

# **Native Hawaiian Collection Systems in Lava Tubes(Caves) and Fault Cracks : Puna - Ka'u Districts, Hawaii**

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## **I. Historical Perspective**

The area that now encompasses Hawaii Volcanoes National Park was divided into two major geographical districts, Ka'u and Puna. The district divisions extended from the coast, near Apua point, toward the uplands and the area of Kilauea caldera. Within these major land divisions there were numerous smaller divisions or ahupua'as.

Ahupua's were established to utilize resources from the sea to the mountains. This concept of land use provided villages with a variety of resources necessary for survival. The ahupua's was at times divided into smaller divisions, but still keeping in mind the concept of sea to mountain resource utilization(Handy ; Pukui 1976 : 4).

Travel between the land division was a regular occurrence. Prehistoric foot trails were used through the early 1900's. Foot travel gave way to horse, mule and donkeys, resulting in well developed trail systems which

crossed through different districts around the island.

It is difficult to visualize the extent of Native Hawaiian occupation of the Ka'u coast line in pre-contact days. The abundant archeological features and pre-historic village sites indicate continuous use. During his visit, William Eills noted that the Kealakomo village area, the remains of which are located just west of the China of Craters Road, was "populous, through desolate looking".

While he did not record exact numbers of villagers, he estimated that 500 individuals attended religious services presented by the missionaries in the village(Eills 1979 : 188~189).

William Eills was very aware of the lack of available water along the main trail systems in an area from South Kona to Kalapana. He noted that the first spring in 100 miles was encountered near what is now Pahala. He made a point of describing his guides' search for a cave located in the Ka'u desert where "clear water, filteres through the rocks, fell into calabashes placed there to receive it"(Ellis 1979 : 170).

Ellis continued to record how water was procured and its quality until he passed the village of Kealakomo(Ellis 1979 : 188~189). Water continued to be a concern, even into recent times. In oral interviews with the kapuna(elders) of the Kalapana village area, reference is made to the lack of water and the need to procure it from sources in the mountains(Langlas 1990).

Historical records and research indicate that water was a major concern.

Observations were made in village sites in Ka'u that wells located near the ocean provided barely potable water(Kelly 1969 : 24). The Ka'u Hawaiians placed a high value on the ability to locate potable water. The knowledge and skill needed to carry out this task was apparently so specialized that it was assigned to certain kahuna(experts in a specific practice) (Kelly 1969 : 26).

The wells, caves and cracks which have water in them seldom have trail to them, and occasionally have fortified entrances with living spaces in the passages beyond the walls. This suggests that water was a controlled resource and its location was not offered as general knowledge.

## **II. Current Observations**

There are very few documented references on Native Hawaiian water sources in the National Park area. A few detailed descriptions were found in the reports of archeological surveys of the coastal area of the park. These descriptions noted brackish water wells at village sites and an impressive crack that was located, prior to the 1989 lava flows, north of the Waha'ula Heiau.

This crack contained a small lake of water approximately 12 meters long and three meters wide and between two and seven meters deep. Ala' or water stones had been placed at the water's edge(Carter 1990 : 3).

One large cave, located in the Hilina Pali area of the park, was commonly referred to as Calabash Cave. In the early 1920's park visitors or employee found several wooden bowls or calabashes used for water collection. Located in this same area is the only other cave where detailed documentation of water collection has been made.

Cleghorn and Cox(1976), in the process of describing the Hilina Pali Petroglyph Cave, gave a clear description of 50 gourd remains, a wooden bucket and a wire bail. They recognized the significance of this site as a water collection area which was utilized into historic times. Cleghorn and Cox also conducted a small study to determine the productivity of collecting water from drip locations in caves. They found that they could collect over 630 ml of water a day from four drip locations(Cleghorn ; Cox 1976).

In 1990, during field trips in designed to familiarize a select group of NPS managers to the diverse resources in park caves, the extent of water collection activity in the caves of the park became evident. Particular attention was given to point out subtle archeological features which an untrained person may miss. While specifically looking for manmade features in the cave, subtle rings of rock were noted along cave passages. Careful examination also disclosed remains of of gourds within the rock rings, as well as an occasional shell stopper.

These rings were cradles for water collection containers similar to those described by Cleghorn and Cox(1976), and were readily found in many passages. Once the staff became sensitized to this activity, water collection

areas were found in virtually every cave they entered in the arid sections of the park.

The significance of water collection in caves became more evident as park employees started to explore the 'Ainahou cave system, currently the longest lava tube system known in the park. Segments of this cave system are believed to extend from the coast to the summit caldera. Over 8 kilometers of these segments have been verified. A portion of the cave located below the Poli-o-Keawe Pai was described in the 1960's by a Native Hawaiian employee of the park (Hauanio 1965~1969). He spoke of finding a cave with a walled passage and a small low entrance tunnel built through its base. He did not enter the cave.

In 1964, Colin D. Smart, while carrying out an extensive archeological survey for the National Park, described this same fortified entrance. His brief surface survey of the passage beyond the fortified entrance documented rows of rock, delineating work and living spaces, and assorted cultural items laying on the surface (Smart 1965). His report, however, makes no mention of water collection sites.

Several National Park Service employees visited this same section of the 'Ainahou cave in 1990 after receiving a report of a vast amount of charcoal and other cultural features from visitors who had recently visited the cave. During this initial trip and subsequent visits, employees traversed over 3 kilometers of cave passage that had been intensely used throughout its length for water collection activities.

This segment of the 'Ainahou cave, described by Hauanino and Smart, has been called the Puna - Ka'u Water Cave. Its entrance is a double collapsed skylight into the passage. The area of the skylight contains a variety of petroglyphs and platform structures. The upslope section of the passage is blocked by a constructed wall, which initially had a single tunnel opening near its center base. This opening was about 1 meter high framed by a 1 meter long capstone.

The original entrance passage enters the interior of the cave between two constructed platforms that must be crawled through, producing a highly defensive entrance. Beyond the wall, the next 30 meters of passage contains a series of low rock alignment dividing work or living areas on each side, with a center rock lined trail containing abundant charcoal and midden. This first segment ends at another constructed wall over 10 feet high and blocks a second floor chamber.

At the base of the wall, a small pit connects to a lower section of the cave. For approximately the next 1.5 kilometers, the cave is a consistent tunnel of 2 to 3 meters wide and 1 to 3 meters high. At many points along the floor of this passage, where water is dripping, constructed rock rings were found which had been used as a cradle for a gourd or calabash.

In many cases the decayed remains of the gourd could be seen, as well as several shell stoppers(Hiroa 1964 : 57 fig. a). In one area, water had collected in a small depression in the rock floor. At the edge of the water, a large opihi(limpet) shell was found with a drilled hole at its edge. This

suggests that some sort of a fiber cord may have been attached to the shell similar to those shells which are noted in Hiroa's Arts and Crafts of Hawaii(Hiroa 1964 : 22 fig. 8).

This and other occurrences of large opihi shells associated with natural water pockets indicates that standing water sources were used by Hawaiians on - site while in the cave passages.

Charcoal and torch fragments with burnt ends were also found near most of the water collection points. In areas where occasional running water had entered the passage, large amounts of charcoal several inches deep had been deposited. The abundance of charcoal suggests frequent and continuous use of this cave passage.

After about 1 kilometer, the passage passes under another skylight. This entrance area has numerous petroglyphs and historic Hawaiian names carved in calligraphic type script. The skylight was modified by enlargement and with the construction of stone steps. The cave continues beyond this skylight with frequent water collection points.

In the rough breakdown areas of this segment, constructed stone paths were noted. This segment finally ends in a small collapsed skylight a short distance from the face of the Poli - o - Keawe Pali.

The 'Ainahou system continues from the upper face of the escarpment in several long segments to the 1,000 meter level of Kilauea. Throughout its length, it continues to follow the Puna - Ka'u district boundary. In these upper segments, the water collection activity becomes less frequent. The

exception is one segment that is entered through a large collapsed skylight containing rock alignment and abundant Ti plants, both associated with living areas.

The segment above this living area contains stone trails and water collection devices ranging from gourd collection containers, 5 gallon cans with the tops cut off, coffee cans and remains of wood barrels. The abundance and variety of water collection devices in this area suggest that this was a major water source well into the early 1900's when cattle ranching occurred in the area that is now the National Park.

These observations of water collection activities in the lower sections of the 'Ainahou cave system suggest that it provided Keauhou, one of the largest ahupua's on the Island of Hawaii, with dependable water for its populations in the arid coastal area.

As Handy and Pukui(1976) noted, the ahupua's system of land use, provided the Hawaiians a method of dividing control of an area or island while still providing the basic needs of subsistence for each group. Potable water, like fish and woodland products was also a necessary resource for survival. This suggests that in arid sections of the island, the population and political strength of an ahupua' could be strongly influenced by control of a dependable water source such as the Ainahou cave.

The Native Hawaiian water collection features in the Ainahou cave system represent just one of numerous culturally significant activities which has been associated with the cave. The passages also contain hearths,



petroglyphs and living areas which have not yet been examined. The abundance of the cultural features found in this cave, as well as the numerous biological and geological features, indicates that the cave systems in the National Park may be untapped sources of knowledge of the biological, geological and historic part of Hawaii.

It is impressive that as the National Park Service proceeds to identify, map and inventory these delicate resources, extreme care be taken by all to preserve these "these capsules" of the island of Hawaii and its people.

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