

PUKE HA'AWINA NO

# Kapaemāhū

Haku 'ia e nā kumu no nā kumu



**KAPAEMĀHŪ ACTIVITY BOOK**

Created by teachers for teachers

**Mana ka mo'olelo Hawai'i i kona ha'i hou 'ana - mai kēlā ha'i waha a i kēia ha'i waha mai, kēlā hanauna a i kēia hanauna. 'O ka mo'olelo 'o Kapaemāhū he mea e mana ai ka lāhui. E ha'i mau aku i kēia mo'olelo a e hana i nā ha'awina ma nei puke e ulu ka mana o kākou.**

Mo'olelo gain power with each telling and retelling. It is no mistake that our kūpuna called each version of a mo'olelo a mana. The story of Kapaemāhū brings mana to our lāhui. Share this story and do these activities so we may continue to build our mana.

## **ME KA MAHALO**

### **Nā Kumu Haku Ha'awina:**

Ua haku 'ia nā ha'awina na  
Kalehua Kawa'a, Ho'olehua, Molokai  
Kahanu Solatorio, Kewalo Uka, O'ahu

### **Nā Kumu Kau Ka No'o:**

No ka noho pū 'ana me ka pua'i mana'o 'ana a'e i nā mea nui a mea iki no ke a'o 'ana i nei mo'olelo Hawai'i i nā haumāna o Hawai'i nei. No laila, eia ka mahalo nui iā:

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*We thank these kumu who participated in a series of focus group sessions to shape the creation of Puke Ha'awina no Kapaemāhū*

### **Kumu Hina**

Iā Hinaleimoana, ke kumu paio mau i ka pono o ka lāhui, ka mea nāna i hehi a'e, 'olelo a'e, kia'i a'e, a kūlia a'e.

To Kumu Hina, for her trailblazing work as a culture bearer and educator honoring our language, culture and history, uplifting our rightful place in our homeland, and not being afraid to challenge current accepted norms.

## NO NĀ KUMU Notes for Kumu

### MANA'O NUI Main Concept

Na ka mo'olelo e hō'ike mai i ka hana a me ka 'ike o nā kūpuna o ka wā i hala a nāna e kuhi i ke ala i mua o kākou. *Mo'olelo informs us of our past and can shape our future.*

### NĪNAU KO'IKO'I Essential Questions

- 1) Pehea ka mo'olelo o nā kūpuna e hō'ike mai i ke ala i mua o kākou?  
*How can mo'olelo inform us of our past and lead us to shape the future?*
- 2) He aha ka mo'olelo 'o Kapaemāhū e a'o mai ai no ke kūlana o ka māhū?  
*What does the mo'olelo of Kapaemāhū teach us about the importance of māhū in society?*
- 3) Pehea ka mo'olelo e a'o mai ai i ke kuleana e mālama 'āina?  
*How can mo'olelo teach us about our kuleana to mālama wahi pana on our lands?*
- 4) Pehea e mana ai ka mo'olelo?  
*How do mo'olelo gain mana?*

## KUMUHANA HA'AWINA Learning Objectives

### Papa PREK-2

- E kuhi i nā ha'awina nōhie ma nā kuana'ike e pili ai.  
*Infer simple lessons, messages, themes and/or perspectives.*
- E ho'opili i ka ha'awina.  
*Make self connections to lessons, messages, themes and/or perspectives.*
- Ho'olohe a pane i ka mana'o o ka pakana- e ho'opili i ka 'ike hou.  
*Listen and respond to a partner's idea/s, make self connections and extend idea/s.*
- E ho'ohana i ka 'olelo mai ka mo'olelo a e wili pū me kou 'ike pono'i no ka ho'omaopopo 'ana a me ka haku nīnau.  
*Use language from the mo'olelo and background knowledge to make connections and pose questions.*

### Papa 3-6

- E hakuahua i ka 'ikepili a mana'o hou no ka no'onoo 'ana a'e.  
*Synthesize new information and ideas to respond and revise thinking.*
- E 'ike i ka mana'o nui o ka mo'olelo me nā mahele like 'ole.  
*Infer significant aspects of the mo'olelo (i.e. perspective, setting, characters, history).*
- E ha'apili i nā ha'awina, me nā po'omana'o i nā hihia o kēia au nei.  
*Apply understanding of lessons, messages and/or themes to current social situations/issues.*
- E hō'ulu'ulu i ka no'onoo 'ana; e wae i ka 'ike nui, a i ke kumu e ho'olohe, a e ha'i hou ai.  
*Summarize ideas; Identify essential information; create a purpose for listening and sharing.*
- E ho'olohe a e ka'ana like aku me nā 'olelo pono.  
*Listen and share respectfully using non-pejorative and inclusive language.*

### Papa 7-12

- E ho'opili aku i ka mo'olelo me nā hihia o ke au nei.  
*Make connections to contemporary issues relating to the mo'olelo.*
- E kālailai i ka 'ike no ka 'oia'i'o a me ka pā'ewa'ewa e hookumu ai i ka mana'o kuokoa.  
*Critically analyze information for credibility, bias, and message to form independent ideas.*
- E loiloi i nā kuana'ike 'oko'a a hō'ike i ka menemene i ka ho'oka'a'ike 'ana a'e.  
*Evaluate alternative perspectives and show empathy to expand understanding and communication across self, mo'olelo and world connections.*
- Hō'oia'i'o i nā kumu o ka 'ike me nā mana'o.  
*Credit sources of information and opinions accurately.*

\*'Ike Hawai'i Frameworks: *Kahua, Nā Hopena A'o, Nā Honua Mauli Ola, E Ola*  
\* *The Fountas and Pinnell Literacy Continuum, Grades PreK-8: A Tool for Assessment, Planning, and Teaching, Expanded Edition, 2017.*



# I KU'U WAHI PANA

*My place*

**“A haele mai lakou mai Moaulanuiakea a tu mai i Hawaii nei.  
A pae akula, a noho i Ulukou ma Waikiki.”**

*They voyaged across the ocean from their home in Tahiti to Hawai'i.  
They settled at Ulukou in Waikiki.*

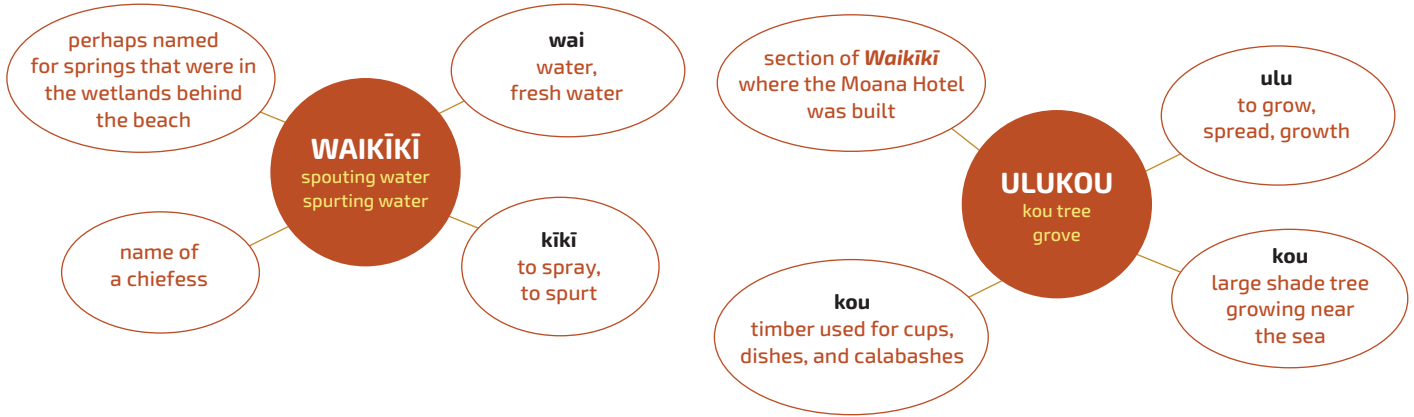
‘O ia mea he wahi pana, he wahi kupaianaha, he wahi kapu nō ia. Ko‘iko‘i nā inoa ‘āina i hiki iā ‘oe ke ho‘omaopopo i kou wahi pana. Kapa inoa ‘ia nā ‘āina ma muli o nā hō‘ailona, nā ‘ōuli, nā ali‘i, a i ‘ole he hanana paha.

*Wahi pana, a legendary place, sacred place, or a historic site. Wahi pana and place names are important in understanding a sense of place. Many of the place names that we know of today are named for their characteristics, an ali‘i, or an event that took place*

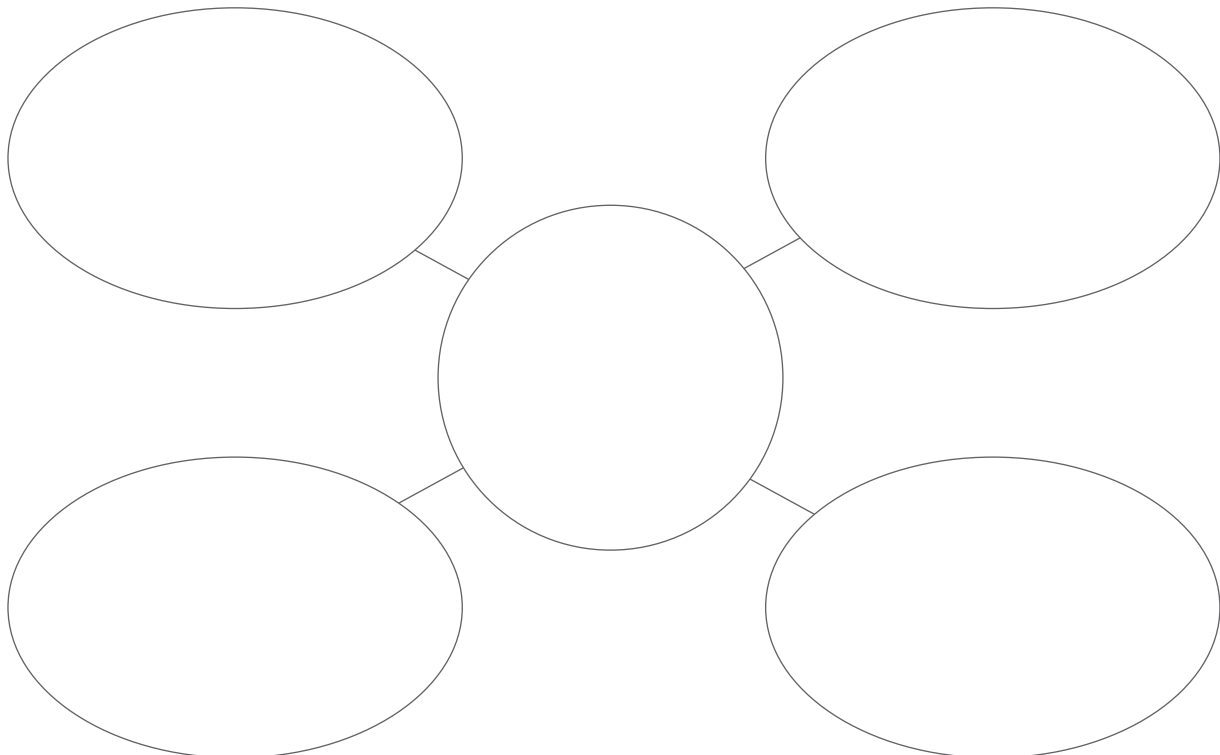
## NĪNAU KĀLAIMANA‘O Discussion Question

No ke aha e a‘o a e mālama i nā mo‘olelo o nā wahi pana?

Why is it important to learn about and preserve the stories of our wahi pana?



E kākau i kāu mau pane ma ke ki‘i kuhi pō‘ai ma lalo iho nei: ‘O wai kou wahi pana a ma hea lā ia? E wehewehe mai i ke kumu o ka inoa o ia wahi pana. E kā‘ana mai i nā ‘ōuli o ia wahi pana. Use the organizer to show your wahi pana. Who and where is your wahi pana? What does its name mean? What are the characteristics that make up your wahi pana?



# || KU'U HO'OLAUNA

*My introduction*



**“A oia mau malihini he ui kanaka leo maliu,  
a he nonohe waipahe no nae.”**

*The visitors were tall and deep in voice yet gentle and soft spoken.*

He mea nui ka ho'olauna kūpono 'ana iā 'oe iho i kekahi kanaka hou aku i hiki ke kūkulu pilina maika'i me ia. Ke kipa aku 'oe i kekahi wahi hou, e hele pū me ke aloha, ka na'au ha'aha'a, a me ka na'au hāmama.

*It is important to properly introduce yourself to a new person so that you can establish connections and a good relationship with them. Whenever you visit a new place, go with love, a humble attitude, and an open heart.*

## NĪNAU KĀLAIMANA‘O *Discussion Question*

**No ke aha he mea nui ke aloha ‘ana i nā kanaka āu e launa ai i kēlā lā kēia lā?**

*Why is it important to share aloha with the people that you come across on a daily basis?*

**E ho‘opihapiha i nā laina ma lalo iho nei me kou ‘ike pili pono‘ī a e ho‘oma‘ama‘a i ka ha‘i‘ōlelo ho‘olauna ‘ana. A laila, e kahaki‘i iā ‘oe iho ma kou home ma ka pahu kahakaha kekahi.** *Fill in the lines below with your own information and practice saying your introduction out loud. Then, use the space to draw a picture of yourself at home.*

**Aloha pumehana kākou!**

*(Warm greetings to us all!)*

**‘O \_\_\_\_\_ ko‘u inoa piha.**

*(My full name is \_\_\_\_\_.)*

**No \_\_\_\_\_ mai au.**

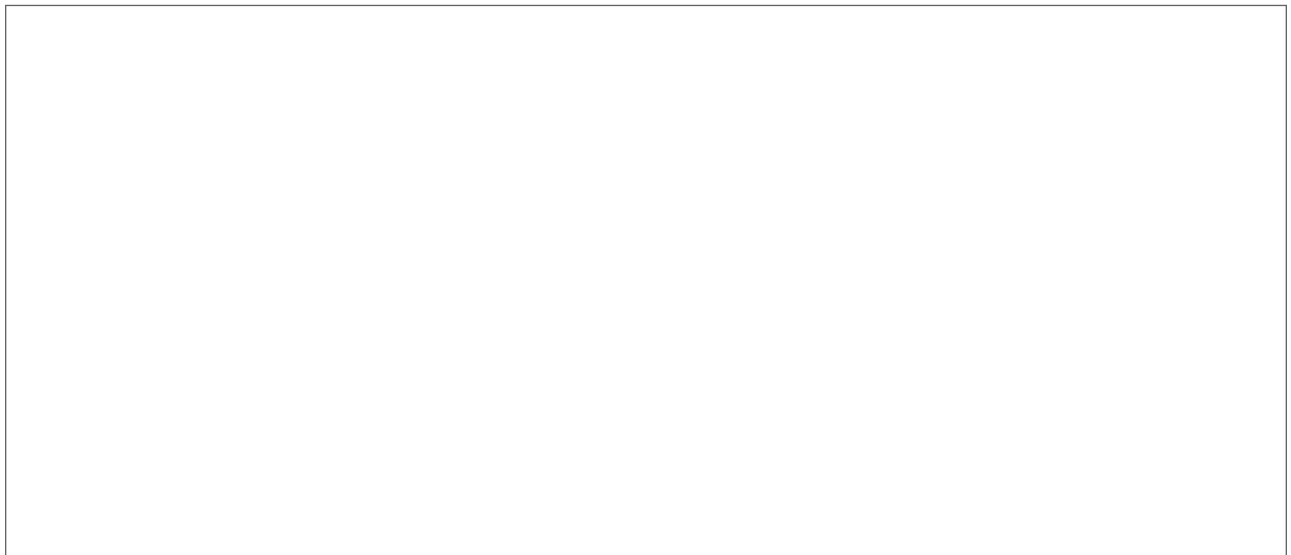
*(I am from \_\_\_\_\_.)*

**Noho au ma \_\_\_\_\_.**

*(I currently live in \_\_\_\_\_.)*

**A hui hou kākou!**

*(Until we all meet again!)*



# III HE MAU WELO

*Our traits*



**“Aole he tane, aole he wahine. He mau mahu lakou.  
He palua nohoi lakou ma ka naau me ka noonoo a ma  
na ano apau.”**

*They were not male; they were not female.  
They were māhū - a mixture of both in mind, heart, and spirit.*

‘Ike pono nā kanaka Hawai‘i i ka waiwai o ka pālua a me ke kaulike. Ua pa‘a loa akula nā kāhuna lā‘au lapa‘au i nā welo kāne a wahine i loko o kākou pākahi a pau, me ia ‘ike ākea i hiki iā lākou ke ho‘ōla i nā kānaka a pau.

*The people of Hawai‘i truly understood the importance of duality and balance. The healers understood the masculine and feminine traits that are in all of us, which helped them to understand and treat everyone.*

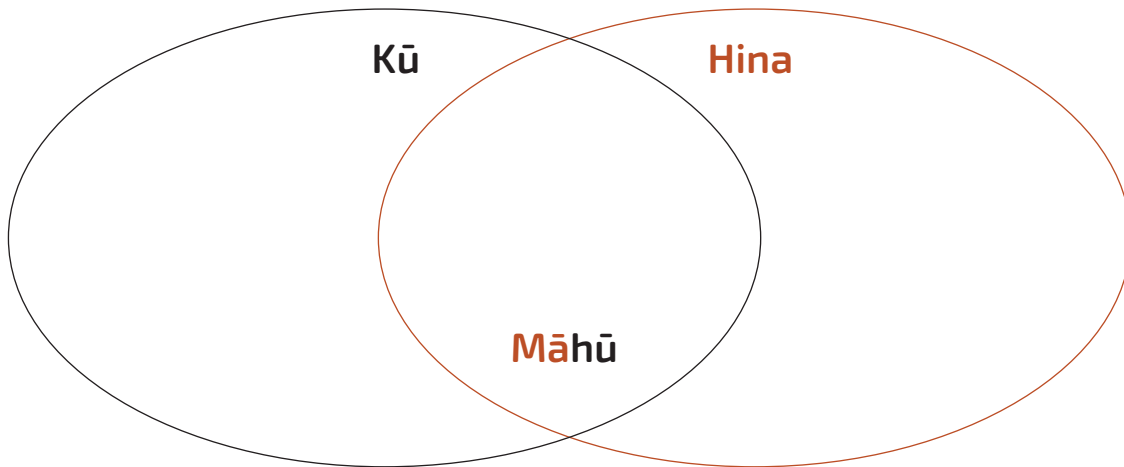


## NĪNAU KĀLAIMANA‘O Discussion Question

E wehewehe mai i ka hua‘ōlelo ‘o “māhū?”

*How do you define the word “māhū?”*

E no‘ono‘o pono iho i nā ‘ano welo o Kū a o Hina. E kākau i ua mau welo ma ka pō‘ai kūpono ma lalo iho nei. A laila, e no‘ono‘o i nā welo i pili i nā ‘ao‘ao ‘elua (Kū/Hina) a e kākau ma ka pō‘ai waena o ke ki‘ikuhi wene. *Think about different traits associated with Kū and Hina and write them in the appropriate circle below. Then, think about the traits that are associated with both and write them in the middle part of the venn diagram.*



‘O nei mea ‘o ka māhū, he ‘ano wale nō a i ‘ole he mea ia e ho‘oikaika i ka ho‘ōla kanaka?

*Was being māhū just part of the healers’ personality or did it have an effect on their healing abilities?*

Pehea i ‘oko‘a ai kou ho‘omaopopo ‘ana i nā māhū o nei mo‘olelo i kāu i a‘o mua maila no nā ‘ano māhū? *How does the understanding of māhū in this story differ from what you have learned before?*



## IV KU'U 'OHANA

*My family*

**“O Kapuni, mana nui. O Kinohi, wanana ite papalua.  
O Kahaloa me tana laau tahea. O Kapaemahu, o ke tau laau.”**

*Kapuni possessed great spiritual power. Kinohi was all seeing.  
Kahaloa could heal from afar. Kapaemāhū healed by laying on hands.*

Ua like ka 'ohana i nā lālā kumu lā'au. Ulu 'oko'a ai kākou a pau i nā wahi like 'ole, a ho'okahi na'e mole. He pua laha 'ole na'e nā kanaka o ka 'ohana a he mau welo hiwahiwa ko lākou.

*Families are like branches on a tree. We grow in different directions, yet our roots remain as one.  
Every member in your family is unique and has their own traits that make them special.*

## NĪNAU KĀLAIMANA'O Discussion Question

He aha nā welo hiwahiwa ou?

*What are some of the unique traits and talents that make you special?*

E koho i 'ehā lālā o kou 'ohana a e kākau i ko lākou mau inoa ma ka laina hema. E no'ono'o pono i ko lākou mau 'ano a e kākau i nā welo kūkahi o kēlā me kēia kanaka ma ka laina 'ākau. A laila, e kahaki'i i kou mau lālā 'ohana ma nā pahu 'ehā ma lalo iho. Choose four of your family members and write their names on the left line. Think carefully about their traits and write a characteristic that makes them unique on the right line. Then, draw your family members in the four boxes below.

'O \_\_\_\_\_, \_\_\_\_\_.  
(Inoa kanaka #1) (Welo o nei kanaka #1)  
*(Insert Family Member #1) (Insert Character Traits of Family Member #1)*

'O \_\_\_\_\_, \_\_\_\_\_.  
(Inoa kanaka #2) (Welo o nei kanaka #2)  
*(Insert Family Member #2) (Insert Character Traits of Family Member #2)*

'O \_\_\_\_\_, \_\_\_\_\_.  
(Inoa kanaka #3) (Welo o nei kanaka #3)  
*(Insert Family Member #3) (Insert Character Traits of Family Member #3)*

'O \_\_\_\_\_, \_\_\_\_\_.  
(Inoa kanaka #4) (Welo o nei kanaka #4)  
*(Insert Family Member #4) (Insert Character Traits of Family Member #4)*


# V KU'U MAHALO

*My appreciation*



**“A lawa pono ta lakou hana a makautau e haalele, hu ka iini e mahalo i ia poe tahuna lapaau, me ka tutulu aku i kahi mea hoomanao ia lakou.”**

*When the healers had completed their work the people wished to express gratitude for their wondrous cures by erecting a monument in their honor.*

He aha ia mea he mahalo? He māna, he ‘ōuli, he na’au paha. He ha’awina nō ho’i e nalu ai. I kou hō’ike ‘ana aku i kou mahalo, māhuahua maila ka mauili. Pono kākou e mahalo aku i ko kākou mau ‘ohana, kūpuna, hoaaloha, a me nā kumu no ka mea mālama a hānai maika’i lākou iā kākou.

*What is gratitude? It is perhaps a trait, a mood, or an emotion. It is a lesson to reflect on. When you show your gratitude, the life, the heart, the spirit grows strong. We all need to show gratitude to our families, ancestors, friends and teachers because they protect and care for us.*

## NĪNAU KĀLAIMANA‘O *Discussion Question*

**No ke aha he mea nui ka mahalo ‘ana aku i nā kānaka o kou ola?**

*Why is it important to express gratitude to the people in your life?*

**No ke aha i no‘ono‘o a‘ela nā kānaka he mea nui ka mahalo ‘ana aku i nā lapa‘au?**

*Why did the people wish to express their gratitude to the healers?*

**He aha kā lākou hana e hō‘ike mahalo ai?**

*How did they show their appreciation?*

**E helu papa i mau mea āu e ho‘omaika‘i ai. He aha kāu mau hana pa‘amau e hō‘ike ai i ia mahalo?**

*List a few things that you are grateful for. What are some gratitude rituals that you do?*

**Mahalo au i ...**

*I am grateful for ...*

**Hō‘ike aku au i ko‘u mahalo ma o ka ...**

*I show my gratitude by ...*



## VI KU'U PŌHAKU

*My stone*

**“I ta po Tane lakou i naue ai. Ua atoatoa lakou ma Kaimuki, he wahi taulana i ta pohatu kani. Naue aku me eha mau pohatu nunui a hiti loa i Waikiki.”**

*One moonless night they gathered at Kaimukī, an area famous for its bell rock. They moved four great boulders all the way to Waikīkī.*

Wahi a kūpuna mā, “ua lawa mākou i ka pōhaku”. Waiwai loa nā pōhaku no ka mea ho’ohana ‘ia akula nā pōhaku no nā kumu like ‘ole. Ho’ohana ‘ia nā pōhaku e kūkulu i nā heiau, i palena pau no nā ahupua’a, a no ka ho’omana ‘ana aku i nā akua.

*According to our ancestors, “we are satisfied with stones”. Stones were very valuable because our people would use them for many different reasons. Rocks were used to build temples, to show the boundaries for ahupua’a, and to worship our gods.*

## NĪNAU KĀLAIMANA‘O *Discussion Question*

**He aha ka waiwai o nā pōhaku i ka wā kahiko?** *In the olden days, what were some of the different uses of stones?*

**E ho‘omeamea he pōhaku kahiko ‘oe e noho ala ma kou one hānau. E ha‘i mai i mo‘olelo pōkole nona no nei pōhaku e ‘ōku‘u loa ala. A laila, e kahaki‘i i ka mo‘olelo āu i mo‘olelo maila ma ka pahu ma lalo iho nei.** *Pretend that you are an ancient rock living in your birthplace. Tell a short story from the viewpoint of this rock who has sat there for a long time. Then, draw a picture of the story that you created in the box below.*

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**“A ulu mai ka la , waiho akula lakou i ta lakou mana lapaau  
me ta kanu pu ketahi i mau tii hoomana ma lalo o ta pohatu  
tahitahi. A hala no hootahi mahina, o ta haalele no ia o  
Kapaemahu ma aohe loa e hoi hou mai.”**

*As the sun rose, the healers began to transfer their powers into the stones,  
placing idols representing the dual spirit of mähū under each one. The ceremonies  
lasted a full moon. Then, knowing that their healing power was safe in the stones,  
the mähū vanished.*







VII

# KU'U MO'OLELO

## *My story*

'O nā mo'olelo ko kākou piko, 'o kou pono mau nō ia, a hō'ike paha kahi e hele aku ai. Ke ulu a'e kou 'ike ma o nā mo'olelo a me nā wahi pana ulu a'e ka mana i loko ou, nā kūpuna, a me ka 'āina. Ma loko o ka hua'i mo'olelo, ke ka'ana 'ike 'ana i nā mō'aukala, ola ke ao i hala, mauli ola kēia ao, a mā'ama'ama ke ao e hiki mai ana.

*History is where we come from, it is who we are, and can reveal where we are headed. Learning more about our history and our wahi pana gives mana to ourselves, our kūpuna, and our 'āina. Through uncovering mo'olelo associated with the origins and histories, we give life to our past, breath to our present, and light to our future.*

### **NĪNAU KĀLAIMANA'O** *Discussion Question*

**He aha nā mo'olelo āu e ha'i ana i nā keiki a mo'opuna āu?**

*What kinds of stories will you share with your children and grandchildren?*

**He aha nā mo'olelo pili i kou wahi pana?**

*What mo'olelo does your wahi pana hold?*

**Pehea kākou e ho'ohanohano aku ai i ko kākou mau wahi pana?**

*How can we honor our wahi pana?*



## VIII KU‘U HAWAI‘I

*My Hawai‘i*

**“A hala te au, a loli loa no. A nalowale ia moaukala no Kapaemahu, nalohia me ua mau pohatu ma lalo o kahi tahua hale kinipopo olokaa”**

*As the tides of time passed, everything changed.  
The stones of Kapaemāhū were forgotten, even buried under a bowling alley.*

Hala ke au, loli ke ao. ‘Onipa‘a kekahi, nalohia kekahi. Pehea i ho‘ololi ‘ia ai ka nohona Hawai‘i, ka ‘ike Hawai‘i, a me nā lōina Hawai‘i ma hope o ka hiki ‘ana mai o nā kānaka ‘ē? He aha nā mea i kōkua i nā kānaka ‘ē e ho‘okolonaio ai iā Hawai‘i?

*When time passes, the world changes. Some things remain steadfast, others are forgotten. How did Hawaiian life and culture change after foreign contact? What were the major factors that helped the foreigners to colonize Hawai‘i?*

## NĪNAU KĀLAIMANA‘O *Discussion Question*

### Pehea e loli ana kēia mau mokupuni?

*How have the Hawaiian islands changed throughout the years?*

**E no‘ono‘o e pili ana i kekahi mau hana no‘eau a loina a ko kākou mau kūpuna i loli ai ma hope o ka hiki ‘ana mai o nā kānaka ‘ē. E koho i ‘ekolu mau hana a e wehewehe mai i ia hana, ka mea nāna i pani i ia hakahaka, ke kumu i ho‘ololi ‘ia ai, a me nā hopena o ia loli.** *Think about the different cultural practices and beliefs of our ancestors that changed after foreign contact. Choose three and explain these practices, what it was replaced by, the reasons why it was changed, and the effects of these changes.*

<b>Hana/Lawena Practice/Belief</b> Ex. ka ‘ōlelo	<b>Wā Kahiko Then</b> ‘ōlelo Hawai‘i	<b>Kēia Au Now</b> English	<b>Ke Kumu Reasons</b> Nā kānāwai, pāpā ‘ia	<b>Nā Hopena Effects</b> Ho‘oulu i ka ‘ōlelo

## IX KU‘U ‘ŌLELO

*My language*



**“Te ‘oe maopopo i ka moaukala o ia mau pohaku, alaila oe ike  
i ko lakou mana ola.”**

*Only when you understand the true history of these stones shall you  
behold their living power.*

‘O ka mo‘olelo, he ka‘ina hua‘olelo. Inā ‘oe maopopo i nā hua‘olelo he nui, inā hiki iā ‘oe ke ha‘i i nā mo‘olelo me ka maika‘i. Ma muli o ia mo‘olelo, ho‘olauna ‘ia ‘oe i nā hua‘olelo hou he nui i maopopo ‘ole ‘ia ma mua.

*A story is literally a procession of words. If you know more vocabulary words, then you can tell stories better. Throughout this story, you were introduced to many new words that you may not have learned before.*

## NĪNAU KĀLAIMANA‘O Discussion Question

E hō‘ike mai i nā hua‘ōlelo hou i a‘o ai mai kēia mo‘olelo.

*What new Hawaiian language words did you learn from this story?*

E unuhi i kēia mau hua ‘ōlelo Hawai‘i i ho‘okālele ‘ia ma lalo iho ma ka ‘ōlelo Pelekania a e huli aku i kēia mau hua‘ōlelo hou ma ka huli hua‘ōlelo ma lalo iho. *Translate the bolded Hawaiian language words below into English then search and find it in the word search below.*

Kupaianaha:

## HULI HUA‘ŌLELO: KAPAEMĀHŪ

Holomoana:

Malihini:

Alaka‘i:

Hiwahiwa:

Kahuna:

Lapa‘au:

Wānana:

Na‘auao:

Pōhaku:

Ho‘omana‘o:

Āiwaiwa:

Mo‘olelo:

Mō‘aukala:

Maopopo:

Z P N U J U N D E R S T A N D  
 F A R A L O A E J R L O B I M  
 F I J I F E E S T E E M E D Y  
 W O L Z E Z S S C A Y V T B S  
 M I R E Z S J T A Y L O Z G T  
 D S K E A U T O C D D Y L I E  
 V W Y N S D K N G U R A B E R  
 O O T I G E E E B E H G S X I  
 X A X G K G E R Y H K E T G O  
 M M E D I C I N E R D J O U U  
 K N O W L E D G E I H U R E S  
 E X T R A O R D I N A R Y S F  
 L B V C D R H I S T O R Y T Z  
 B V H T G Q P L K K J O P T W  
 I Y M C O M M E M O R A T E G

**NĀ HUA‘ŌLELO KO‘IKO‘I (Important Vocabulary):**

**Māhū** - An individual of dual male and female mind, heart, and spirit

**Ka-pae-māhū** - lit. row of māhū



## X KU‘U ‘MANA‘O

*My thoughts*

**“Ola ola ola, e ola loa ta moololo no Kapaemahu.”**

*Life, life, life...long life to the story of Kapaemāhū.*

‘O ka ha‘i mo‘olelo ‘ana, he waiwai nō i nā kānaka ‘ōiwi a puni o ka honua. Pehea ‘oe e ha‘i hou i ka mo‘olelo ‘o Kapaemāhū i kekahi hoaaloa a i ‘ole kekahi lālā o kou ‘ohana?

*Storytelling is indeed valuable to indigenous people around the world. How would you tell the story of Kapaemāhū to a friend or family member?*

## NĪNAU KĀLAIMANA‘O *Discussion Question*

E ha‘i hou i ka mo‘olelo ma kekahi ‘ano pōkole.

*Write a short synopsis of the story of Kapaemāhū.*

E ha‘i hou i kēia mo‘olelo ma o ke kahaki‘i ‘ana i nā māhele a pau ma ke ka‘ina kūpono i ‘ike ‘ia ma ke ki‘i‘oni‘oni ‘o Kapaemāhū. *Re-tell this story by drawing all of the different scenes in the same order as in the film Kapaemāhū*




## XI HE HUAKA'I

*A journey*

Ke noho mau nei nā pōhaku e ho'ohanohano ai i nā kahuna lapa'au 'o Kapaemāhū ma Waikīkī. Hiki iā 'oe ke kipa maoli iā lākou ma kahakai kaulana 'o Waikīkī a i 'ole ma ka lolo uila. No nā makahiki he nui, ua ha'i 'ia he mau mana o ia mo'olelo ma nā 'ano like 'ole he nui. He wahi pana kēia mau pōhaku no ka po'e Hawai'i. E kipa me ka hō'ihi a me ka mahalo, mai waiho i kekahi mea ma waho o kou mau mana'ō maika'i wale nō. 'O ke ala kūpono loa e ho'ohanohano ai i nā pōhaku 'o ia ka makana 'ana i ke mele, ke oli, a me ka pule a me ka ha'i 'ana i ko lākou mo'olelo.

*The stones placed in honor of the Kapaemāhū healers still exist in Waikīkī. You can visit them on the beach in-person or virtually. Over the years, their story has been told in many different ways. These stones are a storied site of the Hawaiian people. Please be respectful, leaving no physical trace, only your good intentions. The best way to honor the stones is through the gift of song, chant, and prayer and by sharing their story.*

I mai ka mo'olelo o nā kānaka Kahiki ho'ola mana loa i noho ai 'ia wahi o Ulukou. Mai ke aloali'i o Kahiki i loa 'a ai ehā inoa 'oia o Kapaemāhū, Kapuni, Kinohi a me Kahāloa. Ua hele mai lākou mai Moa'ulanuiakea ka mokupuni o Raiatea ma mua ka noho ali'i 'ana o Kākuhihewa, ke ali'i aloha 'ia o O'ahu i ka makahiki 'umi kumālīma hanele.

Kaulana ua mau ho'ola i ko lākou puni 'ana i nā mokupuni, ho'ohana ai i ko lākou ho'ola 'ana. I ka manawa e ho'i ai lākou i Raiatea na noi 'ia 'elua pōhaku e ho'onoho ma Ulukou a me 'elua pōhaku 'ia wahi puni 'au'au o lākou i ke kai. 'Ehā pōhaku nui mai ka lua 'elipōhaku i Kaimuki, a i ka pō o Kāne, he kaukani po'e i lawe nāpōhaku i Ulukou. Mau no ko lākou pule ho'okalakupua, ho'okē 'ai a me nā pule kū mau a piha pono ka mahina. Hā'awi a'ela nā kānaka no'ola i ko lākou inoa a me ka mana i nā pōhake ma mua o ko lākou ho'i 'ana i ka 'āina hānau.

Legend says these stones are the living legacy of four powerful Tahitian healers who once resided near this site at a place called Ulukou. From the court of the Tahitian chief, the names of the four were Kapaemāhū, Kapuni, Kinohi and Kahāloa. They came from Moa'ulanuiakea on the island of Raiatea long before the reign of Kakuhihewa, beloved O'ahu chief during the 1500s.

The fame of the healers spread as they traveled throughout the islands administering their miraculous cures. When it was time to return to Raiatea, they asked that two stones be placed at their Ulukou residence and two at their favorite bathing place in the sea. Four huge stones were quarried from Kaimuki, and on the night of "Kane" thousands transported the stones to Ulukou. Incantations, fasting and prayers lasted a full cycle of the moon. The healers then gave their names and mana (spiritual power) to the stones before departing for their homeland.



## HUAKA'I MĀKA'IKA'I I NĀ PŌHAU 'O KAPAEMĀHŪ

Take a walk to explore the stones which are located on Kūhiō Beach, in between the police station and the Duke Kahanamoku statue.



## VIRTUAL HUAKA'I

Take a virtual huaka'i to this site by clicking on the following link: <http://kapaemahu.com/visit>

E heluhelu i nā pāhai no kēia kia ho'omana'o a e ho'ohālikelike i ka 'ike mai kēia pāhai me ka mo'olelo āu i a'o mai ai no Kapaemāhū. A laila, e pane i nā nīnau ma lalo iho. *Read the current informational plaques for the Kapaemāhū monument and compare the information from this plaque with the story that you learned from this video. Then, answer the questions below.*

He aha kekahi 'ike pili e nele ai ma ka pāhai? *What information is missing from this plaque?*

Ma ka pāhai e kū lā, no ke aha i hō'ike 'ole 'ia ai ke 'ano o nā kāhuna he māhū? *Why do you think the plaque does not say the healers were māhū?*

E koho i kekahi mahele o ka pāhai a e kākākau e hō'ike mai i kou 'ike hou no nei mo'olelo 'o Kapaemāhū. *Choose a section of the plaque to rewrite to reflect your new understanding of the mo'olelo of Kapaemāhū.*

## ABOUT KANAKA PAKIPIKA

Kanaka Pakipika is a multimedia education and community engagement collective formed by Kanaka culture bearer Hinaleimoana Wong-Kalu in collaboration with her long-time filmmaker and impact partners Dean Hamer and Joe Wilson. Our work is rooted in Hawaiian culture and language and dedicated to acceptance, respect, and inclusion for all.

The Kapaemāhū project began over ten years ago as a way to understand and revitalize a traditional mo'olelo about a storied space that is now located in the midst of Hawai'i's busiest tourist area, Waikīkī. As the work progressed, we increasingly appreciated the modern significance of the story as a way to bring forward indigenous concepts of healing, inclusion and aloha that have often been overlooked – in some cases deliberately.

To ensure that a broad cross section of the public is aware of the stones of Kapaemāhū and the messages they embody, Kanaka Pakipika developed multiple presentations of the story and its history. This includes an Oscar-contending animated short film, bilingual children's picture book, feature length public television documentary, academic writing, and online virtual hub, all available at no cost for all educators. Learn more here: [kapaemahu.com](http://kapaemahu.com)

We hope that this activity book for teachers will help perpetuate the enduring legacy of Kapaemāhū.

## ABOUT KANAEOKANA

He 'ano'ano nei 'ōnaehana e kupu ai a kawowo a lau a mu'o a 'ao a liko a pua nā ulu koa hou o kēia mua aku e alaka'i ana ma ia mea ko'iko'i 'o ke aloha 'āina.

**Kanaeokana** seeks to strengthen the lāhui and nurture the next generations of aloha 'āina leaders by collaboratively developing and growing a Native Hawaiian education system built on a strong 'ōlelo Hawai'i and 'ike Hawai'i foundation.

The Kapaemāhū Activity Book is a part of Kanaeokana's efforts to develop and share educational resources that support the Hawaiian education system. For more educational resources grounded in Hawai'i and 'ike kupuna, please visit [www.waihona.net](http://www.waihona.net), a virtual space for kumu to share resources and ideas with each other.





