

Pahua Heiau



Maunaloa, O'ahu

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Pahua Heiau sits at the foot of Kamiloiki Ridge on a 1.15 acre land parcel, between Kamiloiki and Kamilonui Valleys on O'ahu. In ancient times, this location offered strategic views of the plains of Maunaloa, Kalama and Wāwāmalu. The presence of the *heiau* indicates the sacred nature of this place for Native Hawaiians.

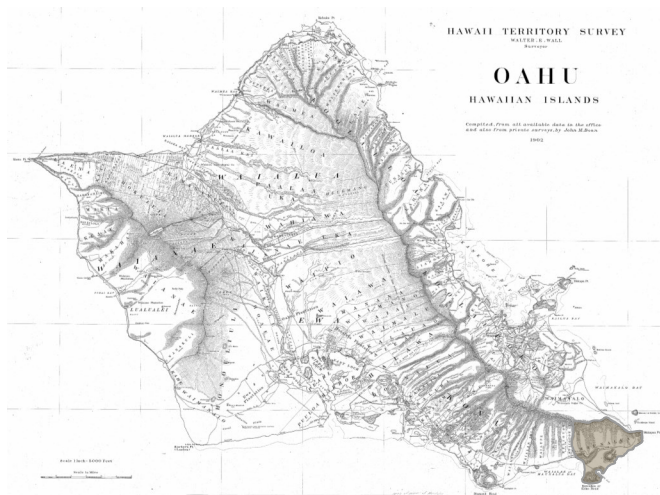
Pahua is one of dozens of recorded archaeological sites and one of four confirmed *heiau* (place of worship) sites in Maunaloa, now known as Hawai'i Kai. Pahua is one of the most significant sacred sites remaining in Maunaloa, and remains a vital cultural and historical resource for Native Hawaiians and the broader community.

Pahua Heiau was given to the Office of Hawaiian Affairs (OHA) in 1988 by the Bishop Estate and was the first land-holding acquired by OHA. The goal of this Information Sheet is to explore some of the cultural and historical narratives of Pahua Heiau and the surrounding areas. This Information Sheet will also strengthen OHA's foundation of knowledge for this *wahi pana* (storied, noted place).

Left: Pahua Heiau. Source: OHA, 2014.



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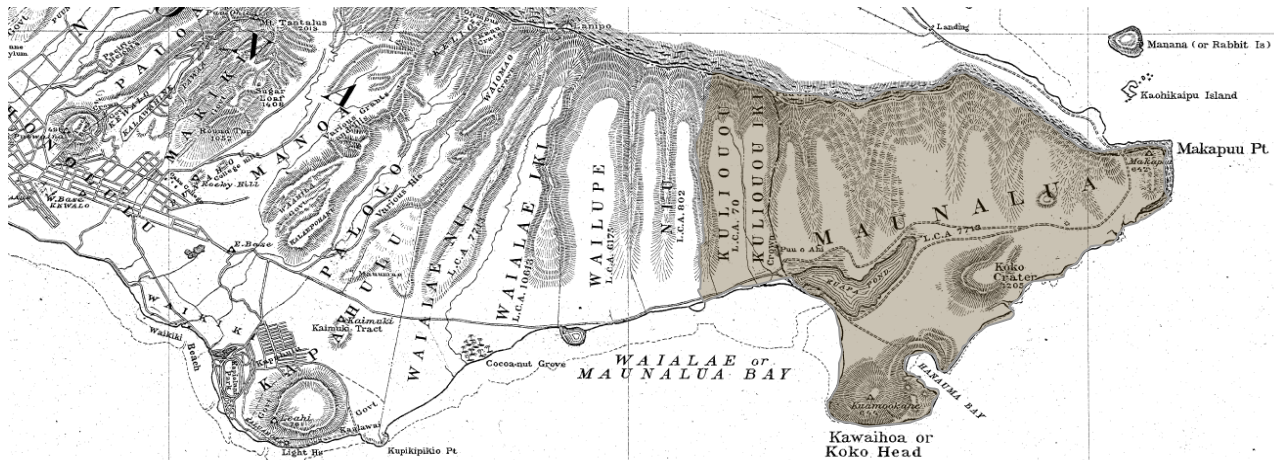
Top and Bottom: O'ahu Island. The shaded areas depict Maunaloa. Source: Wall, 1906.

Selected Place Names in Mauanalua

Haha'ione	Hālonā	Hanauma
'Ihi'ihilauakea	Ka Iwi	Kalama
Kamilonui/iki	Kawaihoa	Kuapā
Kealakipapa	Kohelepelepe	Kuamo'okāne
Nono'ula	'Ōku'u	Wāwāmalu

Landscape and Resources

Maunaloa's landscape is that of a leeward coastal plain, and it is characterized as dry and arid in the journals of foreigners recorded in the late 1700s. However, many historical accounts suggest that there was a ready availability of water and food in the area. Maunaloa was known for marshy areas where there were coconut groves, water holes, and springs (Stump, 1981). Native Hawaiians also grew *kalo* (taro, *Colocasia esculenta*) in the inner valleys of Maunaloa, where there were springs with freshwater food resources, such as 'ōpae (shrimp) and fish (Goss, 1962). The ocean at Maunaloa was also well-known for abundance and was one of the best fishing grounds on the island of O'ahu.



Name Meaning and Location of Maunaloa

The name Maunaloa (two mountains) is attributed to Ka Lae o Koko, also known as Kuamo'okāne (today known as Koko Head), and Kohelepelepe (today known as Koko Crater). Historical records suggest that Maunaloa was alternately considered an *ahupua'a* (land division) and an *'ili* (small land parcel) of Waimānalo or Honolulu (Maly & Wong, 1998). In the late 1700s, Maunaloa was considered to be an *'ili* of the *ahupua'a* of Waimānalo in the *moku* (district) of Ko'olaupoko. In 1859, Maunaloa was incorporated as an *'ili* of Honolulu (Sterling & Summers, 1978). Although these boundaries changed over time, the Maunaloa area was generally considered to include the *mauka* (inland) valleys of Kuli'ou'ou, Haha'ione, Kamilonui, Kamiloiki, and Kalama, as well as the coastal areas of Koko, Hanauma, Wāwāmalu, and Kaiwi, which ran to Makapuu'u.



Top: Koko Crater as seen from Waimānalo, n.d. Bottom: The Maunaloa Coastline, 1962. Source: Hawai'i State Archives Digital Collections.

Life and Activity in Maunaloa

Historical records indicate that the occupation of certain villages in Maunaloa was not always sustained or permanent, and that Maunaloa likely had a shifting population. For example, in 1826, the American missionary Levi Chamberlain (1828) described a fishing village named Keawaawa of approximately 100 houses in Maunaloa, which was abandoned in later years.

The ocean at Maunaloa was well-known as a famous fishing ground and many *mo'olelo* (historical narratives) describe the abundance of fish. For example, Makapu'u was famous for "ka uhu ka'i," travelling parrotfish (Pukui, 1983). Into the early twentieth century, mullet were known to stop seasonally in Maunaloa Bay on their way to Kahu-ku from Pu'uoloa to spawn (Krauss, 1966).

Mo'olelo also suggest that parts of Maunaloa and surrounding areas, such as Makapu'u and Kaiwi, were used as sites to train navigators. Hanauma was known as a recreation area for *ali'i* (Sterling & Summers, 1978).

'Uala in Maunaloa

The inland coastal regions of Maunaloa were known to be an intensive *'uala* (sweet potato) agricultural complex that supported the populations of Maunaloa and other areas of the island (Goss, 1962; McAllister, 1933). The plain below Kamiloiki and Kealakipapa was known as "Ke Kula o Kaumuwai" and was famous for growing sweet potatoes; the area known as Wāwāmalu was also famous for its abundant sweet potatoes. Trade and whaling ships stopped at Hahaione and Wāwāmalu to stock up on *'uala* before leaving the islands (Handy et al., 1991).





A view of Keahupua o Maunaloa, with Koko Head on the right, n.d. Source: Hawai'i State Archives Digital Collections.

Ke Ahupua o Maunaloa

Maunaloa was the site of a remarkably large *loko i'a* (fishpond) known as Keahupua o Maunaloa (the shrine of the baby mullet of Maunaloa) which was also called Kuapā or Maunaloa Pond in later years (Sterling & Summers, 1978). In 1851, Keahupua o Maunaloa was said to have covered 523 acres, and it stretched nearly two miles inland. It was believed to have been the largest fishpond ever constructed in Hawai'i and possibly the Pacific (Thrum, 1906). Scholars believe that Keahupua o Maunaloa, which was considered a *loko kuapā* (a type of pond named for the stone wall that was used in its construction), was created by blocking off part of a naturally existing arm of the bay. The brackish waters of the pond supported many varieties of fish and sea life, but Keahupua o Maunaloa was especially known for the *'ama'ama* (mullet) and *awa* (milkfish).



An aerial view of Kuapā prior to development, n.d. Source: OHA.

Mo'olelo of the Fishpond

Many important *mo'olelo* surround Keahupua o Maunaloa. The fishpond was said to have been built by the chiefess Mahoe, with the help of the *menehune* (a race of people known for their mysterious works) (McAllister, 1933).

A number of *mo'o* (water spirits) were associated with Keahupua o Maunaloa. *Mo'o* were usually described as *'aumakua* (family gods, deified ancestors) with reptilian features who ensured abundant fish and community health (Poepoe, n.d.; Kamakau, 1976). The *mo'o* Laukupu was known to be the guardian and caretaker of Keahupua o Maunaloa (Kamakau, 1976; McAllister, 1933). A *mo'o* known as Luahine was said to have traveled from the fishpond to Pali Luahine in Mānoa (Sterling & Summers, 1978).

Keahupua o Maunaloa was also strongly associated with Kā'elepulu in Kailua, O'ahu, which was known for being a favored fishpond and source of *'o'opu* (a type of goby fish) of the *ali'i 'aimoku* (chief of a district or island) Peleioholani (Kanaiku'ihonoināmoku, 1865). Schools of *'ama'ama* were said to have vanished from Keahupua o Maunaloa while massive schools of *awa* would appear; the opposite was true for Kā'elepulu; many felt that there was a subterranean lava tube or tunnel connecting the two ponds (McAllister, 1933). The associations between Keahupua o Maunaloa and Kā'elepulu were likely significant to Native Hawaiians, who may have understood these *wahi pana* to be linked in other ways.

Mo'olelo about Maunalua and Surrounding Areas

Maunalua was one of the legendary places visited by the *akua* (gods) Kāne and Kanaloa, who travelled around the islands creating springs and other sources of water. A place in Maunalua was named Kawaihoa (the water companion) as a testament to the water-bringing activities of these *akua*. It was also in Maunalua that Kāne'apua threw himself down in anguish when his elder brothers Kāne and Kanaloa left without him, after he took too long fetching water for 'awa. His body became Kuamo'ookāne'apua or Kuamo'okāne (the backbone of Kāne), the cinder cone ridge dividing Hanauma from the area now known as Portlock on Maunalua Bay (Goss, 1962; Moku-maia, 1921).

Maunalua plays a prominent role in other *mo'olelo*. The shark 'aumakua 'Ouha was known to live in the waters of Koko (Westervelt, 1915). In a *mele* (chant) said to have been chanted by Kuapāka'a (the son of Pāka'a, who was the famous attendant of the *ali'i* Keawenuiaumi), all the winds of O'ahu were named, starting and ending in Maunalua (Nakuina, 1990).



Pele and Hi'iaka in Maunalua

Maunalua is mentioned in *mo'olelo* connected with Pele and her other sisters. When Pele was being pursued by the half-man, half-pig *kupua* (demigod) Kamapua'a, Kapokohelele (also known as Kapoma'ilele) detached her *ma'i* (sexual organ) from her body and flung it towards Koko. It left an imprint on a mountain at Maunalua, which was then called Kohelepelepe (vagina labia minor) and Pu'ulepelepe (labia minor hill).

Maunalua and surrounding areas were also visited by the *akua wahine* (goddess) Hi'iakaikapoliopole and her companion Wahine'ōma'o in their epic travels to fetch Pele's lover, Lohi'au. While approaching Makapu'u from Molo-ka'i, the men who were paddling the canoe bearing Hi'iaka and her retinue were frightened after seeing a woman with many eyes, who was known as Makapu'u; they fled from the canoe upon landing (Maly & Wong, 1998). On another leg of their journey, Hi'iaka and Wahine'ōma'o were welcomed by the benevolent *akua wahine* 'Ihi'ihilauākea and Kanono'ula at Kuamo'okāne in Koko (Maly & Wong, 1998).



Top: A view of Koko Head and Maunalua from a Hawaiian Airlines promotional photograph, 1962. Source: Hawai'i State Archives Digital Collections.
Bottom: Maunalua coastline and mudflats, near Niu Valley and Haha'ione, n.d. Source: OHA.



Elizabeth Kalanianaʻole and Marie Naniʻolu on the beach with Koko Crater and Koko Head in the background, n.d. Source: Hawaiʻi State Archives Digital Collections.

Maunalua and The Māhele

Maunalua was retained by Kamāmalu under Royal Patent Grant 4475 and Land Commission Award 7713 during the Mahele, which was a series of laws which created legal mechanisms for land privatization in the Kingdom beginning in the mid and late 1840s (Maly & Wong, 1998). In 1856, Kamāmalu leased all of Maunalua, except for Keahupua o Maunalua, to William Webster (a lawyer and land agent for the Kingdom), who held it until his death in 1864 (Dye, 2005; Takemoto et al., 1975). From 1864 to 1867, Maunalua was leased by Manuel Paiko and in 1867 Maunalua was leased to J. H. Kanepuu for a term of six years (Takemoto et al., 1975). Upon her death in 1866, Kamāmalu's lands were passed to her father, Mataio Kekūānāʻō. Upon his death in 1868, his lands passed to his daughter, Ruth Keʻelikōlani. When Keʻelikōlani died in 1883, her extensive landholdings passed to her cousin, Bernice Pauahi Bishop, and Maunalua became a part of the Bishop Estate.

Population Loss in Maunalua

In an article published in the May 1, 1856 issue of *Ka Hoku o ka Pakipika*, J. H. Kanepuu documented the loss of population and economic hardships in Niu, Kuliʻouʻou, Koko, Keāwawa, and other places in Maunalua between 1852 and 1862, from more than 300 people to less than 150 people. He wrote:

Ua make ka nui o na kanaka, ua hele kekahi poe. No ka hookaumaha o na konohiki, no ka nele kekahi i kahi ole e kanu ai na wahi pue ai mala o keia kaha, no ka puapa i na holoholona. A he nui no ka poe e aea wale nei o na kanaka o keia huina i koe, no ka imi ana i wahi ola no lakou ma kahi e ae. (p. 2)

The majority of people have died, some have left. Concerning the burdening of the *konohiki* (land managers), it is because some do not have a place to plant in the sweet potato mounds of this place, which are overrun by animals. Many of those who remain just wander about aimlessly, seeking a means of livelihood elsewhere.

As suggested by Kanepuu, the rapid depopulation of Maunalua during the nineteenth century would complicate the transmission of *ʻike ʻāina* pertaining to specific places, and was a significant factor in the loss of historical and cultural knowledge in Maunalua.

Kaiser and Hawai'i Kai

Extensive residential and commercial development of Maunaloa began in the 1970s. Henry J. Kaiser, an industrialist who had worked to build the Hoover and Grand Coulee Dams in the U.S., arrived in Hawai'i in 1954 and began several development projects on O'ahu; Kaiser envisioned a post-world war suburb that could house 75,000 people, a place in the islands where people from the U.S. could establish residence prior to statehood (Ali & Patrinos, 1995). With the permission of the landowners, Bishop Estate, Kaiser was able to initiate extensive residential development which would dramatically alter Maunaloa in many ways. For example, large parts of Keahupua o Maunaloa were dredged, farmers and other leaseholders in the area were forcibly removed, and Maunaloa was renamed Hawai'i Kai (the Kai was meant to be a subtle reference to Kaiser himself) (Ali & Patrinos, 1995).



The foot of Kamiloiki Ridge prior to urban development, pre-1970s. The brown box depicts the approximate location of Pahua Heiau, n.d. Source: OHA.

Changing Land Use and Access

Transformations within Hawaiian society during the nineteenth and twentieth centuries would result in the increased loss of Native Hawaiian rights and access to natural resources in Maunaloa. Lands were increasingly used to ranch cattle after being leased or sold. Fishing rights to Keahupua o Maunaloa were also leased, and leaseholders often prohibited the free use of resources in the pond. When a cholera epidemic hit O'ahu in 1895 and again in 1900, all the fish from Keahupua o Maunaloa were put under quarantine; fish and other seafood from the pond were prohibited for sale and consumption (*Hawaiian Gazette*, 1895; *Hawaiian Star*, 1900).

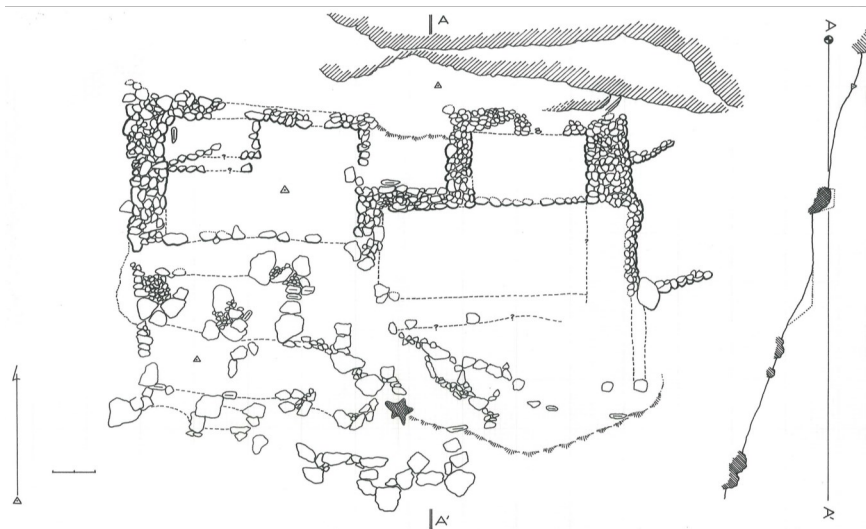
Over time, rice paddies, *kukui* (*Aleurites moluccana*) farms, coconut plantations, pigeon runs, apiaries, poultry farms, cattle ranching and other agro-commercial endeavors were initiated in Maunaloa (MacCaughey, 1918). In the late nineteenth and early twentieth centuries, increasing numbers of Chinese and Portuguese immigrants moved to the area. In the 1960s, the areas immediately surrounding Pahua Heiau were occupied by pig farms and rural homesteads (Davis, 1985b).

Lunalilo Home

Upon his death in 1874 King William Charles Lunalilo's will established a trust to benefit poor or infirm Native Hawaiians, particularly *kūpuna* (elders). The first Lunalilo Home was built in Kewalo in 1883. Costly repairs and maintenance to the Kewalo structures led trustees to seek a new location for the Home. In 1927, Lunalilo Home was moved to Maunaloa on the slopes of Koko Head (Lunalilo Home, 2014).



The original Kewalo site of Lunalilo Homes. Source: Smithsonian Institution.



An Archaeological Map of Pahu Heiau, n.d. Source: OHA.

The Significance of Heiau

Heiau represent some of the most complex religious and political structures in traditional Native Hawaiian society, and were considered to be *wahi pana* (E. Kanahale, 1991). The intended function of a *heiau* informed its location, construction, the complexity of religious-political ceremonies performed, as well as the sacred nature of the site (Kamakau, 1976). The function and type of *heiau* dictated the observation of different sets of ceremonies and *kapu* (regulations and restrictions) (Malo, 1951). *Heiau* represented different levels of social complexity and political power because of the inherent demands on natural resources and labor (G. Kanahale, 1986). The use of *heiau* was not always continuous, depending on its type and function. For example, use of an agricultural *heiau* may have mirrored planting seasons, while *heiau* dedicated to politics or war may have shifted in or out of ceremonial use coinciding with the ascension of an *ali'i* and recognition of a new *akua* (Johnson, 1983, p. 232). *Heiau* that had been abandoned for long periods of time could also be reconditioned and put into use (Buck, 2003).

Pahua Heiau Possible Uses

There is not much recorded information about Pahua Heiau. Archaeologists estimate that Pahua Heiau was constructed in either 1485–1665 CE or 1760–1795 CE (Davis, 1985c). Archaeologist J. Gilbert McAllister (1933) noted, “The heiau is 68 by 40 feet in extent and is primarily a built-up rock terrace with several low division walls,” (p. 65). Pahua is thought to have been an agricultural *heiau*. If Pahua was an agricultural *heiau*, it is likely that the *kapu* surrounding it were not exceedingly strict.

Sacred Drums

Hāwea and 'Ōpuku were two of the most famous and sacred *pahu*, (drums) in Hawaiian history, and were prominent in many important religious ceremonies on O'ahu; the use of Hāwea and 'Ōpuku has been recorded at Kūkaniloko, a birthing place of the *ali'i* (McKinzie, 1986). Both drums were said to have strong ties to the Maunaloa area. According to Kamakau (1867), a man named Ha'ikamālama from the Maunaloa area heard a drum as the chief La'amaikahiki and his retinue landed their canoes at Kawahaokamanō in Waihaukalua. Ha'ikamālama learned to make *pahu*, which subsequently spread throughout Hawai'i (Kamakau, 1867). It has been speculated that Hāwea Heiau, which is located to the west of Pahua, once housed the sacred drum Hāwea (McKinzie, 1986). Although it is not known whether there was an association between Hāwea Heiau and Pahua, there is a possibility that Pahua was a *heiau* that once housed the sacred drum 'Ōpuku.

Possible Meanings for the Name Pahua

Pahua was the only name recorded for the *heiau* as given by a Native Hawaiian informant to McAllister in the early 1930s. In the August 8, 1834 issue of *Ka Lama Hawai'i*, David Malo used the phrase “*noho anea kula wela la o Pahua*,” (tarrying in the vibrating heat of the hot plains of Pahua) in a *kanikau* (mourning chant) composed for Queen Ka'ahumanu in reference to an area in Maunaloa.

The exact meaning of the name Pahua is difficult to determine but may reveal information about its function and importance in Hawaiian society. The name *pahua* could have referred to a characteristic of the water in the area; the word *pahu* can convey a pushing or thrusting force or motion, while the word *pahū* can refer a bursting forth or an explosion (Pukui & Elbert, 1986). In the course of the restoration of Pahua in the 1980s, archaeologists found that the rear portion of one of the *heiau* platforms had once been saturated by ground water seeping from the cliff (Davis, 1985b). The word *pahua* is also associated with a type of *hula* (dance) and its dancers (Pukui & Elbert, 1986). *Pahu'ā* could refer to a fiery drum, invoking the famous drums 'Ōpuku and Hawea. *Pāhu'a* can refer to an area that is free of vegetation. Pahua could have been named for particular people and *akua*. Pahua was the name of one of eight famous warriors of the 'Ewa and Waialua districts of O'ahu in the late 1700s (Westervelt, 1906). Kāne-i-ka-pahu'a and Kāne-kū-pahu'a were also the names of an important *akua* with an owl manifestation who stood at the edge of the forest (Handy, 1941 in Emory, 1942). The placement of Pahua near the easternmost end of the island of O'ahu may also indicate an affiliation between the *heiau* and Kāne, since the east, the rising sun, and sunlight were all traditionally associated with Kāne (Handy & Pukui, 1972).

Hawea Heiau

Hawea Heiau is in Maunaloa and is at the foot of Kaluanui Ridge. Formerly, the edges of Keahupua o Maunaloa extended to the *heiau* and it is said to have housed the drum Hawea. The site is part of a large archaeological complex and includes coconut groves, petroglyphs, a spring, terraces, and other archaeological features. Like Pahua, Hawea was affected by the rapid urbanization of Maunaloa and has been threatened by luxury development in recent years. The nonprofit Livable Hawai'i Kai Hui and the Trust for Public Land (TPL) which purchased the site for preservation. In March 2014, Hawea Heiau complex and Keawawa wetlands were declared a community owned and managed Hawaiian cultural heritage preserve (City and County of Honolulu, 2014).



Pahua Heiau. Source: OHA, 2009.

Restoration of Pahua Heiau

Significant deterioration of Pahua occurred in the decades following the early part of the 1970s, much of it the result of aggressive urban residential development in Maunaloa. Stones from the site were used to make walls in residential landscaping and agricultural developments in the area. Erosion of the hillside buried parts of the site, and several trees disturbed the structural integrity of the *heiau*. Davis (1985b) notes that by 1980, “the structure had already been virtually reduced to an amorphous heap of rock,” (p. 3).

Modern restoration of Pahua Heiau has been the result of concerted community efforts. The first impetus for restoration came from the Hawai‘i Kai Lion’s Club, which cleared the site of vegetation in 1980. Four years later, on September 17, 1984, the Hawai‘i Kai Outdoor Circle identified Pahua for its 1984–1985 volunteer community service project.

Restoration efforts engaged volunteers of diverse backgrounds, and included community members, tradespeople, and professionals. Students from Kamehameha Schools and the University of Hawai‘i at Mānoa, the Boy and Girl Scouts, volunteers from the Lions Club and National Job Corps, the Hawai‘i National Guard, as well as the community service work force from the O‘ahu Community Correctional Facility helped with the restoration (Davis, 1985b). The restoration process was overseen by Earl Neller, an archaeologist with the State of Hawai‘i Department of Historic Preservation, and Bertell Davis, an archaeologist with the Bishop Museum; Davis served as principal investigator in the project.

Pahua and OHA

Originally held by the Bishop Estate, fee simple title of the land parcel of Pahua Heiau was transferred to OHA in 1988, on the condition that the whole of the property be used for historical purposes only. OHA seeks to steward Pahua in a way that fulfills OHA’s *ku-leana* (reciprocal responsibility) to Native Hawaiians, honors Pahua as a *wahi pana*, and actively involves the community in care of the site.



Top Right: Restoration efforts, n.d. Source: OHA,. Bottom: Pahua Heiau. Source: OHA, 2014 .

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Pahua Heiau with residential areas and Koko Crater in the background. Source: OHA, 2014.

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Pahua Heiau with residential areas and Koko Crater in the background. Source: OHA, 2014.

