



Figure 2. Nā Wao–Kua hiwi, Kualono, Kua Mauna, Kuahea o Mauna Kea (The Mountain Regions of Mauna Kea, with Waiiau and the Head of Pōhakuloa Gulch in the Foreground), (National Archives and Records Administration, B-2897-11th Photo Section, January 26, 1925)

Entire *ahupua'a*, or portions of the land were generally under the jurisdiction of appointed *Konohiki* or subordinate chief-landlords, who answered to an *ali'i-'ai-ahupua'a* (chief who controlled the *ahupua'a* resources). The *ali'i-'ai-ahupua'a* in turn, answered to an *ali'i 'ai moku* (chief who claimed the abundance of the entire district). Thus, *ahupua'a* resources supported not only the *maka'āinana* and *'ohana* who lived on the land, but also contributed to the support of the royal community of regional and island kingdoms. In the Hilo District, the primary chiefly center, extended from the lowlands of Pi'ihonua to the shore of Waiākea. In Hāmākua, the chiefly center was focused around Waipi'o, while in South Kohala, the center was in the Waimea section, the *'ili* of Pu'ukapu and Pu'ukalani.

In 1875, Curtis J. Lyons, son of Reverend Lorenzo Lyons, of Waimea, one of the foremost surveyors of the Hawaiian Kingdom, authored a paper on "Hawaiian Land Matters" (Lyons 1875). In his discussion, he provided readers with important references to the rights of native tenants on the *ahupua'a* of Humu'ula and Ka'ohe. He also discusses their relationship with the neighboring mountain lands on the slopes of Mauna Kea:

The ordinary *ahupuaa* extends from half a mile to a mile into this [forest] belt. Then there are larger *ahupuaas* which are wider in the open country than others, and on entering the woods expand laterally so as to cut off all the smaller ones, and extend toward the mountain till they emerge to the open interior country; not however to converge to a point at the tops of the respective mountains. Only a rare few reach those elevations, sweeping

Exhibit B.13o

Curtis J. Lyons on the relationship between mountain lands and slopes (1875), as quoted in Maly and Maly 2005, p. 13-14.

past the upper ends of all the others, and by virtue of some privilege in bird-catching, or some analogous right, taking the whole mountain to themselves... The whole main body of **Mauna Kea** belongs to one land from Hamakua, viz., **Ka'ohe**, to whose owners belonged the sole privilege of capturing the *ua'u*, a mountain-inhabiting but sea-fishing bird. High up on its eastern flank, however, stretched the already mentioned land of **Humu'ula**, whose upper limits coincide with those of the *mamane*, a valuable mountain *acasia*, and which starting from the shore near **Laupahoehoe**, extends across the upper ends of all other Hilo lands to the crater of Mokuaweoweo... [Lyons 1875:111 (emphasis added)]

Sequence of Hawaiian Settlement

Archaeologists and historians describe the inhabiting of these islands in the context of settlement which resulted from voyages taken across the open ocean. For many years archaeologists have proposed that early Polynesian settlement voyages between Kahiki (the ancestral homelands of the Hawaiian gods and people) and Hawai'i were underway by AD 300, with long distance voyages occurring fairly regularly through at least the thirteenth century. It has been generally reported that the sources of the early Hawaiian population—the Hawaiian Kahiki—were the Marquesas and Society Islands (Emory in Tatar 1982:16-18).

For generations following initial settlement, communities were clustered along the watered, windward (*ko'olau*) shores of the Hawaiian Islands. Along the *ko'olau* shores, streams flowed, rainfall was abundant, and agricultural production became established. The *ko'olau* region also offered sheltered bays from which deep sea fisheries could be easily accessed. Also, near-shore fisheries, enriched by nutrients carried in the fresh water running from the mountain streams, could be maintained in fishponds and coastal fisheries. It was around these bays such as at Hilo, that clusters of houses where families lived could be found (see McDowd 1979). In these early times, the residents generally engaged in subsistence practices in the forms of agriculture and fishing (Handy, Handy and Pukui, 1972:287).

Over a period of several centuries, areas with the richest natural resources became populated and perhaps crowded, and by ca. 900 to 1100 AD, the population began expanding to the Kona (leeward side) and more remote regions of the island (Cordy 2000:130). Kirch (1979) reported that by ca. AD 1200, there were small coastal settlements at various areas along the western shore line of Hawai'i (Kirch 1979:198). In this system of settlement and residency, the near-shore communities shared extended familial relations with those of the uplands.

By the 1400s, upland regions to around the 3,000 foot elevation were being developed into areas of residence and a system of agricultural fields. By the 1500s to 1600s, residency in the uplands was becoming permanent, and there was an increasing separation of royal class from commoners. During the latter part of this period, the population stabilized and a system of land management was established as a political and socio-economic factor (see Kamakau 1961; Ellis 1963; Handy, Handy & Pukui 1972; Tomonari-Tuggle 1985; and Cordy 2000).

The lowlands of Ka'ohe, Humu'ula and the other neighboring *ahupua'a*, extending from the shore to around the 3,000 foot elevation, supported residential, agricultural, and subsistence activities, spanning the centuries of Hawaiian residency. The upper mountain lands of the Ka'ohe-Humu'ula region were frequented by travelers, collectors of natural resources, and for a wide range of cultural practices (see Kamakau, 1961; and Boundary Commission Testimonies, 1865 to 1891, in this study).

Traditions and historical records tell us that the deification and personification of the land and natural resources, and the practices of district subdividing and land use as described above, were integral to Hawaiian life, and were the product of strictly adhered to resource management planning. In this system, the people learned to live within the wealth and limitations of their natural environment, and were able to sustain themselves on the land and ocean. It is in this cultural system that we can understand the significance of the lands of Ka'ohe, Humu'ula and the neighboring *'āina mauna*.

Exhibit B.13o

Curtis J. Lyons on the relationship between mountain lands and slopes (1875), as quoted in Maly and Maly 2005, p. 13-14.

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