



NĀ MEA HOU

News and Stories from the Maui Historical Society

Something New

Summer 2023 | Wailuku, Hawai'i

VOLUME IV, No. 2

Aloha mai kākou,

It is wā Kauwela, summer time and now we can enjoy the cool trade winds, beach days, and time for the kids to "hang out" and enjoy being in Maui. As we move through the middle of the fiscal year, we will be closing out the year on June 31, 2023, and begin the new fiscal year on July 1, 2023. This year we are excited to host our MHS 2023-2024 Annual membership meeting on July 16, 2023. Please be on the look out for our invitation, and we look forward to seeing you all. Mālama pono and have a safe wā Kauwela.

Sissy Lake-Farm. Executive Director, Maui Historical Society

May Day 2023



From left to right: Keolahou Hinau, MHS Treasurer & Kayla Shaw, MHS President



May Day is Lei Day in Hawaii. The very first Lei Day contest took place on May 1, 1928 in the lobby of Bank of Hawai'i on the island of O'ahu. The Lei contest was hosted in an effort to encourage the tradition of lei making which some believed to be fading. The official judges at the very first Lei Day contest were Princess Abigail Wahīka'ahu'ula Campbell, Ali'i Lucy Kalaniki'eki'e Davis, and Elizabeth Lahilahi Webb (who served as a lady-in-waiting for Queen Lili'uokalani); they judged the lei based on the use of flowers and colors representative of the various islands. The event was a success and May Day became synonymous with Lei Day.

Nearly a century later, the Maui Historical Society continues to honor the lei making tradition with its annual Lei Day Heritage Festival. On Monday, May 1st, 2023, the Maui Historical Society at the Bailey House Museum hosted its annual Lei Day contest. The overall winner for both Fresh Foliage and Recycled Materials was Henry Kaholokula, and Lauren Borge won for Natural Materials. As it was Lei Day, there were multiple lei making stations set up around the Hale Hō'ike'ike grounds. Adults and keiki alike were encouraged to weave together a creative lei to wear themselves or to give to a loved one.

The lei making was accompanied by the sweet sounds of our musical guests – Ke Kula 'O Pi'ilani, Jordan Soon & Liz Morales, Kūikawā, and Uncle George Kahumoku. There were various vendors at our May Day event including Maui Sugar Babe, She Wood Go, Waiwaolani, Opihi Girl Productions, Leis fo Deis, Paiki Hawaii, Kapili Aloha, and Kapa Curious who also hosted a natural dye activity.



Plus, everyone got an opportunity to taste the delicious food made by Tru Grindz and Hani's Donuts. The day also would not have been complete without our wonderful master of ceremonies Cody Pueo Pata who brought his lovely charm and knowledge to a beautiful May Day celebration.

The Lei Day Heritage Festival continues to be one of the Maui Historical Society's favorite events of the year. We look forward to seeing everyone at the Hale Hō'ike'ike grounds for many more wonderful events.



Kapa Day

On April 1st, 2023, the Maui Historical Society hosted our Kapa Day Event along with a member-exclusive panel of kapa makers. From being worn as malo (loincloth) or pā'ū (body wrap) to kapa mōe (bed covers), Kapa has a rich history in Hawai'i. The actual Kapa Day began with a thirty minute talk story by Kekai Kahokukaalani Daunhauer of Kapa Curious on the history of kapa, ways to process kapa, and various uses of kapa. There was also 'ohe kāpala stamping and kapa pounding throughout our day of kapa at the Hale Hō'ike'ike grounds.

Guests were also encouraged to explore our transformed gallery space. The gallery area of the Hale Hō'ike'ike grounds was transformed into the Kapa Exhibition with kapa pieces and implements spanning the past to the present. The week prior to the event, kapa makers, Kekai Kahokuaalani Daunhauer, Lisa Schattenburg-Raymond, and Kale'a Raymond along with our executive director Sissy, pulled kapa-making implements from the archives and displayed them prominently at the Kapa Exhibition. Also, various kapa works from Kekai, Lisa, and Kale'a were displayed throughout the hall.



From left to right: Kekai, Kale'a, Lisa, Ikaika, Kukini, and Nalu.



Kekai Daunhauer speaks to the crowd



From left to right: Tokiko Garcia, Kawaihua Pellegrino, and Walette Pellegrino



This exhibition was kept up from April 1st to April 26th to allow more members of the community to explore the realm of kapa making.

The member-exclusive portion of the event began at 3pm and included a panel of kapa makers and men who wear kapa malo (loincloth) from the community. The men were Kukini Suwa, Ikaika Nakahashi, and Nalu Andrade, and the kapa makers were Kekai Kahokuaalani Daunhauer, Lisa Schattenburg-Raymond, and Kale'a Raymond. Kukini and Ikaika even adorned themselves in kapa malo for the panel, both of them agreeing that they hope the use of malo in the modern world increases in popularity. Maui Historical Society members were treated to this exclusive panel and enlightened with everyone's collective knowledge and their individual stories. It was quite a treat for everyone involved. We hope to do more to honor the wonderful tradition of kapa making in Hawai'i in the future.

For more information on kapa, check out the Maui Historical Society Winter 2022 issue which includes various articles about Kapa and exclusive interviews with well-known kapa makers.

Midwifery + Hawaiian Healing Arts

By: Dr. Anik Cockroft, inspired by collaboration with Leilani Digmon

Midwifery addresses one of the most powerful and vulnerable times in the life of a wahine, both in the expectant hāpai season and postpartum to follow. This is a time of tremendous growth and connection to the 'āina and to the life nurtured inside, eventually brought forth into the world.

I had the unique honor of interacting with Leilani Digmon to discuss her evolving career with midwifery and how her native Hawaiian heritage grounds her as well as propels her forward in her role as a midwife. She states, "'O Leilani ko'u inoa, he kanaka Hawai'i wau, ma Lahaina e noho ai me ku'u 'ohana. 'O Mauna Kahālāwai ku'u mauna, 'O Kanahā, Kahoma, a me Kaua'ula ku'u mau kahawai.'" Leilani seeks to serve Native Hawaiian & Pacific Islander as well as other Black, Indigenous, People of Color (BIPOC) and marginalized communities here on Maui. Her practice is based upon and committed to providing culturally-rooted, evidence-based, and trauma-informed midwifery care.

Her story is compelling, and the following depicts how the landscape of her life has led to midwifery as an amplification of her trajectory as a human, healer, and Mother.

Leilani feels that the infusion of Hawaiian cultural practices in midwifery in the care of the expectant and postpartum Mothers vividly depicts and illustrates the inner strength, persevering cycle of life, and the momentum of new life born out of the resiliency of the Hawaiian people amidst immense adversity. The reclamation and revitalization of Hawaiian cultural practices in daily lives is vividly depicted amidst the reawakening of Hawaiian culture.

Leilani states that her passion for midwifery, "comes from this land of Hawai'i and its people, my people, the kanaka maoli. It comes from our cosmology and our creation stories which speak of giving birth to Akua, to these islands, to our sacred kua'ana/older sibling Hāloa, to the Hawaiian people. It comes from Haumea, the akua of childbirth, who gave birth to many of our most famous gods, such as Pele, Kamohoali'i and Hi'iaka, from different orifices on her body. It comes from ka po'e kahiko, the people of old, who practiced such rich and deep customs and traditions during pregnancy, childbirth, and child-rearing. And possibly most of all, it comes from our lāhui today, who after everything we went through and are still going through, are here reclaiming and revitalizing Hawaiian cultural practices in our daily lives and in the momentous events such as birth, with kū'ē (resistance, defiance, protest) and kū'oko'a (self-determination, sovereignty)."

From a historical perspective, Drs. Mary Kawena Pukui and E. S. Craighill Handy provide important insight into the history of Hawaiian healing arts and the Hapai, childbirth and postpartum periods.

According to Mary, "Preparations for the coming child were not limited to the ceremonial and preternatural. The health-- physical and mental-- of mother and child must be guarded all through pregnancy. Prenatal care was practiced long before the advent of Western medicine."

Additional insight comes from Samuel Mānaiakalani Kamakau and David Malo in their books: Works of the People of Old: Na Hana a Ka Po'e Kahiko and Hawaiian Antiquities: Moolelo Hawaii, respectively, which detail more about birth customs and protocols amongst the ali'i.

Midwifery + Hawaiian Healing Arts cont.

The Mo'olelo of Hawaiian beliefs and practices during pregnancy, labor + birth, as well as postpartum have been handed down in the 'ohana for generations. Some components held sacred that resonate throughout may include:

- Keeping warm
- Nourishing broths and soups
- Support of the 'ohana
- Lā'au lapa'au (plant medicine)
- Movement
- The ocean
- Binding/wrapping of the 'ōpū
- Lomilomi
- Wearing an open lei when hāpai
- Not eating squid + cutting down on raw fish
- Observing signs that foretell the nature of the child
- Planting the 'iwe (placenta)

Important components woven into midwifery care can include:

Access to traditional foods and medicines, lomilomi and lā'au lapa'au practitioners, educational classes on maintaining health of mind, body, and spirit, access to preventative health care, I pa'a ke kino o ke keiki i ka lā'au - importance of diet, lactation preparation and education, path clearing, and kanu 'iwe (planting the placenta).

Importance is placed upon attention to and the ongoing offering of holistic care in collaboration with community partners such as lactation consultants, nutritionists, local farmers, acupuncture, chiropractic care, and pelvic floor therapists to name a few.

More on Leilani Digmon:

Leilani is native Hawaiian and lives in Lahaina, Maui with her family. Mauna Kahālāwai is her mountain, and Kanahā, Kahoma, and Kaua'ula streams are the sacred waters of the area in which she lives. She is a mother of 3. Her husband is Kapali Keahi, a hoa 'āina of Lahaina from generations back. She is a Haumāna Pale Keiki, a senior student midwife training under Niitsitapi (Indigenous) Certified Professional Midwife Connie Perkins to become the first fully certified Native Hawaiian pale keiki in Hawai'i, a ko'okua/labor support, and an Indigenous Lactation Counselor (ILC). She represents midwifery services for the non-profit organization Kalauokekahuli. The practice is based in Lahaina, West Maui, but services the entire island of Maui with hopes to expand services to Lanai and Molokai in the coming years.

<https://www.kalauokekahuli.org/pale-keiki-services>

About the Author:

Anik Cockroft, DO is a Board Certified Pediatrician. She is the Mother of 2 as well as hāpai with baby #3. She is passionate about supporting other Mamas and empowering those in the expectant and postpartum period through the space she created at Mama Mindset®. You can find her at <https://www.mamamindset.com>

Lā'au Lapa'au

In the times of old Hawai'i, a kahuna lapa'au or healer was revered for his knowledge of medicinal properties relating to native plants. The art of lā'au lapa'au (herbal medicine) is one of several traditional Hawaiian healing arts. Other healing arts include 'ai pono (healthy eating), ho'oponopono (emotional/spiritual balance), and lomilomi (massage therapy). As Papa Henry Auwae, Po'okela said, "Lā'au Lapa'au is: Solving the problems of body, mind and spirit. In Hawaiian Healing the mental is not separate from the spiritual and physical. Rely on spiritual insight and most of all, guidance from Akua."

Over many generations, this ancestral knowledge was passed down through the experiences of the kahuna and the learned pharmacology of the rich endemic flora became a key component in daily Hawaiian life. Most Hawaiians, who led highly active lives and ate organic food, suffered minor ailments. When this happened, the kahuna lapa'au would be called upon for their skillset to perform a special ceremony. The kahuna, having taken years of training to fully understand the many aspects of creating a natural solution to alleviate one's afflictions, would have a ceremony with a pōhaku ku'i (basalt pestle), and a poho pōhaku (mortar).



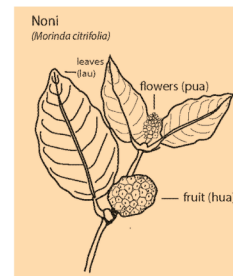
This special mortar and pestle, fashioned of basalt (lava) rock and reserved for use only in the preparation of medicinal herbs, was used to break up or mash plant tissue. The ku'i is different from a traditional pōhaku ku'i 'ai (poi pounder) in that it has no knob at the handle's end. These tools would help process the vegetative materials such as 'awa, kukui, and ferns, with 'alaea (red clay earth comprised of iron oxides), or pa'akai (salt) for a particular treatment. Different treatments could include up to as many as ten ingredients, with fresh or salt water another important component depending on the ailment.

Today, many of these plants grow all around us, and most of us do not know of the incredible value and stories that they hold. Ancient Hawaiians were connected to the land in many ways, so remembering these values and traditions can be a way to honor them. As scientific research is continuing, we hope it will bring credence to practices followed by the Hawaiians for these many years. Remember, to be sure to ask permission before picking plants in your neighborhood.

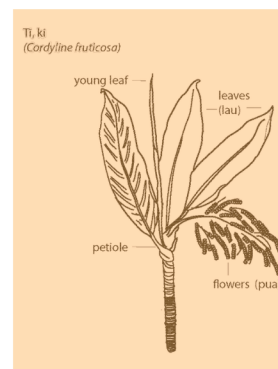
Medicinal plants you can find in your own backyard:

- **Kō** (*Cordia subcordata*), in ancient Hawaii, children would chew the stalk of the **kō** to keep them from crying and relieve gnawings of hunger. They believed that the chewing made their teeth strong. [Sugarcane]
- 'Ulu (*Artocarpus altilis*), the sap of the ulu tree's bark will bring relief to anyone suffering from dry, chapped skin. [Breadfruit]

- **Māmaki** (*Pipturus albidus*) is a well-known medicinal plant that is endemic to the islands. Simply pick and dry the leaves before steeping them in hot water for a calming miracle tea. [Waimea pipturus]
- **Kukui** (*Aleurites Moluccana*) has many uses in the medicinal world, with its oily seed acting as a laxative and diuretic. If you pick the green nut of the kukui, a sap will pool in the piko (navel). If you dab this sap on your mouth it will help to relieve tooth pain or babies suffering from thrush. [Candlenut]
- 'Ōhi'a Lehua (*Metrosideros polymorpha*), our state endemic tree, was used in the lā'au lapa'au process. Kahuna would boil the flowers with the inner bark to create a tea to relieve women of labor pains associated with childbirth. [Myrtaceae]
- **Noni** (*Morinda citrifolia*), often known as a food in times of great famine, actually has wonderful medicinal properties. It was brought by the first Hawaiians as one of the voyaging plants. The ripe fruit can be picked and placed in a jar in the sun on your lanai. After some time, a juice will collect in the jar. Drinking this



- 'Ōlena (*Curcuma domestica*), or turmeric, is a plant that Hawaiians brought with them on their long voyage across polynesia. The anti-oxident properties are great consumed as tea for inflammation. [Tumeric]
- **Kī (Tī)** (*Cordyline terminalis*) has many uses in the lā'au lapa'au process; the leaves helped cool the brows of Hawaiians who had a fever. As uncle



Eddie Pu reflected, "I use it for a headache. It's a Hawaiian medicinal plant that saves me the cost of buying a bottle of aspirin. It also keeps me humble." Additionally, a young kī (tī) leaf, one not yet unfolded, the Hawaiians would bandage a wound. Lastly, a heated flat stone was wrapped in a kī leaf and placed against the aching back to relieve pain.

- 'Aloe (*Aloe vera*) is one example of how native plant use changed after the 1820's. This well-known European introduced plant is great to rub on a cut, blister or fresh sunburn.



2022-2023

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PLACE
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Annual General Membership Meeting

Sunday, July 16, 2023 from 3pm to 5pm

**Members and non-members
are welcome to attend. Only
members will be allowed to
vote.**



**Scan the QR code
to RSVP to the
meeting**

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