

SPIRITUALITY: OLI AND PULE THROUGH THE MO‘OLELO OF HAWAIIAN HEALERS

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## DEDICATION

This research thesis is dedicated to all practitioners of lā‘au lapa‘au, oli, pule, spirituality and healing, those who have passed and still living to this day in continuing to perpetuate lā‘au lapa‘au. I would also like to dedicate this research thesis to Hālau Lapa‘au ‘O Waitata and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au, the two hālau I have joined in continuing to perpetuate the practice and learning of lā‘au lapa‘au, in becoming a healer of the nation. Lastly, I want to dedicate this research thesis to Akua, who has spiritually guided me through all my trials and tribulations, and for providing me with the support and aloha needed to accomplish my purpose in life.

‘Āmama, ua noa.

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To all lā‘au lapa‘au practitioners near and far I say mahalo to you fall or perpetuating lā‘au lapa‘au, and for emphasizing the importance of oli, pule, and spirituality. It is my lifelong commitment to perpetuate the practice of lā‘au lapa‘au and ka‘i others to the protocols in healing and spirituality. To all kumu who have taught me ‘ike and mana‘o for making me the person I am today, mahalo nui loa palena ‘ole. I would have not become the Kānaka Maoli that I am today if it was not for their ‘ike engraved in my heart and na‘au.

To my ‘ohana and hoa who believed in me, that pushed me through thick and thin in finishing this research thesis, that believed I could pull through when I needed it the most, mahalo. No matter the trials and tribulations I encountered these are the people that helped me

get through this along with Akua. I am so blessed to have them in my life and I keep them in constant pule.

## ABSTRACT

This mo‘olelo brings awareness to the spiritual rituals of oli and pule in lā‘au lapa‘au by acknowledging the spiritual aspects of healing that builds relationships with Akua and others, and most importantly yourself. Through my personal lived experiences and mo‘olelo from both kūpuna and practitioners of healing, I reflect upon the importance and values of how each individual perpetuates the practices of these spiritual rituals. I take on this kuleana as a Kānaka Maoli who has experienced the power of pule, and its function and purpose in oli, pule, and spirituality inately found in the practice of lā‘au lapa‘au. The mo‘olelo I share, in great part, comes through my kumu and mentor Keoki Kīkaha Pai Baclayon, kumu of Hālau Lapa‘au ‘o Waitata and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au. It is also expressed through various journals, conversations with kūpuna, and experiences outside of hālau. The different knowledge and values taught to me during my time in hālau has made me the person that I am today, and I would not know where I would be if it was not for lā‘au lapa‘au. When others read my mo‘olelo, I want them to understand the values of spiritual healing within lā‘au lapa‘au, and how it can change their lives too. Oli and pule are the foundational aspects in healing and lā‘au lapa‘au.

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## Chapter One

### *Ho‘olauna*<sup>1</sup>: Introduction

#### *E ala ʻē*<sup>2</sup>: Awakening

It was a sunny day in May of 2019 sitting in room 202 at Kamakakūokalani Center for Hawaiian Studies<sup>3</sup> with both *Kumu*<sup>4</sup> Keoki Kīkaha Pai Baclayon and Kumu Noelani Puniwai. Both kumu decided it was best to meet to not only plan out my research but allow both of them an opportunity to listen to what my definition of *oli*<sup>5</sup> and *pule*<sup>6</sup> were and what they mean to me. At first I was confident because I knew what I wanted to say, however, for some reason it was hard to get the words out. So Keoki had an excellent idea and said that I should chant an oli that I was most comfortable with and to share a pule after. He said practicing oli and pule in front of them would make it easier for them to understand what I was trying to convey. Also, it would assist me in presenting my research thesis in front of others. I thought to myself that if I am going to be writing a research paper discussing oli and pule in *lā‘au lapa‘au*<sup>7</sup> then I must be confident in doing so. I took a deep breath and thought for a moment about which oli I wanted to chant, and decided to chant *O Lono ‘Oe*<sup>8</sup> because I felt spiritually connected to that oli when I

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<sup>1</sup> Mary Kawena Pukui and Samuel H. Elbert. *Hawaiian Dictionary: Hawaiian-English, English-Hawaiian, Rev. And enl. ed.* (Honolulu: University of Hawaii Press, 1986), to introduce one person to another; introduction. *HD*, 197. ‘Ōlelo Hawai‘i (Hawaiian Language) is known as one of the legal languages of Hawai‘i and will be italicized in this research paper only when mentioned for the first time. (unless stated, hereafter cited in the footnotes as HD).

According to the Chicago Style Manual Pocket Guide, dictionaries are considered reference materials and are not included in the bibliography. For more information, see Diana Hacker and Nancy Sommers Pocket Manual. Within this research thesis, I will cite this dictionary as a resource in the bibliography to acknowledge and bring awareness to the mother language of our ancestors.

<sup>2</sup> To waken; awake; to rise up, arise, come forward. *HD*, 16.

<sup>3</sup> Kamakakūokalani Center for Hawaiian Studies is a safe space where all the Hawaiian Studies courses are held at UH Mānoa. There are several classes for those who embrace the Hawaiian culture in every aspect. Courses involve taking care of the land, law, mo‘olelo, spirituality, genealogy, healing, gods, monarchy, etc.

<sup>4</sup> Teacher; source. *HD*, 182.

<sup>5</sup> Chant that was not danced to, especially with prolonged phrases chanted in one breath, often with a trill (‘i‘i) at the end of each phrase; to chant thus. *HD*, 285.

<sup>6</sup> Prayer, incantation, blessing; to pray, worship, ask a blessing. *HD*, 353.

<sup>7</sup> Medicine; curing medicine. *HD*, 189.

<sup>8</sup> The oli *O Lono ‘Oe* describes about many different things and in one description done by Nathaniel Emerson in *Unwritten Literature of Hawaii*, he classifies “He ua lā he ua” as a hula kōlani: “a hula of gentle, gracious action, acted and sung [without instrumental accompaniment], while the performers kept a sitting position.” See more information in Nathaniel Emerson’s *Unwritten Literature of Hawaii*.

first learned it in Oli Makawalu.<sup>9</sup> Before I began chanting I said a silent pule to ask *Akua*<sup>10</sup> for spiritual guidance, and to have the right mindset so I could embrace the emotions when chanting. So I began to chant, and throughout the oli I could almost feel the energy of the mist and rain and the presence of Lono<sup>11</sup> by my shoulder. Although it was a sunny day outside, there was a slight mist approaching Wa‘ahila<sup>12</sup> ridge near Kamakakūokalani. It was as if Lono could hear my oli. As I finished chanting I took another deep breath and Kumu Keoki asked me to share a pule now. From what I remember I was nervous, but it was one of the most heart spoken pule I had ever said because intentions, heart, mind, and spirit were right and I had felt clean. I knew at that moment that tears were going to fall from my eyes. I said a pule for my family because my family was going through rough times and 2019 was not a great year for us. During my pule I could also sense my eldest sister who passed away in 2006 next to me. She was the one who always kept us in check, made sure everything and everyone was okay and reminded us to love one another. I miss her so much because she was the reason why I continued my education after high school. Because of her I am proving daily to myself and my family that I can achieve a higher education.

After I shared my pule tears began to fall and both Kumu Keoki and Kumu Noelani felt the emotions coming out from me, and at that moment they knew with this experience it was a great way for them to see how important oli and pule means to me and my research. With that said, I thanked both Kumu Keoki and Kumu Noelani for their patience, trust, and *aloha*<sup>13</sup> for being on my research committee and for the dedication and support they have for me in finishing this research thesis. I walked out of that room feeling more confident than ever to *holomua*<sup>14</sup> and make my ‘ohana and the lā‘au lapa‘au community proud. That experience was so profound for me that I found that it flowed into every aspect of writing this thesis. Like every personal story,

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<sup>9</sup> Oli Makawalu is a class at UH Mānoa where we get to explore analyzing, decompose, and break down each chant taught and to provide our own thoughts and ideas.

<sup>10</sup> God, goddess, spirit; supernatural. *HD*, 15.

When Akua is capitalized it refers to God (Christian). Within this research thesis I refer Akua in reference to Hawaiian gods and goddesses of healing.

<sup>11</sup> Lono is the god associated with agriculture, fertility, rainfall, music, and peace. He was known as one of the four major gods in Hawaiian culture alongside Kāne, Kū, and Kanaloa.

<sup>12</sup> Wa‘ahila is the name of the ridge separating Mānoa and Pālolo Valleys. It is also the name of the rain in Nu‘uanu and Mānoa Valleys.

<sup>13</sup> Hello, bye, love, compassion, sympathy; to love. *HD*, 21.

<sup>14</sup> Improvement, progress. *HD*, 78.

there is always a beginning and one that I am willing to share and document by first introducing how this research topic became of interest to me and expound on the general order and flow of this thesis which interplays my thoughts, the procedural order of thesis writing, and collected *mo'olelo*.<sup>15</sup> Like that spiritual experience with Kumu Keoki and Kumu Noelani, sought divine help through pule in granting me *'ike*<sup>16</sup> and spiritual guidance into this realm of *lā'au lapa'au* and spirituality. I began every session of writing and research with pule to help formulate and analyze my procedures, methods, and conversations with *lā'au lapa'au* practitioners to merge my *mo'olelo* with theirs in the hopes of helping others understand the values of oli, pule, and spirituality in *lā'au lapa'au*. As I came to understand the functions of pule and oli from that unforgettable experience with my kumu it has emerged as a powerful desire to want others to understand the true essence of oli and pule and how these spiritual rituals not only helps you build a relationship with Akua, but become more aware of yourself and nature. Below is a pule I say as soon as I wake from sleep.

Aloha e ke Akua (Greetings creator of all things)  
 Mahalo no ka lā (Thanks for the sun)  
 Mahalo no ka ua (Thanks for the rain)  
 Mahalo no ka makani (Thanks for the wind)  
 Mahalo no ka honua (Thanks for the earth)  
 Mahalo nui loa no ke ola (Thank you very much for life)  
 Mahalo for blessing me with the family and friends that I have in life  
 Mahalo for the food and wai (water) you provide for me  
 Mahalo for the air that I breathe  
 Mahalo for my heart beating every second  
 Mahalo for waking me up every day  
 Mahalo for my sense of smell, taste, vision, touch, and hearing  
 Mahalo for everything that you do for me, guiding me spiritually and mentally  
 Mahalo for all that you do  
 Pule 'o Iesū mākou e pule (In Jesus name we pray)  
 'Amene (Amen)<sup>17</sup>

My mother was a great teacher of pule. I remember her telling me in church one day as I sat down next to my other siblings that Akua will always be here for us and when we pule we

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<sup>15</sup> Story, tale, myth, history, tradition, legend, journal. *HD*, 254.

<sup>16</sup> To know; understanding, awareness. *HD*, 96.

<sup>17</sup> This pule is a prayer that I say everyday when I wake up and to be thoughtful and thankful for everything and everyone Akua has blessed me with. not all pule are memorized, however, this pule is said to honor everything and everyone that I appreciate.

must ask Akua to heal others before ourselves. Today, I always pule for others before I pule for myself because that was the way my mother taught me when I was young. This lesson of remembering others before myself translated first to the health and wellness of others and secondly for gratitude to Akua for the blessing of having them in my life. To some, starting every day with a pule may seem out of the ordinary, however, I believe my mother’s teachings on pule didn’t end there. It brought me to acknowledging how pule was integral to the way I began my day. Lā‘au lapa‘au practitioner Cody Keale says, “When I wake up, I pule to the sun, I thank the sun for waking me up and giving life to everything.”<sup>18</sup> If pule was as much of a tool for blessing others then it was a tool that I could use to express giving thanks for the things that I most often took for granted with in life, helped keep me grateful in the present because I could never know what the next day would bring. My mom was always the one who would remind me that whenever I needed someone to talk to that Akua was always by my side. There is one oli that reminds me of this teaching of talking with Akua, helping me to express gratitude for blessing me with another day to show aloha for everything in life. That oli is *E ala ē*.

*E ala ē*

E ala ē, ka lā i kahikina	Rise up, the sun rises in the east
I ka moana, ka moana hohonu	Over the ocean, the deep ocean
Pi‘i ka lewa, ka lewa nu‘u	Climbing to the top, the highest top
I ka hikina, aia ka lā	There is the sun in the east
E ala ē!	Rise up! <sup>19</sup>

Chanting this oli helped me understand the value of waking up each day to a bright and warming sun, air to breathe, and another glorious day to live. Inscribed in the words of *E ala ē* is a reminder for me to always be humble and show gratitude. As I mentioned before, 2019 was not a great year for my ‘ohana<sup>20</sup> and I.<sup>21</sup> Just as the sun’s journey to rise from the horizon and soar over the earth to set in the west, my journey in exploring more about lā‘au lapa‘au and ways of

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<sup>18</sup> Personal Conversation with Cody Keale. November 11, 2020.

<sup>19</sup> This oli represents the start of a new day as the sun rises over the horizon to shine and awaken the living creatures of the Earth. A Hawaiian ceremony to awaken the sun.

<sup>20</sup> Family, relative. *HD*, 276.

<sup>21</sup> 2019 was a year of great loss, I have lost several family members that year and it was one of the most devastating years I experienced. Also my ‘ohana and I suffered financial issues with paying for bills, rent, and other expenses. However, with the power of pule, I was able to pull through for my ‘ohana and myself because I knew that with Akua by my side anything would be possible.

healing will continue to expand and grow. I am always learning something new about pule, I continue to learn more about myself especially my strengths and weaknesses.

**TOT (Thought of Today)- “What kind of person am I?”** (HWST 487 September 8, 2015)<sup>22</sup>

### **What Kind of Person Am I?**

It was a calm and cloudy day sitting inside Hālau O Haumea<sup>23</sup> waiting for class to start, me and my classmates discussed the lab assignment we had to prepare for class, where we created delicious *poke*<sup>24</sup> using medicinal *limu*<sup>25</sup> we gathered from the ocean. However, we were unsure if we retrieved the right variety of limu, so we waited for our kumu to arrive. A few minutes later, our kumu, Kumu Keoki, the *kumu lā‘au lapa‘au*<sup>26</sup> at the University of Hawai‘i at Mānoa walked into the *hālau*<sup>27</sup> and greeted everyone with an “Aloha”, the class replied with “Aloha.” We then asked kumu if the limu we had collected was the right limu, and kumu identified the limu as *limu kohu*.<sup>28</sup> He then demonstrated how to make poke using the limu kohu and I have to say it was a delectable dish. All the limu we gathered had medicinal properties that were used for both internal and external parts of the body. Soon after, we asked kumu why was this poke good for you? He said “without the *‘ahi*<sup>29</sup> poke is a nutritional meal that helps fight against cancer and bacteria, provides fuel and nutrition, minerals to build the body; every ingredient is a medicinal herb.” The opportunity to go to the beach to search for limu made this

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<sup>22</sup> Throughout this research thesis I will incorporate several TOT (Thought Of Today) that Kumu Keoki Kīkaha Pai Baclayon starts every class with. These are valuable lessons for his students to practice and apply in their everyday lives. Each TOT that I share are significant to my research thesis.

<sup>23</sup> Hālau O Haumea is a sacred space at UH Mānoa where Hawaiian Studies classes, graduation, events, lectures, etc. are held, it is also a place where students, faculty, and staff practice and learn Hawaiian cultural values and traditions.

<sup>24</sup> To slice, cut crosswise into pieces, as fish or wood. *HD*, 337.

Poke is a term in Hawai‘i where it is described as a delicious pūpū (appetizer) or shareable dish that contains diced up fish (any variety of fish) mixed with seasonal toppings such as white onion, green onion, soy sauce, inamona (relish made of the cooked kernel of kukui (candlenut) mashed with salt), etc.

<sup>25</sup> A general name for all kinds of plants living under water, both fresh and salt, also algae growing in any damp place in the air, as on the ground, on rocks, and on other plants. *HD*, 207.

<sup>26</sup> Kumu lā‘au lapa‘au is defined as a respected practitioner of Hawaiian medicinal healing.

<sup>27</sup> Long house, as for canoes or hula instruction; meeting house. *HD*, 52.

Within this research thesis, the word hālau is a sacred space where Hawaiian cultural traditions are practiced and a safe place for others to learn ancestral knowledge and practices.

<sup>28</sup> A soft, succulent, small seaweed, with densely branched furry tops that are tan, pink, or dark red, arising from a creeping stem-like portion; one of the best-liked edible seaweeds. *HD*, 207.

<sup>29</sup> Hawaiian tuna fishes, especially the yellow-fin tuna. *HD*, 7.

class memorable. It too was memorable because our class was the first aquatic medicine class that kumu had taught since the passing of his kumu, Levon Ohai.<sup>30</sup>

Hawaiian aquatic medicine is one of the four pivotal lā‘au lapa‘au classes Kumu Keoki teaches at UH Mānoa. He always began every class with a TOT and pule, and his TOT for that day’s class was ‘What kind of person am I?’ This TOT undoubtedly made me ponder about all the characteristics people think of me. I reminisced about my high school senior year when I tried figuring out my future plans after graduation: ‘Do I want to go to college and get a higher education?’ or ‘Should I get a full-time job and help out my ‘ohana?’ Reflecting about decisions like these got me thinking about ‘What kind of person was I going to be?’ One of my kumu and current dean of Hawai‘inuiākea at UH Mānoa, Jonathan Kamakawiwo‘ole Osorio said, “O ia ka nīnau maoli (That is the real question). Who the hell are we?”<sup>31</sup> Our identity as *Kānaka Maoli*<sup>32</sup> is important because we must know what our *kuleana*<sup>33</sup> to the ‘āina<sup>34</sup> and the *lāhui*<sup>35</sup> is. Although I didn’t know then what I know now is that my purpose in life is to become an educator in lā‘au lapa‘au and continue to perpetuate the spiritual practices of healing.

As a class, the process of introspection continued. For me, I tried to answer the question “What kind of person am I?” I questioned myself further, ‘what is my ultimate goal in obtaining this valuable ‘ike?’ and ‘why did I take this course?’ As the class sat there pondering about this TOT, Kumu Keoki sensed our struggle in answering his question. He told us “Knowing what kind of person you are will help you identify who you will be. Knowing who you are is the same as identifying a plant; you know what it is and what it is not. Identifying a plant requires the

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<sup>30</sup> Kahuna lā‘au lapa‘au Levon Ohai was the first kumu lā‘au lapa‘au at the University of Hawai‘i at Mānoa. He is from Kapa‘a, Kaua‘i and received his BS from Brigham Young University-Provo in 1965, and his MA from the University of Arizona in 1972. Levon Ohai was an outstanding, smart, wise, and strong lā‘au lapa‘au practitioner and has taught many different people who still continue the practice of healing through his ways of teaching. He is a strong advocate for bringing awareness of lā‘au lapa‘au into the Department of Health.

<sup>31</sup> Jonathan Kamakawiwo‘ole Osorio. “*What Kine Hawaiian Are You?*”: *A Mo‘olelo About Nationhood, Race, History, and the Contemporary Sovereignty Movement in Hawai‘i.*” (Honolulu: University of Hawai‘i Press, The Contemporary Pacific Vol. 13, No. 2, Special Issue: Native Pacific Cultural Studies on the Edge, 2001), 375.

<sup>32</sup> The word kanaka/kānaka Maoli denotes to “Full-blooded Hawaiian person.” *HD*, 127. However, throughout this research thesis I refer kanaka as the aboriginal people of the Hawaiian Islands. Within this research thesis there are a variety of terms that coin around the definition of the aboriginal people of Hawai‘i, such as Native Hawaiian, ‘Ōiwi, kanaka/kānaka.

<sup>33</sup> Right, privilege, responsibility, title. *HD*, 179.

<sup>34</sup> Land, earth. *HD*, 11.

<sup>35</sup> Nation, race, tribe, nationality; national, racial. *HD*, 190.



power of observation which power is guided by a right or wrong intent. This can be applied to studying yourself. Knowing who you are can help identify your purpose in life, and help you grow and learn.” A strong identity connects all aspects of ‘ike with understanding and learning through epistemology, ontology, and axiology.<sup>36</sup> This TOT was a great opening segment to my life because it challenged me to look at who I was. Once I crossed that path of understanding for myself I fell in love with lā‘au lapa‘au, and my motivation to perpetuate the rituals of oli, pule, and spirituality within lā‘au lapa‘au became my life purpose.

The seeds of my love for lā‘au lapa‘au first began in January of 2014 when I registered for a lā‘au lapa‘au class with Kumu Keoki. I learned how to identify some *lā‘au*,<sup>37</sup> the spiritual components of healing, created different types of medicines, and more. But, what made this class more special was the relationships I created with my classmates and Kumu Keoki, and how everyone was so welcoming, supportive and showed a lot of aloha, which embodies what lā‘au lapa‘au is all about.

One of my most memorable moments of 2018 was being asked to join Hālau Lapa‘au ‘o Waitata<sup>38</sup> by my mentor, friend, and kumu, Kumu Keoki. As others read this research thesis I hope they see the values of my experiences and knowledge I learned from being a student of Kumu Keoki inside and outside of Hālau Waitata and his lā‘au lapa‘au classes. This thesis is a reflection of my own personal mo‘olelo and how my journey in and out of Hālau Waitata has made me the person that I am today.

In December of 2018 my life took an unexpected turn that not only benefitted my future, but helped me better understand who Phillip Kapono Kananui Aiwahi-Kim was and my purpose in life as it related to the aforementioned TOT ‘What kind of person am I.’ By this time in my life I had been through rough times and had gone through many trials and tribulations. I experienced having to sacrifice things I didn’t want to give up, faced fears, felt confusion, fallen to sickness, love, hate, deaths, new life, and experiences that changed me as a person forever. If

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<sup>36</sup> Manulani Aluli Meyer. *Ho‘oulu, Our Time of Becoming: Hawaiian Epistemology and Early Writings*. (Honolulu: ‘Ai Pōhaku Press, 2003), 144.

<sup>37</sup> Tree, plant; medicine, medical. *HD*, 188.

<sup>38</sup> Hālau Lapa‘au ‘o Waitata is a Hawaiian medicinal healing hālau taught under Kumu Keoki Kīkahi Pai Baclayon, where a few selected students are chosen to learn about lā‘au lapa‘au that he learned from several of his kumu lā‘au lapa‘au. Hālau Lapa‘au ‘o Waitata will be discussed further throughout this research thesis as part of my autoethnography.

these combined experiences were the paths that offered the answers to this question of “What kind of person am I?” then I needed to learn from many people that walked many paths. As a Native Hawaiian graduate student I learned from multiple Native scholars who have taught me many different aspects of *‘ike Hawai‘i*.<sup>39</sup> Growing up I never thought Hawaiian culture and *‘Ōlelo Hawai‘i*<sup>40</sup> were important because I was hardly raised in that kind of environment, and I feel bad now that I think about it. If I could turn back the clock I would cherish every moment of learning about my culture and language. As soon as I graduated from high school I entered college so I could explore more about my cultural history and language, and I’m glad I did. In college I learned from a broad spectrum of Native scholars and I am proud to say that their knowledge will forever be engraved in my heart. Learning from multiple kumu speaks volumes to Mary Kawena Pukui’s poetical saying,

*‘A ‘ohe pau ka ‘ike i ka hālau ho ‘okāhi*

All knowledge is not taught in the same school.

One can learn from many sources.<sup>41</sup>

*‘Ōlelo no ‘eau*<sup>42</sup> is a great way to explore knowledge and wisdom. It gives us the opportunities to reconnect with our *kūpuna*<sup>43</sup> through our dreams and aspirations. With this research thesis I hope to raise awareness of *lā‘au lapa‘au* through the spiritual rituals of *oli* and *pule* to help those understand its values and purpose, and the significance of spirituality. I will now share with you my journey in *lā‘au lapa‘au* and spirituality by first looking at the day that my friends and I were approached by Kumu Keoki to join *Hālau Lapa‘au ‘o Waitata*.

### ***Welina*<sup>44</sup>: Greetings**

The day Kumu Keoki invited me into *Hālau Waitata* is a day I will always remember as if it was yesterday, as it was a day that changed my life. It was a nice and pleasant afternoon outside of *Kamakūokalani* where my two close friends, *Kuaiwi Laka Kahiwakapu Pili I Haupapanui Makua*, and *Jimi Coloma* (but we know her as *Tita*), and I were all talking stories.

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<sup>39</sup> *‘Ike Hawai‘i* is Hawaiian knowledge that encompasses a broad spectrum of knowledge from all of Hawai‘i.

<sup>40</sup> *‘Ōlelo* translates to word; to speak; oral. *HD*, 284. *Hawai‘i* denotes to Hawaiian. *HD*, 62.

<sup>41</sup> Mary Kawena Pukui. *‘Ōlelo No ‘eau: Hawaiian Proverbs & Poetical Sayings*. (Honolulu: Bishop Museum Press, 1983), 24.

<sup>42</sup> Proverb, wise saying, traditional saying. *HD*, 284.

<sup>43</sup> Plural for *kūpuna*. Grandparent, ancestor, relative or close friend of the grandparent’s generation. *HD*, 186.

<sup>44</sup> A greeting of affection, similar to *aloha*; a salutation in a letter; to greet. *HD*, 384.

We were suddenly approached by Kumu Keoki who had a huge smile on his face. He gathered us right outside the Native Hawaiian Student Services Center to ask us a question. Kuaiwi, Tita, and I looked at each other nervously because we didn't know what to expect, but at the same time we were anxious because we could tell by his aura it was something special. Chills went up my spine as we patiently waited. Kumu first said to us "I love and appreciate you all, how was your folks day?" Both Kuaiwi and Tita replied, "Our day is going well, kumu, how about yours?" He said, "My day is going well, the semester is coming to an end, and I have to give you folks something and he nīnau ka'u? (I have a question)" I told kumu, "My day is going alright; I have been working on my research thesis and I will email you a draft of my first chapter as soon as I can." Kumu apologized for not being present over the summer with providing feedback on my research thesis, but I kindly reminded him, "Your health is more important than any paper, you are a human being and we all go through tough obstacles in our lives." Kuaiwi and Tita both agreed to what I said to kumu because we all do care about him a lot. He has taught us so much more than just lā'au lapa'au and that is what we enjoyed about his teaching is because he puts his *haumāna*<sup>45</sup> before himself, Keoki not only was our kumu, but also our mentor and best friend.

Kumu Keoki takes on a lot of responsibilities and we constantly remind him "there is only one of you and you have your haumāna, colleagues, family, and friends that are always here to support you." Kumu smiled and said, "mahalo nui loa." (thank you very much). Even though in lā'au lapa'au we learn about healing others, we learned we need to be in a healthy state to heal others. We remind each other everyday about staying healthy physically, mentally, emotionally, and spiritually.

### ***Kono*<sup>46</sup>: Invitation**

Continuing our conversation about what Kumu Keoki wanted to ask us is that he mentioned that he had plans for us three and five other haumāna. I felt really nervous, got complete chicken skin, and could barely wait any longer. Before asking us his question, kumu told us he had a conversation with Akua to determine which haumāna would be best chosen for this kuleana of learning lā'au lapa'au. Kumu waited before asking us the question, he said to us, "You three are such wonderful haumāna of mine and I can see the passion you all have for lā'au

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<sup>45</sup> Student. *HD*, 61.

<sup>46</sup> Invitation. *HD*, 165.

lapa‘au, and someday I would love all of you to become healers of the nation.” I gasped and slowly my nerves drifted away as I continued to listen. He asked us, “Would you three honor me and join my hālau, Hālau Waitata, and learn the ways of Hawaiian medicinal healing, and fulfill Levon Ohai’s goal of having a healer in every household?” I paused for a moment because I felt blessed, *ha‘aheo*,<sup>47</sup> and honored to be asked to join his hālau. I always admired what Kumu Keoki does for the lā‘au lapa‘au community, which inspired me to be like him one day. Kuaiwi and Tita’s initial reactions were similar to mine because they love lā‘au lapa‘au as much as I do, but I could tell by Tita’s emotions that she was pondering on this decision. I never thought I would ever be selected to join a hālau of healers, but as the TOT says,

**TOT (Thought of Today)- “In our practice, you never choose you are chosen”**

(January 14, 2014)

Without any hesitation, kumu graciously invited us three into his hālau. His trust in us to be vessels of ‘ike was something unexpected, but a kuleana I was willing to grow in through his teachings and training in the years to come. The kuleana that I was ready to accept would have me live up to the standards set by his *mo‘okū‘auhau*<sup>48</sup> of healers.

### **Kuleana in Hālau Lapa‘au ‘O Waitata**

After officially being invited into the hālau, Kumu Keoki presented a sheet of paper that lists the qualifications and kuleana of being accepted into Hālau Waitata. Kuleana in Hawaiian does not only translate to ‘responsibility,’ but ‘a privilege given to someone.’ Native scholar Mehana Blaich Vaughan says kuleana is, “expressed through specific actions or practices that build to create broader impacts when practiced as a community. Kuleana is a value.”<sup>49</sup> Hawaiian values help shape our understanding of the world through life lessons and expands the way we learn more about different knowledge. George Hu‘eu Sanford states how kuleana helps to,

“Determine and reflect what the members of a society are, essentially, both as individual human beings and as parts of an ethnic group. They are both cause and effect of what we are, for without them we can do, say, or think nothing that is rational. They shape, influence, guide, and temper our feelings, ideas,

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<sup>47</sup> Proud; to cherish with pride. *HD*, 44.

<sup>48</sup> Genealogy, genealogical story; genealogical succession, pedigree. *HD*, 254.

<sup>49</sup> Mehana Blaich Vaughan. *Kaiāulu: Gathering Tides*. (Oregon: Oregon State University Press, 2018), 5.

expectations, goals, hopes, and dreams. They are a significant part, if not the essence, of our self-identity.”<sup>50</sup>

Kuleana helps us identify ourselves with the role we play in our communities and how we can carry on that kuleana to our future generations. As Kānaka Maoli we must respect our kuleana especially if it is one given to us in honor of our own ‘ohana. With the kuleana given to us by Kumu Keoki, we must continue to respect his practices and keep certain knowledge within Hālau Waitata.

As I skimmed through the paper Kumu Keoki had given us, a few thoughts raced through my mind. First, I was thinking that out of all of the students he has ever taught why did he ask us to join the hālau? Moreso, why did he ask me? Secondly, although I have a passion for lā‘au lapa‘au, I felt that I still had more to learn and grow as I felt unprepared. Lastly, it was hard to fathom how this decision was going to change my future. In the back of my mind, I respected him not only as a kumu, but as a healer and friend. Entrusting me with learning his lineage of healers felt unimaginable to me. Kumu told me, “I chose you because Akua said so, and I know in my heart that this is something that will benefit and inspire you to continue learning and teaching lā‘au lapa‘au.” Hearing kumu say this uplifted my confidence and I felt as if it was my calling to become a lā‘au lapa‘au practitioner, so I told kumu “Yes, kumu I understand,” and Kuaiwi agreed, she said “this sounds amazing and I cannot wait to learn more.” On the other hand, Tita was a bit concerned because she didn’t know much about lā‘au lapa‘au. Tita told Kumu “I would love to, but I don’t know much about identifying lā‘au and I feel like I am not ready.” I told her, “Don’t worry Tita, I still have a whole lot more to learn and there are other aspects of lā‘au lapa‘au that I don’t even know yet.” Kumu agreed and said, “I may be a kumu, but I still learn from you folks everyday.” Tita felt more comfortable and decided to give it a chance, and we all came to an agreement of being haumāna of Hālau Waitata.

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<sup>50</sup> George Hu‘eu Sanford Kanahēle. *Kū Kanaka Stand Tall: A Search For Hawaiian Values*. (Honolulu: University of Hawaii Press, 1986), 6.

### ***Mana‘ona‘o*<sup>51</sup>: Pondering...**

I mentioned earlier that Kuaiwi and I wanted to accept the offer right away, but Kumu Keoki told us to ponder about it for a month before ultimately making our decision. Even though we had a month to think it over, I knew for a fact that my answer would still be, ‘Yes!’ I have so much passion for lā‘au lapa‘au and admire what Kumu Keoki does for the lā‘au lapa‘au community. Kumu said he would keep in touch with us over the holidays and at the start of next semester follow up to see what we had each decided. After our visit with kumu, Tita, Kuaiwi, Kumu, and I bid aloha to each other and went our different ways. As I walked away I could not help but think about the decision I had to ponder over the next month. It was only now that I started to get a sense that about the decision I was going to make was going to change my life.

On my way home I thought about the path this kuleana would take me in following in the footsteps of Kumu Keoki and continue the practice of lā‘au lapa‘au. That night I decided to sleep in early so I could get a good nights rest to ponder about my decision to join Hālau Waitata. Sleep fled from my eyes because of the many thoughts racing through my mind. I woke up the next morning realizing it had only been the first day of the month to ponder this decision, and I had a lot to think about during the break. As each day passed by I became more anxious and nervous because I knew that my decision would affect my future and the person I knew as, Kapono. As much as it was an honor to be selected to learn from kumu I realized that the specific reasons were entirely based on the perspective and observations of kumu and Akua. Knowing that there is a process and longterm journey involved in this apprenticeship I could sense its pressure on my shoulders. In Hālau Waitata I hope to embrace every piece of knowledge and tradition that Kumu Keoki is willing to share.

### **Qualifications of a Healer**

Below is a paraphrased summary of guidelines related to the qualifications and kuleana of being a haumāna of Hālau Waitata, and what kumu expects from us throughout the years. These are not to be accomplished before becoming a haumāna, but during the years of training and learning with Kumu Keoki Kīkaha Pai Baclayon.

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<sup>51</sup> To meditate, ponder. *HD*, 236.

1. Practice surrounding oneself with one's own divine source from whom she or he receives spiritual guidance and strength; live a clean life, and have continuous conversations with Akua.
2. Seek humility while striving for excellence in order to be efficient and effective in one's own work. Embed the search for humility with a heart that listens to the voice of the ancestors.
3. Obtain knowledge in identifying the herbs and familiarize yourself with each one and the mana of their medicinal properties.
4. Innovate on the insight you receive in the different makings of tinctures, poultices, steams, salves, essential oils, etc., to heal others.

The third qualification pertaining to plant knowledge speaks to me the greatest because it is difficult to practice making medicine due to insufficient resources at home. Because of this, I indulge in the opportunities that present themselves that allow me to see them in their natural element and when allowed gather them to make these various forms of medicine in order to become more *ma'a*<sup>52</sup> with them. The second qualification I feel I could do better with listening to my *na'au*<sup>53</sup> and have my kūpuna guide me in the right direction. I know that listening to my na'au I can connect to my kūpuna and nourish their 'ike through the spiritual rituals of oli and pule. Our na'au is often known as our sixth sense in which Kānaka Maoli are born with, it is the center of our instincts and feelings. Native scholars sense danger or seek the answer to a question by listening to their na'au.<sup>54</sup> As Kumu Keoki explains,

“The na'au is made of the same substance as the brain, which in a sense allows us to store memories and understandings of the world (like having a second brain). Not only are your collected experiences over the years stored there but it is also the part of your body that allows you to access your kupuna and their knowledge. Even though the access to this type of knowledge is not visible, it can be accessed or understood through “feelings,” “nudges,” or hints throughout your life's path

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<sup>52</sup> Familiar, accustomed, knowing thoroughly. *HD*, 217.

<sup>53</sup> Intestines, gut; feelings. *HD*, 257.

Na'au in reference to sensing the essence of our kūpuna and communicating with them on a personal, innate, and spiritual level. Na'au is an important Hawaiian value that we incorporate into our daily lives as Hawaiian cultural practitioners.

<sup>54</sup> Katrina-Ann R. Kapā'anaokalāokeola Nākoa Oliveira. *Ka Wai Ola: The Life-Sustaining Water of Kanaka Knowledge in Kanaka 'Ōiwi Methodologies: Mo'olelo and Metaphor*. (Honolulu: University of Hawai'i Press, 2016), 80.

and in every environment. Even though the hints vary they are still there. Pule is the key to everything.”<sup>55</sup>

Throughout this research thesis I’ll be sharing several Hālau Waitata experiences that helped me to see the importance of listening to your na‘au. Teachings like this were so deeply beneficial to me that many of these gems of ‘ike now play a significant role in my research. I want the readers to realize that lā‘au lapa‘au is not only used to heal, but is inclusive of helping others see the value in building relationships, and that while practicing the respected teachings and guidance from their kumu they can also continue to perpetuate the spiritual rituals of oli and pule. I do believe that sharing my mo‘olelo will help others better understand the relationship between oli, pule, spirituality, and lā‘au lapa‘au in this mo‘olelo based framework.

### **Research Questions**

Using mo‘olelo as a theoretical framework for my research thesis allows me to tell my mo‘olelo and my personal connection and relationship to lā‘au lapa‘au, and how it had changed my life. This research thesis is designed to explore the true value of spirituality, oli, and pule within lā‘au lapa‘au, and how others can understand the importance of these terms through practice and perpetuation of traditional healing. People have always questioned me ‘How is oli different from pule?’ and ‘Why is spirituality important in lā‘au lapa‘au?’ To be completely honest, I first felt that it was going to be difficult to define the difference between oli and pule, but I thought to myself and I knew by practicing both oli and pule, I would be able to answer these questions. With that said, my two driving research questions are:

1. Does oli and pule affect the practice or understanding of lā‘au lapa‘au? If so, why and how?
2. What is the role of spirituality in lā‘au lapa‘au? Does the absence of spirituality affect the result of healing others?

The first question was developed with the help of my committee members Keahiahi Long and Kumu Noelani, the question was rephrased so it could expand my research possibilities. The second question was helped by Kumu Keoki and Kumu Noelani because they stated it will help clarify for those who don’t understand the values of spirituality.

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<sup>55</sup> Personal Conversation with Kumu Keoki Kikaha Pai Baclayon. January 31, 2019.



In Hālau Waitata we are taught ways of perpetuating oli and pule in becoming healers of the nation. Kumu Keoki reminds us to practice oli and pule everyday with others, either with loved ones or even complete strangers, so that we may continue to help others become closer to Akua. I specifically focused my research on the oli and pule aspects in lā‘au lapa‘au because I have seen and read many research papers, books, and articles discussing about lā‘au lapa‘au and how to use it, but what I don’t see is the spiritual aspect of lā‘au lapa‘au, and how others can benefit from learning about them. I was raised in a religious family and I look to pule as a way to speak with Akua and my kūpuna in guiding me on the right path and making decisions that are best for me. Lastly, I do believe if others were to understand oli and pule in lā‘au lapa‘au, it will become beneficial to them in the future because they will truly understand the power of pule, the importance of oli in healing, and spirituality.

With these research questions I interviewed several lā‘au lapa‘au practitioners who made a huge influence in my research of defining the spiritual rituals of healing and spirituality. I practice oli and pule inside and outside of Hālau Waitata, but I know I will need to practice these spiritual rituals with others within the community to become more comfortable. When hālau first started, some of us were nervous to say a pule in front of each other because we felt inferior of knowing exactly what to say.

**TOT (Thought of Today)- “Pule aku, pule mai” (September 14, 2017)**

This TOT refers to pule for others and yourself and truly understand internally that others are praying for you as well. This TOT taught me a valuable lesson of no matter what the situation is, asking for a pule is not a shameful thing to do, but a blessing. Kumu Keoki constantly reminded us to set an example for others to understand traditional medicine by practicing the spiritual rituals of healing. Now I will explain the mo‘olelo of my transition from being a dance major to finding true meaning in my choice to major in Hawaiian Studies and learn more about lā‘au lapa‘au.

**Transition**

I entered UH Mānoa in 2012 enrolling in the dance department when I transferred from Kapi‘olani Community College with my AA degree in Liberal Arts. My plan was to graduate from UH Mānoa with my BA degree in dance and pursue a career in dance performance and choreography. A part of me was lonely because I felt I was the only dance major that appreciated

*hula*<sup>56</sup> as a dance and a form of storytelling. I felt lost because the dance department wasn't what I expected and was hoping to bring hula to the forefront of the dance program, so I pondered about whether to continue with the dance program or not. One day I bumped into a friend who I haven't seen in a while and we caught up on old times. He told me he was a Hawaiian Studies major where he learned a lot about his genealogy, culture, and history. He expressed his first semester changed his life and that made me become interested in learning about my Hawaiian ethnicity too. That same day he told me to speak with Lehua Nishimura, the academic advisor for the undergraduate program in Hawaiian Studies. Long story short I became a double major in Hawaiian Studies and dance.

I started my first semester as a double major in dance and Hawaiian Studies in Spring 2014 and was intrigued by the variety of courses offered in Hawaiian Studies, and these courses were separated into five discipline areas of concentration. There was *mālama 'āina* that discusses the perspectives on resource management, *mo'olelo 'ōiwi* explores Native histories and literatures, *Hālau o Laka* encompasses Native Hawaiian creative expressions, *kūkulu aupuni* envisions the nation, and *kumu kahiki* teaches us about comparative Hawai'i *inuiākea*<sup>57</sup> and indigenous studies. That semester I took a *lā'au lapa'au* class and I instantly fell in love with it because I enjoyed the concepts of the subject and the way Kumu Keoki taught the class. Afterwards, I decided to focus on *Mālama 'Āina* as my area of concentration because I want to reconnect with my ancestral roots and Native culture. A few years later, in Spring 2016 I graduated with my BA in both Hawaiian Studies and dance, which was a great achievement of my life because I was the first in my family to attend and graduate college. Then I thought about what I was going to do after receiving my BA degree, so then I applied for graduate school, hoping that I get accepted the following semester. During that long summer vacation I received a letter in the mail stating I was accepted into the Hawaiian Studies master's program at UH Mānoa. I was overwhelmed with emotions because I never thought I was smart enough for graduate school nor did I have a role model to look up to for inspiration and motivation. When Fall 2016 semester started, I mentally prepared myself for graduate school because I knew it was going to be tough because I didn't know what to expect from the master's program. I didn't

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<sup>56</sup> To dance the hula. *HD*, 88.

<sup>57</sup> Hawai'i *inuiākea* is known as the school of Hawaiian knowledge at UH Mānoa.

realize how stressful it was going to be as a graduate student knowing that you would have to be an independent researcher.

Fall 2016 was my first semester entering the master's program in Hawaiian Studies. My first year of graduate school was frustrating because I had a hard time figuring out what my research thesis topic was going to be. It literally took me two and a half years to figure out what I wanted to research about, but with the help of Akua and my graduate committee I found a research topic that suited me well. Throughout my college career I found a mentor in Kumu Keoki who has taught me so much about lā'au lapa'au. Although I still have more to learn and grow as his student, he constantly reminds us that lā'au lapa'au is a never-ending journey and to continue to learn more about others, Akua, and most importantly yourself. As I continued my graduate years I became more aware of my research topic and how others can benefit from my research by applying my research to their everyday lives.

**TOT (Thought of Today)- “Seeds of thought are seeds of change.”**

(HWST 385 September 8, 2015)

The purpose of this TOT is to show that changes are consciously made with your inner thoughts. This TOT relates to how my thought process for my research thesis is going to change other people's perspectives about the values of oli, pule, and spirituality within lā'au lapa'au. Figuring out my research topic was a stressful moment for me because I kept switching topics, even though I knew that I wanted to write about lā'au lapa'au, I wanted to dig deeper, so I decided to explore the spiritual aspects of healing.

**Summary**

This chapter begins with a personal mo'olelo so that others have an idea of how incorporating mo'olelo helps bridge together a whole new concept of relating personal experiences with their research. This chapter guides the reader on my journey of becoming a student of Hālau Waitata and the kuleana of becoming a lā'au lapa'au practitioner through the teachings of Kumu Keoki and his kumu and kūpuna. I express my mo'olelo by exploring my identity and purpose of writing this research thesis, and ways to improve the education of perpetuating the spiritual practices of lā'au lapa'au. I hope to inspire others of applying their own personal experiences as a method to express their ways of indigenous knowledge and help frame and create new methodologies. This chapter is just the beginning of my journey that allows the

reader to take a glimpse at the life of lā‘au lapa‘au practitioners. The next chapter explores the experiences of being a student of Hālau Waitata, the values of mo‘olelo, and how mo‘olelo is used as my methodology to guide the readers on this spiritual journey of mine.

## Chapter Two

### *Papa Hana*<sup>58</sup>: Methodology

#### **Pehea?: How it all started?**

Before discussing my research methodology I want to express my journey as a graduate in the Hawaiian Studies program and the trials and tribulations I went through for the past four and a half years. When I was accepted into graduate school I thought about writing a research thesis discussing the relationship of *ho‘oponopono*,<sup>59</sup> *lomilomi*,<sup>60</sup> and *lā‘au lapa‘au*. This research topic has been on my mind before applying to graduate school, the only problem was I didn’t know exactly how to approach this dynamic research topic. So what I intended on doing is just to research a topic in *lā‘au lapa‘au*, but I had to ponder about exactly what I wanted to research on because I have seen many thesis and dissertations about *lā‘au lapa‘au* and I did not want to research something similar, but something different, meaningful, and significant. As the semesters passed and pondering about my research topic, I wanted to write a thesis that discussed about the importance of *oli*, *pule*, and spirituality in *lā‘au lapa‘au* because I knew that this topic was something that was not done before. So I changed my research perspective to find different *oli* and *pule* related to *lā‘au lapa‘au*.

In my third year of graduate school I decided to ask Keahiahi Long, who is the librarian at the Laka Me Lono Resource Center at Kamakakūokalani to be a part of my research thesis committee, and after having a conversation with her she agreed to hop on board. In Spring 2019, I presented my first research thesis defense to my graduate committee, and I was completely nervous because I didn’t know what to expect. Both Noelani Puniwai and Keahiahi Long were present, while Marie Alohalani Brown (who was one of my original committee members) was observing via Zoom. During my presentation I felt confident in the subjects that I spoke strongly of, but I knew that I would get questioned for certain facts. After my presentation, my committee respectfully told me my research was more of a dissertation and that I should narrow down my research to a more particular topic. Keahiahi recommended I write my research thesis as an autoethnography because she felt my presentation was more of a personal *mo‘olelo*, and my

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<sup>58</sup> Work method. *HD*, 316.

<sup>59</sup> To put to rights; to put in order or shape, correct; mental cleansing: family conferences in which relationships were set right through prayer, discussion, confession, repentance, and mutual restitution and forgiveness. *HD*, 341.

<sup>60</sup> Masseur, masseuse; to rub, press, squeeze, crush, mash fine, knead, massage. *HD*, 212.

research will be more clearer written from my own lived experiences and defining the different Hawaiian terms in my own words. At first, I didn't know what an autoethnography was until she explained it and I realized explaining my research through my own mo'olelo would be the best approach to writing this thesis. It is my hope that this writing style will help others see the ineffable value and purpose of this research, and how my journey inside and outside of Hālau Waitata has changed my life and made me the person I am today.

As the semesters went by, I refined my research topics several times. My previous research goal was to gather different oli and pule relating to lā'au lapa'au and find the significance and difference between the two. Not only did I want to define the difference between oli and pule, I wanted to make an appendices of the different oli and pule related to lā'au lapa'au, but that didn't happen because I thought it would be more simpler if I chose the oli and pule more relevant and relatable to my research. So I decided to choose certain oli and pule that were significant and meaningful to me. I want others to experience my journey as a haumāna of Hālau Waitata and hope they can understand the concepts that I portray so they too understand the values of oli and pule. With the different mo'olelo gathered I will help validate how important mo'olelo is to Hawaiian cultural practices, and ways to express our lived experience as life long lessons.

### **What is Mo'olelo?**

Mo'olelo is the methodology, the method, and the data gathered from several lā'au lapa'au practitioners and being a haumāna of Hālau Waitata, mo'olelo represents the 'ike and practice that I learned from Kumu Keoki and others. Mo'olelo is defined in several ways and can be broken down into two separate words; *mo'o* translates to "succession, series, especially a genealogical line, story,"<sup>61</sup> and *'olelo* translates to "language, word." Other dictionaries such as Lorrin Andrews defines mo'olelo as "a continuous or connected narrative; a history, a tradition,"<sup>62</sup> while Pukui and Elbert define mo'olelo as a "story, tale, myth, history, tradition, literature, legend, journal, (from mo'ōlelo, succession of talk; all stories were oral, not written)."<sup>63</sup>

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<sup>61</sup> *HD*, 253.

<sup>62</sup> Lorrin Andrews. *A Dictionary of the Hawaiian Language: With An Introduction to the New Edition by Noenoe K. Silva and Albert J. Schutz*. (Honolulu: Island Heritage Publishing, 2003), 399.

<sup>63</sup> *HD*, 254.

Through my experiences of learning about mo‘olelo and its definition, I define mo‘olelo as vessels in which we communicate with our kūpuna in order to express the lived stories or experiences allowing ourselves to be comfortable with being vulnerable of sharing personal and precious memories. Mo‘olelo helps people understand the history of their kūpuna, and to perpetuate their traditions and values. If we don’t perpetuate mo‘olelo, then how do we as Native scholars express and share our personal experiences? How can we perpetuate our traditions and values? How would our future generations learn more about their genealogy or history? Using mo‘olelo as my methodology and having conversations with lā‘au lapa‘au practitioners and healers will help others not only understand the importance of perpetuating mo‘olelo, but how they perpetuate the practice of oli and pule in their healing. Many Native scholars have used mo‘olelo as part of their methodology because mo‘olelo helps understand the history of people, place, *mele*<sup>64</sup>, oli, pule, etc. Reclaiming our mo‘olelo is a way for us to continue to value our traditions and honor our kūpuna. Mo‘olelo has the power to reawaken the healing *mana*<sup>65</sup> within ourselves and how we as Kānaka Maoli can perpetuate the history of our *wahi pana*<sup>66</sup> and mo‘okū‘auhau.

### **Mo‘olelo in Mo‘okū‘auhau**

Kānaka Maoli practiced oral traditions by using mo‘olelo to proclaim mo‘okū‘auhau of *ali‘i*,<sup>67</sup> sharing and learning histories of wahi pana, teach *pono*<sup>68</sup> behaviors, and explain antiquities of Hawaiian Gods and cultural values.<sup>69</sup> Each wahi pana in Hawai‘i has its own mo‘olelo and it is important to know them because it provides a glimpse of the past and how we can reconnect to those spaces spiritually. Coming from a Kānaka Maoli perspective, a wahi pana is a special place where we can envision ourselves to reconnect to our ancestral roots by remembering and retelling the stories of those sacred places. A place tells us who we are and who is our extended family...we are able to look at a place and tie in human events that affect us and our loved ones. A place gives us a feeling of stability and of belonging to our family—those

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<sup>64</sup> Song, anthem, or chant of any kind; poem, poetry; to sing. *HD*, 245.

<sup>65</sup> Supernatural or divine power, miraculous power. *HD*, 235.

<sup>66</sup> Legendary place. *HD*, 377.

<sup>67</sup> Chief, chiefess, ruler, monarch, peer. *HD*, 20.

<sup>68</sup> Goodness, uprightness, fair, just, right, righteous. *HD*, 340.

<sup>69</sup> Lauli‘a Hart Ah Wong. “Impacts of Punahou School’s Holokū Pageant: An Exploration of Mo‘olelo, Mo‘okū‘auhau, and Maui Ola Hawai‘i.” (master’s thesis, University of Hawai‘i at Mānoa, 2017), 4.

living and those who have passed on. A wahi pana is, therefore, a place of spiritual power which links Hawaiians to our past and our future.<sup>70</sup> As Kānaka Maoli we must pay respect to our wahi pana by offering an oli, pule, or some kind of *ho‘okupu*<sup>71</sup> allowing access to gain ‘ike from our kūpuna of these wahi pana. Mo‘olelo is a way for us to develop connections and relationships by revisiting the past. As I continue this journey of expressing not only my mo‘olelo, but through conversations of healing practitioners I retell their mo‘olelo and help others understand the values of speaking to our kūpuna and perpetuating our cultural practices.

Reclaiming our mo‘olelo is important so we may continue to understand where and who our kūpuna come from. Our kūpuna used mo‘olelo as a way to remember their own stories because in the early 1800s there were no form of documenting stories other than oral traditions. During modern times we as Kānaka Maoli found ways of perpetuating mo‘olelo in different forms such as hula, mele, dreams, images, theatre, poetry, art, etc., allowing ourselves to envision our purpose and values as Native Hawaiians, and the relationships we create. Kaiwipunikauikawēkiu “Punihei” Lipe connects mo‘olelo to her kūpuna when building relationships with others. She says,

“A third of my favorite modes of mo‘olelo is narration or storytelling. Storytelling has always been important to me because it allows me to think about and visualize life through another’s perspective or to share mine with someone else. A power, a privilege, and also a responsibility is gently but necessarily negotiated during storytelling. Further, a great Hawaiian storyteller is able to weave in mele and ‘ōlelo no‘eau to add to the richness of the story he or she is sharing. I have sat and listened to both kūpuna (elders) and ‘ōpio (youth) share their mo‘olelo, in the process learning many lessons and perspectives from them. At the same time, as I am doing in this chapter, I have also learned to share my own mo‘olelo for the purpose of imparting a lesson, special memory, or experience with others.”<sup>72</sup>

Punihei describes how mo‘olelo can be seen through various forms in continuing to keep our traditions and stories alive. I appreciated how she shared her mo‘olelo as imparting a lesson, special memory, or experience with others because most mo‘olelo do impart a valuable lesson, or

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<sup>70</sup> For more information see, Edward Kanahēle. *Introduction to Ancient Sites of O‘ahu: A Guide to Hawaiian Archaeological Places of Interest*. (Honolulu: Bishop Museum Press, 1991).

<sup>71</sup> Ceremonial gift-giving to a chief as a sign of honor and respect; to pay such tribute. *HD*, 186.

In this particular research, a ho‘okupu can be an offering to a wahi pana as well as our kūpuna, ‘aumakua, or Akua.

<sup>72</sup> Katrina-Ann R. Kapā‘anaokalāoikeola Nākoa Oliveira. *Ancestral Places: Understanding Kanaka Geographies*. (Oregon: Oregon State University Press, 2014), pp. 54-55.



there is a moral to the story. As others read my research, I would love for them to learn something new about lā‘au lapa‘au or the spiritual rituals of oli and pule, so that they may teach others that ‘ike. I want others to understand that spirituality is the foundation of lā‘au lapa‘au, and how one can benefit by applying these concepts into their practice.

Native scholars use mo‘olelo to guide ideology and epistemology of how we do research and critically analyze and organize our ideas and concepts. Mo‘olelo helps preserve our history, language, arts, traditions, and values. Linda Tuhiwai Smith says, “stories are ways of passing down the belief values of a culture in the hope that the new generations will treasure them and pass the story down further.”<sup>73</sup> We must better understand the deeper meaning and the cultural connection stories have with our history so others understand the significance mo‘olelo has with our cultural and traditional practices. With that said, mo‘olelo will frame my research thesis through a ‘talk-story’ method of holding conversations with lā‘au lapa‘au practitioners. Leanne Kealoha Fox expresses the moments she had with her uncle and how talking stories with him felt so rich because the way he told stories, he was very commanding, she says, “he is an orator...he clearly knew, he could recite these, you know, these ka‘ao, these legends, these stories just from memory.”<sup>74</sup> Sometimes you need to reflect upon memories in order to remember mo‘olelo and we Kānaka Maoli cannot afford to let those memories slip away from us. These small conversations is what should be treasured because we never know when we would have another opportunity to speak with our kūpuna or practitioners. As I mentioned before of how mo‘olelo helps us retell our personal lived experiences, from this point on I will express my own mo‘olelo of my journey in Hālau Waitata.

### **E komo mai ma loko o Hālau Lapa‘au ‘o Waitata: Welcome**

As a haumāna to be acknowledged and chosen by a kumu or practitioner is something very humbling and special because it takes pure judgement and pule to make that decision. I discuss how myself and seven other haumāna were initiated into Hālau Waitata by Kumu Keoki Kīkaha Pai Baclayon, and the success and challenges we faced individually and as a hālau. I also

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<sup>73</sup> Linda Tuhiwai Smith. *Decolonizing Methodologies: Research and Indigenous Peoples*. (London: Zed Books, 2012), 242.

<sup>74</sup> Personal Conversation with Leanne Kealoha Fox. October 9, 2020.

made a commitment in respecting the ‘ike that is kept *kapu*<sup>75</sup> from others and only meant for *nā maka*<sup>76</sup> of Keoki’s students to know and keep within Hālau Waitata. While writing this research thesis I first clarified with Kumu Keoki the particulars of ‘ike I am allowed to share with others outside of hālau because of the nature of the ‘ike privy only to the *hoa*<sup>77</sup> within hālau. I’ve consolidated important experiences and glossed over partial journal entries that I feel are significant to my research, so others can grasp the lessons taught to me, and how they can apply it to their everyday lives. This will be the method I use so others can truly understand the practices and lifestyle of a lā‘au lapa‘au practitioner.

### **First Hālāwai**<sup>78</sup>

On a *kāloapau*<sup>79</sup> moon of January 31, 2019 I remembered that tonight was our very first hālau hālāwai where we discussed being a future healer of the lāhui. To be honest I was looking forward to our hālāwai that evening pondering what we were going to learn. Even though I had learned some lā‘au lapa‘au from Kumu Keoki, learning to become a future lā‘au lapa‘au practitioner was another level of ‘ike that I was hoping to embody. That day I arrived early along with Kuaiwi, Tita, and Hali Kanoelani Pacheco as we waited patiently for Kumu Keoki. Kanoelani brought some veggies to share when suddenly Arianne Kaleihwahiwaokalani Lindsey Ka‘apuni and Kamali‘i McShane Padilla arrived as well. We all sat together and shared how our day went and discussing what we might be learning today as a hālau. Suddenly kumu walked through the door and we all welcomed him with aloha and a *honi*<sup>80</sup> and then we sat down. I also noticed two other haumāna with him and we welcomed them both, their names were Anolani and Joseph Graham, wife and husband, who were taking lā‘au lapa‘au that semester, we all greeted each other with aloha.

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<sup>75</sup> Taboo, prohibition; special privilege or exemption from ordinary taboo; sacredness; prohibited, forbidden; sacred, holy. *HD*, 132.

<sup>76</sup> Eye, face, countenance; sight, view. *Nā maka* is plural for the aforementioned definitions. *HD*, 224.

<sup>77</sup> Friend, companion. *HD*, 73.

<sup>78</sup> Meeting; to meet. *HD*, 52.

<sup>79</sup> Twenty-sixth day of the Hawaiian moon. The first night of Kāloa continues the worship of Kanaloa from the previous ‘Ole Pau night. Planting of long stemmed plants as well as vines are encouraged.

<sup>80</sup> To kiss; a kiss; formerly, to touch noses on the side in greeting. *HD*, 79.

We gathered in a circle and kumu started hālau with introductions so everyone would feel comfortable speaking to one another, some of us already knew each other because we see and hang out together around campus, but it was his way of a ho‘olauna. Kumu reminded us that we are now hālau brothers and sisters, we are a lā‘au lapa‘au ‘ohana, and we must help and support each other. Before introducing ourselves we opened up hālau with pule, and kumu asked us if there was anyone we needed to pule for. At that moment I remember asking everyone to pule for my father, who was currently battling prostate cancer for thirteen years. My father has been an influential person in my life and is a very strong man who can overcome anything. All of my hoā were saddened and agreed to pule for my father. We also prayed for Kumu Keoki and other ‘ohana who needed health, strength, courage, love, support, and healing. I remembered that night was the very first time where I felt inspired to say a pule because I knew that it was my kuleana to do so at that moment.

Personally I decided to pule for my father because first of all he was not a believer in what I was researching because he does not know much about the Hawaiian culture, even though he is the most mokest<sup>81</sup> full-blooded Korean you would ever meet in your life. A few semesters ago I asked Kumu Keoki about any type of lā‘au that could help with my father’s prostate cancer and he told me that both *nīoi*<sup>82</sup> and *kālika*<sup>83</sup> would help him not get rid of the cancer, but help alleviate the pain. So kumu instructed me to blend the *nīoi* and *kālika* into a poultice and have my father insert it into his prostate. Few days later I spoke with my father over the phone and told him what I learned and wanted to have him try the lā‘au for himself. However, what he had told me was something I always expected from him. He was a close-minded man and his answer was “No!”

The next day I decided to pule for my father by myself and ask Akua for help in opening up my father’s mind and heart to let him know that I was only there to help and that I have lots of aloha for him. The following day I apologized to my father because I know that his perspective on the Hawaiian culture is different from mine and I must show him aloha no matter what his

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<sup>81</sup> The word mokest is a term used by locals of Hawai‘i to describe segments of the local Polynesian population. “Moke” In Hawai‘i is similar to “redneck” elsewhere as it is only used to describe a certain personality type, instead of an entire ethnic group.

<sup>82</sup> Any kind of red pepper. *HD*, 267.

<sup>83</sup> Garlic. *HD*, 123.

decision is. What I did tell him though is that I prayed for him and knowing that I will always be here to support him. He started to cry because as his only blood son it is difficult to show aloha for one another because we are both very independent and too masculine to show our emotions to each other. We both hugged and said “I love you” to each other, I also taught him the Hawaiian phrase to say I love you in Hawaiian, I told him, “Aloha wau iā‘oe,” and he responded “I love you too.” It was very emotional for both of us because my father finally understood why this research was important to me, which is all I ever wanted to hear him say, knowing that I made him proud. Pule is a very important aspect in healing, it helps not only heal you physically, but spiritually and emotionally. The power of prayer comes from your heart and na‘au simultaneously showing you the degree of aloha you have for those you pule for. This is why I decided to research about pule in lā‘au lapa‘au because pule does the healing through our conversation with Akua.

Jumping back to the introductions of our first hālāwai we knew it was important for us to learn more about each other. We each had to answer these two questions to help each other better understand who we are and where we come from:

Nīnau ‘Ekahi (Question One): ‘O wai kou inoa? (What is your name?)

Ko‘u pane (My response): ‘O Kapono Kakanui Aiwahi-Kim ko‘u inoa.

Nīnau ‘Elua (Question Two): No hea mai ‘oe? (Where are you from?)

Ko‘u pane (My response): No Moloka‘i mai au. Noho wau ma Honolulu.

In Hawaiian culture the personal introduction of yourself is important for knowing where and whom a person comes from based on their genealogy and wahi pana. After our first hālāwai was finished, we all got together and chanted *oli mahalo*,<sup>84</sup> to humbly thank kumu for choosing us in being the next generation of healers and trusting us with the ‘ike and being an inspiration to us all. Kumu Keoki has always been an inspiration to me in my life and I always appreciated everything he did for the lā‘au lapa‘au community and the community as a whole.

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<sup>84</sup> Oli mahalo is defined as a thank you or gratitude chant.

## Inspiration

**TOT (Thought of Today)- “Once you find inspiration or feel inspired, take ackshun.”<sup>85</sup>**

Speaking of inspiration I received an opportunity to speak with another lā‘au lapa‘au practitioner through Kealoha Fox, who recommended I speak with him about my research. She also informed me about listening to his podcast before meeting with him so that I could get a clear idea of where he comes from and what he practices and where he gets his inspiration from. The following day after my zoom interview with Kealoha, I decided to listen to Cody Keale’s podcast to deeply understand what he does as a lā‘au lapa‘au practitioner. During his podcast, I remembered how his mom was a huge inspiration for him and that his mom taught him that laughter is the key to healing. There were two takeaways from his podcast that was instilled in me from that moment on and he said, “one good sign to say you going to be a good lā‘au lapa‘au practitioner, you have no enemies, and no more one bad bone in your body,” and “connecting back to the roots, let us not forget about the plants, or the dirt, and the prayer.”<sup>86</sup> Even though I hadn’t met Cody Keale yet, he had already taught me so many new things about lā‘au lapa‘au and I was already excited to meet him the following week.

It was a windy and misty Wednesday morning with light showers appearing near Diamond Head as I woke up remembering I had to meet with Cody, so we could discuss more about my research and listen to his *mana ‘o*<sup>87</sup> on his perspectives of oli, pule, and spirituality in lā‘au lapa‘au. After leaving my house I caught the bus through Waikīkī and walked through Kapi‘olani Park. As I continued to walk from Kapi‘olani Park to the water fountain near the Elks Club pass Kaimana Beach in Waikīkī, I said a silent pule to Akua to have an open mind and heart when conversing with Cody. Once I got to the water fountain I called him up on his cellphone asking “Eh brother where you at?” He said “I stea around da cornah.” At that moment, I was getting a bit nervous because I know that Cody has a lot of ‘ike about lā‘au lapa‘au and thought that I was not capable of receiving his ‘ike. When we finally met up we said “Aloha” to each other and searched for a bench that had shade, we both saw one of interest and sat down. Cody sighed and said “I am glad that we finally got to meet up and talk about your research,” I

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<sup>85</sup> Cody Keale’s memorable TOT from Kumu Ohai.

<sup>86</sup> Personal Conversation with Cody.

<sup>87</sup> Thought, idea, belief, opinion, theory, thesis; mediate, consider. *HD*, 236.

said, “Of course, same here brother I cannot wait to hear your mana‘o.” We then introduced ourselves and I explained what my research was about and what I wanted to gain from his knowledge of lā‘au lapa‘au. Cody was thrilled at the fact that someone was finally doing research in this particular subject of lā‘au lapa‘au. So I told him about my research and expressed what I wanted to know more of. Our conversation was very informal, very simple, relaxing, and inspiring that I was able to gain new ‘ike from him and learn more about my topic of research.

I then asked Cody what was his most memorable or significant TOT he learned from Kumu Ohai. Cody started to chuckle, and he said “Wow there is a bunch I could choose from because I loved them all and had a significant meaning in life.” I told him, “I know the feeling because there are a few TOT Kumu Keoki taught us as well.” So Cody said, “But, since we talkin bout inspiration, I goin say inspiration is key. Kumu Ohai wud always tell us dat once you find inspiration or feel inspired, take ackshun cuz you neva know wen dat opportunity goin come back again. Once you feel inspired to do sumtin den do it cuz all it takes is a few seconds an den its gone.”<sup>8889</sup> I understood what he meant because there are times where I feel inspired to write something related to my research thesis that I sometimes forget to write it down. So I learned that when I have those inspirational moments I jot it down somewhere or find a way to remember it. Every TOT I learned from Kumu Keoki has moved me in a way where I would apply it in my everyday life, and has become a part of my life, its as if these TOT are ‘ōlelo no‘eau, proverbs, that inspired and instill a valuable lesson or memory. Memories or moments will disappear if you have no way to remember those memories.

Cody and I spent almost two hours discussing about my research and he said he was very stoked<sup>90</sup> at the fact that I’m writing about the spirituality of lā‘au lapa‘au and the importance of oli and pule, and that he is more than happy to assist me in any way he could. We then discussed about his mo‘okū‘auhau of teachers and insisted that I talk to those who have learned from Papa Henry Auwae, a kahuna lā‘au lapa‘au, because the students he taught have a different perspective of lā‘au lapa‘au and spirituality. After my conversation with Cody I asked him if we could continue to talk more stories about my research, and to learn more from him and he

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<sup>88</sup> Personal Conversation with Cody.

<sup>89</sup> During my conversation with Cody Keale, I also included Pidgin. Pidgin is a creole language often used in Hawai‘i, it is another form of language used. The reason why is because Levon Ohai was also educated in Pidgin.

<sup>90</sup> Pidgin for the word excited or amazed.

agreed. We then said, “a hui hou” to each other and departed. Weeks later in hālau Kumu Keoki wanted to discuss about the importance of mo‘okū‘auhau and how he learned lā‘au lapa‘au.

### **Mo‘okū‘auhau**

It was a calm ‘olepau<sup>91</sup> evening on February 14, 2019 where Kumu Keoki discussed the importance of mo‘okū‘auhau so we could all get a clear understanding of our own mo‘okū‘auhau and our connection to the mo‘okū‘auhau of Hālau Waitata. Genealogies help us recognize who our kūpuna were and what they did for the lāhui by perpetuating their practices. Innately those practices are instilled within us. Kumu says, “mo‘okū‘auhau helps guide the decisions we make in life; our kūpuna are wise and intelligent people. Mo‘okū‘auhau helps identify who we are as a person and the kuleana we must live up to”<sup>92</sup> With that said, he gave us the kuleana to research our mo‘okū‘auhau and identify lā‘au lapa‘au practitioners within our ‘ohana. He said the importance of knowing our mo‘okū‘auhau is because,

“I wanted to know if at all we are related by *koko*.<sup>93</sup> Out of the eight of you, I was able to connect with two of you in mo‘okū‘auhau and maybe one more person also. I wanted our pilina to be more than just “belonging” to the hālau and as an ‘ohana. I wanted there to be a physical definitive connection that I know that we can/and eventually will all share. In essence, it would then be more closely an ‘ohana practice, “our” practice of lā‘au lapa‘au.”

We all come from different backgrounds and lifestyles. However, the ‘ike and practices we learn will be added to our existing backgrounds and lifestyles forming the foundation of Hālau Waitata. Even though some of us may not share the same koko, we share the same love for lā‘au lapa‘au and the connection and relationships we build through Akua as a hālau ‘ohana. It was a very emotional hālau hālāwai because some of us were in tears when discussing about kūpuna and mo‘okū‘auhau, some of us didn’t have that opportunity to talk to our kūpuna, or even research our mo‘okū‘auhau.

Kumu Keoki defined the origin of Hālau Waitata’s name. He said, “Hālau Lapa‘au ‘o Waitata is named after my great-great-grandfather on my father’s side. Waitata stems from an

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<sup>91</sup> During this moon phase people avoided planting, farmers would weed and otherwise tidy up. The final day belonged to the Gods Kaloa and Kanaloa and people offered prayers to these Gods on this day.

<sup>92</sup> Personal Conversation with Keoki.

<sup>93</sup> Blood. *HD*, 161.

ancient *wailele*<sup>94</sup> on the island of Kaua‘i that was thought to have healing properties for the sick, the feeble, the destitute and the depraved. “*Wai*”<sup>95</sup> means “water” and “tata” means “clean or rinse clean.” The origin name of Hālau Waitata is important for me to know because defining one’s name provides meaning, purpose, and helps identify and connect to my mo‘okū‘auhau. I find it significant to know where Hālau Waitata originates from, so I may continue the legacy of carrying the *kaona*<sup>96</sup> of its name and that is to be pure and clear as crystal waters. This reminded me of a conversation I had with Keli‘iokalani Mākua, a Hawaiian tattoo practitioner, where he expressed the mo‘olelo of his *pā inoa*<sup>97</sup> for his hālau, Ka Pā ‘O Hūnōhūnōholani. Although I am not permitted to write his story in this paper, his experience was definitely something that I could personally relate to.

In Hawaiian culture naming something or someone was always done with great care. Giving a name to a person, place, or thing is a sacred act carried out with meticulous attention and judgment to the words that are being used to give shape to the desired meaning. Additionally, *hō‘ailona*<sup>98</sup> were used as aids in helping the name-seeker receive inspiration. Names given in our mo‘okū‘auhau helps us identify each other and the connections we may have with others.

The following week Kumu Keoki had us share our mo‘okū‘auhau, below is what I shared with the hālau:

“My name is Phillip Kananui Aiwohi-Kim, but people know me as Kaponu. I come from both islands of Moloka‘i and O‘ahu. My mother’s name is Robbin Ehulani Kim, her maiden name is Aiwohi, and her ‘ohana comes from the islands of Moloka‘i, Maui and O‘ahu. My father’s name is Phillip Soon Bok Kim, and his ‘ohana comes from O‘ahu, Kaua‘i, Hawai‘i island, and Korea. On my mother’s side of the family, most of her family members come from Moloka‘i and practiced *lā‘au lapa‘au*, however, on my dad’s side of the family, none of his family members knew anything about *lā‘au lapa‘au*. I am hoping to find more of a connection within my ‘ohana that relates to *lā‘au lapa‘au*.”

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<sup>94</sup> Waterfall, cataract, cascade. *HD*, 379.

<sup>95</sup> Water, liquid or liquor of any kind other than sea water. *HD*, 377.

<sup>96</sup> Hidden meaning, as in Hawaiian poetry; concealed reference, as to a person, thing, or place; words with double meanings that might bring good or bad fortune. *HD*, 130.

<sup>97</sup> Pā denotes to fence, wall, enclosure, patio, arena. *HD*, 296. Inoa denotes to name, term, tilte. *HD*, 101. In this research thesis, Keli‘iokalani Mākua refers it to his hālau for Hawaiian cultural tattooing.

<sup>98</sup> Sign, symbol, representation, signal. *HD*, 11.



When reciting my mo‘okū‘auhau I got a little emotional because I could not trace my father’s side of the family as his parents passed away when he was very young. Both grandparents on my mother side also passed away before I was born, so I depended on my aunts and uncles for mo‘olelo of my kūpuna. Kealoha agrees and says, “I worry that a lot of people aren’t able to grow up with their kūpuna cause our kūpuna pass away so early...another part of the work is to preserve this ‘ike, to pass on this ‘ike so that this ‘ike lives, we have to care for them on behalf of our people.”<sup>99</sup> We must not take for granted the fact that our kūpuna are still living. For some of us, this is a wonderful opportunity to learn from and perpetuate the teachings of our kūpuna before they pass away. Engaging with kūpuna through conversations offers ideas and ways of knowledge in developing pathways to strengthen relationships. For us, those relationships would soon grow stronger when a week later in hālau we discussed about the preparation of being initiated into Hālau Waitata.

### ***Mākaukau*<sup>100</sup> no Hālau Lapa‘au ‘o Waitata: Preparation**

As my hoa and I met on a *kulu*<sup>101</sup> moon the evening of February 21st we had to mentally prepared ourselves for what was in store for us. Hālau started with pule and we all went around to say what we learned over the week and if we had practiced lā‘au lapa‘au with others. Only two of us spoke about our own personal experiences practicing lā‘au lapa‘au and kumu was proud because he said if we practice lā‘au often the better. Afterwards, Kumu Keoki wrote the guidelines for next week’s initiation and what he expected from each of us, we had to be mākaukau mentally, physically, emotionally, and spiritually. We had to abide each of the following:

1. *Mai ho‘oipoipo*<sup>102</sup>
2. *Ho‘okē‘ai*<sup>103</sup>
3. Attire: white or gray blouses and/or shirts; gray or beige colored pants, or skirts

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<sup>99</sup> Personal Conversation with Kealoha.

<sup>100</sup> To prepare. *HD*, 81.

<sup>101</sup> First moon following the four full moons was considered a time to give gifts of the first harvests to the Gods and Goddesses.

<sup>102</sup> To make love. *HD*, 103.

In Hawaiian language, the word “mai” is used as a negator. “Mai” is a preverb part. of negative command. Don’t. *HD*, 220-221. *Mai ho‘oipoipo* translates to “don’t make love.”

<sup>103</sup> Not eating, to fast. *HD*, 140.

The ho‘okē‘ai for this research thesis is for Hālau Waitata and specifically taught by Kumu Keoki.

4. Provide your own *kūpe* ‘e<sup>104</sup> or simply wrapped *kī*<sup>105</sup> (tī) leaf bracelets for your wrists and ankles
5. Provide your own tī leaf lei

These preparations was simply to apply our strengths and knowledge as students of Hālau Waitata by following protocol given by Kumu Keoki. When kumu explained about the ho‘okē‘ai most of us were worried because doing a fast for twenty-four hours was going to be rough. Kumu instructed us to not eat or drink anything for an entire day, which was very difficult for me because I usually eat three meals a day. We also had to gather tī leaves to assemble our adornments to wear for the ceremony.

After leaving hālau that night those twenty-four hours of fasting, I imagined myself thinking how my body would feel of being deprived of food and water for a whole day, however I knew that it was for the purpose of the ceremony to be granted the ‘ike of lā‘au lapa‘au by my kumu. Nearly a week later on Wednesday, I began my ho‘okē‘ai. When I got home all I could think about was eating dinner, but in the back of my mind I had to remember my kuleana of staying pono to the ceremony and protocol provided by Kumu Keoki. So what I did to cope with my hunger is I took a nice cold shower and went straight to bed. That morning I woke up early and headed straight to school where I spent most of my day at the library doing research for my thesis. As time passed by I realized that I needed to head to hālau for the ceremony and get properly dressed as well.

Returning to hālau on a *kūkolu*<sup>106</sup> moon of February 28, 2019, will be a day I will always remember because it was our initiation into Hālau Waitata. Tita and I arrived early that day and saw Kumu Keoki setting up, so we decided to *kōkua*.<sup>107</sup> He asked us to place a white sheet on the ground and place four *pōhaku*<sup>108</sup> at each corner, he then directed us to remove any debris around the area to create space. Kumu then told Tita and I that he needed to run to his office to grab a few more supplies, and to wait for the others to arrive. Shortly after, Kamali‘i, Hiwa, Kanoelani,

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<sup>104</sup> Bracelet, anklet. *HD*, 185.

<sup>105</sup> Plant. Kī, lā‘ī, lau‘ī, lau kī. Tī leaf is also used in many religious and ceremonial practices. *HD*, 145.

<sup>106</sup> The 3rd through 6th moon phases corresponds with the first four nights of Ku. The end of the first moon, Kūkahi ends the kapu (forbidden) period of Ku and marks a period where typically taro was planted (Kū means ‘erect’, thus, the meaning here is for plants to grow strong and erect).

<sup>107</sup> Help, relief, aid, assistance. *HD*, 162.

<sup>108</sup> Rock, stone, mineral, tablet; weighted with rocks, hence stationary, not moving. *HD*, 334.

and Kuaiwi arrived, followed by Anolani and Joseph. We all admired each other's attire and they insisted on helping to prepare for our ceremony before kumu came back. We helped each other put on each other's kūpe'e and set the table up with the *mea'ai*<sup>109</sup> for our ceremony later.

Kumu Keoki came back and we each approached him with a hug and honi. As we sat in front of him on the white mat and placed our tī leaves on the ground in front of us, kumu placed each of the *mea'ai* onto the tī leaf with a cup of 'awa.<sup>110</sup> Since we had to do a ho'okē'ai for a whole day, we were all starving and excited to eat, however we wanted to be respectful and patiently wait for kumu to guide us in what we needed to do first and when we could feast. During our ceremony kumu discussed more about the different 'ike we will be learning throughout the years of training, the kuleana we must live up to, and more.

### ***'Aha'āina komo***<sup>111</sup>

During our ceremony Kumu Keoki explained how each food symbolizes nā Akua (plural for Gods), or people deemed Akua. The different *mea'ai* we ate for the 'aha'āina komo were *limu kala*,<sup>112</sup> *mai'a*,<sup>113</sup> *'uala*,<sup>114</sup> *moa*,<sup>115</sup> *kalo*,<sup>116</sup> *laulau*,<sup>117</sup> and *pua'a*.<sup>118</sup> This 'aha'āina komo was interesting because it was very different from what I experienced during hula hālau preparing for Merrie Monarch, where we were not allowed to eat certain food due to it being kapu. However, for this ceremony we were required to eat certain foods because each food represented something significant to the ceremony and practice of lā'au lapa'au. I was very excited to eat because not only was it a part of the ceremony, but because it was also a balanced and nutritious meal, which follows the seven laws of *olakino*<sup>119</sup> that Kumu Keoki taught us, and it was very delicious. Kumu

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<sup>109</sup> Food. *HD*, 244.

<sup>110</sup> The kava, a shrub 1.2 to 3.5 m tall with green jointed stems and heart-shaped leaves, native to Pacific islands, the root being the source of a narcotic drink of the same name used in ceremonies, prepared formerly by chewing, later by pounding. The comminuted particles were mixed with water and strained, when drunk to excess it caused drowsiness and, rarely, scaliness of the skin and bloodshot eyes. Kava was also used medicinally.

<sup>111</sup> Initiation Feast. *HD*, 5.

<sup>112</sup> Common, long, brown seaweeds; used in ceremonies to drive away sickness and to obtain forgiveness. *HD*, 207.

<sup>113</sup> All kinds of bananas and plantains. *HD*, 221.

<sup>114</sup> The sweet potato. *HD*, 362.

<sup>115</sup> Chicken. *HD*, 248.

<sup>116</sup> Taro. *HD*, 123.

<sup>117</sup> Wrapping, wrapped package; packages of ti leaves or banana leaves containing pork, beef, salted fish, or taro tops, baked in the ground oven. *HD*, 196.

<sup>118</sup> Pig, hog, swine, pork. *HD*, 344.

<sup>119</sup> State of health, constitution; health. *HD*, 283.

Keoki also informed us about the order of which we will be eating each mea‘ai and why it was so significant to his style of lā‘au lapa‘au practice, the order in which will remain kapu from stating due to our hālau protection of ‘ike. After kumu discussed the purpose of each mea‘ai, we began to eat and as we ate each mea‘ai we let it resonate within our ‘ōpū.<sup>120</sup> During that moment, I took deep breaths pondering about why I am here? Why was I chosen? How am I deserving of this wonderful ‘ike? Then again only Kumu Keoki and Akua could answer that question for me so I silently waited as everyone else finished their meal.

### **Hawaiian Naming**

As we all finished our meal we sat there waiting for kumu to announce what was going to happen next, he then presented us with our individual hālau name, but before he could give our names he told us how he thoroughly pondered about each name. Throughout the years he observed each of us very carefully and prayed to Akua for guidance in providing our hālau names. I was a bit nervous when he approached me first because I knew that I was about to get emotional, however, he began his speech and I was already in tears.

Kumu Keoki explained the mo‘olelo behind each of our hālau inoa, we were all excited because we were curious about what he was going to name us. The inoa kumu had given me was ‘Aiwohiho‘oku‘ikahi, ‘Aiwohi’ meaning a title that an ali‘i would carry, to carry on the orders of an ali‘i, as well as being a trustworthy, loyal and obedient person to the ali‘i. Ho‘oku‘ikahi means to unite, reconcile, agree, to bring a feeling of unity. The reason why I received this name is because I stay true to who I am, as a “pono” person, blessed with a heart of a warrior that settles for nothing less than the achievement of that which is pono.

**TOT (Thought of Today)- “The art of Lā‘au Lapa‘au is the art of resolve; a pono desire, pono belief, pono attitude, a strong discipline, a “no-give-up” determination and the companionship with Akua.” (October 9, 2014)**

To live pono and doing what is pono is what my name represents and I must do this with a clear and pure mind. To empty all negative thoughts and fill my heart and mind with positivity so that others are aware of my pono desires and beliefs.

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<sup>120</sup> Stomach. *HD*, 293.

My kuleana is continuing the practices and traditions of lā‘au lapa‘au by restoring the intricate balance of *lōkahi*<sup>121</sup> within myself, the people I serve, and the lāhui. When receiving my hālau inoa from Kumu Keoki, I said, “Awesome! Part of my last name is in my hālau name, makes me feel special in having that connection.” I thought my name suited me well and that I could trust kumu in his reasons why I received this inoa. I sat there listening as my other hālau brother and sisters received their hālau names, and tears started to fall because that moment was very emotional for all of us because as I mentioned before name-giving in Hawaiian culture is very special and sacred.

The names kumu gave to my hoa are listed below:

Joseph- Kauilalā‘au

Anolani- Kahanuola

Kanoe- Kauanoemakalaukoa

Hiwa- Keeawalemainōkeolaikalehiwahiwaokalani

Kamali‘i- Kekamali‘i‘ihi

Tita- Kekiloaoulimaikaluna

Kuaiwi- Kahikimaiokau‘iemālamaikalauiwikūpenu

After he shared the mo‘olelo of our hālau name, kumu expressed his experience when he was a *kāko* ‘o<sup>122</sup> lapa‘au of Ohai and was given the task to identify a lā‘au for a certain illness and explain the process of making and administering the lā‘au in front of the class. Kumu was nervous and had doubts in himself, but Ohai trusted and encouraged him to continue. With Akua by his side he accomplished the lesson and gained confidence in teaching others. This was a true testament in his knowledge of lā‘au lapa‘au which shows how much he trusted Akua and Ohai on his journey of becoming a healer. This reminds me of my finals for lā‘au lapa‘au class when I had to identify twenty lā‘au and at least two medicinal properties for each lā‘au. Cody had the same experience when Ohai gave him the task to do the same and he trusted Ohai and Akua for guiding him. Ohai told him to trust Akua in giving him the ‘ike to teach the lesson plan and to have faith in himself.

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<sup>121</sup> Unity, agreement, unison, harmony. *HD*, 210.

<sup>122</sup> To uphold, support, assist. *HD*, 120.

As I discussed with Maile Andrade about my research, she agreed and said, “When I was a student of Margaret Machado, who came from a faith background and always told her haumāna to have faith in your practice, as a lomilomi practitioner, I had to put a lot of faith when working on patients of my own.”<sup>123</sup> Having to put my *mana* ‘o ‘i ‘o<sup>124</sup> in others is a huge risk because you put a lot of trust in that person, so as a healer one must trust your patients just as much as you trust in yourself. With that said I had to put a lot of faith in myself in writing this research thesis as an autoethnography because I do not enjoy talking about myself, but I had to get comfortable about sharing my mo‘olelo, so others can relate to my experiences, and I want my story to be raw and pure.

### **Autoethnography**

Autoethnography, to me, is an excellent way for me to express my story by adding emotions, lived experiences, and values within this writing. It helps shape a writer’s personal lived experiences that include the public in relating to the much deeper and personal experiences and emotions.<sup>125</sup> Autoethnography has helped indigenous scholars share their personal lived experiences and voice it within the realm of academia, allowing self-reflection to be the milestone of the research. However, sharing personal mo‘olelo causes us to become vulnerable and intimate with people we know—like colleagues, as well as complete strangers. As a Kānaka Maoli, becoming vulnerable and intimate with strangers have sometimes led to the exploitation of our Hawaiian culture and values allowing exploiters to intentionally profit while shunning our cultural core values and traditions. We must continue to educate those who don’t understand our culture so our values and traditions are perpetuated in a pono way. Being vulnerable is okay as long as the mo‘olelo exposes a vulnerable self that moves others in a way that is respectful and safe. But, we must not forget to always stay true to our kūpuna stories at the same time for these stories carry mana and kaona. Mo‘olelo is a foundational component of autoethnography.

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<sup>123</sup> Personal Conversation with Maile Andrade. November 18, 2020.

<sup>124</sup> Faith, confidence; to have faith, confidence; to believe. *HD*, 237.

<sup>125</sup> H. Lloyd Goodall Jr. *Writing the New Ethnography*. (Walnut Creek, CA: Alta Mira, 2000), 6.

## Theoretical Framework: Autoethnography

Using autoethnography as my theoretical framework allows me to tell my mo‘olelo through my lived experiences within Hālau Waitata, and from personal conversations with healing practitioners. Mo‘olelo can be used as learning tools, to teach and to learn—like *a‘o*<sup>126127</sup> where learning about these different stories can teach us a lesson that can be passed on from generation to generation. As a Kānaka Maoli scholar, using mo‘olelo is an innovative tool in my Academia-rite-of-passage. Framing research through your own personal lived experiences helps the readers see the bigger picture through an indigenous framework.<sup>128</sup> Kānaka Maoli have their own styles of passing down ‘ike through mo‘olelo, Anna Lee Puanani Lum mentioned how mo‘olelo can be found in several forms that most are familiar with including within our mo‘okū‘auhau (genealogy), oli, hula, mele, ‘ōlelo no‘eau and storytelling.<sup>129</sup> I experience this at the Merrie Monarch Hula Festival Competition held every year on the island of Hawai‘i where multiple hula hālau showcase the mo‘olelo of their kūpuna, wahi pana, and history of Hawai‘i.

At an early age I didn’t realize how important mo‘olelo was in Hawaiian culture, but as I got older I understood that mo‘olelo is indeed the key component to our existence and the bridge to our past. Mo‘olelo goes beyond just telling a story, mo‘olelo allows others to visualize the past and capture its essence and kaona. Ah Wong explains how her ideas concerning mo‘olelo developed through research and interaction with the concept much like the growth of the ‘ōhi‘a lehua<sup>130</sup> from a young sprout into flower bud (*kupu*<sup>131</sup> to *mu‘o*<sup>132</sup>). The use of mo‘olelo as a method for data collection evolved into a more sophisticated design where it could help others understand that even history has an evolution and it too expands.<sup>133</sup> Mo‘olelo helps others understand the evolution of history just like mo‘olelo does, mo‘olelo continues to expand.

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<sup>126</sup> To learn, teach, advise, instruct. *HD*, 27.

<sup>127</sup> Anna Lee Puanani Lum. “Navigating our Past, Present, and Future using Mo‘olelo: Sitting Beside our Ancestors.” (PhD dissertation, University of Hawai‘i at Mānoa, 2017), 21.

<sup>128</sup> Ah Wong, *Impacts of Punahou*, 7.

<sup>129</sup> Lum, *Navigating Our Past*, 21.

<sup>130</sup> The lehua is the flower of the island of Hawai‘i. The plant has many forms, from tall trees to low shrubs, leaves round to narrow and blunt or pointed and smooth or woolly. The flowers are red, rarely salmon, pink, yellow, or white. The wood is hard, good for flooring and furniture, formerly used for images, spears, mallets. It grows abundantly in wet areas. It was believed that picking lehua blossoms would cause rain. *HD*, 199.

<sup>131</sup> Sprout, growth; offspring; to sprout, grow, germinate, increase; to occur. *HD*, 186.

<sup>132</sup> Leaf bud; to bud, of a leaf; soft tip of aerial pandanus root; younger branch of a family. *HD*, 256.

<sup>133</sup> Ah Wong, *Impacts of Punahou*, 34.

Ah Wong explained an analogy that reminded me of one that Kumu Keoki shared with the hālau.

*He pūko‘a kani ‘āina.*

A coral reef that grows into an island.

This is said of a person beginning in a small way and gains steadily until he/she becomes firmly established in what he or she is learning. Kumu Keoki wrote,

“This is a universal truth in all that applies to everyone born into this world. As we strive each day to be like the pūko‘a—coral, growing slowly, adding on a little at a time to ourselves we eventually become an island...Like the pūko‘a the depth and breadth of knowledge, skill, and experience in lā‘au lapa‘au are achieved slowly—line upon line, precept upon precept. Seek opportunities to learn everywhere you go. Practice living lā‘au daily within the context of your life so that it can help you grow as a healer and help you shine as an example among others. Gain a testimony of its efficacy in your life and share those experiences with others as you teach and inspire them to change their lives to live a life closer to Akua and the ways of lā‘au lapa‘au. This is the way of the healer, mau a mau.”<sup>134</sup>

Kumu Keoki’s reminders to practice lā‘au lapa‘au outside of hālau is much appreciated because it challenged us haumāna to feel comfortable healing others we didn’t know, but it also gave us mo‘olelo to tell especially in contexts like the autoethnography.

### **Conversation vs. Interviews**

Having personal conversations with these practitioners was a great way for me to truly understand their experiences and the struggles and triumphs they have been through. My mother always taught us that having conversations with our aunts and uncles about our Hawaiian culture is a great way for us to understand who and where we come from, because my grandparents passed away before I was born. My aunts and uncles were more than happy to share some of our family mo‘olelo out of fear that the future generations would not know anything about our ‘ohana, and we would be completely lost and disconnected from our ancestral roots. Conversations are important because it’s the relationships and connections that you make with others which makes you feel good on the inside. At the end of my conversations with these practitioners, I would go home, sit down at my laptop and ponder about all the memories and ‘ike they shared with me and wrote about what I felt was significant to what I was searching for.

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<sup>134</sup> Email conversation between Kumu Keoki and haumāna of Hālau Waitata. November 6, 2019.



Conversations with kūpuna are so *waiwai*<sup>135</sup> that we must not take for granted since the ‘ike they hold is what holds the key values and life lessons that can help us along the way; Kealoha says, “We must continue learning from our kūpuna and hear their stories.”<sup>136</sup> Judith Charlotte Thompson coins the term interviews as conversations to characterize the interactions between the researcher and kūpuna.<sup>137</sup> Using the term ‘conversation’ as opposed to ‘interviews’ seemed to not only describe the process much more succinctly, but it also seemed to be more respectful. It is an opportunity for the kūpuna to have their own voice, to tell their own mo‘olelo.<sup>138</sup> I use this mo‘olelo as a method to guide the structure of my interviews by providing a ‘conversation method’ format, so the practitioners feel comfortable and safe, and that I wouldn’t share any ‘ike in my writings without their permission. My conversation with kahuna lā‘au lapa‘au Emmett Keao is something that I would always treasure, he said to me “You have to be committed to the challenges that you will be facing when learning lā‘au lapa‘au.”<sup>139</sup> When he told me this, I pondered about the moment when Kumu Keoki asked me to join Hālau Waitata.

**TOT (Thought of Today)- “If you are not ready to alter your way of life, you cannot be healed.” ~ Levon Ohai (October 7, 2014)**

As a lā‘au lapa‘au practitioner, one must be prepared and ready for this change in their life because becoming a healer, one must be ready to sacrifice and make changes to their lifestyle. Kumu Keoki and Emmett both told me it was Akua who guided them into making their decisions to live and practice lā‘au lapa‘au and they accepted the invitations to do so. In conversation with them, certain students are always chosen wisely to learn as an understudy with kumu like them, practitioners of Hawaiian knowledge.

### ***Kūkākūkā*<sup>140</sup> with Lā‘au Lapa‘au Practitioners and Location**

As I held conversations with lā‘au lapa‘au practitioners I learned their perspectives of oli, pule, and spirituality and how they incorporated these spiritual rituals into their practices. To discuss about oli and pule practitioners I held conversations with are Cody Keale, Leanne

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<sup>135</sup> Value, worth, importance, rich, useful. *HD*, 380.

<sup>136</sup> Personal Conversation with Kealoha.

<sup>137</sup> *Edōsdi*, Judith Charlotte Thompson. *Hedekeyeh Hots’ih Kāhidi—“Our Ancestors Are In Us”*: Strengthening Our Voices Through Language Revitalization From a Tahltan Worldview. (Canada: University of Victoria, 2012).

<sup>138</sup> *Ibid.*, 96.

<sup>139</sup> Personal Conversation with Kahuna Lā‘au Lapa‘au Emmett Keao. June 25, 2020.

<sup>140</sup> To discuss, negotiate. *HD*, 176.

Kealoha Fox, Leina‘ala Bright, Maile Andrade, Kamuela Werner, Mehanaokalā Hind, my hoa from Hālau Waitata and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au, others from my community, my mentor Keoki Kīkaha Pai Baclayon, and most importantly Akua. With their understanding of lā‘au lapa‘au and spirituality, I analyzed and organized their ‘ike of how they practice oli and pule. Each conversation was special because every practitioner had their own style of healing, protocols, and unique characteristics, some practitioners even focused more on the spiritual aspect rather than the physical aspect.

Before discussing each of their perspectives about oli, pule, and spirituality in lā‘au lapa‘au, I respectfully asked them if it would be appropriate to either video or audio record our conversations. I respect Hawaiian cultural practitioners when sharing their ‘ike because some ‘ike is kept kapu. I created life-long relationships with these practitioners because lā‘au lapa‘au is about building trust in these relationships. Each conversation I had with these lā‘au lapa‘au practitioners were conducted at various locations, such as parks, but most were online Zoom due to the COVID-19 pandemic, which restricts social gatherings, but also out of respect for the elderly for their health and safety. It was also effective in having them provide their own definition of oli, pule, and spirituality. Akua helped guide my ideology and methodology and shaped it in a way that I hope is understandable for those who are unfamiliar with lā‘au lapa‘au. I will share my conversations with them answering my research questions and how they were similar or different from one another.

### **Summary**

This chapter highlighted mo‘olelo and how self-reflection upon our lived experiences can be used as a methodology in research writing. It also explained that readers would be able to deeply connect with the overlapping stories shared and of how oli, pule and spirituality are valuable in lā‘au lapa‘au. Lastly, the chapter highlighted the importance of listening to the sharing of valuable mo‘olelo from kūpuna for the purpose of perpetuating cultural traditions and values. The next chapter expresses my journey of learning lā‘au lapa‘au and defining what lā‘au lapa‘au, oli, pule, and spirituality means to me. I also discuss the fundamentals of lā‘au lapa‘au, such as the seven laws of olakino, spirit of aloha, some practices of a kahuna lā‘au lapa‘au through, and other lā‘au lapa‘au practitioners and personal interactions with them.

## Chapter Three

### Ho‘olauna Lā‘au Lapa‘au: Introduction into Hawaiian Medicinal Healing

#### What is Lā‘au Lapa‘au?

Lā‘au lapa‘au can be defined in several ways. Whether community practitioners or Native scholar lā‘au lapa‘au appears to be defined differently in their own way through personal research, family/personal mo‘olelo, and mo‘okū‘auhau. Throughout my years of learning lā‘au lapa‘au at KCC, UH Mānoa, Hālau Waitata, ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au, and from other lā‘au lapa‘au practitioners, I learned several definitions of lā‘au lapa‘au and how those definitions were applied in their daily lives. Mary Kawena Pukui defines lā‘au as “tree, plant, wood, timber; medicine, medical,” and lapa‘au as “medical practice; to treat with medicine, heal, cure; medical, medicinal.” Other dictionaries like *Māmaka Kaiao*, lā‘au is defined as “medicine, medicinal drug, medication; wood,”<sup>141</sup> while Lorrin Andrews Dictionary defines lā‘au as “a general name for what grew out of the ground; medicine; that which is taken in case of sickness. NOTE.—The ancient Hawaiian medicines were numerous, and consisted mostly of mixtures of leaves of trees, barks, roots.”<sup>142</sup>

These aforementioned definitions have one word in common and that is medicine, and medicine is healing, healing is what lā‘au lapa‘au does. Others misinterpret or misunderstand the word lā‘au because they think lā‘au translates only to “tree or plant,” but fail to realize that the word lā‘au itself translates to “medicine” and “healing.” Pukui, Haertig, and Lee explain,

“Hawaiian traditional healing was rooted in nature and history. For ancient Hawaiians, religion and healing were two sides of the same coin. Hawaiians held a holistic view of the universe that shaped their concepts of wellness and illness, and life and death. Hawaiians believed, as did other Polynesians, that humans and nature were interconnected with the spirits and gods. Each plant, animal, and object of the earth, sea, and sky had a spiritual being. Therefore, for example, a river was not just a river; it was the home of a divine spirit. Based on this philosophy, everything had a soul and a name, personality, power, and feelings. Hawaiians personified forces of nature into various gods which had dual functions.”<sup>143</sup>

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<sup>141</sup> See Komike Hua‘ōlelo Hale Kuamo‘o- ‘Aha Pūnana Leo. *Māmaka Kaiao: A Modern Hawaiian Vocabulary*. (Honolulu: University of Hawai‘i Press, 1996).

<sup>142</sup> Andrews, *A Dictionary of*, 2003.

<sup>143</sup> Pukui, Mary Kawena, Haertig, E. W. Haertig, and Lee, Catherine. *Nānā i Ke Kumu Volume II*. (Honolulu: Hui Hānai, 2014), 156.

Kūpuna have practiced lā‘au lapa‘au as a Hawaiian way of healing for many years with the combined use of lā‘au and spirituality. Lā‘au lapa‘au (the practice) cleanses the body, mind, and soul through spirituality. From my experiences, I define lā‘au lapa‘au as a “spiritual, physical, mental and emotional healing through the rituals of oli and pule, in connection with Akua and the lā‘au because the lā‘au contains the medicinal property, while the pule bonds the healing and spiritual aspect together.” In other words, lā‘au lapa‘au is not just about the medicinal qualities of the plants, but the spiritual aspect too, which entails building a relationship with Akua and our kūpuna, while showing compassion to others.

Native scholars Kealoha Fox defined lā‘au lapa‘au differently, Kealoha provides her introduction of learning lā‘au lapa‘au by,

“...actually learning the spiritual importance and the spiritual foundation of the plants. But, when I think about lā‘ī right, we’re talking about that, it was always from, it started from the very basic plant starting from just the virtual component of what is the kino lau? What is its mo‘olelo? Where do these grow? Like how did they thrive? What are the different varieties of them? Lā‘au lapa‘au is the medicinal practice, and the derivatives of that practice that still survive today in real contemporary ways. For example, I am still learning about food as a part of our medicine, right? As an extension of, the ways in which the natural environment grow these fruits and these trees, and these roots for us to consume in a way that nourishes our body as a healing agent but also spiritually kind of activates our ways of knowing ancestrally.”<sup>144</sup>

Learning the history of the lā‘au used in healing helps bring clarity, pureness, appreciation, and aloha because every lā‘au has a spirit.<sup>145</sup> I appreciated Kealoha sharing her personal mo‘olelo of how she defined lā‘au lapa‘au because it goes to show that when first learning about lā‘au lapa‘au, one should focus first on the components, functions, and purposes of the spirituality of lā‘au lapa‘au then later delve into learning about the medicinal properties of the lā‘au. An example is meeting someone for the first time. You do not want to judge or automatically assume who and what they are; you need to get to know them first to observe the type of person they are.

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<sup>144</sup> Personal Conversation with Kealoha.

<sup>145</sup> Personal Conversation with Cody.

Learning about lā‘au lapa‘au for the past seven years has always been such a blessing. Although there are many memories that I would like to share, one experience stands out as impressionable because it was my first time actually applying lā‘au lapa‘au outside of a class setting with the help of Akua.

### **Memorable Lā‘au Lapa‘au Moment**

My most memorable experience with lā‘au lapa‘au was when my colleague experienced a painful headache right before her audition for a dance concert. At that moment, I followed and listened to my na‘au and the first thought I had was ‘how can I help her?’ Located outside the dance building were dozens of tī leaves, so I decided to grab two tī leaves to create a tī leaf head wrap. I first said a pule to ask permission to pick two of the freshest tī leaves to use as medicine, then I washed it with water. Afterwards I went to my colleague and told her I had something to help ease the headache and applied the lā‘au to her forehead. While applying the tī leaves I prayed for healing and strength so she could perform and told her to leave it on before her audition. While waiting at her audition I continued to pule for her healing. After her audition she approached me and told me the great news and said the tī leaves helped ease her headache and it was such a wonderful blessing for me to help her. She told me she wanted to know more about what I do and where she could learn more. I told her about the lā‘au lapa‘au classes offered in Hawaiian studies, and next thing you know she registered for Kumu Keoki’s lā‘au lapa‘au class the following semester. The lā‘au lapa‘au classes at UH Mānoa are all taught by Kumu Keoki and he has many years of experience with lā‘au lapa‘au and comes from a genealogy of healers. I have been his haumāna for almost seven years and have learned so many lā‘au lapa‘au stories from his experiences that he only shares with a few of his haumāna. But, there is one mo‘olelo that he commonly shares in lā‘au lapa‘au and that is the mo‘olelo of Kamakanuiāha‘ilono and Lonopūhā.

### **Kamakanui‘āha‘ilono and Lonopūhā**

Kamakanui‘āha‘ilono and Lonopūhā are known as two powerful healers and recognized as gods of healing, who both lived at Kukuihaele. Kamakanui‘āha‘ilono became known today as one of the greatest healers in Hawaiian culture. In short the mo‘olelo of Kamakanuiāha‘ilono and Lonopūhā starts off with a chief by the name of Lono who appeared to look ill, but does not

admit to his sickness that is seen by others but not him. Hearing of this, he then drives an ‘ō‘ō<sup>146</sup> stick towards the ground accidentally driving the ‘ō‘ō stick through his foot, blood started to gush out and he quickly screamed in pain. One of Lono’s friends went to search for Kamakanuiāha‘ilonono to help with Lono’s injury, Kamakanuiāha‘ilonono later agreed and followed the man to Lono.

Kamakanuiāha‘ilonono then pounded *pa‘akai*<sup>147</sup> with *pōpolo*<sup>148</sup> leaves and seeds and placed the poultice onto the wound covering it up with ‘a‘a *niu*.<sup>149</sup> In time, Lono’s foot felt better and was healed, so Lono followed Kamakanuiāha‘ilonono and told him that he wanted to learn his art of healing. Kamakanuiāha‘ilonono instructed Lono to open his mouth and within a few seconds he spat into his mouth as a symbol that he was to receive ‘ike, and later added onto Lono’s name *pūhā*<sup>150</sup> and Lono became known as Lonopūhā. Both Kamakanuiāha‘ilonono and Lonopūhā ventured off together and Kamakanuiāha‘ilonono told him they needed to separate, he said “I shall go to Kukuihaele and you should go to Waimanu,” Lonopūhā agreed and did as he was told, and later became known as ka po‘o kahuna lapa‘au mua (the first head medical doctor) and the first ‘aumakua<sup>151</sup> of the kahuna hāhā.<sup>152153</sup> This mo‘olelo helps others understand how and why this mo‘olelo is shared by many lā‘au lapa‘au practitioners. It serves as the foundation of many of the various healing traditions whose origins are rooted in it and retold often for the journey and history that both Kamakanuiāha‘ilonono and Lonopūhā created for those to learn. Lonopūhā’s message tells readers that there are many morals to this ancient mo‘olelo and that the greatest of these is humility.

There are several versions of this mo‘olelo which are found in various Native Hawaiian language newspapers and private collections which were recorded by different authors.

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<sup>146</sup> Digging stick, digging implement. *HD*, 290.

<sup>147</sup> Salt. *HD*, 297.

<sup>148</sup> The black nightshade (*Solanum ingrum*), a smooth cosmopolitan herb. In Hawai‘i, young shoots and leaves are eaten as greens, and the plant is valued for medicine, formerly for ceremonies. *HD*, 343.

<sup>149</sup> Clothlike sheath at base of coconut frond. *HD*, 3.

<sup>150</sup> Abscess, burst sore, ulcer; to break, burst. *HD*, 348.

<sup>151</sup> Family or personal gods, deified ancestors who might assume the shape of sharks, owls, hawks, ‘elepaio, ‘iwi, mudhens, octopuses, eels, mice, rats, dogs, caterpillars, rocks, cowries, clouds, or plants. A symbiotic relationship existed; mortals did not harm or eat ‘aumākua. *HD*, 32.

<sup>152</sup> An expert who diagnoses, as sickness or pain, by feeling the body. *HD*, 46.

<sup>153</sup> See more in Martha Beckwith. *Kamakanuiāhailono, First Kahuna in Hawaii, Healed Sickness Among Natives*. Honolulu Advertiser, April 14, 1929.

However, like most mo‘olelo, some were not published or shared due to several reasons, such as family privacy or undisclosed conversations allowing only those who receive the knowledge to be the only ones to have access to it. Written documents of lā‘au lapa‘au practices and mo‘olelo date back to the early 1800s, but oral traditions go back further than that, and it was at a time when healing and mo‘olelo, culturally, were held up to a higher standard and practice of “sacred” to the point of being “revered” in Hawaiian society. Although the societal contexts by which we practice holding things “sacred” have changed today the many mo‘olelo and “revered” ‘ike of lā‘au lapa‘au still keeps its same degree of respect and kapu in small enclaves of ‘ohana or healing hālau such as Hālau Waitata. For me personally, this is a practice I follow as a haumāna of Hālau Waitata, which is in keeping with the practice and standard of holding certain ‘ike sacred because I believe it to be. I also believe that the way that I practice keeping it “sacred” or kapu is the protocol that protects my kumu, his mo‘okū‘auhau of healers, and the rest of my hoā. As in the mo‘olelo of Lonopūhā, medicine was part of their everyday lives and the lā‘au was easily found in abundance and created into medicine by kāhuna lā‘au lapa‘au to heal. Kāhuna lā‘au lapa‘au knew exactly what lā‘au to use for different illness or sickness, handled them safely, prepared them and administered them in protocol, the traditional framework of the “processes” involved. Protocol was the way our kūpuna practiced their cultural traditions. It helped keep things in balance in a world full of unpredictable variables.

### **Protocol in Lā‘au Lapa‘au**

Each kahuna lā‘au lapa‘au had their own style of practicing protocol when making their medicine. Kumu Keoki told us he learned protocol from several of his kumu and how each were different in their own way. I remember the day of our initiation into Hālau Waitata, Kumu Keoki prepared a certain protocol on how he wanted things to be done. His style is unique and it is something that I will always remember because one day I will teach everything I learned from him to my future haumāna. Abbott provides her type of protocol of a kahuna lā‘au lapa‘au when gathering medicine,

“The *kahuna lā‘au lapa‘au* or his trained assistants went into the mountains on a gathering mission. These trips were conducted in keeping with a clear protocol. The searcher went early in the morning to reach the place where the plant grew before the sun was high; it was best, in fact, if the materials needed were collected while dew was still on the plant. Before the gathering commenced, prayers were

raised to the god Kū if the patient being treated were male or to the goddess Hina if the patient were female. The gathering was done in accordance with a Polynesian principle that associates the right hand with the male and the left with the female: for a male patient, the plant matter was taken with the right hand from the east side of the bush, and the procedure was reversed for a female patient.”<sup>154</sup>

There were precise steps on how the kahuna lā‘au lapa‘au gathered medicine when venturing into the forest because each step was done with clarity and pule. The spiritual presence is important when practicing lā‘au lapa‘au because you are entering a space that is home to others, and you must pay respect to the Akua that dwell within. As a lā‘au lapa‘au practitioner keeping the mind clear of any negativity and to have the right integrity is a great way to start fresh and pure. In Hālau Waitata, we learned how Kumu Keoki’s genealogy and their protocol of gathering and preparing medicine and we as his haumāna follow his procedures. Vaughan expresses how she learned lā‘au lapa‘au protocol from her kumu, Kumu Lei. She says, “some practitioners of Hawaiian medicine say to pick only with your right hand. Gathering lā‘au when the sun is coming up, not after it reaches the top of the sky when the energy in the plants will also start to descend.”<sup>155</sup> Protocol is practiced differently amongst lā‘au lapa‘au practitioners based on their genealogy and how and who they learned from.

In Hawaiian culture protocol brings order and balance and is significant to Hawaiian culture because respecting and adapting to the space is what creates a reciprocal relationship with the ‘āina and the spiritual realm. Protocol is very important and must not be taken lightly when working with herbal medicines.<sup>156</sup> Protocol is important when harvesting lā‘au because there are vast amount of lā‘au that grow in certain environments, and one must know how to approach the space with respect. When calling or asking for certain lā‘au, Kealoha says that, “we have to actually take all of that into context now and so if you have a protocol that calls for fresh water, we’ve better believe we’ve got to do some analysis of that fresh water to make sure cause you can’t do the pule, you can’t do the protocol and the healing if you’re just going get any kind

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<sup>154</sup> Isabella Abbott. *Lā‘au Hawai‘i: Traditional Hawaiian Uses of Plants*. (Honolulu: Bishop Museum Press, 1992), 103.

<sup>155</sup> Vaughan, *Kaiāulu: Gathering Tides*, 81.

<sup>156</sup> Russell K. Ili. From Past to Present, Kahuna Laau Lapaau: Hawaiian Herbal Healers. (Honolulu: University of Hawai‘i at Mānoa, August 2000), 40.



water.”<sup>157</sup> We must respect that lā‘au have a certain oli or pule that goes along with gathering, preparing and administering that specific lā‘au.

In Hālau Waitata Kumu Keoki taught us how some lā‘au thrive best in certain environments because that is the way the lā‘au liked to be taken care of. Ohai agrees and says, “*Hinahinakumekokoikapali*<sup>158</sup> grew most profusely on cliffs, not planted in gardens, but if it was transplanted from one environment to the next, you will have a very difficult time growing it, it is very temperamental and doesn’t take well to a new environment.”<sup>159</sup> This lā‘au has a certain way to be planted, to grow, and adapted to a specific environment, and we must respect that as practitioners. Each lā‘au required a certain amount of water, sunlight, shade, soil, humidity, and elevation. Some lā‘au prefer certain types of elements and weather patterns that help them grow strong and healthy. One day in hālau we were given a seed of a lā‘au that Kumu Keoki said is rare and hard to find on O‘ahu, that seed was called ‘auhuhu.<sup>160</sup> I first encountered ‘auhuhu a few years ago and learned how fishes react to this lā‘au. From what I remembered one use of the ‘auhuhu is known as a fish stunner and when used properly, fishermen apply ‘auhuhu to stun the fishes. But, I didn’t know the medicinal properties or the effects it has on people once they ate the ‘auhuhu. Kumu Keoki handed us the ‘auhuhu, and told us to research how to mālama this lā‘au and what it needs to flourish. Kuaiwi asked him, “How do we take care of the ‘auhuhu?” He replied, “That is something you would have to figure out yourselves as practitioners, one way to know is through research, but most importantly pule.” At that moment, Kumu Keoki shared about his first experience with ‘auhuhu and how it affected his body when intaking the lā‘au. He warned us that when he chewed the young seed of the ‘auhuhu at the tip of his tongue only caused a numbing sensation that traveled as far as the bottom of his esophagus. We were shocked to hear this had happened to Kumu Keoki, but glad that he knew what to do after.

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<sup>157</sup> Personal Conversation with Kealoha.

<sup>158</sup> Known as Heliotropium, a lā‘au that heals paralysis from heart problems, stroke, and disease. Grows significantly on cliffs with no soil. In preparation for medicine, drink juice of a plant by crushing a handful, add a pint of water to make tea. Poultice is also used for deadened area(s). Leaves are the most important part of this lā‘au.

<sup>159</sup> Lā‘au Lapa‘au: Traditional Hawaiian Herbal Healthcare.

[https://www.youtube.com/watch?v=DTLCHAVdM\\_Q&t=2116s](https://www.youtube.com/watch?v=DTLCHAVdM_Q&t=2116s) May 16, 2012. Retrieved October 22, 2019.

<sup>160</sup> A slender, shrubby legume, 30-60 cm high, with small, compound leaves, small white or purplish flowers, and narrow pods, used for poisoning fish. *HD*, 31.

As lā‘au lapa‘au practitioners we go through trial and tribulations, and we must know what each lā‘au taste, smells, looks, and feels like to heal others properly. It is important to try every lā‘au to experience its full effects before distributing the lā‘au to the patient. Handling lā‘au for patients takes initiative to be sure that the patient is receiving the right dosage and instructions when intaking the medicine, so that it does not bring harm or more illness to the patient. I remember when Emmett Keao told me “When administering medicine, people would always come to me for advice or medicine, I don’t seek those who need help because I want them to understand the value of protocol and respect for kūpuna and practitioners of cultural practices.”

### **Spiritual Components in Lā‘au Lapa‘au**

Growing up with lā‘au lapa‘au I never sought to value the practices of oli and pule because I never really learned the values and significance of the spiritual practices with lā‘au lapa‘au. In 2014 I learned more about them through Kumu Keoki, who has taught me many valuable lessons about oli, pule, spirituality, and aloha. Through him I also learned that there were different ways of presenting myself when practicing proper protocol in healing. I also learned how to properly introduce myself to the space, welcoming and seeking permission to the spirits and the living beings within. In traditional Hawai‘i our kūpuna practiced oli and pule as ways to spiritually prepare themselves and protect them from those that may cause harm to them if they had not asked permission to enter the space or grant the knowledge to be learned. For lā‘au lapa‘au, oli and pule are spiritual practices allowing oneself to become open-minded and cautious of the healing properties that one may seek.

Spirituality is an important component when practicing lā‘au lapa‘au because all things, including the lā‘au contains mana. Mana must be respected and cared for when healing others because you are partially transferring your mana to someone else when applying the medicine. Many people do not see the interplay of mana in the practice of spirituality and what it does when applying it to lā‘au lapa‘au because everyone comes from different religious backgrounds. The challenge today is building on what people know already about it through their own life experiences with the hope that if people can understand and possibly change their perspective about spirituality then they would see that it helps in the healing process mentally, physically, emotionally, and spiritually.

## **Kāhuna Lā‘au Lapa‘au: Masters of Medicinal and Spiritual Healing**

The most common definition of kahuna is a definite class of people who are experts in all matters of life and religion. Kāne defines kahuna as,

“Custodians of esoteric knowledge kept secret to preserve its mana. I do not doubt they also knew, as do leaders of modern trade and professional organizations, that the control of knowledge by restricting entry to the group preserves the group's status and a favorable demand/supply ratio. Then, as now, knowledge is power- a manifestation of mana easily lost if not kept private to those deemed worthy of it...without writing, kahuna were the living libraries of the old culture, preserving knowledge in trained memories.”<sup>161</sup>

Some ‘ike Hawai‘i is only kept amongst those who could preserve and keep the knowledge hidden from those who would abuse the knowledge, so the kahuna were the caretakers of that sacred knowledge. Kahuna Bula Logan says, “many people believe that a Kahuna is a Hawaiian Shaman or priest of some sort. As it is taught by the Kupuna or Hawaiian elders, the word Kahuna can be broken down into two parts: the first part is Kahu and the next part is Na. Kahu means a keeper or a professional of a certain art, Na means for in the Hawaiian Language, the term after Kahuna describes what the specific art or craft is.”<sup>162</sup> Kāhuna are important people in our lives because they carry out the ‘ike of these traditional practices as well as the ones who continue to perpetuate them.

Creating medicine comes with experience, being trained in identifying the plants and knowledgeable in the procedures when creating medicine. You must familiarize yourself with what lā‘au worked best with other lā‘au, and which lā‘au is the foundational lā‘au. The foundational lā‘au is the lā‘au with the highest potency and is used as the base of the medicine. One must keep in mind to not overuse any lā‘au, especially the foundational lā‘au because there is a limit to how many doses to take a day, a week, or a month. Kumu Keoki taught us when you make medicine for someone, you have to be the first to try it to make sure that it was okay for the patient to take. It is important to know too whether or not the lā‘au you use is in a healthy condition.

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<sup>161</sup> Herb Kawainui Kāne. *Ancient Hawai‘i*. (Captain Cook: Hawai‘i Kawainui Press, 1997), 37.

<sup>162</sup> Kahuna Bula Logan, Miho Fukuda, and Celeste Mulry Baldwin. *Hawaiian Medicine, Where Did It Come From? Where Is It Now?* (The Journal of Multicultural Nursing and Health 12:2, Summer 2006), pp.45-46.

Discussing the medicine with the patients requires understanding, patience, an open-mind and the ability to listen to their personal mo‘olelo, and ways that we could help Akua heal them. As a healer, being understanding, patient, and open-minded shows how much you care and respect others when providing medical advice. Sometimes the medicine for healing others is simply just being a friend to that person or someone that they can conversate with. Cody says, “my mom always taught me that laughter is the key to healing.”<sup>163</sup> As diversely different each patient encounter is, respecting the differences helps us to adapt to the differences. What this means is that every practitioner will practice lā‘au lapa‘au differently to some variation to help their patient heal. Kekuni Blaisdell, from his research, explains the steps of treatment in the practice of a kahuna:

Table 1. Therapy: To Restore Mana<sup>164</sup>

<b>1. Pule (prayer)</b>
<b>2. Specific foods forbidden</b>
<b>3. Lā‘au (potion)</b>
<b>4. Heiau<sup>165</sup> hale mua for hō‘ailona</b>
<b>5. Pu-limu<sup>166</sup> fire ceremony</b>
<b>6. Lā‘au</b>
<b>7. Construction of hale hau<sup>167</sup></b>
<b>8. Pipipi<sup>168</sup> fire ceremony</b>
<b>9. He‘e mahola<sup>169</sup> ceremony</b>
<b>10. Ahi mahola<sup>170</sup> ceremony</b>

<sup>163</sup> Personal Conversation with Cody.

<sup>164</sup> Richard Kekuni Blaisdell. *Ka Lapa‘au Kahiko: Notions and Misnotions About Ancient Hawaiian Medicine, A Slide-Lecture Presentation*. (Honolulu: Wong Audiovisual Center, University of Hawaii at Mānoa Library Catalog, 2011). Retrieved from [https://uhawaii-manoa.primo.exlibrisgroup.com/permalink/01UHAWAII\\_MANOA/11uc19p/alma9910915940705681](https://uhawaii-manoa.primo.exlibrisgroup.com/permalink/01UHAWAII_MANOA/11uc19p/alma9910915940705681).

<sup>165</sup> Pre-Christian place of worship, shrine; some heiau were elaborately constructed stone platforms, others simple earth terraces. Many are preserved today. *HD*, 64.

<sup>166</sup> A ceremonial cleansing for the sick: taboo food articles were burned.

<sup>167</sup> House built with posts and thatch sticks of hau wood and thatch tied with hau cord; said to be used for healing the sick. *HD*, 52.

<sup>168</sup> House for convalescence; small, low house.

<sup>169</sup> Octopus given for sickness caused by sorcery, as octopus (he‘e) would cause the sickness to flee (he‘e) or spread out (mahola).

<sup>170</sup> In the ancient practice of the kahunas.

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## 11. Construction of heiau by ali'i

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From my perspective these steps to restore mana is connected to the steps of the 'ūniki<sup>171</sup> process of becoming a practitioner of healing. Each ceremony is constructed for the healer to experience so that they too may understand and value the sacrifices and learning process of becoming a healer. Just like other traditional practices such as hula, each 'ōlapa<sup>172</sup> dancer goes through the process of a 'ūniki by developing skills into becoming a kumu hula. An 'ōlapa dancer would become a ho'opa'a<sup>173</sup> with accompanying an implement such as a pahu<sup>174</sup> and chanting, and later becoming a kumu hula. All of these stages help the practitioner become mentally, physically, emotionally, and spiritually prepared so that when they do become a master of that traditional practice they can teach and prepare their students to become one as well. Native scholar David Malo also mentioned the process of healing the sick similarly to Kekuni Blaisdell. He states,

1. Treatment of the sick involved a religious service to a god. If a person became sick, someone would go to the kahuna lapa'au [medical expert], taking with him an offering for Ma'iola, the god of healing.
2. On his coming before the kahuna lapa'au, the kahuna inquired and was told about the sickness. And having heard about the sickness, before the medical treatment was started the kahuna forbade the sick one to eat certain things.

Then skipping to the last step,

14. The he'e mahola was thought to be the thing that caused the sickness to dissipate and the body to heal. If it was a sick ali'i who was healed, a heiau would be built, called a Lonopūhā or a Kōleamoku. That is how the religious services were held for healing the

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<sup>171</sup> Graduation exercises, as for hula, lua fighting, and other ancient arts (probably related to niki, to tie, as the knowledge was bound to the student). *HD*, 372.

<sup>172</sup> Dancer, as contracted with the chanter or ho'opa'a (memorize); now, any dance accompanied by chanting and drumming on a gourd drum. *HD*, 283.

<sup>173</sup> Drummer and hula chanter. *HD*, 296.

<sup>174</sup> Box, drum, cask, chest. *HD*, 300.

sick. And then valuable possessions were given to the kahuna lapa‘au as payment for the healing.<sup>175</sup>

After all these steps were finished, the patient would go into the ocean to wash away any of the *hewa*.<sup>176177</sup> This was a final step of how Kekuni handled his medicinal healing with his patients. One thing I liked about his process of healing was that pule was the first thing he did with his patients. This shows how valuable pule was to him when practicing lā‘au lapa‘au, pule is essential and purposeful. When I first took lā‘au lapa‘au from Kumu Keoki we also learned this lesson called the sevens laws of health, which I have learned to develop and conquer to achieve a healthy lifestyle.

### Seven Laws of *Olakino*<sup>178</sup> (Health)

In lā‘au lapa‘au, we were taught many lessons, and one of the lessons that has been engraved within me is the seven laws of olakino. The seven laws of olakino is a way for us to learn how to take care of our bodies in a healthy way and to be in a healthy state of mind. Below is the list of the seven laws of olakino and different ways to practice it, Kumu Keoki said the last three laws of olakino all relate to the spiritual self: pondering, meditation and pule. As Rona Rodenhurst says pule is a meditation [that] breathes its own life into the task and that life seeks a harmony with man and nature.<sup>179</sup>

Table 2. Seven Laws of Ola (Health) created by Kumu Keoki Kīkaha Pai Baclayon with the help of his kumu, Levon Ohai.

<b>1. Diet</b>	Eating a balanced meal; to maintain a healthy diet by intaking all the natural vitamins and minerals; drink the full amount of water daily (15 cups for an adult male, 11 cups for adult female)
<b>2. Exercise</b>	Maintaining a healthy lifestyle by staying in shape and being active
<b>3. Sleep</b>	Getting enough sleep according to your stage in life; making sure the body and mind get the full eight hours of sleep every day
<b>4. Cleansing</b>	Mentally, emotionally, and spiritually. Detoxifying all the bad energy and waste that is within the body.

<sup>175</sup> Charles Langlas and Jeffery Lyon. *The Mo‘olelo Hawai‘i of Davida Malo Hawaiian Text and Translation Davida Malo Volume II*. (University of Hawai‘i Press and Bishop Museum Press), 188-190.

<sup>176</sup> Mistake, fault, error, sin, blunder; wrong, incorrect. *HD*, 67.

<sup>177</sup> Richard Kekuni Blaisdell. *Ka Lapa‘au Kahiko: Notions and Misnotions About Ancient Hawaiian Medicine*. (Honolulu: Wong Audiovisual Center, the University of Hawai‘i at Mānoa, 2011). [https://uhawaii-manoa.primo.exlibrisgroup.com/permalink/01UHAWAII\\_MANOA/11uc19p/alma9910915940705681](https://uhawaii-manoa.primo.exlibrisgroup.com/permalink/01UHAWAII_MANOA/11uc19p/alma9910915940705681).

<sup>178</sup> Life, health, well-being, living; healed; to live, heal, grant life. *HD*, pp. 282-83.

<sup>179</sup> Lynette K. Paglinawan, Richard Likeke Paglinawan, Dennis Kauahi, and Valli Kalei Kanuha. *Nānā I Ke Kumu Vol. III*. (Honolulu: Lili‘uokalani Trust, 2020), 53.

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	<ol style="list-style-type: none"> <li>1. ‘Ōpū/Na‘au Cleanse <ol style="list-style-type: none"> <li>a. Saltwater cleanse use every other day with 2 T and 1 qt. Of water</li> </ol> </li> <li>2. Coconut milk and prune juice cleanse and can do every day <ol style="list-style-type: none"> <li>a. 1 c. of fresh niu (coconut) milk not canned</li> <li>b. 1 c. of fresh prune juice</li> <li>c. To make prune juice, soak 12 prunes in a bowl overnight covered such that the water barely covers the prunes. For extra potency, place under the moonlight. Put water and prune in a blender the next day and blend until smooth. Strain large chunks from the liquid and mix with the niu that has been grated</li> <li>d. Don’t eat before this cleanse</li> </ol> </li> <li>3. Castor oil cleanse <ol style="list-style-type: none"> <li>a. 3 oz. of castor oil</li> <li>b. 5 oz. of fruit juice</li> <li>c. Blend ingredients and drink before separation occurs</li> <li>d. Don’t eat before or after the cleanse</li> </ol> </li> </ol>
<b>5. Meditation</b>	Relaxing the mind and body in space by flushing out all negative thoughts
<b>6. Ponder</b>	To think carefully with wisdoms teachings for enlightenment and to aid in making pono decisions
<b>7. Pule</b>	Pray for forgiveness, strength, health, guidance, for others, yourself, and more

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When I first learned about these seven laws of olakino, I became interested knowing that my health was important. Kumu Keoki taught us that the first four laws focused on the physical while the last three laws focused on the emotional and spiritual development of a person.

**TOT (Thought Of Today)- “Consistently living the laws of lā‘au lapa‘au is the essence of change.” (Hwst 385 September 15, 2015)**

Through my personal experiences, the seven laws of olakino helped me become stronger because it taught me more about myself. For others, you start to learn more about the effects of your body when you don’t follow these seven laws of olakino, and the changes in your body such as one’s attitude, posture, energy level, sensitivity, motivation, and more. If others were to apply these seven laws of olakino to their lives, they could benefit by becoming stronger physically, mentally, emotionally, and spiritually. In Hālau Waitata, we do our best to practice the seven laws of olakino because as healers of the nation, we should be setting a great example for future

healers. Along with the seven laws of olakino comes aloha, and appreciation for yourself and others when practicing lā‘au lapa‘au.

### **A.L.O.H.A.**

In lā‘au lapa‘au classes, Kumu Keoki taught us what he learned from Kumu Ohai about what lā‘au lapa‘au truly means to him. Aloha is a requirement of lā‘au lapa‘au, and was always the epitome of Levon’s practice and way of life.<sup>180</sup> Practicing aloha is deeply integrated in Hawaiian epistemology. It is captured in a variety of ‘ōlelo no‘eau or Hawaiian proverbs, including: E aloha kekahi i kekahi (love one another), Aloha mai nō, aloha aku; o ka huhū ka mea e ola ‘ole ai (When love is given, love should be returned. Anger is the thing that gives no life), and Ua ola loko i ke aloha (love gives life within).<sup>181</sup> With aloha there is compassion and with healing comes aloha, as the saying goes, to receive respect, you have to give respect. According to Pukui, aloha translates to not just “hello, bye, and love,” but “compassion and sympathy.”<sup>182</sup> What others don’t realize is that without aloha for yourself then the healing will not happen because you must appreciate and have compassion for yourself before you can do so for others. Emmett always reminded me that for me to build a connection and aloha with Akua, I must first know who Kāpono is. He told me “once you establish your relationship with Akua, then Akua will lead you onto the right path, but you must first connect with Akua.”<sup>183</sup>

Aloha is an important component in oli because as a Kānaka Maoli we must respect those spiritual beings that roam the space(s) that you are about to enter. When presenting an oli, one must remind themselves of being clear of what their intentions are. If your intentions are not clear then entrance may not be granted. Showing aloha towards those spiritual beings helps bring clarity and safety to the healer as Akua’s spiritual guidance is provided in finding what is needed. Otherwise, if not showing aloha in your oli when practicing lā‘au lapa‘au, you may have to try another day and location to find the lā‘au needed. This reminds me of a story that Kumu Keoki shared,

“I stood at the pili lā‘au, pausing, waiting, focusing on the stillness within me to perceive whether or not my arrival was welcomed. I know the nahele was alive

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<sup>180</sup> Keoki Kīkaha Pai Baclayon. *E Kū Makani: A “Life History” Story of Kahuna Lā‘au Lapa‘au Levon Ohai*. (master’s thesis, University of Hawai‘i at Mānoa, 2012), 62.

<sup>181</sup> See Pukui, *‘Ōlelo No‘eau*.

<sup>182</sup> *HD*, 21.

<sup>183</sup> Personal interview with Keoki Kīkaha Pai Baclayon. March 27, 2020.



with a million living things but, it was a whole being; I was waiting for the nāhele to speak to me. I said my pule again focusing on my intent of peacefully gathering laua‘e for myself and someone else that needed it. At the end of my pule, I chanted an oli in one full breath then knelt down where I stood, and closed my eyes to further listen, and waited until it felt pono to enter. If I felt otherwise and received an answer to not enter the nāhele, I wouldn't give it a second thought regardless of the time I spent planning, traveling there, praying, chanting, and waiting. I would back away slowly and give thanks to the nāhele for keeping me safe by telling me not to enter. If that were the case, I would turn around never looking back and would look forward to starting the process over again with pule in order to find another location where I might harvest the laua‘e I would need. From where I sat on the ground, I slowly opened my eyes while extending the feelings of aloha from my na‘au outward towards all that was around me, above and below. In my pule to Akua and the unseen kia‘i of this piece of ‘āina I believed that the voice of the nāhele would speak through the hō‘ailona I was seeking, and it did.”<sup>184</sup>

Connecting to the ‘āina, our kūpuna, and Akua through oli helps bring self awareness and understanding of the role of protocol in lā‘au lapa‘au. Aloha enables a persons spirit to be led on the right path. As Kumu Keoki mentioned in a TOT,

**TOT (Thought Of Today)- “When aloha is the seed of our intention, then our intention will be kind. When we give attention to being kind, then the practice of kindness lives in us.”**

(February 11, 2021)

I remember one day during our hālāwai for Hālau Waitata when Kumu asked us about inviting more haumāna to join our hālau. In my honest opinion I was very excited because I knew that there are a few more students who would love to learn under the wings of Kumu Keoki and become future healers. So there were a few names selected amongst ourselves because kumu wanted to know if we had any idea of who would be willing to join our hālau. I pondered for a moment and thought about one particular name and her name is ‘Ihilani Lasconia because she is a very *akamai*<sup>185</sup> haumāna and I know she is capable of learning the healing arts passed down to Kumu Keoki, she has also taken some of his lā‘au lapa‘au classes, and I can see the passion and love she has for lā‘au lapa‘au. Kamali‘i, Kuaiwi, Tita and kumu also stated names of haumāna that they felt would be honored to join our hālau. Throughout this process I

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<sup>184</sup> Personal Conversation with Keoki.

<sup>185</sup> Smart, clever, expert; skill. *HD*, 13.

had to really ponder about the names provided to really show aloha for all of them because our invitation to them must be accompanied with compassion and respecting their decision of whether to join or not. The ultimate decision is Akua and Akua alone will provide hō‘ailona for us to spiritually guide us all in coming to a final decision. In much the same way the original eight of us had been approached by kumu when asked to join the hālau, kumu did it out of aloha.

**TOT (Thought of Today)- “A kind and compassionate act of aloha is often it’s own reward.” ~ Levon Ohai (August 28, 2014)**

To have gratitude is the key to healing just as much as aloha is. The importance of aloha cannot be emphasized enough in pule because we must first love others and ourselves. One must have respect and compassion when praying because when saying a pule, you are providing names and asking Akua for healing, strength, courage, love, etc., for people you know and may not know. During Hālau Waitata, kumu always asks one of us to pule before we start our lesson and after the lesson is finished, and when I volunteer to pule I show aloha for those we pule for. As a future healer of the lāhui, I must have compassion for those who are in need of pule, but in order to do so I must have aloha for myself. Margaret Machado would say, “you cannot give aloha to others if you don’t have aloha for yourself first.”

### **Summary**

Within this chapter I shared how lā‘au lapa‘au had changed my life and how truly important the spiritual practices of oli and pule are to me. By providing personal moments of my lā‘au lapa‘au and pule experiences it is my hope that others will realize the deeper connection of lā‘au lapa‘au and healing that takes place between Akua and the patient. The different ‘ike I have learned catalyzed my desire to continue the practice of lā‘au lapa‘au, so I could help others understand the values of healing and spirituality. Learning how to listen to my na‘au, practicing proper protocol, and incorporating oli and pule within a lā‘au lapa‘au context, helps weave together the paths of practitionership into one. Lastly aloha is the epitome of lā‘au lapa‘au. I discussed about practicing protocol properly by a kahuna and shared as a great methodology to achieving *olakino pono*<sup>186</sup> mentally, emotionally, physically and spiritually. I end this chapter by saying that the continuous practice of learning lā‘au lapa‘au can heal your soul.

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<sup>186</sup> Ola kino meaning a well-being state of health, to be in the right mindset physically, emotionally, mentally, and spiritually.

## Chapter Four

### *Ka pilina*<sup>187</sup> o nā oli a me nā pule i ka lā‘au lapa‘au

#### The Relationship of Chants and Prayers in Hawaiian Medicinal Healing and Spirituality He aha ke oli?

##### Oli in connection to Akua, ‘āina, and kūpuna

Oli is traditionally passed down from generation to generation, or from kumu to haumāna. People ask me why do you need to oli in lā‘au lapa‘au? We oli because it is part of our intimate connection to the ‘āina through our kūpuna, ‘aumakua, ‘uhane<sup>188</sup>, and Akua. Oli are chants that were not meant to dance to, but to call upon our ancestors, and to feel their spiritual presence protecting those who enter the space(s). My conversation with Kumu Keoki was inspiring because he defined oli in a way that no one else did, and be mindful that he grew up in a religious household,

“When I think of the conveyance of oli from one person to another I curiously consider the life experiences the haku oli had and the experiences that led them to conjuring the mana of Hawaiian metaphors I am both hearing and deeply feeling. Although the mo‘olelo is important, seeing through to the mana that gives its words immortality enriches and deepens that importance so that I am less a receiver of the mo‘olelo and more a witness of what is unfolding. It matters, to me, that I participate in the perpetuation of oli by allowing myself to be a conduit for the source from which all oli come.”<sup>189</sup>

Kumu Keoki expresses when chanting it is as if you are taken to a whole nother realm, where you feel as if those spirits within the space who are called upon are right beside you. I had that same feeling when I decided to chant to the *māla*<sup>190</sup> that my group and I from mahi lā‘au lapa‘au class were assigned. It was a calm and sunny afternoon walking down Kānewai stream where I first approached our māla I could feel the energy coming from within that made me feel very special because I knew that I had a kuleana and that kuleana was to *mālama*<sup>191</sup> this place.

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<sup>187</sup> Relationship, connection. *HD*, 330.

<sup>188</sup> Soul, spirit; spiritual. *HD*, 363.

<sup>189</sup> Personal Conversation with Keoki.

<sup>190</sup> Garden, plantation, patch, cultivated field, as māla ‘ai, māla kalo, māla kō, māla kūlina. *HD*, 231.

<sup>191</sup> To take care of, attend, preserve, protect, maintain. *HD*, 232.

Cody's definition of oli is similar because he defined oli as, "structured to where it could be memorized for a certain event or situation."<sup>192</sup> As a Kānaka Maoli I know that there are chants for specific wahi pana, Akua, *makani*<sup>193</sup> or *ua*.<sup>194</sup> There are also some oli that are created for a special purpose, for a particular situation or ceremonial practice. Cultural practitioners *haku*<sup>195</sup> oli with choosing the proper *leo*<sup>196</sup> and words with each word critically analyzed and observed with a keen sense of 'ike. When chanting emotions become visible because when you deeply connect with the oli then you start to feel that emotional connection. This reminded me of the mo'olelo that Kealoha spoke to me of the time that her uncle would chant, and she could feel the vibrations of what he was bringing alive at the place of that oli.<sup>197</sup> By the way she was speaking I could tell that she felt her kūpuna at that very moment and it was a very emotional experience for her. I notice with myself that when I begin to oli, I could deeply connect to nature and the spiritual ancestors that dwell within these spaces.

### **Oli in connection to protocol**

The way I define oli is to revisit our wahi pana and the mo'olelo that it carries. When chanting we are acknowledging the space and seeking permission to be in the presence of those within. Whether that space is familiar or not, you are a visitor, which means you must respect their home. When I was young my mother reminded us to always be respectful when entering someone else's home because you are a guest and must abide by their rules. This applies when entering a forest, to be mindful and respectful.

Oli is a respectful gesture used to protect ourselves from those that could harm us when entering a space. The oli I consistently chant and felt the most comfortable with is *E Hō Mai. E Hō Mai* which is dedicated to the kūpuna in the spiritual realm permission and access to knowledge with clarity in order to perpetuate our kuleana as Kānaka Maoli. Through Hālau Waitata I understand that oli to the elements, kūpuna, Akua, and all that surround us is what helps keep us in balance with the 'āina. When placing yourself in a space that you are either

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<sup>192</sup> Personal Conversation with Cody.

<sup>193</sup> Wind, breeze; windy, to blow. *HD*, 227.

<sup>194</sup> Rain; to rain; rainy. *HD*, 361.

<sup>195</sup> To compose, invent, put in order, arrange. *HD*, 50.

<sup>196</sup> Voice, tone, tune, melody, sound; to speak, make a sound. *HD*, 203.

<sup>197</sup> Personal Conversation with Kealoha

familiar with or not chanting an oli is a great and safe way to protect yourself from those within the space allowing you to grant access to the ‘ike you wish to seek. My hoa from Hālau Waitata Kamali‘i says, “Oli komo is a way to feel welcomed and allowing outside thoughts and negativity to be left outside of the hālau, and to envision yourself in the space awaiting to learn the ‘ike.”<sup>198</sup> Oli really allows oneself to become fully aware of the space by releasing the mind of any thoughts, so that you understand the mo‘olelo of that space just by listening.

During my conversation with Kamuela Werner, when asked the question, does oli and pule affect the practice or understanding of lā‘au lapa‘au? If so, why and how? His response was,

“Oli for me is a higher form of communication that allows you to speak at a higher frequency with the divine kūpuna that are unseen, that is how I understand oli to be in a “metaphysical way.” In that kāhea, in that mele, in that oli, you are able to focus your intentions and put those intentions into the honua with the hope that the universe will respond back and help to fulfill whatever that you are asking or requesting, longing for, that is my understanding of oli. On a very serious note, that if you do not do oli in the way that you were taught then the function of it changes. Which is why every word, every way the word is pronounced is extremely important, my understanding it’s not just about the words being used, it’s the way it’s being used, and everything that is going on in your mind as its happening.”<sup>199</sup>

Kamuela expresses how oli both connects him to his kūpuna, ‘āina and Akua as well as how he practices oli as part of protocol.

### **Oli in connection to identity as Kānaka Maoli**

As I continue to learn more about oli in lā‘au lapa‘au, my definition evolves. Today, I define oli as a way to revisit our wahi pana and the mo‘olelo that it carries allowing us to reconnect to our kūpuna and the ‘āina. Throughout my journey I asked several lā‘au lapa‘au practitioners and healers about their perspectives of defining oli in lā‘au lapa‘au and learned that there are similarities and differences between them. When I asked Kealoha the question, ‘How would you define oli?’, she said, “oli are a form of mele, and that among oli, there are these different types of expressions and expressions in terms of inflection of your voice. Then there are different purposes.”<sup>200</sup> From my understanding oli can be chanted as a song based on the

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<sup>198</sup> Personal Conversation with Kamali‘i McShane Padilla. February 4, 2021.

<sup>199</sup> Personal Conversation with Kamuela Werner. February 3, 2021.

<sup>200</sup> Personal Conversation with Kealoha.

emotions and the purpose of the oli. Referring to the Hawaiian Dictionary by Pukui and Elbert oli is defined as, “chants that were not danced to, especially with prolonged phrases chanted in one breath, often with a trill (‘i<sup>201</sup>) at the end of each phrase.”<sup>202</sup>

So being a lā‘au lapa‘au practitioner I wanted to chant an oli in respect for the space and those within, I decided to chant *E Hō Mai*. The reason why I chose this oli is because I am asking this space for permission to grant me the knowledge within with a clean heart and mind, also making sure that the space I enter protected me and my hoā from entering. When I chanted *E Hō Mai* I could feel every element and the spiritual mana that was given to me that day, it was fascinating and breathtaking. It was as if I was transported to a time where I could feel my kūpuna doing the same protocol as myself. To be honest when I oli, I get chicken skin because I know that my kūpuna are with me and that I could feel every positive energy thriving through the space and my body.

### **Valuing Oli in Lā‘au Lapa‘au**

Hawaiians valued oli because the connections we made with our kūpuna, Akua, and the ‘āina grew stronger, with the right intentions. Kealoha expresses how her uncle would take her to these wahi pana and recite the mo‘olelo, and how flabbergasted she was knowing he could recite the stories from memory. She says, “He would activate those realms where you could be transported beyond the urban context, and you would understand what happened in that place in a way like everything, it was so spiritual because I remembered a time where everything would disappear and I would be mentally, emotionally, and spiritually be transported into what he was talking about.”<sup>203</sup> When practicing oli, I would sometimes feel the presence of my kūpuna or ‘aumakua surrounding me with positive energy. Oli is a symbol of spiritual mana intertwined with our voices in connection with these sacred spaces.

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<sup>201</sup> Admired deep, rasping sound in chanting; tremor; guttural quality of some sounds, as back vowels or strongly aspirated “h”. *HD*, 95.

<sup>202</sup> *HD*, 285.

<sup>203</sup> Personal Conversation with Kealoha.

## Oli Komo and Oli Kāhea

There are many different styles of oli and each one serves their own purpose and function. In many cultural practices two types of oli performed most frequently as part of protocol and those were *oli komo*<sup>204</sup> and *oli kāhea*.<sup>205</sup> An oli komo is presented to the space and host of the area asking permission to enter. An oli kāhea is sent in reply back to the chanter only if the kumu, practitioner, or spiritual beings feels as if the oli komo was conveyed with the right intentions. If the oli komo was not chanted with the right intention, then an oli kāhea was not chanted back. Oli kāhea and oli komo are significant to our sacred spaces in Hawai‘i, as they both can mention various rains, winds, people, Akua, or place names. Lily Leialoha Apo Mark Perkins describes that,

“Entry chants were offered to ask permission of the forest or other plant community for entry and to protect the collector from misfortune. The chants were an expression of the gatherer’s respect for and good intentions towards all of the beings that lived there, including the akua, plants, animals, rocks, streams, etc. Similarly, chants were offered before any plant was collected, out of respect for the plants themselves and for the akua to who those plants were dedicated.”<sup>206</sup>

We must remember our kūpuna that roam these spaces and to be mindful of *i ka nānā no a ‘ike*, which means, “by observing one learns.” Even as a hula dancer, our hālau would oli to the places that our mele was describing because it was a respectful gesture to do. Kumu Keoki shares his experience when venturing into a space where he felt a presence, he states,

“I stood at the pili lā'au, pausing, waiting, focusing on the stillness within me to perceive whether or not my arrival was welcomed. I know the nahele was alive with a million living things but, it was a whole being; I was waiting for the nahele to speak to me. I said my pule again focusing on my intent of peacefully gathering laua‘e for myself and someone else that needed it. At the end of my pule, I chanted an oli in one full breath then knelt down where I stood, and closed my eyes to further listen, and waited until it felt pono to enter. If I felt otherwise and received an answer to not enter the nahele, I wouldn't give it a second thought regardless of the time I spent planning, traveling there, praying, chanting, and waiting. I would back away slowly and give thanks to the nahele for keeping me

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<sup>204</sup> Oli komo is used in a way of an entrance chant. To ask for permission to enter the space, the learn the knowledge, or to perpetuate the cultural practice.

<sup>205</sup> Oli kāhea implies when an oli komo is chanted. An oli kāhea is chanted by the kumu or practitioner of the knowledge to permit entry into the space or hālau. If the oli is not done correctly or intentionally, there will be silence and no entry.

<sup>206</sup> Lily Leialoha Apo Mark Perkins. *The Aesthetics of Stress in ‘Ōlelo and Oli: Notes Towards a Theory of Hawaiian Oral Arts*. (Pennsylvania: University of Pennsylvania, 1978), 18.

safe by telling me not to enter. If that were the case, I would turn around never looking back and would look forward to starting the process over again with pule in order to find another location where I might harvest the laua'e I would need. From where I sat on the ground, I slowly opened my eyes while extending the feelings of aloha from my na'au outward towards all that was around me, above and below. In my pule to Akua and the unseen kia'i of this piece of 'āina I believed that the voice of the nahele would speak through the ho'ailona I was seeking, and it did."<sup>207</sup>

Learning to be self-aware of those present, whether physical or spiritual, means allowing yourself to become vulnerable and knowing that there will be times where access to a wahi pana is not granted, even with the protocol of an oli or pule. We as Kānaka Maoli have to understand this because there are times where we would experience this and the best thing we can do is to leave without looking back, and go to another wahi pana to find what is needed. I never bother to disturb a space where I do not feel welcomed or allowed to enter, as the TOT explained below,

**TOT (Thought of Today)- "Peace will come wherever it is sincerely invited."**

(February 25, 2014)

Practicing protocol allows our kūpuna to truly and respectfully hear our plea for healing, with the right intentions and right pule, our kūpuna will grant our healing wishes in some way. Kumu Keoki has taught us haumāna of Hālau Waitata an oli komo.

**Ma'ema'e ka wailele**

Ma'ema'e ka wailele i ka mālie  
Kemu 'ia ka waiola e Waitata  
A hiki i ka 'ōmaka wai  
Ta ipuwai 'o Kūlanihāko'i ē  
Kia'i 'ia a'e e Kā'anakeakua  
'Ōkala ka lā'au i Mānā  
Ho'inana i ka hāwai ē  
E hea mai ē  
E hea mai ē  
E hea mai ē<sup>208</sup>

Hawaiian cultural practitioners know there are different oli when entering a space and exercise being perpetual learners who strive to know the history of the space and to recite their

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<sup>207</sup> Personal Conversation with Keoki.

<sup>208</sup> This oli komo will not be translated due to the hidden kaona in the oli which is used as a mnemonic for teaching in Hālau Waitata.



mo‘olelo. Native scholar, Katrina-Ann R. Kapā‘anaokalāokeola Nākoa Oliveira says, “To truly know a place is to be able to recite its stories...to know a place is also to be able to chant the landscape through poetry.”<sup>209</sup> However, what if practitioners do not know the place, the landscape through poetry? With these mo‘olelo there are specific chants that are chanted to enter or to be welcomed into the spaces. With that said, what happens if the oli were never learned, or no one had access to the people that held that knowledge to teach them? In order for lā‘au lapa‘au practitioners to recite mo‘olelo of those spaces and to chant various oli, we must seek spiritual guidance from Akua to send a hō‘ailona from our kūpuna to recite their mo‘olelo by heart and haku an oli at the moment. Although daunting, to haku an oli is possible and requires some mastery over the language, an understanding of specific mo‘olelo and its origins from kūpuna who have lived or worked in those very spaces. When I practice oli, I always remind myself to take a deep breath and think about who I am chanting to and why because there has to be an intention to who you are chanting to.

### **Memorable Oli Experience**

During this research process I have learned many oli as an undergraduate and graduate student and learned the value and importance of perpetuating oli in lā‘au lapa‘au. The most memorable oli experience that I have done was the time when I performed an oli in front of Kumu Keoki and Kumu Noelani during my conversation with them of discussing the future of my research thesis. After presenting my research and what I wanted to do, both Kumu Keoki and Noelani were still unclear of my definition of oli and pule. So Kumu Keoki had me perform an oli and say a pule in front of them to not only practice, but in his mind to have me figure out my own definition of oli and pule. When he told me to oli, I was pondering about which oli I should do. The oli I chose was *O Lono ‘Oe*. I first learned this chant, I grew so fond of it because of the leo and what this oli was describing. After I finished chanting it to them, I could almost feel the presence of the Akua Lono as rain clouds drifted towards Mānoa. To have connections with your kūpuna, ‘aumakua, and Akua through chanting shows the true connection you have with them all. At that moment, I could already sense the value of why I chose to focus on oli as part of my research and instilling the knowledge for those who can learn from my experiences.

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<sup>209</sup> Oliveira, *Ancestral Places*, pp. 66-67.

## He aha ka pule?

Pule is a strong and expansive word that cannot be expressed in one simple word. Nanette Judd, professor for Native Hawaiian health at UH Mānoa and John A. Burns School of Medicine, and director of Imi Ho‘ōla says, “pule in lā‘au lapa‘au is defined as the very foundation along with spirituality.”<sup>210</sup> Pule helps those get into the right mindset of who and why they are praying for those in need, pule provides the spiritual support needed to heal those physically, mentally, emotionally, and spiritually.

Pule has definitely changed my perspectives and has made a huge impact in my life. If it wasn't for pule and the guidance of Kumu Keoki in opening up my na‘au to the ideas and perspectives surrounding pule, lā‘au lapa‘au, and spirituality I don't know where I would be today. Through Hālau Waitata I started to feel more comfortable saying a pule. At first, I was shy and did not feel comfortable in saying a pule in front of everyone, but once I opened up my heart, I learned that there is never a wrong way to pule as it comes from the na‘au and *pu‘uwai*.<sup>211</sup> It is Akua who guides you to pule. In Hālau Waitata, I learned more about pule because Kumu Keoki comes from a religious background and most of his teachings encompasses the concept and values of pule. Back at home pule is an important practice to me and my *makuahine*<sup>212</sup> who always taught us that pule is the first thing to do before starting the day. She constantly reminds me that ke Akua would always be by our side. In my na‘au, I believe Akua will guide me on my spiritual journey as a healer.

Through ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au I learned more about pule through the mo‘olelo of Kamakanuiāha‘ilono and Lonopūhā, and how pule is a valuable tool in practicing lā‘au lapa‘au. Throughout this mo‘olelo, there were different pule shared within that made it very interesting because as a kahuna lā‘au lapa‘au, pule was a major component in healing because it was through Akua who healed with the help of the lā‘au gathered to make the medicine. Sometimes in this mo‘olelo, pule is the medicine and heals the patient through prayer. I believe that learning different pule recorded in this mo‘olelo will help me clearly understand the power of pule.

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<sup>210</sup> Judd, *Lā‘au Lapa‘au*, vi.

<sup>211</sup> Heart. *HD*, 360.

<sup>212</sup> Mother. *HD*, 231.

The Hawaiian dictionary offers multiple definitions of pule, but most people define pule as prayer, but do not understand the deeper meaning of the word pule. Pule as an intrinsically Hawaiian cultural practice is the practice of prayer in the Western religious sense, but in a way to tap into our spirituality and ancestral roots.<sup>213</sup> Pule was a way for Kānaka Maoli to listen to their kūpuna and have their spiritual guidance. Kamakau expresses traditionally prayer was the foundation to knowledge and the god who was the guide to all things; therefore, every person who learned the art of healing depended on the god.<sup>214</sup> Healing required not only the plants where you would create the medicine, but also required in the respecting of the Akua that the lā‘au is associated with. Kalena Silva also defines pule in a way that is relatable to most Kānaka Maoli as we often look upon the Kumulipo for guidance and hō‘ailona to help understand our connection to everything. Silva says,

“In traditional pule, important themes and ideas are typically restated several times. In traditional pule, deities, people, places, positive attributes, and desirable outcomes are typically listed, one after another, with each deity, person, place, attribute, or outcome placed within an identical syntactical structure. Further, in traditional pule, words of opposite meaning and that delineate space or time are typically paired.”<sup>215</sup>

Kumu states clearly how most pule follows a specific pattern, yet not memorized because pule comes from the heart and is stated at the moment. He says,

“Most pule today follow a basic pattern. You first address and recognize your Akua or your God. You give your mahalo then state your intent of why you are saying the pule or what you would like to achieve, or what you are petitioning from them. Whether it is knowledge, whether it is safety or health, you shouldn’t be afraid to ask, as long as it is pono. You give your mahalo again, and then close your pule. That is a specific pattern of pule. In the closing of a pule then you usually recognize the Akua that you started off saying the pule to.”<sup>216</sup>

Kamuela’s definition of pule was a bit different from others, he says,

“Pule is in most basic sense is prayer for me and it’s with the understanding that the entire universe is living inanimate that it has life, even though it is not life that you may not understand within it intrinsically is a force mana. That pule whether

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<sup>213</sup> Paglinawan, Paglinawan, Kauahi, and Kanuha, *Nānā I Ke Kumu Vol. III*, 51.

<sup>214</sup> Kamakau, *Ka Po‘e Kahiko*, 107.

<sup>215</sup> Kalena Silva. *The Adoption of Christian Prayer in Native Hawaiian Pule*. (University of Hawai‘i at Hilo: Pacific Studies, Vol. 20, No. 1, March 1997), 94.

<sup>216</sup> Personal Conversation with Keoki.

that is something that you create or you have learned from a succession of people who have learned it and has perfected it in a certain sense... So, it is the organization of thought and intention for the purpose of bringing about a change that you wish to see in the world, or within yourself. I do not know if the pule must have words only, or can the words manifest in your mind and they're the same thing, I am not too sure about that. But it seems to be with our kūpuna especially words have so much mana in them that prayer that is said and spoken is extremely strong. I do not know about prayer that is said within the mind, yeah that is my understanding of pule, which is why we are very careful of what we say."<sup>217</sup>

Pule is mindfulness; it asks us to be quiet, to pay attention to our heartbeat, to free our minds of negative thoughts. Listen to our heartbeats and na'au of our ancestors, who only want goodness, light, and forgiveness, and to ho'opono a difficult or sad situation.<sup>218</sup> When I pule, I like to start by taking a deep breath and to have a clear mind and thoughts because as I pule, I like to listen to my heart and na'au as they both spiritually guide me in the words I say and ask of Akua. Pule is a part of my daily life and I pule for everything I do that I feel intuitively and gravitate towards. Pule is essential in our everyday lives. As for Kānaka Maoli we pule for everything we did, even asking Akua for healing, forgiveness, or guidance. Kumu Keoki says,

“It is Important for me to say this now in the beginning, so when I pule to Akua that is our Heavenly Father and His Son, Iesu, I also recognize all the Akua, and 'aumākua of our people and and speak their names aloud so that they know that I am also petitioning their help in my time of need. Who else is there that would have the ability and invested interest in your well-being than that of your 'ohana, and extended 'ohana going back to the beginning of time. This teaching means that you are not alone, you have never been alone, and you will never be alone in this journey of life. We each have to learn from our own personal experiences of why we continue to believe what we do.”<sup>219</sup>

The way lā'au lapa'au practitioners define pule individually makes me ponder about the values and significance pule has when healing others, and the more we practice and perpetuate pule, people will begin to understand why we (as practitioners) practice it. I asked Kumu Keoki 'How would you define pule used in Hawaiian medicine?' The reason why I ask this is because every lā'au lapa'au practitioner has their own definition of pule, Keoki said,

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<sup>217</sup> Personal Conversation with Kamuela.

<sup>218</sup> Pangelinan, Pangelinan, Kauahi, and Kanuha. *Nānā I Ke Kumu Vol. III*, 55.

<sup>219</sup> Personal Conversation with Keoki.

“Pule is like an oli, you can haku it in the moment. It is also something that is a little bit loosely created at any moment, and can flow much like a conversation with less protocol. To me, true pule doesn’t require an introduction into other religions and theologies and philosophies to learn how to pule, it comes from the temple of your kino, and the altar of your heart.”<sup>220</sup>

Here Kumu Keoki agrees how pule is not structured and is more conversive. What’s surprising to me is his teaching that other religions are either not familiar with this type of practice due to their own practices of prayer or simply just emphasize pule as being set. Kumu always reminds us in hālau and in classes that pule is something to never be ashamed of because you are speaking to Akua and no one else. Keoki’s kumu Levon Ohai shares his mana‘o about the importance and use of pule,

“Pule (prayer) was important when gathering, preparing, and applying the herbs. The intuitive part of the mind is very important when to use the plant, and why, is directed by prayer. They [the ancestors] were guided by divine sources in gathering plants through visions, foresight, and intuition. Knowledge plus intuition would make you almost perfect. Scientists go by what they can see under the microscope; you need to go beyond what you can see, to go with your heart, beyond the classroom. You must have the spirit in your thoughts and life. There is a need to balance the cognitive and the intuitive.”<sup>221</sup>

Our visions given by our kūpuna guides us in locating the correct lā‘au to use for medicine. Knowing when to harvest lā‘au, what time of the day to search for it, and how to access the spaces where you find the lā‘au all come into play when seeking the answer and solution to heal others. This is why I believe kumu is mostly drawn to the spiritual aspect of lā‘au lapa‘au because all of his learnings from his mau kumu (many teachers) revolved around pule and the spirituality of lā‘au lapa‘au. When I pule I feel relaxed and so loved by Akua because I know that when I speak to Akua it is always a great and calm moment.

When asked the question, ‘he aha ka pule?’ I say pule is defined as the spiritual connection with ke Akua revolving around the spiritual presence of our kūpuna allowing ourselves to become vulnerable, but in a good way to reconnect, build relationships, and heal others through prayer. We are the vessels of ke Akua and we must honor our kuleana to pule for those in need, pule is healing and healing is pule.

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<sup>220</sup> Ibid.

<sup>221</sup> Baclayon, *E Kū Makani*, 60.

**TOT (Thought of Today)- “Only Akua has the power and the medicine to remove stain and scars and dark shadows that lurk in the stream of your life.”** (February 11, 2014)

With Akua by your side, he will be the one to heal through the works of our actions, it is Akua who provides the answers, the healing, and aloha to heal those who seek Akua for healing. Akua is there to be the guiding spiritual light to overcome the obstacles given to you.

### **Valuing Pule in Lā‘au Lapa‘au**

Without pule, lā‘au lapa‘au would not be where it is today. In *Hawai‘i kahiko*,<sup>222</sup> prayer was an important aspect of Hawaiian life and Kānaka Maoli considered all aspects of nature to be worthy of respect and prayer. All facets of existence for Hawaiians were directly connected with nature. Therefore, all daily duties required prayer.<sup>223</sup> Pule is an essential component in lā‘au lapa‘au protocol. Kamakau emphasizes that, “In learning the medical arts, ... the first thing was to learn the prayers. These were the foundations and guide to knowledge and skill.”<sup>224</sup> Pule is the initial action to do when healing someone because you want to ask Akua what exactly are the steps to take to help heal a particular person. Kāhuna lā‘au lapa‘au used pule as an essential part of their practice. The path to “kahuna” was balanced with the knowledge of knowing different plants and their uses, being pono, true to oneself, knowing right from wrong, and being ethical and just.<sup>225</sup> To be fair and balanced in yourself and for others is what helps define you as a lā‘au lapa‘au practitioner. Kahu Kawika Ka‘alakea and his father says their true preference, is spiritual healing. Kawika’s father tells him, “If I have to give herbs, I give. But mostly I don’t give, I pray for them. Prayer healing. That’s what I’m doing—spiritual medicine. Prayer is stronger. Jesus used His hand, only hand, His medicine. He made the blind to see, He made the crippled to walk, He made the dead alive, only by His hand. I used my hand. I do believe in prayer.”<sup>226</sup> Judd mentions that prayer played an important role in counteracting evil forces and special measures may have been required to counteract an evil spell. Prayers to the family guardians or ‘aumakua

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<sup>222</sup> Hawai‘i kahiko is defined as ancient times of Hawai‘i.

<sup>223</sup> Kaleleonani Napoleon. “He Kālailaina I Ka Limu Ma Ka Lā‘au Lapa‘au: He Nīnauele Me Hula Kupuna Henry Allen Auwae, An Analysis of Limu Used in Hawaiian Medicine: An Interview with Esteemed Elder Henry Allen Auwae.” (master’s thesis, University of Hawai‘i at Mānoa, 2004), pp. 23-24.

<sup>224</sup> Samuel Manaiakalani Kamakau. *Tales and Traditions of the People of Old: Nā Mo‘olelo a ka Po‘e Kahiko*. (Honolulu: Bishop Museum Press, 1991), 107.

<sup>225</sup> For further information, see David Malo, *Hawaiian Antiquities: Mo‘olelo Hawai‘i*. Translated by Nathaniel B. Emerson. (Honolulu, Hawaiian Gazette Co., Ltd., 1903).

<sup>226</sup> MJ Harden. *Voices of Wisdom: Hawaiian Elders Speak*. (Kula, Hawai‘i: Aka Press, 1999), 68-69.

was an important aspect of the healing process. Today, prayers of the healer continue to be of major importance as all healing begins with spiritual cleansing or prayer.<sup>227</sup>

Our kūpuna practiced pule as part of their lifestyle and unfortunately, I was not blessed with knowing or growing up with my kūpuna on both sides of my parents because they passed away before I was born. However, pule has brought me spiritually closer to them because I would communicate with them through Akua and my na‘au. So, when I pule, I always know that I can count on Akua in asking for advice as well as my kumu and hoa in Hālau Waitata and ‘Ēwekeka Pi‘i Mo‘o Lā‘au Lapa‘au.

At each Hālau Waitata meeting, kumu would ask one of us to do a *pule wehe*<sup>228</sup> and a *pule ho‘opau*,<sup>229</sup> he wanted us to feel comfortable praying in front of one another, but more importantly to understand the power of pule. Beginning hālau with pule is a great way for us to be in a relaxed state of mind by speaking with Akua for guidance and healing. When I pule in front of my hoa in Hālau Waitata I get a sense of aloha and pride because I am blessed to be a part of this hālau because not many are given this opportunity to learn from a practitioner of Hawaiian cultural traditions.

How should we understand pule? Many people have their own purpose of why they practice and understand pule because we all have different religious backgrounds. Through lā‘au lapa‘au, pule has been a life-changing practice for me because pule made me realize that I am not alone when healing others, but my kūpuna are right by my side guiding me. Several lā‘au lapa‘au practitioners have their own thoughts on pule and how they practice pule in lā‘au lapa‘au. Papa Auwae says “when you pule to gather the medicine, you don’t turn your back, you walk backward.”<sup>230</sup> Not turning your back was a sign of respect for the space, lā‘au, and Akua. This was a specific protocol that Papa Auwae followed whenever he practiced lā‘au lapa‘au. Russell Ili also explains how Papa Auwae values pule in lā‘au lapa‘au and how pule connects the healer with the lā‘au through Akua and guiding the healer in finding the lā‘au needed for healing. Auwae explains that,

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<sup>227</sup> Judd, *Lā‘au Lapa‘au*, 241.

<sup>228</sup> Pule wehe is defined as an opening prayer.

<sup>229</sup> Pule ho‘opau is defined as a closing prayer.

<sup>230</sup> Kahuna Lā‘au Lapa‘au Henry Auwae. “Hawaiian Medicine Man” Retrieved from <https://www.viddler.com/v/6d516f3?secret=30393562>. Accessed September 20, 2017.

“Pule played an important role in the treatment of the patients. Specific prayers are used under certain circumstances. For example, when Papa Auwae gathered medicinal herbs, different prayers would be used for a male or female patient. In the prayer, permission is asked of the plant to be gathered so that it can be used to help heal a particular person and illness. Then God is asked to help and bless the plant, which was being gathered to be used as a medicine, and for knowledge and understanding so that he might help heal the sick. Prayer is also utilized to ask God for guidance in finding the correct laau and in its preparation for healing.”<sup>231</sup>

With pule, Akua spiritually guides you to find the proper lā‘au to use for healing as well as providing strength, wisdom, knowledge, love, and support because (as a healer) you are healing others you care for. Papa Auwae shares how Akua blesses the plants to use for medicine showing how the plant is a spiritual vessel in which the medicine comes from with the help of Akua. When healing others as a lā‘au lapa‘au practitioner when healing others there is also a closing pule, oli, or some kind of action done to completely bring closure to the healing ritual being done, and that is called a *pani*.<sup>232</sup> The purpose and importance of a *pani* is to help protect those who just finished a ceremony, ritual or other kind of traditional practice. One example of a *pani* would be a pule ho‘opau because a pule ho‘opau is a way to mahalo everyone for being present at that time and to pule for safe travels, healing, strength, etc. Practitioners practice *pani* as part of protocol to ensure that everything is put back into place and to also protect everyone, a *pani* was also a learning tool because *pani* helped us connect to our kūpuna in ways we are not well aware of. The way I practice a *pani* is through a pule ho‘opau because when praying at the end it brings me comfort and relaxation because as I mentioned before pule is a huge part of my life.

### **Memorable Pule Experience**

My most memorable experience with pule in lā‘au lapa‘au was at my job at Shokudo Japanese Bar and Restaurant, where I had an emotional conversation with one of my guests. One night I was taking care of a family of seven where they came to celebrate their *tūtū*'s<sup>233</sup> birthday and enjoy our famous Honey Toast dessert. When I approached the family, I first asked them how they were doing and if they have visited here before, a majority said yes, but their *tūtū* said she has not. So, I introduced the menu to her and gave her my recommendations. She thanked me

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<sup>231</sup> Ili, *From Past to*, 64.

<sup>232</sup> To close; final bit of food closing a period of treatment by a medical practitioner, commonly but not always seafood; final gift in a ho‘okupu ceremony. *HD*, 314.

<sup>233</sup> *Tūtū* also translates to grandpa, grandma.



and I took their order. Throughout their dinner, I kindly asked how everything was tasting, but more importantly wanted to make sure that their tūtū was being taken care of since it was her first time dining here. As they finished their dinner, they ordered dessert and one of the family members asked me about what I did because of her first impressions of me. She could tell that I was very kind, attentive, and really cared about their dining out experience. I told her that I am a graduate student at UH Mānoa and I am currently working on my MA degree and that my research topic was about the spiritual practices of oli and pule in lā‘au lapa‘au. They were surprised because they mentioned that their tūtū is a practitioner of ho‘oponopono, she was the reason why their family has so much aloha for one another. Their family comes from a very religious background and they were proud of what I was doing as a Kānaka Maoli. Throughout the night I shared more about who I was and what I wanted to do for the lāhui with my degree and things got very emotional because their tūtū started to cry and that made me cry. She specifically told me that she is proud of what I am researching about, and it is about time someone takes a stand for the spiritual component of healing. Hearing what they shared made me realize how important and valuable it is for me to finish my degree, even when at moments I feel like giving up. So, from that night I made a promise to their tūtū that I will finish my degree in hopes of keeping this traditional practice of lā‘au lapa‘au alive and continue the practice of healing others through the power of pule. This moment is something that I will always remember because it was unexpected. To me, I was destined to experience this interaction because now I have a kuleana to finish my degree and take on the role of a healer for the lāhui.

### **Akua**

Growing up I didn't really have a strong relationship with Akua because I never gave myself a chance to create a relationship with Akua. As I got older, I learned from others that Akua is not only there when you need Him, but Akua would always be there when you least expect it. In lā‘au lapa‘au, Akua plays an important role in the spiritual aspect of healing because through Akua the healing progresses.

**TOT (Thought of Today)- “Akua teaches you to lead people by the spirit and with inspiration and not by force or coercion; it is most accomplished by love and by walking beside them.” (January 30, 2014)**

Akua guides you spiritually into healing others with aloha and humbleness. Akua is defined in several ways and Kumu Keoki says “we may be all called by different names, but Akua is still Akua, and we can’t separate ourselves from Akua because we are inherently already attached, connected and bound up together since time immemorial.”<sup>234</sup> I truly understand where he is coming from, Akua is important to his life, just as how Akua is important to my life. When asked the question by Kumu Keoki, “Who is Akua to you?” I answered, “Akua is my best friend, someone I can always talk to no matter what, and a healer. Spirituality is the everyday practice, the normal practices of pule to Akua.”<sup>235</sup> The Hawaiians knew that everything in life serves a purpose.

In Judd’s dissertation, she interviewed a kupuna who was born on O‘ahu but resides on Moloka‘i who learned from her Kumu Kupuna Marie when working in the pineapple fields. Kupuna Anita learned lā‘au lapa‘au when she was 51 years old, and she practices protocol and believes in the importance of Akua. She says,

“God is first. He’s the one who going do, everything else going fall in line going fall in place. Pray before you go get the laau. When pau [finished] thank God for that laau. When prepare laau, pray again so the Lord will guide that laau and the patient get better. Pray that the patient who’s receiving it may be receptive to receive this help that you give them because that’s important too.”<sup>236</sup>

Kupuna Anita says is that the practice of pule is important in every step process of healing, from the initial interaction with the patient, to after following up with the patient, to making sure that the lā‘au you provided for them is efficient and effective.<sup>237</sup> Pule helped with the healer in providing spiritual and visual signs from Akua allowing the healing process to proceed, while providing a way for the patient to feel relaxed in mind and spirit.

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<sup>234</sup> Personal Conversation with Keoki.

<sup>235</sup> Dorothy Bach. “What Matters to the Heart: Hawaiian Belief and Value Systems Relating to Disease and Spirituality.” Order No. 3712059, Saybrook University, 2015, <http://eres.library.manoa.hawaii.edu/login?url=https://www-proquest-com.eres.library.manoa.hawaii.edu/docview/1707929019?accountid=27140> (accessed April 22, 2019), 59.

<sup>236</sup> Nanette L. Kapulani Mossman Judd. “Laau Lapaau: A Geography of Hawaiian Herbal Healing.” (PhD dissertation, University of Hawai‘i at Mānoa, 1997), 59.

<sup>237</sup> Ibid.

## *Lā‘au Kāhea*<sup>238</sup>/*Pule Kāhea*

Kumu Keoki defines lā‘au kāhea as healing without touching. He says,

“Physical touch enhances the sharing of mana to them, and the intention of mana being applied to them. This is so because it exists in all entities, all things, and in everyone. You, have to request and ask them to help you meaning, you have to ask the spirit of that person to assist you in the healing process. As you approach these entities whether it be a tree, or a plant, flower, insect, a bird a manu, someone else you will always ask them for permission to work with them. There is respect there and when there is that sense of respect there is a sense of humility that keeps you in check so that your intent is clearly known. This in essence being the foundation of lā‘au kāhea in understanding that all these things have mana...You have to be in the right position, mentally, physically, spiritually and emotionally, in order to enact something like lā‘au kāhea...The ability of saying pule or in essence a lā‘au kāhea is done on behalf of somebody else so that they can receive healing or receive some kind of support mental, physical, spiritual, emotional. In lā‘au kāhea, pule is just one aspect of what lā‘au kāhea actually is. We can pule or we can lā‘au kāhea or we can kāhea. You know, e ke Akua state your intentions why you want to pule healing for so and so ok, ‘āmama ua noa, ‘amene. Or you can do lā‘au kāhea which requires a proxy. A proxy is somebody that is close to the same age, and same sex of the person you are trying to help. The closer the similarity the better, if they are sisters or siblings even better, sister or brother kind of siblings. There are certain requirements there in order to make this work.”<sup>239</sup>

His explanation of a lā‘au kāhea really helps me understand the practice of performing medicine without the need of lā‘au and how spirituality helps heal the patient with pule and speaking to Akua. Speaking of lā‘au kāhea I always wondered as a practitioner of lā‘au lapa‘au how I would approach this type or practice without having much experience, so I spoke with Kumu Keoki for advice on how to address this practice and when it is an appropriate time to do so. One night he shared in Hālau Waitata a lā‘au kāhea that he shared with one of his haumāna and defined it in a way that he understood it as well as the way it was passed down to him. This lā‘au kāhea is to be kept kapu because the ‘ike within is for those eyes of Hālau Waitata. However, as I was doing research I found a lā‘au kāhea in the archives at the Bishop Museum and I thought it was best for

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<sup>238</sup> Lā‘au kāhea is defined as healing without touch.

<sup>239</sup> Personal Conversation with Keoki.

me to share as part of my research thesis to see how it is written and practiced. A good friend of mine helped me translate this lā‘au kāhea to help me better understand the kaona behind it.

#### LAAU KAHEA

*O keia kekahi laau o ka hai o ke kino. E olelo aku ke kahuna i ka mai, e kii au i ko laau a i hoi mai au a hea mai i kou inoa e o ae oe, a i olelo mai au ua kau aku la anei ku‘u laau i ko eha, ae ae oe, “Ae,” o ke ola no ia, hele ke kahuna a ike i ka pua kukaepuaa, huki pololei mai a hemo, o ka maka olalo e paki ana ka wai, e uhai ae a paa loa i ka lima, a hoi mai a olelo e like me kela maluna. He laau kau ma na ami o ke kino no ka hai no o na iwi.*

*E kii 5 kauna muo popolo, 5 kauna hua opiopio o ka popolo, 5 kauna muo lau o ka Iliahi (laau ala) 5 kauna muo lau kaapeape kuahiwi, 5 kauna aa o ke ko manulele, 5 kauna aa Auhuhu, kui a popo a ka welu lolo keokeo, e kau ma na ami a pau loa mai luna a na manamana wawae, e hana a kualima i ka la hookahi, o ke ola loa no ia...<sup>240</sup>*

#### CALLING MEDICINE

This is a medicine for the fracture of the body. The priest will state the ailment, and I will grab your medicine, return, and I will call your name and you shall reply, and I say has my medicine been placed on your pain, you will agree by saying “Yes,” and it is healed, the kahuna will go and see the flower of the kukaepuaa, he’ll pull it and remove the buds (?) to splash water (?), he’ll break it into pieces and hold it within the hands, and return and say the things as mentioned above. This is medicine that is placed on the joints of the body the breaks of the bones.

Retrieve 5 fours (kāuna) of the popolo buds, 5 fours of the unripened popolo, 5 fours of the leaf buds of the iliahi (fragrant plant) 5 fours of the kā‘ape‘ape kuahiwi, 5 fours of the roots of the manulele variety of sugar cane, 4 fours of the ‘Auhuhu root, mash and form into a ball in a piece of white cloth, and place upon all of the joints from above to the toes, and do this five times in one day, and it shall be healed.<sup>241</sup>

Judd expresses knowledge in healing comes from God and through prayers, healers today are guided in their practice.<sup>242</sup> Healing is lā‘au lapa‘au, and lā‘au lapa‘au is grounded and rooted in pule and Akua. People pule in different ways, whether it be in silence or verbally, for themselves or others, and at any time of the day. Pule has no boundaries and if you are sincere about what is asked of Akua, then everything will fall into place. Pule comes from the na‘au and

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<sup>240</sup> HI. K. 18 Kahuna Love, pp. 38 & 45.

<sup>241</sup> Translation was provided by a friend of mine, Jacob Hau‘oli Lorenzo-Elarco.

<sup>242</sup> Judd, *Lā‘au Lapa‘au*, 186.

our na‘au connects us to our kūpuna and Akua. Our na‘au guides the decisions we make in life which opens up our hearts to better and express our emotions on a spiritual level.

### **Oli and Pule**

One thing I’ve learned that oli was primarily memorized, and pule was spoken from the heart by having a conversation with Akua and asking for forgiveness, strength, health, clarity, love, etc. Mehanaokalā Hind agrees and says “oli is the how and pule is the what, oli is the action of the pule because that is how she would heal by chanting an oli for the pule the patient asks for.”<sup>243</sup> Oli is the action taken upon the request of a pule from the patient.

Does oli and pule affect the practice or understanding of lā‘au lapa‘au? If so, why and how? Yes, without the practice of oli in lā‘au lapa‘au, you are losing the connection and pilina with the ‘āina and the spaces where you gather the lā‘au. The kaona behind performing an oli is valuable. As a Kānaka Maoli we are reactivating the mo‘olelo of these spaces where we get a clear idea of who we are as native stewards of this ‘āina. So oli does affect the practice or understanding of lā‘au lapa‘au as it is a part of our identity and a part of protocol which remains a part of our culture. Does it affect the practice or understanding of lā‘au lapa‘au? Yes, without the practice of pule in lā‘au lapa‘au, you become less vulnerable to the spirit and Akua. You are not exposing yourself to your true spirituality of healing through Akua. As Ohai mentions, it is through Akua who heals, not the lā‘au, the lā‘au is a vessel for us to use to heal others. So, pule does affect the practice or understanding of lā‘au lapa‘au because pule is also a part of protocol and how we as Kānaka Maoli function and create those relationships with our kūpuna and Akua.

When practicing oli and pule you are reconnecting to yourself innately as a healer and are beginning the process to having a clean heart and mind which is necessary when working with patients that may be complete strangers. As a healer there is no boundary in healing, we heal with the help of Akua, we are his vessels and Akua’s ‘ike that flows through us all. If one was to practice lā‘au lapa‘au without the protocol of oli and pule then the outcome of the healing is less effective because you are not incorporating the spiritual rituals of healing. We must perform these spiritual rituals in respect for our kūpuna and in honoring our cultural values and traditions.

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<sup>243</sup> Personal Conversation with Mehanaokalā Hind. December 30, 2020.

## Hawaiian Spirituality

In Hālau Waitata, Keoki taught us how important spirituality is in becoming healers of the nation through the rituals of pule. Coming from a Kānaka Maoli perspective I define spirituality as the foundation of healing, and our guidance from our kūpuna and Akua that heals one from within. With spirituality one is able to comprehend the inanimate and animate things of the world and mentally and emotionally connect with them through oli and pule.

In answering my research question, does the absence of spirituality affect the result of healing others? From my interview with Kumu Keoki, he expresses his personal experience with a haumāna of his that helped him understand how they incorporate spirituality into their healing, he says,

“I once worked with someone that didn’t believe at all in that it was necessary to have Akua in the process. They would see a symptom and would go get the lā‘au, make it, prepare it, and administer it just like we would in lā‘au lapa‘au. But there was no pule or prayer involved. To me, it reminded me of Western medicine. That evolution and steering away from natural medicines like lā‘au lapa‘au where the dependence on Akua for knowledge, for guidance, and even reverence for the practice disappeared. Well, I had to come to terms with that with this person, and said to myself that this is the way he practices his religion, even though he doesn’t call it religion, or spirituality. To individuals like this person I am talking about, what they can physically see is their spirituality. So, to them if we use the term spiritual they were going to interact with things differently than I would because they defined things differently than me and in many different ways. At first, I felt frustrated by their lack of or willingness to pule or to recognize the spiritual realm and that they relied solely on just logic, they observed how things would interact and based on those observations create, modify recipes and go from there. But, I realized, and humbled myself because to them, that process was their spirituality.”<sup>244</sup>

Pule is connected with the intuitive part of the mind and how our kupuna sought out hō‘ailona to help envision the lā‘au needed for healing. Studies have shown that spirituality is associated with improved health, longevity, coping skills and quality of life, and decreased depression and suicide.<sup>245</sup> Spirituality not only dealt with healing but increased the health of others. Kahuna Bula Logan notes:

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<sup>244</sup> Personal Conversation with Keoki.

<sup>245</sup> Bud Pomaika‘i Cook, Kelley Withy, Lucia Tarallo-Jensen. *Cultural Trauma, Hawaiian Spirituality, and Contemporary Health Status*. (Honolulu: University of Hawai‘i at Mānoa, John A. Burns School of Medicine), B. P. Cook et al./*Californian Journal of Health Promotion* 2003, Volume 1, Special Issue: Hawaii, 10-24, 20.

“As it was mentioned before, medicine in ancient Hawaii was done with prayer alone. The sickness was looked at as an imbalance of one’s energy or mana. This mana could be corrected through prayer and forgiveness. An ancient philosophical saying about this is, “Ho‘okahi ka la‘au e Mihi,” or “the first medicine is forgiveness.” One must understand the spirituality of a people to completely see the wisdom of the Ancient Hawaiians. This belief of a higher spiritual source and absolute faith in the healing became the foundation of all Hawaiian medicine.”<sup>246</sup>

In Hawai‘i kahiko, healing was done with observations through pule and Akua, kahuna lā‘au lapa‘au did not practice healing others without these spiritual rituals. But one thing that lā‘au lapa‘au practitioners kept in mind was observing where the bad mana or illness came from to understand how to heal the body. From what Logan says, forgiveness is the first medicine, this is true because we must be able to forgive ourselves and others to heal others.

*Ho‘okāmaka*<sup>247</sup> is a key factor in lā‘au lapa‘au because you must first learn to forgive yourself in order to forgive others. Throughout my life I learned that I have always been a very forgiving person, I would instantly forgive someone in a matter of seconds, even if they apologized or not. I have only told this to several people in my life however, they shared with me that I needed to learn to forgive others for the right reasons. When speaking with Emmett he had once told me “the person you should forgive first is yourself because how would you love others if you cannot forgive them. If you love that person then you must forgive them as well.” This was a heavy conversation because I started to tear up because all of my life, I have been walked upon for being so loving and caring of others. Others remind me that I should start growing a backbone, but in my head, I always hear Kumu Keoki telling me, “maybe a forgiving person is the type of person Akua has made you, you have a pure and loving heart, you must remember your purpose and that is to serve Akua.”<sup>248</sup> Both Cody and Maile agree that forgiveness is important and the key to healing, forgiveness is at the core of healing because when you forgive others and yourself, it brings you comfort and closure.

According to Papa Auwae, “the most important aspect of healing with medicinal plants is that healing is 80% spiritual, in the form of prayer, intellectual cleansing, etc., and 20% is from

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<sup>246</sup> Kahuna Bula Logan, Miho Fukuda, and Celeste Mulry Baldwin. *Hawaiian Medicine, Where Did It Come From? Where Is It Now?* The Journal of Multicultural Nursing & Health 12:2 Summer 2006, 46.

<sup>247</sup> To ask for forgiveness, to seek restoration of friendship. *HD*, 125.

<sup>248</sup> Personal Conversation with Keoki.

the plant.”<sup>249</sup> Pule has a larger role than the lā‘au itself, showing how significant and valuable pule is to lā‘au lapa‘au. For Kānaka Maoli nature and the supernatural were inseparable, showing how valuable pule is to the supernatural world of our Hawaiian Akua and how they play a significant role in healing. Ultimately, kūpuna realize the depth of their spirituality in the physical environment—when they see the ocean, when they wait for the sunset, and when they hear the voices and laughter that emanates from the unique character of a Hawaiian.

Most of the lā‘au lapa‘au practitioners that I have talked to say the same about the meaning of spirituality, but the one that stood out the most was from a friend of mine by the name of Kamuela Werner, he was a haumāna of kahuna lā‘au lapa‘au Kekuni Blaisdell. Kamuela defined spirituality as,

“The activation of your *piko*<sup>250</sup> without having it being in convert and the maintenance of that piko, whether it be the piko po‘o, piko manawa, or piko ma‘i, ensuring that all of those *pilina*<sup>251</sup> are in balance to fulfill whatever objective you believe your kuleana is within the world and to yourself, to your ‘ohana, to your kaiāulu, that to me is spirituality, it’s the maintenance of piko.”<sup>252</sup>

For him to define spirituality with the use of his piko is a great metaphor of how others can relate to this because with being spiritually connected to oneself is an effective way to succeed in your kuleana as a Kānaka Maoli and allowing yourself to be more interactive with others, but more importantly yourself. Our piko is our source of ‘ike and our pilina to our kūpuna. Kumu Keoki provides his definition of piko as,

“The piko itself is the connection to mother and child. The umbilical cord is what allows the mother to feed and nurture the child through their growth process/development. Depending on what family and what lineage, how they went about taking care of the piko after it fell off naturally varied. Through conversation with some families and classes, some discussed how some families would bury it, or even burn it. I thought this aspect was interesting because I wonder if it dealt with the elements, their aumakua, etc. I wonder if each element connected to particular rituals/traditions were passed down through the piko from generation to generation.”<sup>253</sup>

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<sup>249</sup> Ili, *From Past to*, 65.

<sup>250</sup> Navel, umbilical cord; blood relative, genitals. *HD*, 328.

<sup>251</sup> Association, relationship, connection, meeting. *HD*, 330.

<sup>252</sup> Personal Conversation with Kamuela.

<sup>253</sup> Personal Conversation with Keoki.



Incorporating the three piko taught to us in Hawaiian culture as part of our intimate connection to the spiritual essence of healing is a great way to alter other minds about how we view spirituality and its importance. Maintaining the balance of your piko helps keep everything in check with yourself physically, mentally, emotionally, and spiritually. So yes, the absence of spirituality does affect the result of healing others because without the help of pule, the healing coming from Akua does not exist. One must ask Akua for healing when seeking and applying the practices and protocols of lā‘au lapa‘au.

### **‘Aiwohiho‘oku‘ikahi**

My life continues as a haumāna of Hālau Waitata, as ‘Aiwohiho‘oku‘ikahi, I continue to perpetuate the practices taught by Kumu Keoki Kīkaha Pai Baclayon and the ‘ike he has engraved in me allowing myself to become mentally, physically, emotionally, and spiritually prepared to be a future healer of the lāhui, and to pass down the ‘ike to my future haumāna of my own hālau of healers. By embracing my inoa given by Kumu Keoki, I am aware of my kuleana as a lā‘au lapa‘au practitioner by understanding the kaona of my inoa and become an *alaka* ‘i<sup>254</sup> for future healers of the lāhui. Kumu Levon Ohai and my hālau brothers and sisters all have one goal in mind: to have a healer in every household, but to “be” the vision which is “healers of the lāhui.” I will forever love lā‘au lapa‘au and continue to practice the protocol of oli and pule when healing others. I am very blessed to be a haumāna of Kumu Keoki because he is someone I have looked up to, not only as a lā‘au lapa‘au practitioner, but as a mentor and friend. I want to continue to spread the awareness and perpetuation of lā‘au lapa‘au, oli, and pule in the community so that others may continue to practice it, and maybe someday be a healer in their own communities.

### ***Ho‘opuka*<sup>255</sup>: Graduation/‘A‘ole i pau**

As my journey of becoming a lā‘au lapa‘au practitioner continues, Kumu Keoki and Hālau Waitata decided that it is time to invite new haumāna into our hālau, so that they too may learn from Kumu Keoki. These haumāna who are invited have taken classes from kumu, but have also been role models from time-to-time to others. Kumu perceives that hālau can foster this growth in them so that others may learn from them inspiration and spiritual guidance from

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<sup>254</sup> To lead, guide, direct; leader. *HD*, 18.

<sup>255</sup> To graduate. *HD*, 350.

Akua. As a hālau we came up with a few names that we individually thought would best grow in hālau and contribute ‘ike and mana‘o in learning more about it at the same time. We have become so inspired by Kumu Keoki that it has led us into accepting the kuleana of growing into alaka‘i for those future haumāna of Hālau Waitata. We want to be able to inspire, mentor, and motivate them to be the best healers of the lāhui that they can be.

When I ‘ūniki through Kumu Keoki in Hālau Waitata my first action will be to create my own hālau and ask Akua in guiding me to choose haumāna that he and I feel possess at least these qualifications: ha‘aha‘a, aloha, open-mind, and most importantly *mana‘o‘i‘o*.<sup>256</sup> I want my haumāna to understand not just the value of the plants, but the values of oli and pule, and spirituality. Working together with my hoa from Hālau Waitata and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au, we want to establish what Ohai had planned and that is to have a healer in every household. Even though I did not physically meet Ohai, I still feel like he guides me spiritually through the teachings of Kumu Keoki because he was one of his apprentices.

As I continue on this *huaka‘i*<sup>257</sup> of becoming a healer, learning and perpetuating the values of oli, pule, and spirituality within lā‘au lapa‘au, I hope others have gained a better understanding of why oli and pule are valuable in lā‘au lapa‘au through the mo‘olelo of Hawaiian healers. If I could change one person’s perspective of how they use oli, pule, and spirituality in lā‘au lapa‘au, then I feel I have achieved what I needed to do as a lā‘au lapa‘au practitioner. My journey as a haumāna of lā‘au lapa‘au in Hālau Waitata and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au will forever be in my heart and a part of my life. The ‘ike within me is growing and my passion for lā‘au lapa‘au is a never-ending journey. As Keoki, Kealoha, Cody, Leina‘ala, Emmett, my hoa from Hālau Waitata and ‘Ēwekea Pi‘i Mo‘o, and Akua have always said lā‘au lapa‘au will forever be instilled in your hearts with the right intentions and aloha. Akua knows and chooses the right people to be healers not only in their communities, but within their household. Akua is healing and love and I love Akua. I will cherish this ‘ike and the mo‘olelo shared with me and promise Kumu Keoki Kīkaha Pai Baclayon, Hālau Waitata, and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au to continue to perpetuate this traditional way of healing. As you all have read this research thesis, I hope that you were able to take away something new and feel

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<sup>256</sup> Faith, confidence; to have faith, confidence; to believe. *HD*, 237.

<sup>257</sup> Trip, voyage, journey, mission, procession; to travel, parade. *HD*, 84.

refreshed at the hope of promise and health from the different mo‘olelo shared. May ke Akua spiritually guide you on the path that makes you happy. Me ke aloha nui.

## Appendix A: Consent Form



### University of Hawai'i Consent to Participate in a Research Project

Phillip Aiwohi-Kim, Other Investigator

*Research Title: "Spirituality: Oli and Pule Through The Mo'olelo of Hawaiian Healers"*

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Aloha, my name is Phillip (Kapono) Aiwohi-Kim, and you are invited to take part in a research study. I am a graduate student at the University of Hawai'i at Mānoa in the Department of Hawaiian Studies. As part of the requirements for earning my graduate degree, I am doing research that discusses the importance of prayers and chants in Hawaiian Medicinal Healing.

***What am I being asked to do?***

If you participate in this research, I will meet with you for an interview at a location and time most convenient for you.

***Taking part in this study is your choice.***

Your participation in this research is completely voluntary. You may stop participating at any time. If you stop being in the research, there will be no penalty or loss to you.

***Why is this study being done?***

The purpose of this research is to gather all the different documents and perspectives of why and how prayers and chants were used in Hawaiian Medicinal Healing. Also, to allow the public an access to these prayers and chants when practicing traditional medicine.

***What will happen if I decide to take part in this study?***

The interview will consist of 4-5 open ended questions. It will take 45 minutes to an hour.

The interview questions will include questions like, "Does oli and pule affect the practice or understanding of lā'au lapa'au? If so, why and how?" and "What is the role of spirituality in lā'au lapa'au? Does the absence of spirituality affect the result of healing others?"

Only you and I will be present during the interview. With your permission, I will audio-record the interview so that I can later transcribe the interview and analyze the responses. You will be one of five people I will interview for this study.



## University of Hawai'i

### Consent to Participate in a Research Project

Phillip Aiwohi-Kim, Other Investigator

*Research Title: "Spirituality: Oli and Pule Through The Mo'olelo of Hawaiian Healers"*

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#### ***What are the risks and benefits of taking part in this study?***

There is little risk to you for participating in this research study. You may become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview. If you do become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview, or you can withdraw from the study altogether.

There will be no direct benefit to you for participating in this interview. The results of this research study may help improve the Hawaiian medicinal healing community as well as those who continue to perpetuate this traditional practice of healing.

#### ***Privacy and Confidentiality:***

With your permission, I will cite your name and your knowledge in this research study. My University of Hawai'i advisor, myself and interviewees will have access to my interview notes and audio recordings. Other agencies that have legal permission have the right to review research records. The University of Hawai'i Human Studies Program has the right to review research records for this study. After transcribing the interviews, I will send a transcription of your individual interview and an audio copy, and with your permission will keep copies for my records. When the results of my research study are reported, I will only use your name and knowledge with your approval.

#### ***Future Use of Information:***

One goal of this research is to create an appendix of various chants and prayers of Hawaiian medicinal healing for use by other practitioners. Your knowledge will be credited to you and included with your permission.



University of Hawai'i

Consent to Participate in a Research Project

Phillip Aiwohi-Kim, Other Investigator

Research Title: "Spirituality: Oli and Pule Through The Mo'olelo of Hawaiian Healers"

Questions:

If you have any questions about this study, please call or email me at [(808) 691-0433 & pka@hawaii.edu]. You may also contact my advisor, Noelani Puniwai, at [(808) 956-0597 & npuniwai@hawaii.edu]. You may contact the UH Human Studies Program at 808.956.5007 or uhirb@hawaii.edu. to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit http://go.hawaii.edu/jRd for more information on your rights as a research participant.

If you agree to participate in this project, please sign and date this signature page and return it to: Phillip Aiwohi-Kim

Email: pka@hawaii.edu

Keep a copy of the informed consent for your records and reference.

Signature(s) for Consent:

I give permission to join the research study entitled, "Spirituality: Oli and Pule Through The Mo'olelo of Hawaiian Healers"

Please initial next to either "Yes" or "No" to the following: (note to researcher - include these options only as appropriate to the study design described on page 1)

\_\_\_ Yes \_\_\_ No I consent to be audio-recorded for the interview portion of this research.

\_\_\_ Yes \_\_\_ No I consent to being video recorded for the interview portion of this research.

Name of Participant (Print): \_\_\_\_\_

Participant's Signature: \_\_\_\_\_

Signature of the Person Obtaining Consent: \_\_\_\_\_

Date: \_\_\_\_\_

Mahalo!

## **Appendix B: Personal Conversation With Kumu Maile Andrade**

My conversation with kumu Maile Andrade was special because I was told by Kumu Keoki that she had a relationship with Margaret Machado, who is a lomilomi practitioner, and that she was one of her last remaining students still living till this day. I got the opportunity to converse with kumu Maile via Zoom due to the COVID-19 pandemic. However, she was very generous in sharing whatever 'ike needed to help me in my research. Our conversation started off just like any conversation, we both asked how we were doing. I then asked her to introduce herself and her connection to the healing art of lomilomi. She told me that she learned from Margaret and that she was her first student actually. Later on in the conversation she discussed about the spirituality of lomilomi and how it is important to have faith in the work that you do. She remembered her foundation and that it is important and valuable as a Kānaka Maoli to forgive others and yourself. She clarified that Akua is the creator of all things and that Akua is her doctor. She also said that forgiveness is key in healing. She later mentioned about how there is a difference between kūpuna of age and kūpuna of 'ike. The difference is that there are ancestors of age that come with years that pass on by them, and the kūpuna of 'ike where there are ancestors of wisdom and experience and pass down the 'ike to the younger generation. Towards the end of our conversation, she answered both of my research questions by stating you need to have gratitude when you pule, and the role of spirituality is the core of healing.

## **Appendix C: Personal Conversation with Cody Keale**

My conversation with Cody Keale was meaningful because I was introduced to him by Kealoha Fox. She specifically told me that Cody would be a great person to talk to about pule and spirituality, but she preferred that I listen to the podcast that he did with Kamakanuiaha‘ilono Jingao before having a conversation with him. After listening to Cody Keale’s podcast I became even more interested in meeting him and decided to contact him. At first it was difficult to contact him, I tried emailing him with two different emails, but no response, so I decided to ask Kumu Keoki if he had his contact information. Little did I know he sent me his contact information and I gave him a call and left a voicemail. A few minutes later, he called me back and we conversated for a little and scheduled a date and time to meet up and talk stories. We met at Kapi‘olani Park next to the Elks Club and water fountain and to be honest I was a little nervous. When he approached me he was very friendly and kind and we sat down on the nearest bench in the shade cause it was “small kine rain” he said.

I first introduced myself and what my research was about and what I wanted to learn from him, and then he introduced himself. Our conversation was really interesting because I could tell by his initial reaction that he wanted to know more about my research, which made me even more nervous. He spoke a lot about spirituality and how important the spirit within the lā‘au is important. He told me “once you connect wit da spirit den da healing goin happen,” and that “lā‘au lapa‘au is another form of pule.” He and Maile both agreed that forgiveness is important and the key to healing. When asked both of my research question, Cody told me that “oli was structured to wea it cud be memorized fo a certain event or situation, while pule is more of a conversation wit Akua. Pule was more of connecting wit Akua...and it helps da mind heal too.” He later says that even “sometimes it is not da lā‘au that heals, but pule or even talking stories or laughtah is da keyb fo healing.” He also answered my second research question by saying “spirituality is important in lā‘au lapa‘au because you are connecting with Akua and building a relationship. The spirit is the most important part of lā‘au lapa‘au because it is through the spirit of the lā‘au where you conversate with Akua.”



## **Appendix D: Personal Conversation with Kumu Keoki Kikaha Pai Baclayon**

My personal conversations with Kumu Keoki is always a wonderful time because I learn something new every time we meet. I have always been inspired by his work and what he contributes to the lā‘au lapa‘au community and I admire what he has to offer for me and my hoā of Hālau Waitata. There were times when I interviewed him for my research thesis and times where we just discussed lā‘au lapa‘au and healing. Whenever I need advice on how and what to make a medicine for a certain illness that my family or friends have, I know that I can always count on Kumu Keoki with providing the right lā‘au for healing. Our conversations always started with “Pehea ‘oe?” because we always wanted to keep in check with each other on our health ensuring that we are in good shape and living a healthy lifestyle following the seven laws of ola. Kumu will always motivate me in becoming the best healer of the nation as well as a better person, someone who is pono, loving, caring, supportive, open-minded, and understanding, which are all the characteristics that I continually strive to have.

In answering the questions from my research thesis, I know that his responses came from the heart. He always told me that he was proud of how far I had come with this research and that he is honored to be a part of my research committee. I am always proud to be a haumāna of his because without Kumu Keoki I would not know where I would be in perpetuating lā‘au lapa‘au. As I learned more and more from him, I became more knowledgeable in practicing the spiritual protocols of oli and pule and learning more about spirituality, Akua, and myself.

In answering the question, “What is the role of spirituality in lā‘au lapa‘au? Does the absence of spirituality affect the result of healing others?” Kumu Keoki said,

“Okay so what is the role of spirituality in lā‘au lapa‘au? Okay very good. So spirituality in essence is the medium between the spiritual world and the physical. It allows the practitioner to enter into that space where they can receive instructions on how to help somebody else, on how to administer healing to other people. The healer doesn’t heal, the practitioner doesn’t heal, not even the kahuna lā‘au lapa‘au heals, or the kahuna, only Akua, only the spiritual realm has that knowledge, and all that we are just conduits. And this is where spirituality plays that role, is because when you align yourself, mentally, physically, emotionally, spiritually as a practitioner, you are more susceptible to receiving that ‘ike or that knowledge from Akua, from the kupuna, or from the universe or from the plants, or from the lā‘au, and the purpose of a conduit is to relay that exact ‘ike or message or knowledge to whoever the recipient is supposed to be. And it’s not diluting it with your own personal judgements or thoughts. So spirituality is integral, it is

not only a place of activity where the practitioner enters into, a part of the healing process for the person being healed.”

Hearing his definition of spirituality really helped me understand the values spirituality holds in lā‘au lapa‘au and how it is the foundation of healing and building a relationship with Akua.

Spirituality is something truly special in lā‘au lapa‘au and I continue to practice it as I also teach others about it.

## Appendix E: Personal Conversation with Kealoha Fox

My conversation with Kealoha Fox started off a little rough because we had scheduled a Zoom meeting, but things came up and we had to reschedule. Once we got a scheduled Zoom meeting happen we discussed more about my research thesis. I asked her to introduce herself and where her love for lā‘au lapa‘au began, and I also introduced my research thesis topic and explained what I wanted the outcome to be. The one interesting thing she mentioned was that,

“In lā‘au lapa‘au was actually learning the spiritual importance and the spiritual foundation of the plants...But, when I think about lā‘ī right, we are talking about that, it was always from, it was start from the very basic plant starting rom just the virtual component of what, what is the kino lau? Like what its mo‘olelo? Where do these grow? Like how did they thrive? What are the different varieties of them? I mean this was years of what my uncle started my training as before I ever mixed anything together, before I turned anything into, a lotion, or an oil, or a salve...we would go, my uncle would take me to places, just to different wahi pana, wahi kapu, and it would just be mo‘olelo of those places, and it would be about the Akua, and it would be about the ‘aumakua, and in those mo‘olelo we would be talking about the plants, we would be talking about the trees, the grasses, the flowers, I mean really it was a whole ecological framework came to life. He is an orator, obviously very, it was very commanding, he clearly knew, he could recite these, you know, these ka‘ao, these legends, these stories just from memory.”

Her response to my first research question was:

“I have been definitely intentionally taught to analyze the oli and analyze the meaning behind the what you’re saying, when you’re saying it, why you’re saying it, you’re saying all of that is a part of the analysis, and is very, to me, is a version of Hawaiian research. It’s Hawaiian methodologies really if you think about it. And so even now with Kumu Hōkūlani Holt, we would go through the oli, same thing, because we take those oli to those wahi, and we say it on this specific wā, specifically mahina, its all intentional. The analysis of that is so critical because of the intentionality and what I’ve learned in this process going from like learner to practitioner is without that it’s just kind of random. Like its just kind of like anykine and what can happen if it’s just random and anykine is your intentions can misfire, they can be misplaced. And so while you hope your intention is to bring healing to bring health, to bring vitality, to bring life, or forgiveness, or balance to somebody, what may happen is the opposite, and so that is where my own academic research went into was the ma‘i, when it was unintentional, when its performed the wrong way, even if you don’t mean malice or hate, or negativity to somebody, you may accidentally activate that because the analysis was so missed in the time, the place, the moon, the direction, the side of the plant, the part of the plant, you know as much detail as you can get is really what’s needed if you want to narrow in what it is you are trying to heal and how you are trying to heal it, very intentionally, and purposefully. And so, I think about that now when I talk to my students because I think that there’s an impression that well, I didn’t mean to do harm, right? I didn’t mean to make it a source of

pain or strife for somebody. But, in my work and in my understanding that where ma‘i comes in the imbalance, the sickness, the disorder, we have been so activated cause we are so aligned in these portals right? We are so culturally and spiritually tapped into when you do this work, you have to be sure of what you’re doing, if you aren’t that is what can create ma‘i. You can create spiritual ma‘i in somebody because you haven’t performed all of the analysis, and that is at the core of why I believe yes, the analysis is critical and you really can’t do this work nowadays without the analysis because what I have also been taught by my kumu is that you also have to remember we’re operating in the 21<sup>st</sup> century when we are talking about historical and traditional, mea and methodologies right? And so, we’re talking about something from the 1500s and we are carrying on traditions from say 500 years ago. But we are practicing in that context of urbanization and capitalization and you know, and our environment and our water, our air has been degraded. So, we have to actually take all of that into context now.”

Her response to my second research question was:

“So for me spirituality is, its the pathway that healing is conducted through. So for lā‘au lapa‘au it is what encircles the actual physical properties and benefits and nutrients of the plant. And so I say that because I can’t also...as a scientist right I also know that our plants, our trees, our flowers, our fruits, do have incredibly, powerful properties that are beneficial that have been, how would you say, they’re documented physically in scientific form right? So we know now through cool scientific devices and testing that certain of our plants or and their medicinal uses might be really helpful for like certain vitamins, certain mineral, iron, so on and so forth. And we know that in a way now helps to anchor and understand the spiritual nature of our people historically would use certain practices daily and certain practices as needed. So I wanna talk about that in the context of why that part of spirituality is so important is because our people were, people are, we’re living people, we’re living culture, our people are daily constantly spiritual, and our people are very tapped into the realization in specific ceremonial practices of activating the incredibly mana filled parts of our spiritual form in this physical body, in this physical realm, in this wao.”

## **Appendix F: Conversation with Kumu Leina‘ala Bright**

I first got to conversate with Kumu Leina‘ala Bright when I use to work at Nā Mea Hawai‘i/Native Books at Ward Village, where she taught classes about how to make your own poultices and tinctures and it was fun because we got to use some of the lā‘au that she brought. Then I met Kumu Leina‘ala through functions that happened at the Convention Center as well as other lā‘au lapa‘au or healing functions across O‘ahu.

I remember a couple years ago I attended her MA research thesis defense at Kamakākūokalani, Center for Hawaiian Studies, and she was another person that inspired me to continue to research about lā‘au lapa‘au. Currently, she is one of the kumu that facilitates ‘Ēwekea Pi‘i Mo‘o, which is a hālau of various haumāna from all across the pae ‘āina who share one thing in common and that is the restoration, and perpetuation of healing and lā‘au lapa‘au. Kumu Leina‘ala has taught me many things about lā‘au lapa‘au and how it has changed her life and what the benefits about working at the Waimānalo Health Center and how the community is very supportive of her work. I am looking forward to learning more about lā‘au lapa‘au from her.

## Appendix G: Conversation with Kamuela Werner

My conversation with Kamuela Werner was interesting because even though he is not a lā‘au lapa‘au practitioner, he still had a lot of ‘ike and mana‘o about Native plants, perpetuating Native Hawaiian plants, and passionate about the Native Hawaiian Indigenous Health program. He was involved in taking care of the māla lā‘au lapa‘au (Hawaiian medicine garden) at the John A. Burns School of Medicine. I know from previous gatherings that I could tell he had a lot of passion for the health of Native Hawaiians. So during our conversation we got to discuss about his perspective about oli, pule, and spirituality and what each of these terms means to him from his past experiences. His explanation and definition of spirituality was interesting because it was different from the rest of the interviewees and practitioners. In answering my research question, “Do you think the analysis of oli and pule affect the practice or understanding of lā‘au lapa‘au?” He responded,

“I would have to say so, especially if it ones that has been used since time of memorial. Understanding the patterns and when and how it is used should help you to better understand the appropriate time now when to use and how to use. So I think it is important and I think that it should be analyzed as well as the genealogy behind them all.”

His response reminded me of pondering at moments of silence and stillness, meaning knowing when to oli and pule and out of respect for our kūpuna and Akua. This brings me back to a TOT of when Kumu Keoki mentioned during one of our hālau meetings.

**TOT (Thought of Today)- “Is resolve a quality that can be developed? Of course it can – it is a natural corollary to forging mental toughness. You develop uncommon resolve by deepening confidence and courage, fortified with five attributes that define the character of the resolved.” – M. Divine (April 22, 2021)**

They are:

1. Desire: you must desire the outcome as if your hair was on fire.
2. Belief: you must believe in your purpose, your mission, and yourself.
3. Attitude: you must have a positive attitude, drive and be able to mobilize a team with it.
4. Discipline: you must be willing to give up unnecessary attachments and commitments, and put in the right amount of daily effort toward your goal.
5. Determination: you must have an unwavering commitment to finish the job, stay the course, and never, ever quit.

Pondering about which oli and pule to chant or say requires patience, silence, and pondering, so that is why I included this TOT because I always ponder about decisions that I make in life, especially using the correct protocol when practicing lā‘au lapa‘au.

Later in our conversation I asked Kamuela to define spirituality and his response was that he related spirituality to the activation of your piko. Although he did express his explanation of this and his response was,

“It is difficult because I am Christian Hawaiian or Hawaiian Christian so there are things that Christian Haole would do that are different than what Hawaiian Christians do, we recognize and acknowledge things that others would not, and we do things that others would not. There is somebody who actually wrote a paper about that, which I think is amazing. To dive deeper into that is making sure that your relationship with Akua is maika‘i, whatever that means to you. Relationship to your kūpuna, who are seen and unseen are maintained well. Your relationship with your keiki, or hānai keiki, making sure that the house is stable, making sure that your descendants whoever that you created and your contemporaries are all taken care of, which all leads back to making sure that the land is taken care of, and if any of those things are out of balance or out of whack, which they currently are in our current state under the American imperial system then ma‘i will manifest. Therefore, spirituality is tampered in multiple ways, what I am trying to say that it is difficult to be...when it is difficult to be Hawaiian it is difficult to be spiritual. I think that is what we see in our society today is that sickness is because we cannot mālama the kuleana that our piko are yearning to maintain a balance with, for whatever reason it might be. There are some Kānaka that adapt better in this society than we do, maybe because they recabilerated their piko to fit whatever the requirements of this society. But, for others I do not think that is the case.”

I appreciated his response because it will help the readers understand from his perspective of a Christian Hawaiian because everyone has their own point of view when defining spirituality.

Kamuela has been a long friend of mine and I learned a lot from him and his perspectives about oli, pule, and spirituality.



## **Appendix H: Conversation with Kumu Mehanaokalā Hind**

My conversation with kumu Mehanaokalā Hind was great because we got to discuss a lot about her perspectives of oli since she is a oli practitioner, I figured it was best to ask for her mana‘o on oli and how to define it. I remember back a few years ago taking her Oli Makwalu class where we had the opportunity to breakdown and analyze each oli assigned to us and be able to create our own perspective of what the words meant and the kaona behind the oli. My main questions and opinions that I wanted from kumu Mehanaokalā was knowing how to distinguish oli from pule, and if there are ways to decide if you could chant an pule, or say an oli. She was able to help me understand of how oli differs from a pule. She defined oli and pule differently from everyone else because her definition sounded very spiritual. Kumu Mehanaokalā is such an inspirational person in the work of my research thesis because of her expertise in oli and understanding oli and how we as Kānaka Maoli function with practicing oli. I remember during our conversation over the phone that she said oli is a way for us to communicate with our kūpuna and to relive and recreated our mo‘olelo in ways that benefit ourselves. I continue to learn more from Kumu Mehanaokalā as I continue my journey as a lā‘au lapa‘au practitioner and learn more oli as I grow.

## **Appendix I: Conversation with Kahuna Lā‘au Lapa‘au Emmett Keao**

I was very stoked at the fact that Kumu Keoki recommended me in meeting and talking stories with Emmett Keao because he and Levon Ohai were great friends and learned a lot from one another. So one day I decided to give Emmett a call, we talked for several minutes and decided to schedule a meeting time on Sunday morning. That Sunday morning I caught the bus to ‘Ewa Beach where his house is located, at first I was confused because I rarely visit ‘Ewa so I was unaware of where to go. Then I called Emmett to ask for directions and thereafter I found his house and we both introduced ourselves and headed to his garage. We then sat down and first he wanted to learn what my purpose of coming here and what I wanted to know or learn from him. So I told him that I was a graduate student of Hawaiian Studies doing my masters thesis on the spiritual practices of lā‘au lapa‘au, and that I was told by Kumu Keoki to speak with you to learn more about the spirituality of lā‘au lapa‘au. Emmett was fond that Kumu Keoki recommended him for me to speak to, and so after discussing my research topic, Emmett said to me that I need to be prepared for what he will share with me. So Emmett shared his background in lā‘au lapa‘au and how he became so fond of this practice, he also mentioned about Akua and told me “before you get to build a relationship with Akua, you need to find out who you are first.” When he told me this I had to ponder for a moment because I had to truly understand who Kaponono was and what my purpose in life is.

Later that afternoon he decided to take me to a place where he practices lā‘au lapa‘au and it was located in Kalaeloa, and this brought back memories because I remember three years ago when I was the Mālama ‘Āina coordinator for Kua‘ana, students had the opportunity to give back to the same place we visited by planting lā‘au and moving logs, transporting dirt, and other things to help preserve that wahi pana. After he dropped me off at the Kapolei bus stop and we said aloha to each other and I told him that I would love to meet up again to discuss and learn more about lā‘au lapa‘au through his genealogy and practices.

The following week I met up with him and we talked about the spirit found within the lā‘au and how each lā‘au carries its own spirit and that we must respect it and practice proper protocol when using the lā‘au for medicine and healing. I respected everything he said because till this day few people practice protocol when picking or harvesting lā‘au for either medicine or another purpose, of which I wish to share with others.

## **Appendix J: Conversations with my hoa from Hālau Lapa‘au ‘O Waitata**

My conversations with my hoa from Hālau Waitata is shared through various journals and lived experiences, but only mo‘olelo that are shareable will be accessible in this research thesis. Every time we met together as a hālau we were able to safely practice lā‘au lapa‘au with each other and things that we learned and perpetuated lā‘au lapa‘au.

For this appendix I want to share a few TOT that were most memorable and also share the mana‘o of my hoa.

*TOT: “How do we create safe spaces where people can openly share without fear, without anxiety, of any retrobution or sharing their mana‘o, how do we create that space as healers?”*

(January 28, 2021)

In creating a safe space we need to look outside ourselves and really look at ourselves in an outside perspective, tones, words, mana that you give off, and body language can create a safe space ~ Tita

Healers create safe spaces by starting the conversation. Bring up that the area that you and those around you is a safe space. But simply stating isn’t enough. You must create a dialogue about what is considered “safe” because everyone has different mana‘o. The tone of how you speak reflects the emotions behind the words. Tone is texture. People can feel your tone ~ Kuaiwi

The reason why I chose this TOT from hālau is because hālau is a safe space for us to practice lā‘au lapa‘au without the fear of being judged, humiliated, disappointed, angered, or any other negative energy or emotions. But, as future healers of the lāhui, we must learn how to create these safe spaces for those who may want to learn more about healing.

*TOT: “You can’t catch what’s in front of you if you’re too busy looking behind.” ~ Kamali‘i*

(February 4, 2021)

The reason why I chose this specific TOT from hālau as well is because aloha plays a huge role in healing because aloha is the foundation to healing. Also the fact by looking behind you (not your past), you would not guess on what is coming right in front of you (ma mua). One must learn to prioritize and not dwindle too long on what is behind oneself, but what is in front of you, to look towards your future goals. This applies to me as a haumāna of Hālau Waitata because I am looking at the future plans that I have as a healer of the nation, where one day I

want to create my own hālau of healers. After this TOT we discussed more about love and why are we deserving of aloha.

I am deserving of love because...

1. Forgiving
2. Pono

You deserve all the love you keep giving away to the wrong people.

Know who you are and who you are not?

You deserve all the love you keep giving away to the wrong people. You deserve all the love you keep giving away to everybody else but yourself. The one person that deserves it all ~ Keoki

*TOT: "When aloha is the seed of our intention, then our intention will be kind. When we give attention to being kind, then the practice of kindness lives in us" ~ Kumu Keoki Baclayon  
(February 11, 2021)*

What I get from this TOT is that no matter what happens or what people say, you must show aloha to those who do not show much aloha back. As Hawaiians we give aloha no matter what and we must continue to spread aloha in ways that is pure.

What obstacle that keeps you from being ho‘omanawanui?

1. Fear
2. Time

I chose this TOT from hālau because when healing others there has to be an intention as mentioned before in chapter 3. Having an intention and clear mind about what you are planning to do when practicing lā‘au lapa‘au gives Akua an idea of how to go about that healing. Along with intention there is patience and being mindful of time and how precious it can be. Kumu Keoki asked us a question about ‘what obstacle keeps you from being ho‘omanawanui?’ My answers were fear and time, and the reason why I say fear and time because I fear that I do not spend much time with my ‘ohana and friends because I am always busy and working. I fear that I do not have enough time in the world to do the things that I want to do, I know that with patience though that my ‘ohana and friends are always so forgiving when they know how busy I am.

The last TOT that I want to share is,

*TOT: “Realizing who you are not is like seeing a sunrise for the first time. Knowing who you are not is like knowing the sun will rise again.” ~ Keoki Kīkaha Pai Baclayon (January 21, 2021)*

The reason why I chose this as my last to share is because it is a great metaphor for identifying who you are and goes back to my first TOT in chapter one where I expressed, ‘What kind of person am I?’ So, with that said, I would like for you all to ponder on this TOT and apply it to your daily lives.

## **K: Conversations with my hoa from ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au**

Every other Saturdays we have our hālau meeting for ‘Ēwekea Pi‘i Mo‘o via Zoom, and in person where we discuss aspects of lā‘au lapa‘au that is taught over a period of 3 years. Both Kumu Keoki and Kumu Leina‘ala facilitate different agendas that relate to what is going on today and how we can improve and learn more as healing practitioners. First couple of weeks we did introductions where we got to learn more about one another and then we deeply get into what will be occurring for the next couple of months. Due to the COVID pandemic we will be doing less huaka‘i for the safety of each other, but Kumu Keoki and Kumu Leina‘ala both made sure that we would at least have a couple to get the hands-on experience, but to also meet each other in person. The program delves into various mo‘olelo of healer stories like that of Kamakanuiaha‘ilono and Lonopuha and the history of the different oli and pule used within the mo‘olelo.

Being a part of this hālau has made me realize the importance and values of perpetuating lā‘au lapa‘au and why we should as healing practitioners be the continuing shining light for those who are uneducated about this type of traditional healing practice. Throughout the months of having our Zoom meetings for hālau I have learned a lot from my fellow hoa about their experiences and perspectives about not only lā‘au lapa‘au, but also lomilomi and ho‘oponopono.

There is a few TOT that I would like to share as well that come from both Kumu Keoki Kīkaha Pai Baclayon, Leina‘ala Bright, and their kumu, Levon Ohai.

*TOT: “I see the known-application of knowledge, I think the unknown- the 2nd dimensions, I feel- spirit, power, light, I do- change, physical, chemical, emotional, spiritual, I give all- receive more.” ~ Kahuna Lā‘au Lapa‘au Levon Ohai (April 24, 2021)*

As we continue to learn more about the mo‘olelo of Kamakanuiaha‘ilono and Lonopūhā, I learn more and more about the oli and pule within and the sacred ‘ike taught from kāhuna lā‘au lapa‘au. The more you give, the more you shall receive unexpectedly. As a lā‘au lapa‘au practitioner I hope to do my best in achieving all the goals and expectations given to me in both Hālau Waitata and ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au.

*TOT: “The will is the inner desire to live, to be happy, to succeed, to have peace, to have joy.” ~ Kahuna Lā‘au Lapa‘au Levon Ohai (September 3, 2009)*

What we went over during this hālau meeting was learning the meaning of ‘Ēwekea Pi‘i Mo‘o Lā‘au Lapa‘au. Just like I mentioned about the words in the oli and pule used in lā‘au lapa‘au have mana so does the name of our hālau. So both Kumu Keoki and Kumu Leina‘ala defined our hālau name one part at a time.

‘Ēwe- rootlets, do not extend beyond your reach, use of too much mana

Kea- fairness, purity

Pi‘i- alapi‘i/ladder, to climb

Mo‘o- symbol/heritage or symbol of tradition/continuity

Mo‘o Lapa‘au- genealogical tradition

Pi‘i Mo‘o- climb to genealogy

Learning the meaning of our hālau inoa is important because just as I explained about the history of Hālau Waitata in chapter two, I want others to understand the meaning and why learning the words and meaning of names is so valuable in Hawaiian culture and values.

*TOT: “Love from the heart will always heal if you believe Akua is there with you.” ~ Kahuna  
Lā‘au Lapa‘au Levon Ohai (January 23, 2021)*

I chose this specific TOT because I do feel I can go on and on explaining how important aloha is in healing and lā‘au lapa‘au. When you give aloha to your patients then everything will fall into place and with Akua by your side, anything is possible. We as healers are the vessels in which Akua does the healing, but with our love for lā‘au lapa‘au also plays a huge role in healing others.

After our discussion about this TOT, one haumāna mention this quote, “The touch opens a connection and completes a circle that Akua can minister to the patient’s need.” What I got from this quote is that touch can be either physical, emotional, mental, or spiritual because you can touch others in different ways. Then Akua does the healing through our practice of lā‘au lapa‘au. Love can be your protection, along with clarity.

**PAPA WEHEWEHE ‘ŌLELO: HAWAIIAN TERMINOLOGY GLOSSARY**

<b>A‘o-</b> <i>nvt. To learn, teach, advise, instruct.</i>
<b>Akamai-</b> <i>nvs. Smart, clever, expert; skill.</i>
<b>Akua-</b> <i>vs. God, goddess, spirit; supernatural.</i>
<b>Ala-</b> <i>vi. To waken; awake; vi. to rise up, arise, come forward.</i>
<b>Ali‘i-</b> <i>nvs. Chief, chiefess, ruler, monarch, govern.</i>
<b>Aloha-</b> <i>nvt., nvs. Aloha, love, compassion, sympathy, kindness.</i>
<b>Ha‘aha‘a-</b> <i>Redup. Of ha‘a 1; humble, modest; humility.</i>
<b>Ha‘aheo-</b> <i>nvi. Proud; pride; haughty.</i>
<b>Haku-</b> <i>vt. To compose, invent, put in order, arrange.</i>
<b>Hālau-</b> <i>n. Long house, as for canoes or hula instruction; meeting house.</i>
<b>Hālāwai-</b> <i>nvi. Meeting; to meet.</i>
<b>Hāumana-</b> <i>n. Student, pupil, apprentice, disciple.</i>
<b>Heiau-</b> <i>n. Pre-Christian place of worship, shrine; some heiau were elaborately constructed stone platforms, others simple earth terraces. Many are preserved today.</i>
<b>Hewa-</b> <i>nvs. Mistake, fault, error, wrong, incorrect.</i>
<b>Ho-</b> <i>n. Companion, friend, partner.</i>
<b>Hō‘ailona-</b> <i>‘ailona: Sign, symbol, representation, insignia, signal.</i>
<b>Ho‘oipoipo-</b> <i>ipoipo: vt. To make love (less used than ho‘oipoipo).</i>
<b>Ho‘okē‘ai-</b> <i>nvt. To fast.</i>
<b>Ho‘olauna-</b> <i>vs. To introduce one person to another; to be friendly.</i>
<b>Ho‘opa‘a-</b> <i>Drummer and hula chanter.</i>
<b>Ho‘oponopono-</b> <i>vt. To correct; vs. To put to rights; to put in order or shape; mental cleansing: family conferences in which relationships were set right (ho‘oponopono) through prayer, discussion, confession, repentance, and mutual restitution and forgiveness.</i>
<b>Holomua-</b> <i>heh To improve; improvement, progress.</i>
<b>Honi-</b> <i>nvt. To kiss; a kiss; formerly; to touch noses on the side in greeting.</i>
<b>Huaka‘i-</b> <i>nvi. Trip, voyage, journey, mission, procession; to travel.</i>



<b>Hula-</b> <i>nvt. The hula, a hula dancer; to dance the hula.</i>
<b>‘Aha‘āina komo-</b> <i>n. Initiation feast.</i>
<b>‘Ahi-</b> <i>n. Hawaiian tuna fishes, especially the yellow-fin tuna.</i>
<b>‘A‘a niu-</b> <i>Clothlike sheath at base of coconut frond.</i>
<b>‘Āina-</b> <i>n. Land, earth.</i>
<b>‘Auhuhu-</b> <i>n. A slender, shrubby legume, 30 to 60 cm high, with small, compound leaves, small white or purplish flowers, and narrow pods, used for poisoning fish.</i>
<b>‘Aumakua-</b> <i>nvt. Family or personal gods, deified ancestors who might assume the shape of sharks, owls, hawks, ‘elepaio, ‘iwi, mudhens, octopuses, eels, mice, rats, dogs, caterpillars, rocks, cowries, clouds, or plants. A symbiotic relationship existed; mortals did not harm or eat ‘aumākua.</i>
<b>‘Awa-</b> <i>n. The kava, a shrub 1.2 to 3.5 m tall with green jointed stems and heart-shaped leaves, native to Pacific islands, the root being the source of a narcotic drink of the same name used in ceremonies, prepared formerly by chewing, later by pounding. The comminuted particles were mixed with water and strained, when drunk to excess it caused drowsiness and, rarely, scaliness of the skin and bloodshot eyes. Kava was also used medicinally.</i>
<b>‘I‘i-</b> <i>n. Admired deep, rasping sound in chanting; tremor; guttural quality of some sounds, as back vowels or strongly aspirated “h”.</i>
<b>‘Ike-</b> <i>nvt. To see, know, feel, be aware, understand; knowledge; to show, make known, tell, reveal, explain.</i>
<b>‘Ohana-</b> <i>nvs. Family, relative, kin group; related.</i>
<b>‘Ōhi‘a lehua-</b> <i>n. The flower of the ‘ōhi‘a tree; also the tree itself.</i>
<b>‘Ō‘ō-</b> <i>n. Digging stick, digging implement.</i>
<b>‘Ōlapa-</b> <i>n. Dancer, as contrasted with the chanter or ho‘opa‘a (memorizer); now, any dance accompanied by chanting, and drumming on a gourd drum.</i>
<b>‘Ōlelo-</b> <i>nvt. Language, speech, word, statement.</i>
<b>‘Ōpū-</b> <i>n. Belly, stomach, abdomen.</i>
<b>‘Ōlelo no‘eau-</b> <i>n. Proverb, wise saying, traditional saying.</i>

<b>‘Uala-</b> <i>n. The sweet potato, a perennial, wide-spreading vine, with heart-shaped, angled, or lobed leaves and pinkish-lavender flowers.</i>
<b>‘Ūniki-</b> <i>nvi. Graduation exercises, as for hula, lua fighting, and other ancient arts (probably related to niki, to tie, as the knowledge was bound to the student).</i>
<b>Kāko‘o-</b> <i>nvt. To uphold, support, favor, assist.</i>
<b>Kālika-</b> <i>n. Garlic.</i>
<b>Kalo-</b> <i>Taro, a kind of aroid cultivated since ancient times for food, spreading widely from the topics of the Old World. In Hawai‘i, taro has been the staple from earliest times to the present, and here its culture developed greatly, including more than 300 forms.</i>
<b>Kānaka Maoli-</b> <i>n. Full-blooded Hawaiian person.</i>
<b>Kaona-</b> <i>n. Hidden meaning, as in Hawaiian poetry; concealed reference, as to a person, thing, or place; words with double meanings that might bring good or bad fortune.</i>
<b>Kapu-</b> <i>nvs. Taboo, prohibition; special privilege or exemption from ordinary taboo; sacredness; prohibited; keep out; forbid.</i>
<b>Koko-</b> <i>nvs. Blood.</i>
<b>Kono-</b> <i>vt. To invite, ask in, entice, induce, prompt.</i>
<b>Kūkākūkā-</b> <i>Redup. of kūkā; to discuss, negotiate.</i>
<b>Kuleana-</b> <i>nvt. Right, privilege, responsibility, authority; justification.</i>
<b>Kumu-</b> <i>n. Foundation; teacher; beginning, source, origin; reason, justification.</i>
<b>Kumu Lā‘au Lapa‘au-</b> <i>teacher of Hawaiian medicinal healing</i>
<b>Kūpe‘e-</b> <i>nvt. Bracelet, anklet.</i>
<b>Kūpuna-</b> <i>n. Grandparent, ancestor; starting point, source.</i>
<b>Lāhui-</b> <i>nvs. Nation, race, tribe, people, nationality.</i>
<b>Lā‘au-</b> <i>nvs. Tree, plant, wood, timber; nvs. medicine, medical.</i>
<b>Lā‘au kāhea-</b> <i>n. A type of faith healing of broken or crushed bones or sprains. Lit., calling medicine.</i>
<b>Lā‘au lapa‘au-</b> <i>n. Medicine. Lit., curing medicine.</i>

<b>Laulau-</b> <i>nvt. Wrapping, wrapped package; packages of ti leaves or banana leaves containing pork, beef, salted fish, or taro tops, baked in the ground oven, steamed or broiled; any cloth, net, or leaves used as a wrapper or carrier; to wrap or carry in such bundles.</i>
<b>Leo-</b> <i>nvt. Voice, tone, tune, melody, sound, command, advice; to speak, make a sound.</i>
<b>Limu-</b> <i>n. A general name for all kinds of plants living under water, both fresh and salt, also algae growing in any damp place in the air, as on the ground, on rocks, and on other plants; also mosses, liverworts, lichens.</i>
<b>Limu kala-</b> <i>n. Common, long, brown seaweeds, their stems covered with short branches, bearing rather stiff, twisted, more or less toothed, narrow leaves. Rarely eaten raw because of toughness (though edible); used in ceremonies to drive away sickness and to obtain forgiveness.</i>
<b>Limu kohu-</b> <i>n. A soft, succulent, small seaweed, with densely branched furry tops that are tan, pink, or dark red, arising from a creeping stem-like portion; one of the best-liked edible seaweeds.</i>
<b>Lōkahi-</b> <i>nvs. Unity, agreement, accord, unison, harmony; in unity.</i>
<b>Lomilomi-</b> <i>Redup. of lomi; masseur, masseuse.</i>
<b>Ma'a-</b> <i>nvs. Accustomed, used to, knowing thoroughly; to adapt, custom.</i>
<b>Mai'a-</b> <i>n. All kinds of bananas and plantains.</i>
<b>Mākaukau-</b> <i>nvs. Able, competent, efficient, skilled, ready; proficiency, preparation.</i>
<b>Makani-</b> <i>nvs. Wind, breeze; windy, to blow.</i>
<b>Māla-</b> <i>n. Garden, plantation, patch, cultivated field.</i>
<b>Mana-</b> <i>nvs. Supernatural or divine power, miraculous power; authority, privilege.</i>
<b>Mana'o-</b> <i>nvt. Thought, idea, belief, intention, meaning; to think, mediate.</i>
<b>Mana'o'i'o-</b> <i>nvt. Faith, confidence; to have faith, confidence; to believe.</i>
<b>Mana'ona'o-</b> <i>Redup. of mana'o; to meditate, ponder.</i>
<b>Mea'ai-</b> <i>kik Food.</i>
<b>Mele-</b> <i>nvt. Song, or chant of any kind; poetry; to sing, chant (preceded by both ke and ka).</i>
<b>Moa-</b> <i>n. Chicken.</i>
<b>Mo'o-</b> <i>n. Succession, series, especially a genealogical line, lineage.</i>

<b>Mo'okū'auhau-</b> <i>kik Genealogy.</i>
<b>Mo'olelo-</b> <i>n. Story, tale, myth, history, tradition, literature, legend.</i>
<b>Mu'o-</b> <i>nvi. Leaf bud; to bud, of a leaf.</i>
<b>Na'au-</b> <i>n. Intestines; heart, affections; feelings.</i>
<b>Nōi-</b> <i>n. Any kind of pepper.</i>
<b>Oli-</b> <i>nvt. Chant that was not danced to, especially with prolonged phrases chanted in one breath, often with a trill ('i'i) at the end of each phrase.</i>
<b>Pahu-</b> <i>n. Drum.</i>
<b>Pa'akai-</b> <i>n. Salt.</i>
<b>Pani-</b> <i>nvt. To close, shut.</i>
<b>Papa hana-</b> <i>n. Work method, plan.</i>
<b>Piko-</b> <i>n. Navel, umbilical cord</i>
<b>Pilina-</b> <i>n. Association, relationship, connection.</i>
<b>Pōhaku-</b> <i>nvs. Rock, stone, mineral.</i>
<b>Poke-</b> <i>nvt. To slice, cut crosswise into pieces, as fish or wood.</i>
<b>Pono-</b> <i>nvs. Goodness, uprightness, morality, correct or proper procedure; right, fair.</i>
<b>Pōpolo-</b> <i>n. The black nightshade; An endemic lobelia; The native pokeberry.</i>
<b>Pua'a-</b> <i>n. Pig, hog, swine, pork.</i>
<b>Pūhā-</b> <i>nvi. Abscess, burst sore, ulcer; to break.</i>
<b>Puka-</b> <i>ho'opuka: vi. To graduate</i>
<b>Pule-</b> <i>nvt. Prayer, incantation, blessing; to pray.</i>
<b>Ti-</b> <i>Plant.</i>
<b>Tūtū-</b> <i>n. Grandpa, grandma.</i>
<b>Ua-</b> <i>nvi. Rain; to rain; rainy.</i>
<b>Wahi pana-</b> <i>n. Legendary place.</i>
<b>Wai-</b> <i>nvs. Water, liquid or liquor of any kind other than sea water.</i>
<b>Waialele-</b> <i>n. Waterfall. Lit., leaping water.</i>
<b>Welina-</b> <i>nvt. A greeting of affection, similar to aloha; to greet.</i>

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