna, Mahealani Pai, Ben Seay, Daniel Trout, Nicole Keaka Lui, Jerolynn Myazoe, Leiōkeōʻolani Brown, Paulo Burris, Katelyn Ingersoll, Serena Massrey, and others</td>
</tr>
<tr>
<td>Set-up, Decorations and Other Support</td>
<td>Lynda Wetzel, Lori Miculka, and Erin Coward</td>
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<tr>
<td>Corporate Sponsors</td>
<td>ASM Affiliates, Haun and Associates, Keala Pono, International Archaeology (directed to the Student Travel Grant), Pacific Legacy, and University of Hawaiʻi Press</td>
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<td>In-kind Support:</td>
<td>Ala Kahakai National Historic Trail and Puʻuhonua o Honaunau National Historical Park</td>
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<td>Conference Logo</td>
<td>Ashlyn Weaver</td>
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<td>Catering</td>
<td>Les and Tracy Apoliona of Feeding Leaf LLC</td>
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<td>Award Gifts</td>
<td>Rick San Nicholas and Pictures Plus</td>
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<td>Musicians</td>
<td>Pomai Brown, Kahua Cagangpang, and Sean Parks (coordinated by Keola Grace)</td>
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<tr>
<td>Facilities</td>
<td>Hawaiʻi County Parks and Recreation, Imin Center</td>
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<td>Transportation</td>
<td>Adventures in Paradise</td>
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<td>Waste Removal</td>
<td>Pacific Waste</td>
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HAUN & ASSOCIATES
ARCHAEOLOGICAL, CULTURAL, AND HISTORICAL RESOURCE MANAGEMENT SERVICES

Keala Pono

INTERNATIONAL ARCHAEOLOGY
Historic Preservation

University of Hawaiʻi Press
A Message from the SHA President

On behalf of the Board of Directors of the Society for Hawaiian Archaeology (SHA), I would like to welcome the participants of the 32nd annual SHA Conference in Hōlualoa, North Kona, Hawai‘i. The conference committee has put together a program of stimulating presentations, workshops, huaka‘i, and discussions that brings together our diverse members: seasoned researchers and students, consultants and regulators, cultural practitioners and avocationalists. As always, we as a society look to the past in the service of both the present and future. In this sense, the theme chosen for this year’s conference, “I Kahiki ka ua, ako ‘ē ka hale: A changing climate for Hawaiian archaeology” is a timely one, both in its most literal sense concerning the threat of rising sea levels on wahi kahiko and wahi pana, but also in broader and more metaphorical senses that will be at the heart of our conversations throughout the weekend.

Over the past year our members have worked to further the goals of the society through education and outreach, and have continued to actively advocate for historic preservation at the State Legislature. We close out the 39th year of our society with a newly established awards program that will recognize the accomplishments of our members, including a Lifetime Achievement Award. As we step into our 40th year, we stand ready to address climate changes—literal and metaphorical—that will shape our society, our profession, our knowledge of Hawai‘i’s past, and the ways in which we and others put that knowledge to use.

The Society for Hawaiian Archaeology, along with our sponsors, welcome you Hōlulaloa and North Kona. 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.

Na‘u nō me ke aloha,

Ben Barna
President, Society for Hawaiian Archaeology
Welcome to the annual conference for the Society for Hawaiian Archaeology (SHA), which is the capstone event for Archaeology Week in Hawai‘i, October 21 to 27. We hope you arrive early to orient yourself to the natural and cultural landscape in Kona and to participate in a SHA-sponsored huaka‘i on Friday. The setting is significant for our past, present, and future.

The SHA has held many productive conferences on the Big Island, including our first meeting in 1988. When the late Tongan scholar Epeli Hau‘ofa visited Hawai‘i in 1993, the evolving landscape famously inspired him to make one of his most influential observations: “Under the aegis of Pele, and before my very eyes, the Big Island was growing, rising from the depths of a mighty sea. The world of Oceania is not small; it is huge and growing bigger every day.” While Big Island continues to grow, models suggest it is also slipping beneath the waterline, as sea levels rise. We hope that he‘āina Kona will similarly awaken new perspectives and commitments as we gather to consider our conference theme, “I Kahiki ka ua, ako ‘ē ka hale: A changing climate for Hawaiian archaeology.”

Our conference theme ōlelo no‘eau can be translated into English as “while the rain is still far away, thatch the house.” In other words, be prepared. But, are Hawaiian archaeologists prepared for a rapidly changing climate? For example, rising sea levels threaten to submerge or erode countless coastal archaeological sites. Simultaneously, the status quo in Hawaiian archaeology is increasingly challenged by tectonic shifts in the social, economic, and political landscape. Our ōlelo no‘eau and Hau‘ofa’s epiphany remind us that the ability to observe and respond to changing climates and landscapes requires our keen attention, robust cooperation, and direct action. For this reason, SHA is more important now than ever before.

For the 32nd consecutive year, SHA members will gather to forge and maintain professional networks, share their latest research, and exchange ideas. The annual conference also provides invaluable opportunities for students to develop career pathways and for Hawaiian archaeologists to engage with communities and the public. This year we will also celebrate the contributions of a range of people who are helping to shape the future of Hawaiian archaeology, including a traditional cultural practitioner who works every day to preserve and advance Native Hawaiian culture, the founding President of the SHA, and archaeology students who are attending their first-ever SHA conference. To borrow a phrase from Hau‘ofa, the world of Hawaiian archaeology is not small; it is huge and growing bigger every day.

I would also like to applaud the work of the many people and organizations that made this conference possible. The Conference Planning Committee deserves special recognition for their tireless work over the last year. The SHA Board of Directors has also played a pivotal supporting role. Of course, this conference could not function without the labor provided by many volunteers, as well as the cash and kind contributions of our generous sponsors. Last but not least, I would like to thank all of the presenters who spent many hours engaged in research, writing, and travel so that we might benefit from their scholarship. The time, energy, and resources that have been devoted to our collective benefit inspire hope: we will be prepared.

Mahalo,

David A. Ingleman
Conference Planning Committee Chair, Society for Hawaiian Archaeology
Hōlualoa: Conference Setting

The 2019 Society for Hawaiian Archeology meeting is taking place in the rainy uplands of Kona ʻākau, in the ahupua‘a of Hōlualoa. All along Māmalahoa Highway and surrounding the small town of Hōlualoa, a cultural landscape has been shaped by centuries of cultivation—the mai‘a, kalo, ʻuala, ʻulu, and kō, of the Hawaiians, nineteenth-century introductions of market crops including sugar cane coffee, macadamia nuts, and orchard crops, and late-nineteenth and early twentieth-century cattle ranching. Hawaiian cultivation in Hōlualoa undoubtedly served the needs of the ali‘i nui; Hōlualoa is one of seven chiefly residential and ritual complexes along the Kona coast including Kailua, Kahalu‘u, Keahou, Ka‘awaloa, Kealakekua, and Hōnaunau. The "royal" complexes in Hōlualoa, located at Kamoa Point and continuing inland, are associated with the lineage of Keakamahana and Iwikauikaua, then Keakealaniwahine and her son Keaweikekahialiʻiokamoku. Later, Hōlualoa was used by the ali‘i nui and its heiau was rededicated during the time of Kamehameha. In the present day, Hōlualoa town reflects nineteenth- and twentieth-century population change and the cultural adaptation of Japanese, Portuguese, Chinese, and Filipino laborers within the Hawaiian landscape, knit together as a center of coffee culture and traditional and contemporary arts. Many of the businesses, galleries and stores are found in preserved structures associated with the nineteenth- and early twentieth-century agricultural period and important people in Kona’s history. Notably, our conference venue, the Kona Imin Center, was the site of one of one of the first unaffiliated Japanese language schools in Hawai‘i, established ca. 1898.
### Schedule-At-A-Glance

**Friday, October 25, 2019**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td><strong>HUAKAʻI</strong></td>
<td><strong>HUAKAʻI</strong></td>
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</table>
| 8:30am-1:30pm | **Honaunau Ahupuaʻa**  
*Led by MaryAnne Maigret – Puʻuhonua o Honaunau National Historical Park*  
Morning tour of selected sites of Puʻuhonua o Honaunau National Historical Park with follow-up walking tour of kaluʻulu Kona Field System sites, Maigret Family Farm.  
Additional Information: Max 15 participants. Casual, light lunch at the farm provided. Bring money for entrance fee at National Park  
Please email MaryAnne Maigret (maigretmail@gmail.com) to make your reservation. |
| 9:00am-1:30pm | **Lapakahi and Mahukona: Examples of Pre-Contact and Historic Land Use along the North Kohala Coast**  
*Led by Olivier “Oli” Bautista – Cultural Surveys Hawaiʻi*  
The field trip will begin at Lapakahi State Historical Park. Cultural Surveys Hawaiʻi (CSH) will provide a guided tour of the extensive pre-Contact coastal fishing village—some of which has been restored—located within the 262-acre park. At around 11:00am, the group will move to Mahukona Beach Park. Mahukona is the site of a historic sugar mill and small harbor instrumental in the export of processed cane from Kohala sugar plantations from circa 1880-1941. Following lunch in the shade, we will take a guided tour of the historical sites around the bay. The field trip will end at Mahukona.  
Additional Information: Max 18 participants. If you would like to cool off in the ocean at Mahukona and take in some underwater archaeology following the field trip, then bring a bathing suit, towel, and your snorkel gear! Note, the water is accessed from a ladder on the main pier as there is no beach. Pack a sack lunch. Cold water will be provided.  
Please contact Oli by email (obautista@culturalsurveys.com) or by phone at the CSH Hilo office (808-965-6478) to make your reservation. |
| 9:00am-1:30pm | **Kaʻawaloa at Kealakekua Bay State Historical Park:**  
*Led by Tracy Tam Sing – Department of Land and Natural Resources*  
A guided tour of the Kaʻawaloa Trail and Kaʻawaloa flats. We will meet at the top of the Kaʻawaloa trail. Park on the mauka side of Napoʻopoʻo Road, just south of the intersection of Mamalahoa Bypass Road and Napoʻopoʻo Road. Tour stops will include: Puhina O Lono, where Captain Cook’s body was prepared for burial, the location where Cook was killed, Kalaniʻōpuʻu’s house site, Haliʻilua Pond, Captain Cook’s Monument, and the location of the Barrett Hotel. After lunch at Cook’s Monument, everyone can enjoy swimming within the bay. At 1:30pm, we will catch a boat (captained by Adventures in Paradise) to Napoʻopoʻo Wharf, where a shuttle will take us back to Napoʻopoʻo Road.  
Additional Information: Pack a lunch and plenty of water. No water will be provided. Conference attendees will be responsible for their transportation to and from the field trip. There will be a $10.00 fee to help pay for the transportation Huakaʻi at capacity. No long accepting registrations. |
| **RECEPTION, CULTURAL STEWARD AWARD, AND KEYNOTE ADDRESS** | **RECEPTION, CULTURAL STEWARD AWARD, AND KEYNOTE ADDRESS** |
| 5pm-8pm       | Join us at the Kona Imin Center for pūpū, musical entertainment, presentation of the Cultural Steward Award, and our keynote address by Dr. Philip Thompson, “Nuʻa Kai (piled ocean): Record Breaking Hawaiʻi Sea Levels and Future Implications.” |

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_Please note: The schedule is subject to change._
## Continental Breakfast and Registration

### Welcoming Remarks

_by Benjamin Barna_

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### SESSIONS

#### PRESENTATIONS

**Session on Environmental Climate Change, Paleoenvironmental Studies, and Land Management**

<table>
<thead>
<tr>
<th>Time</th>
<th>Presentation</th>
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<tbody>
<tr>
<td>8:45am-9:15am</td>
<td>Discussion Duo ~ Climate Change Response for Land Managers</td>
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<tr>
<td></td>
<td>with Mary Anne Maigret and Tracy Tam Sing</td>
</tr>
<tr>
<td>9:15am-9:30am</td>
<td>Pakukui and Beyond: Using Remote Sensing and Ethnography to Estimate Pre-</td>
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<td></td>
<td>European Extent of Forest Modification</td>
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<tr>
<td></td>
<td>by Noa Lincoln</td>
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<tr>
<td>9:30am-9:45am</td>
<td>Nā Mea Li‘ili‘i: A Hawaiian-Centered Approach to Ecofact Analysis in the Nā Wai</td>
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<td>‘Ehā Region of Maui</td>
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<td></td>
<td>by D. Kalani Heinz</td>
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<td>9:45am-10:00am</td>
<td>Irrigation and Colluvial Slope Agriculture in a Windward Valley: Testing Assumptions of Sustainability in Hawaiian Agriculture</td>
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<tr>
<td></td>
<td>by Patrick V. Kirch and Jillian Swift</td>
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<tr>
<td>10:00am-10:15am</td>
<td>Archaeology Collections and Climate Change</td>
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<td></td>
<td>by Charmaine Wong</td>
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#### 10:15am-10:30am **Break**

**Session on Contemporary Issues in Hawaiian Archaeology**

<table>
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<tr>
<th>Time</th>
<th>Presentation</th>
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<tr>
<td>10:30am-11:00am</td>
<td>Discussion Duo ~ Anti-harassment Policy Update</td>
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<tr>
<td></td>
<td>with Benjamin Barna and Holly McEldowney</td>
</tr>
<tr>
<td>11:00am-11:15am</td>
<td>Pride and Prejudice on Ka‘au‘i: The Controversy Behind the Renaming of “Russian Fort Elizabeth State Historical Park.”</td>
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<tr>
<td></td>
<td>by Peter Mills</td>
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<tr>
<td>11:15am-11:30pm</td>
<td>Mālama Iwi: An Example of Successful Compromise in Burial Mitigation from Waipouli, Ka‘au‘i</td>
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<tr>
<td></td>
<td>by Michael Woodburn</td>
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<tr>
<td>11:30pm-11:45pm</td>
<td>Community Archaeology at Kamānele Park, Mānoa, O‘ahu</td>
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<td></td>
<td>Radha Martin and Rosanna Thurman</td>
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#### 12:00pm-1:00pm **Lunch**

**Session on General Topics in Hawaiian and Polynesian Archaeology**

<table>
<thead>
<tr>
<th>Time</th>
<th>Presentation</th>
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<tbody>
<tr>
<td>1:00pm-1:15pm</td>
<td>Migrations, Identity, and History Through Genomics: A Pragmatic Approach for Indigenous Peoples and Researchers (Part One: Indigenous Peoples and Researchers)</td>
</tr>
<tr>
<td></td>
<td>by Michael Wilcox and Alexander Ioannidis</td>
</tr>
<tr>
<td>1:15pm-1:30pm</td>
<td>Migrations, Identity, and History Through Genomics: A Pragmatic Approach for Indigenous Peoples and Researchers (Part Two: Genomics)</td>
</tr>
<tr>
<td></td>
<td>by Alexander Ioannidis and Michael Wilcox</td>
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<tr>
<td>1:30pm-1:45pm</td>
<td>A Clearing in the Mist: Re-evaluation of the Archaeological Record of Southwestern Ka‘ohe Ahupua‘a, Hāmākua District, Hawai‘i Island</td>
</tr>
<tr>
<td></td>
<td>by Julie M. Taomia</td>
</tr>
<tr>
<td>1:45pm-2:00pm</td>
<td>E ‘Imi Wale No I Ka Lua O Ka ‘Ua‘u - Seek As You Will The Burrow Of The ‘Ua‘u: Traditional Bird Hunting on the Slopes of Mauna Loa</td>
</tr>
<tr>
<td></td>
<td>by Rowland Reeve</td>
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<tr>
<td>2:00pm-2:15pm</td>
<td>Hawaiian Spatial Divination and the Archaeological Record</td>
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<tr>
<td></td>
<td>by Jahkotta Lewis</td>
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<tr>
<td>2:15pm-2:30pm</td>
<td>The Implications of Monitoring Cave Climates at the Pōhakuloa Training Area (PTA), Hawai‘i Island</td>
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<td></td>
<td>by James Whitney and Jahkotta Lewis</td>
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<tr>
<td>2:30pm-2:45pm</td>
<td>A Comparison of Alternative and Conventional Farming Practices on Soil Health in ‘Opunohu Valley, Mo‘orea, French Polynesia</td>
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<tr>
<td></td>
<td>by Kylie Tuitavuki</td>
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<td>2:45pm-3:00pm</td>
<td>The Hawaiians of Northern California: An Anthropological Study on the Intercultural Encounters Between Native Hawaiians and Native Californians Before the Gold Rush</td>
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<td></td>
<td>by Ashlyn K. Weaver</td>
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#### 3:00pm-3:15am **Break**
### Saturday, October 26, 2019

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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</table>
| 3:15pm-3:30pm | **PRESENTATIONS**  
  Expanding our Remote Sensing Toolkit: The Potential of UAV Aerial Survey in the Hawaiian Islands  
  *by Adam Johnson, Mark D. McCoy, Jesse Casana, Austin Chad Hill, Elise Laugier, Thegn Ladefoged* |
| 3:30pm-3:45pm | **PRESENTATIONS**  
  A Pig Thrice Dead: Experimental Hawaiian Zooarchaeology  
  *by David A. Ingleman and Zahra Campbell* |
| 4:00pm-5:00pm | **AGM, STUDENT AWARDS, LŪʻAU, LIFETIME ACHIEVEMENT AWARD**  
  Annual General Meeting (AGM) and Student Awards Ceremony |
| 5:30pm-8:30pm | Lūʻau and Presentation of the Lifetime Achievement Award |

### Sunday, October 27, 2019

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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</thead>
</table>
| 7:30am-8:30am | **PRESENTATIONS**  
  Continental breakfast and Registration |
| 8:30am-8:45am | **PRESENTATIONS**  
  Morning Message from the Conference Planning Committee Chair  
  *by David A. Ingleman* |
| 8:45am-9:00am | Early Explorer Journals Reveal Interesting Twist on Sweet Potatoes  
  *by Sheri Trentlage* |
| 9:00am-9:15am | The Ghost Galleon - Now in Print  
  *by Richard W. Rogers* |
| 9:15am-9:30am | Break |
| 9:30am-11:30am | Engagement Session on Contemporary Issues in Hawaiian Archaeology  
  Understanding the Historic Review Process: Kūkākūkā Workshop with State Historic Preservation Division Staff  
  *with Susan Lebo, Stephanie Hacker, Sam Cragen, Andrew McCallister* |
| 11:30am-11:45am | Closing Remarks  
  *by Benjamin Barna* |
| 12:00pm-1:00pm | Lunch |
| 1:00pm-2:00pm | Clean up |
Keynote Speaker

Phil Thompson is an Assistant Professor in the Department of Oceanography at the University of Hawai‘i at Mānoa and Director of the University of Hawaii Sea level Center. He also serves as the principal investigator for research projects funded by USGS, NASA, and NSF to improved understanding of decadal climate variability, future tidal flooding, and the interaction of sea level and waves in the nearshore environment. An emerging theme in his work and area of ongoing focus is the co-production of research that facilitates science-based coastal management and results in tools that support effective science communication. His talk will be on “Nu‘a Kai (piled ocean): Record breaking Hawai‘i sea levels and future implications.”

Cultural Steward Award

The Cultural Stewardship Award celebrates the grassroots efforts of an individual or group working in the Native Hawaiian community, in Kona, that practices responsible stewardship of Hawai‘i’s cultural heritage. This award acknowledges the profound importance of the archaeological community engaging with such individuals and groups and honoring their legacies and achievements. This award is designed to acknowledge the successful contributions made by persons or organizations to the sustainable welfare of Hawai‘i’s cultural resources and their commitment to long-term stewardship of these resources. This year the SHA will honor Nicole Keakaonaali‘i Lui for her work in perpetuating Native Hawaiian Culture and advocating for the community through public and professional outreach.

Nicole Keakaonaali‘i Lui was born and raised in Kailua Kona, the daughter of Raymond “Joe” and Agnes Lui. Nicole is a valuable liaison between the Native Hawaiian Community and the archaeological community throughout Hawai‘i Island. She conducts genealogy workshops and oli workshops assisting community members as they connect to their past and develop their sense of place. She is a cultural advisor to Hawaii State Parks, Queen Lili‘uokalani Trust, Kaloko-Honokōhau National Historic Park and was a member of the Hawaii County Cultural Resources Commission from 2013 to 2018. She contributes her extensive knowledge to various cultural impact assessments, burial treatment plans, and archaeological site preservation plans. She is a caretaker for iwi kūpuna and ensures that reinterments and disinterments are conducted in a culturally appropriate manner.

Nicole’s guidance was instrumental in shaping the cultural landscape of the Queen Ane Keohokalole Highway corridor. She participates in public outreach events sharing her knowledge of wahi pana and traditional cultural practices with the public. She has operated as a cultural monitor on various construction projects educating both the construction and the archaeology crews about the history and culture of the area where the projects are taking place.
Nicole continues to do important work perpetuating Hawaiian Culture and upholding her kuleana as a descendant of Kekahawai‘oleonākona. She does this, not for recognition, but because it needs to be done and she truly feels that it is her duty to do so. Nicole deserves to be celebrated for her ceaseless advocacy for the Native Hawaiian community and for the unrecognized work that she does every single day to preserve and advance Native Hawaiian Culture.

**Lifetime Achievement Award**

It is difficult to imagine someone more deserving of the first award of this kind given by the Society for Hawaiian Archaeology than Patrick V. Kirch. It is not hyperbole to say that over his career he has achieved more than any single person in previous generations of scholars, and is head and shoulders above his contemporaries, who themselves are a distinguished group.

Born and raised in Mānoa Valley, Kirch is held in high regard within Hawai‘i as a professor in the Department of Anthropology at the University of Hawai‘i, Mānoa, and serving on the board of the Bishop Museum. He was the first president of the Society for Hawaiian Archaeology and has continued to support the mission of the Society since its founding. In the late 1990s, for example, he used his keynote address to the annual SHA meeting to push back against eroding institutional support for archaeology. He has a number of honors and awards, among them, having been elected to the U.S. National Academy of Sciences, and the Herbert E. Gregory Medal for Distinguished Service to Science in the Pacific.

For more than 30 years, the most widely recognized book on the archaeology of the Hawaiian Islands has been, *Feathered Gods and Fishhooks: An Introduction to Hawaiian Archaeology and Prehistory* (1985). It is a modern classic and defined the field. Over the years he would write six additional books about the islands. His two-volume, *Anahulu: The Anthropology of History in the Kingdom of Hawaii* (1992), with Marshall Sahlins, combined Hawaiian language sources with historical archaeology in such a novel way that it was awarded the Staley Prize, sometimes called the Nobel Prize for anthropology. His book, *Legacy of the Landscape: An Illustrated Guide to Hawaiian Archaeological Sites* (1996) with the photographer Therese Babineau, stands out from the many picture-books of Hawai‘i for its scholarship. In, *How Chiefs Became Kings: Divine Kingship and the Rise of Archaic States in Ancient Hawai‘i* (2010), he synthesized decades of new field research and oral history to make the case that society underwent a fundamental change rarely seen in human history. He followed that with, *A Shark Going Inland Is My Chief: The Island Civilization of Ancient Hawai‘i* (2012), in which he gave the public a glimpse of old Hawai‘i, and was awarded the Society for American Archaeology Book Award (Public Audience Category). His book *Kua‘aina Kahiko: Life and Land in Ancient Kahikinui, Maui* (2014), is a deep dive into the results of two decades of work with the local community, scientific colleagues, and students in Maui’s backcountry. In his latest book, *Heiau, ‘Āina, Lani:*
The Hawaiian Temple System in Ancient Kahikinui and Kaupō, Maui (2019), with Clive Ruggles, he explores how archaeologists can help understand the sacred places where Hawaiian astronomers made observations and passed on their deep knowledge of the heavens down through the generations.

The positive and lasting impacts of Kirch’s career is probably best seen through his mentorship. He has been primary graduate advisor to many who are making an active contribution to the field. This list includes people like Marshall Weisler whose research centers on ancient Moloka‘i, Julie Taomia who has led heritage management at Pohakuloa Training Area for more than a decade, Jenny Kahn whose research exposes variability at both regional and household levels, Mark McCoy who uses geospatial technology to investigate the ancient political economy and the dynamic relationship between people and their island environment, James Flexner whose examination of post-contact life is innovative and insightful, Jillian Swift who has developed cutting-edge approaches to the study of human impacts on Pacific Island environments, and Kathy Kawelu whose research on the relationship between Kānaka Maoli and archaeologists is path breaking and has inspired more Kānaka Maoli to take up archaeology. And, in this respect, he is not done. He currently is mentoring a new crop of students at the University of Hawai‘i, Mānoa.

A more lively and detailed account of Kirch’s storied career in archaeology can be found in his memoir Unearthing the Polynesian Past: Adventures and Explorations of an Island Archaeologist (2015).

Student Presentation Award

The Student Presentation Award contest recognizes the contributions of student members to Hawaiian archaeology. This year, the Student Presentation Award winner will receive a selection of books from the University of Hawai‘i Press, up to a value of $400.

Student Travel Grant

The Student Travel Grant is designed to facilitate student participation in the SHA Conference, up to $500. Kalani Heinz won the Student Travel Grant to present her paper: “Nā Mea Liʻiliʻi: A Hawaiian-Centered Approach to Ecofact Analysis in the Nā Wai ʻEhā Region of Maui.”

Lunch with a Senior Archaeologist

At all SHA events, we encourage socialization, sharing, and networking with friends and colleagues, both old and new. If you are a senior archaeologist willing to mentor a student, or a student interested in meeting a potential mentor, then please contact the Conference Planning Committee (sha2019kona@hawaiianarchaeology.org) to sign up for our “Lunch with a Senior Archaeologist Program.”
Paper Abstracts

(Organized alphabetically by primary author’s last name)

Nā Mea Liʻiʻi: A Hawaiian-Centered Approach to Ecofact Analysis in the Nā Wai ‘Ehā Region of Maui
by D. Kalani Heinz

High artifact density and construction are two of the main factors considered when trying to label a particular location a site. When these factors are prioritized in site designation, however, places that were important in the past, but that contain no or less material culture are rendered insignificant. This form of site designation has severe consequences for Hawaiʻi because certain stones, vegetation, and water were considered places of importance by Native Hawaiians. When these places are not labeled as sites, the knowledge that can be gleaned from them is erased. Inspired by an archaeology of political action, this project will not only support modern Hawaiian rights movements, but aims to contribute new ways of performing archaeology within Hawaiʻi that are better reflective of Hawaiian worldviews. This project analyzes water and plants, sources of value in Hawaiian culture, to understand what they can reveal about the Hawaiian past. It specifically proposes that diatoms and phytoliths, when analyzed in light of Hawaiian cultural knowledge, cannot only provide new information about plants grown and water quality, but that they have the potential to reveal new information about Hawaiian survivance in the past, the present, and into the future.

A Pig Thrice Dead: Experimental Hawaiian Zooarchaeology
by David A. Ingleman (University of California, Santa Cruz) and Zahra Campbell

Anthropologists and archaeologists have long been interested in culturally structured interspecies interactions, including the practice of domestic animal slaughter. Early ethnohistorical records suggest that indigenous Hawaiian methods of slaughter included strangulation and blunt force trauma. Although Hawaiian zooarchaeologists have rarely identified evidence of slaughter, Field and Jolivette (2015) recently interpreted high fracture rates for dog mandibles and pig crania in the archaeofaunal assemblage excavated from Nu‘alolo Kai as possible evidence that these animals were dispatched by blunt force trauma. This is a reasonable hypothesis, but the inference could be strengthened with experimental zooarchaeological data. To help identify archaeofaunal evidence of traditional Hawaiian domesticated mammal slaughter, we conducted an experiment. We swung, smashed, and clubbed, then defleshed a previously slaughtered suckling pig. The experiment produced a variety of bone fractures and deformations. We documented diastatic, radiating, and transverse fractures of the cranium, a segmental fracture of the mandible, transverse-oblique and butterfly-like rib fractures, and a transverse fracture of the ischiopubic ramus. These preliminary results are insufficient for robust model building, but demonstrate the potential of additional actualistic research for Hawaiian archaeology.

Migrations, Identity, and History Through Genomics: A Pragmatic Approach for Indigenous Peoples and Researchers (Part Two: Genomics)
by Alexander Ioannidis and Michael Wilcox (Stanford University)

This paper will explore the evolution of genomic research from the Human Genome Diversity Project to the commercially driven consumer culture of contemporary DNA testing. The authors examine the development of ethical practices related to Indigenous populations within the academic scientific community and the challenges posed by commercial research and the development of for-profit proprietary databases. We argue that ethnically conducted academic research provides an important alternative for Indigenous Peoples to better manage and maintain control over their narratives in the face of the rapidly expanding commercial research industry. We contrast the profit driven research narrative of personhood, with an ethically engaged academic approach to history, migration and identity using recent genomic research from Polynesia as an example. We conclude that while Indigenous communities have literally no control over the “direct to consumer” DNA industry, collaboration with academic researchers provides for open communication, dialogue and respect for community interests and for the control and use of this data.
Expanding our Remote Sensing Toolkit: The Potential of UAV Aerial Survey in the Hawaiian Islands
by Adam Johnson, Mark D. McCoy (Southern Methodist University), Jesse Casana, Austin Chad Hill, Elise Laugier (Dartmouth), Thegn Ladefoged (University of Auckland)

Archaeologists in Hawaii primarily use on the ground survey to identify and map archaeological features within specified project areas. Geospatial technology has allowed for significant advances in how features identified are mapped and analyzed as the equipment, software, and datasets have become more affordable and widely available. For example, GPS, aerial LiDAR, and high-resolution satellite imagery are used for site prospection and mapping. Remote sensing techniques not yet widely used in the region include the use of sensors mounted to unpiloted aerial vehicle (UAV) platforms. The potential use of unpiloted aerial vehicles to identify archaeological features is discussed using the results of a visible light photogrammetry and aerial thermography survey of portions of Lapakahai State Historical Park. In particular, we explore machine learned identification and extraction of features from these datasets.

Irrigation and Colluvial Slope Agriculture in a Windward Valley: Testing Assumptions of Sustainability in Hawaiian Agriculture
by Patrick V. Kirch (University of Hawai‘i at Mānoa) and Jillian Swift (Bishop Museum)

Indigenous, pre-contact agro-ecosystems in Hawai‘i have been described as being of two major kinds: (1) irrigated pondfield cultivation of kalo, accompanied by mixed cropping on adjacent colluvial slopes in the wet valleys with permanent streamflow; and, (2) intensive dryland (rain-fed) field systems on leeward slopes in areas where rainfall and soil conditions were suitable. The dryland field systems have been extensively studied over the past two decades, the wet valley systems much less so. In this talk we outline plans for a new project that will investigate irrigation and colluvial slope agriculture in the Hālawa Valley of Moloka‘i. Building upon pioneering archaeological work conducted in 1969-70, the project will apply new methods to the Hālawa Valley collections housed in Bishop Museum alongside new field research in order to reconstruct the long-term history of agricultural land use in the valley. A major goal will be to objectively test assumptions regarding the long-term sustainability of these agro-ecosystems, using empirical measures of soil fertility combined with analyses of animal husbandry and nutrient flows across anthropogenic food webs as indicated by C and N isotope analysis of terrestrial faunal remains.

Hawaiian Spatial Divination and the Archaeological Record
by Jahkotta Lewis (The Research Corporation of the University of Hawaii)

Native Hawaiian relationships with the gods and the ‘āina permeated all aspects of traditional life, including infrastructure development. Structures were built to please the gods, while settlements were spatially placed to meet cultural norms under the governance of a complex hierarchical system based on the sacred versus the profane. This complex system resulted in a multi-faceted approach to structural placement and construction based on spatial divination. Certain elements of the construction process thus fell under the jurisdiction of priests or kahuna. In this way, kahuna were responsible for overseeing and ensuring that cultural standards were met during the building process. These standards dictated the spatial placement of structures, enforced building practices, and required structural inspection and divination by kahuna. Whether a structure functioned as a residence, a heiau, transportation route, or agricultural feature, the rules of the divine applied. This paper provides an overview of Hawaiian spatial and structural divination and discusses whether the influence of the kahuna can be seen in the archaeological record.

Pakukui and Beyond: Using Remote Sensing and Ethnography to Estimate Pre-European Extent of Forest Modification
by Noa Lincoln (University of Hawai‘i at Mānoa)

Agricultural strategies in ancient Hawai‘i were adaptive, oftentimes unique, and increasingly being shown to have uniquely related to the local environmental opportunities and constraints. However, little is known about arboricultural and forest modification because of the lack of physical infrastructure and remains associated with these forms of agriculture. We utilize historical ethnography and remote sensing techniques to examine the form and function of agroforestry along the Hamakua coast on Hawai‘i Island. Mapping over 25,000 remnant trees from Hawaiian agroforestry techniques, we identify two distinct systems of arboriculture: a permanent novel forest system and a shifting cultivation system based on candlelent. The distributions of these systems on the landscape appear to be constrained by different environmental factors of soil fertility and temperature. The shift in ecology and agroforestry strategy further aligns with traditional political divisions, indicating a strong degree of socioecological
function in ancient Hawai‘i. Informed by detailed results in Hamaku’a, we further utilize remote sensing of kūkui statewide to develop a preliminary estimation of forest modification in Hawai‘i.

**Community Archaeology at Kamānele Park, Mānoa, O‘ahu**
*by Radha Martin and Rosanna Thurman (Oceanic Archaeological Science and Educational Services)*

Kamānele Park was dedicated in 1915, attended by Queen Lili‘uokalani and ten girls dressed in white who processed to the top of a pyramidal rock form chanting the name of Princess Kamānele. Through the 1960s City park maps show a heiau labeled on the park grounds but by the 1990s it became labeled as a "rock pile", "natural rock outcropping", and no label at all. Neglect of the pyramidal outcrop led community members to write letters of concern to the City and State, with letters denying the existence of a significant site in return. In response, OASES was asked to conduct an archaeological investigation. Throughout 16 community-led and student-involved vegetation clearing days a site complex has been uncovered and documented, re-designating the location as a place of cultural importance once again. Documented features include a natural lava tumulus respected as a heiau with an adjacent rock shelter, overhang, a stacked stone enclosure, and multiple terraces. This presentation will provide an overview of archaeological findings and the status of a grant-funded Preservation Plan being developed with use of community interviews.

**Pride and Prejudice on Kaua‘i: The Controversy Behind the Renaming of “Russian Fort Elizabeth State Historical Park.”**
*by Peter Mills (University of Hawai‘i at Hilo)*

An international controversy has been brewing over the proposed renaming of Russian Fort Elizabeth State Historical Park on Kaua‘i to “Pā‘ula‘ula/Fort Elizabeth.” The fort was occupied by Kaumuali‘i and his successors for over 40 years, and never by Russians. Pā‘ula‘ula is one of the names that Hawaiian soldiers used for the fort. On August 8, 1824 the fort became the location of one of the most important battles in history between Hawaiian chiefs; and the ali‘i also chose to use it as a burial ground for Kaumuali‘i’s grandson and for Kaua‘i’s first governor, Kaikio‘ewa. This presentation provides an overview of the archaeology and an update on the ethnohistorical research that is behind the ongoing interpretive work to better represent this multi-cultural history.

**E ‘Imi Wale No I Ka Lua O Ka ‘Ua‘u - Seek As You Will The Burrow Of The ‘Ua‘u: Traditional Bird Hunting on the Slopes of Mauna Loa**
*by Rowland Reeve (SWCA Environmental Consultants)*

Archaeological research conducted within the limits of the Pohakuloa Training Area has shed light on one of the lesser known aspects of traditional Hawaiian bird hunting, the catching of ‘ua‘u (dark-rumped petrel, Pterodroma phaeopygia sandwicensis), nēnē (Hawaiian goose, Branta sandvicensis) and other upland bird species for their meat. Evidence recovered from lava tubes utilized as overnight shelters by bird hunters traveled up into these higher altitudes reveals the range of bird species caught, the methods used to catch, butcher and cook the birds, as well as possible connections between bird hunters and the artisans working at the adze quarries atop Mauna Kea.

**The Ghost Galleon - Now in Print**
*by Richard W Rogers (Pilialoha Consultants)*

After the research, exploration, discovery, permitting, expeditions including probing, gathering, excavation, and sea-trials, customs confusions, recording, documenting, preservation and display, there may eventually come publication. Two decades of explorations to a remote beach in Baja, Mexico have accomplished that goal, shortly after the passing of the primary investigator. GHOST GALLEON - The Tragedy of the Manila Galleon San Juanillo of 1578, by Ed Von der Porten, chronicles the story of the earliest loss of a Spanish Galleon on the west coast of the Americas, in a style written for readers unfamiliar with the History of Spanish dominance of the Pacific Ocean, the ships and their operation, and the procedures followed by archaeologists to cull information from wreckage that has been exposed to harsh elements for over 400 years. This paper will speak to you thru the words on the pages laid down by the late Ed Von der Porten, in what he liked to call “The Popular Book.”
A Clearing in the Mist: Re-evaluation of the Archaeological Record of Southwestern Kaʻohe Ahupuaʻa, Hāmākua District, Hawaiʻi Island
by Julie Taomia (US Army Garrison – Pohakuloa)

For more than three decades the U.S. Army has supported focused archaeological survey and excavation projects at Pohakuloa Training Area in the western part of the Saddle Region of Hawaiʻi Island. About 1200 archaeological sites and historic era ranching features have been identified during this field work, covering about 40,000 acres. The projects have identified temporary habitation sites, trails, pits in the pāhoehoe, mounds and cairns, platforms, ranch walls and fence lines, water tanks, and 20th century military sites. Some site types are associated with one period of Hawaiian history, while others are associated with more than one time period, and in some cases more than one cultural tradition. Patterns in the archaeological record have been elusive. With the aid of secure radiocarbon dates obtained over the past decade by several projects in the southwestern portion of Kaʻohe Ahupua‘a of Hāmākua District, the archaeological record of about 2,000 acres is re-evaluated. As a result of the analysis a clearer framework to assess archaeological sites identified in the Interior Plateau emerges.

Early Explorer Journals Reveal Interesting Twist on Sweet Potatoes
by Sheri Trentlage

The journals from the Cook expedition have captivated historians for over 200 years, providing glimpses into the Hawaiian society at contact. Last year, I presented about where Captain Cook landed on Kauai which was published by Forbes. During this research, the Captain Cook Society granted access to the unpublished journals of Cook’s officers. These journals have not been fully studied and are a significant newly discovered source for Hawaiian history. Captain King’s journal includes a list, “Vocabulary of Different Islands in the South Seas.” This 50-word comparison includes several cultivated crops such as the sweet potato. King’s vocabulary for sweet potato is not included in the 2/5/2013 study. “Historical collections reveal patterns of diffusion of sweet potato...” King presents “oo‘warro” as the Hawaiian word, aligning Hawaii with the southern groups, and similar to the Peruvian “Kumara”. This omission in the 2013 study may reflect that King's list is newly discovered. However, what’s most intriguing, is the complete absence of a word for sweet potato in the Marquesas group. This presentation takes a closer look at the cultivation of crops at time of first contact. The results are surprising and bring new information to the sweet potato debate.

A Comparison of Alternative and Conventional Farming Practices on Soil Health in ‘Opunohu Valley, Moʻorea, French Polynesia
by Kylie Tuitavuki (University of Hawaiʻi at Mānoa)

Island ecosystems suffer from limited resource availability and are continuously threatened by intensified land use. Pineapple cultivation on the island of Moʻorea, French Polynesia, presents a unique system to investigate how alternative and conventional farming regimes affect island soil health. Soil health was explored by comparing soil samples from pineapple fields at the ‘Opunohu Valley Agricultural School in ‘Opunohu Valley. Samples were controlled for time, plant species, and soil type, with variable agricultural practices: conventional fields (CF), diversified farming systems with interspersed weeds (LIW DFS), diversified farming systems without weeds (LINW DFS), and non-agricultural fields (NAG). Categories were classified based on usage of additives, cover crops, and natural fences. Moisture content (MC), nutrient availability (NPK), pH, and aggregate stability analyses were conducted, with loss on ignition as a proxy for available organic carbon. Differences in physical and chemical soil characteristics, specifically pH and moisture content, suggests different agricultural practices have distinct impacts on soil health. After analysis, LINW DFS samples most resembled non-agricultural samples, with an average MC of 42% and a pH of 5.7. These results shed light on the positive impact of alternative agricultural practices on conserving and promoting biodiversity, supporting widespread movements toward sustainable farming.

The Hawaiians of Northern California: An Anthropological Study on the Intercultural Encounters Between Native Hawaiians and Native Californians Before the Gold Rush
by Ashlyn Weaver (California State University, Chico)

Intercultural encounters and relationships between Native Hawaiians and indigenous Californians were documented to have begun as early as 1834, when merchant ships first began to ply the seas between the Hawaiian Islands and the American Northwest coast. As years passed, Native Hawaiians were able to find steady work throughout Northern California leading to intermarriage and varying degrees of assimilation within indigenous Californian communities. Artifacts, oral histories and archival documentation identify the significance of Native Hawaiian influences throughout the Northern state. This research examines the genealogical ties, oral histories and
archaeological evidence shared between Native Hawaiians and California Natives throughout Northern California. Although instances of Hawaiian ancestry in California Indian communities have widely been silenced, oral histories, family genealogies and even cultural practices illustrate their existence. This study aims to investigate these linkages between the immigration of Native Hawaiians to California and their interracial marriages with indigenous Californian tribal members. Both tangible and intangible objects and artifacts, like baskets and oral traditions, are examined to identify how Native Hawaiians helped shape the cultural identity of Northern California, giving cultural lineage to many past, present, and future generations.

The Implications of Monitoring Cave Climates at the Pōhakuloa Training Area (PTA), Hawaiʻi Island
by James Whitney and Jahkotta Lewis (The Research Corporation of the University of Hawaii)

The lava tube cave systems in the Saddle region of Hawaiʻi Island hold an extensive archaeological record with excellent preservation of organic artifacts. Understanding the climate within these lava tubes has the potential to provide insight into artifact preservation and site taphonomy, past human use of these environments, and the effects of climate change. In 2017, the PTA Cultural Resources Program initiated a cave climate research program at ABC Cave, a lava tube archaeological site in the Pōhakuloa Training Area on Hawaiʻi Island, in conjunction with the regular monitoring for military impacts to archaeological sites in the Infantry Platoon Battle Course. A HOBO 2301A datalogger was placed in the transitional zone of the cave in association with surface organic artifacts and activity areas to record temperature and relative humidity. Cave climate data from the past two years will be presented along with the implications for preserving and interpreting the archaeological record.

by Michael Wilcox and Alexander Ioannidis (Stanford University)

This paper will explore the evolution of genomic research from the Human Genome Diversity Project to the commercially driven consumer culture of contemporary DNA testing. The authors examine the development of ethical practices related to Indigenous populations within the academic scientific community and the challenges posed by commercial research and the development of for-profit proprietary databases. We argue that ethically conducted academic research provides an important alternative for Indigenous Peoples to better manage and maintain control over their narratives in the face of the rapidly expanding commercial research industry. We contrast the profit driven research narrative of personhood, with an ethically engaged academic approach to history, migration and identity using recent genomic research from Polynesia as an example. We conclude that while Indigenous communities have literally no control over the “direct to consumer” DNA industry, collaboration with academic researchers provides for open communication, dialogue and respect for community interests and for the control and use of this data.

Archaeology Collections and Climate Change
by Charmaine Wong (Bishop Museum)

Collections management is an ongoing, never-ending task as collections require continual care and maintenance to ensure that the materials are preserved for future generations. A large part of collections care is comprised of efforts to manage and manipulate the ever changing environmental conditions within collection storage areas and work spaces. This paper discusses some of the challenges of caring for archaeological materials and associated documentation in Hawaiʻi as we work towards applying best practices in caring for materials housed in museum collections.

Mālama Iwi: An Example of Successful Compromise in Burial Mitigation from Waipouli, Kauaʻi
by Michael Woodburn (Scientific Consultant Services)

The treatment of Native Hawaiian burials has long been a contentious issue within the state. The examples of Honokahua on Maui and more recently Hōkūliʻa on Hawaiʻi Island illustrate the potential for conflict between local descendant communities, archaeologists, developers/landowners, and the State Historic Preservation Division (SHPD). However, it does not necessarily have to be this way. In January of 2019, a total of 19 burials were inadvertently discovered during the course of construction activities at the Coconut Marketplace shopping center in Waipouli, Kauaʻi. In addition to the burials, a number of subsurface features were discovered in close association. By keeping open lines of communication between all aforementioned parties throughout the process, we were able to reach a successful compromise in that the vast majority of the burials and all subsurface features were able to be preserved in place. My hope is that this case study may be used as a model for similar, future burial mitigation
efforts. This presentation, while focused on the dialogue between multiple parties in relation to the burials, will then go on to discuss several of the more interesting burials and features identified at Coconut Marketplace, as well as their significance within the regional archaeology.

Engagement Sessions Abstracts

Understanding the Historic Review Process: Kūkūkūkā Workshop with State Historic Preservation Division Staff
with Susan Lebo, Stephanie Hacker, Sam Cragin, Andrew McCallister (State Historic Preservation Division)

Hawai‘i State and Federal Regulations require agencies to consider the potential effects to historic properties from projects they carry out, assist, fund, permit, license, or approve. The State Historic Preservation Division (SHPD) is offering a workshop that involves a powerpoint presentation highlighting our role as the regulating agency followed by a talk story discussion of the Hawai‘i Revised Statues 6E and National Historic Preservation Act Section 106 historic preservation review processes. This workshop aims to offer participants a general overview of these processes and an opportunity to explore specific issues with SHPD staff.

Improving Stewardship Through Collaboration: Bishop Museum and Kamehameha Schools Archaeological Collections Curation Program
with Saarah Munir (Bishop Museum-Kamehameha Schools Archaeological Collections Curation Program)

The Bishop Museum-Kamehameha Schools Archaeological Collections Curation Program, now in its third year, continues to work towards improving the stewardship of koehana and associated archival collections that originate from archaeological projects carried out on Kamehameha Schools-Bishop Estate lands. The program will continue to undertake collections management projects such as inventorying, rehousing, and digitizing artifacts and archival materials. Additionally, a major component of this program is to facilitate the curation of exhibit cases by cohorts of interns. Following the Spring 2020 semester, six intern exhibits will come together in a larger exhibit at the museum to highlight the successful partnership between Bishop Museum and Kamehameha Schools. The program will then expand its reach by bringing the exhibits to Kamehameha School campus learning centers. For this Engagement Session I will present a poster that provides information on the ongoing collections management and educational initiatives associated with this Bishop Museum and Kamehameha Schools collaboration.

Discussion Session Abstracts

Discussion Duo ~ Anti-harassment Policy Update
with Benjamin Barna (SHA President) and Holly McEldowney (SHA Ethics and Standards Committee Chair)

The widely publicized incident at the 2019 Society for American Archaeology Conference and the growth of the #MeToo has prompted other professional societies in our discipline, and others, to reevaluate their policies concerning sexual and other forms of harassment. SHA’s board of directors has begun an effort to ensure that our members and attendees of our functions are protected by effective and strong policy. In this panel discussion, we will review current policy and invite attendees to join the board’s conversation as we work toward this goal. The desired outcome of this panel is to compile input from the society’s members that will assist the Ethics Committee as they update our ethics statement and anti-harassment policy.

Discussion Duo ~ Climate Change Response for Land Managers
with MaryAnne Maigret (Pu‘uhonua o Honaunau National Historical Park), Tracy Tam Sing (Hawaii Division of State Parks)

This discussion aims to strengthen a community of practice within Hawaiian archeology to address climate change response. Cultural resources managers of Hawai‘i Island State and National Parks and will summarize current impacts on archeological resources, highlight successes and challenges, and pose questions for the membership’s consideration. What impacts are we seeing right now? How is the agency/entity preparing and responding? How will archeologists and agencies work with the communities to determine priorities? Addressing current and predicted scenarios will depend on how well we identify and assess sites, and mitigate impacts, and whether regulatory frameworks are responsive and adaptive. Whether it’s coastal inundation, flooding, or fire affecting archeological resources, we hope to spark dialogue within the Society for Hawaiian Archeology and the communities in which we work, and share opportunities to influence climate change decision-making.
Past Conferences

1st Annual SHA Conference Kīlauea 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, Pūhi, 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, Pūhi, 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, Kīlauea 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, Pūhi, 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 Keauhou Beach Hotel, Keauhou, Hawai‘i-- October 19-21, 2007
21st Annual SHA Conference, University of Hawai‘i, 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 Keauhou Beach Hotel, Keauhou, Hawai‘i-- October 19-21, 2012
26th Annual SHA Conference, Bishop Museum, Honolulu, O‘ahu-- October 11-13, 2013
27th Annual SHA Conference, Hale‘ōlelo, University of Hawai‘i at Hilo, Hilo, Hawai‘i-- October 10-12, 2014
28th Annual SHA Conference, Smith’s Family Tropical Paradise, Wailuanui‘ahoano, Kaua‘i-- October 9-11, 2015
29th Annual SHA Conference, University of Hawai‘i Maui, Kahului, Maui-- October 7-9, 2016
30th Annual SHA Conference, University of Hawai‘i West O‘ahu, Kapolei, O‘ahu-- September 29- October 1, 2017
31st Annual SHA Conference, Hale‘ōlelo, University of Hawai‘i at Hilo, Hilo, Hawai‘i-- October 5-7, 2018