

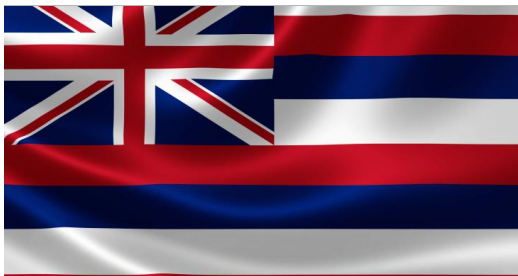
## Confronting History & Facing Futures

In history, there were the original people, and then there were the colonizers. In each place that the colonizers touched, a common religion and lifestyle came with it. Eventually the original people either kept up with their colonizers, or they were left out.

Today, most of those who carry this type of ancestral trauma have also adapted to the modern lifestyle to survive intact. So what is the difference between thinking like a colonizer and thinking for the future?

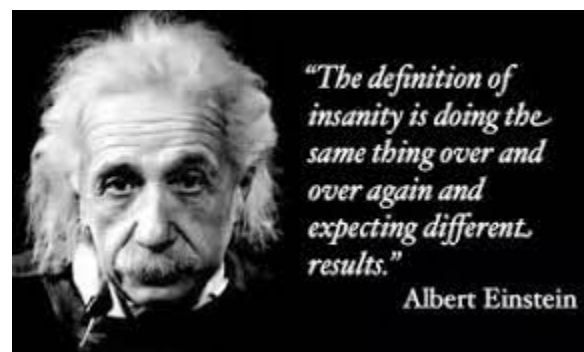
There are many answers to this question, most of which lead to innovation of a whole new realm in existence. But to be able to answer this question, one would need to learn their history in depth, and with an open mind.

Throughout the history of Hawai‘i, the people were innovative, always making new ways to make something old work. Discovery was nothing new to Kanaka Maoli, for they were great navigators who consistently discovered. Nonetheless, every innovation had to be in accordance with the needs of the land, the community, and the future.



Currently, the entire world is facing change, and reality as we have known it, is also facing futures. For decades, society has lived on the same attitude. Nothing would be wrong with this except for the fact that the old mentality doesn't stand a chance in today's world. What does that mean for tomorrow? Can we afford to cling to a past that no longer serves us?

Classic industrial or commercial goods no longer serve us. The classic way of handling politics does not serve us anymore. How much longer do we expect to see corporate payoffs, corruption, and a lack of auditing? How many more elections are we going to vote for the same people, and expect different results?



This is where the Voice of the People comes into play. What is it that you need to realize your goals? Do you want to keep doing the same thing and hoping for better? Do you want to try something different that might be the exact change that you were looking for?

## These are *our* communities

### Community Concerns

#### Tourism:

Covid-19 brought a ton of stress to people but has done wonders for the environment. It has also allowed tourist destinations such as Hawai'i to take a break from the constant stream of visitors clogging up the roadways and enjoying first class citizenship to a place that they do not live.

Seemingly unknown to the local government, tourism does not make up the majority of the economy in Hawai'i - just ask Google.



Since we know that you cannot read the snapshot above, here is the cropped version below, for you to see for yourself. Just click the photo to view the original page.



Given the facts that were listed in the Google search, there is clear indication that we only need to change our own mindsets.

### Community Concerns [*continued*]

#### Old Tricks:

Lately, there has been an increased number of accidents, rescues, ocean deaths, and general concern for the health and wellness of the community at-large. What can we do to change this? The answer is different from person to person, because opinions differ, but one part of the answer remains the same: Doing the same thing that we have been doing is not working. For decades, we have tried the same responses and for decades, we have received the same results. Let's look into different ways to empower common+unity to manifest something different.

#### Jobs:

In September, Unemployment is going to end for millions of people. Right now, tons of great job positions are open, and paying fairly decent wages with medical and flexibility in schedule. However, no matter how many jobs spend money advertising open positions, not too many people are looking. In an alternative world, everyone needs help with rent and bills but cannot find a job. It looks like there will be new and consistent influxes of people moving to Hawai'i to fulfill the job positions and live in paradise. Those are the people who are going to be able to afford rent.

#### Housing:

For years residents fought for affordable housing. For years, affordable housing projects went up, only nobody could qualify for them or afford them, so many of the units sold to implants who come to work the open job positions. A handful of years later, the affordable units sell for millions. Do we want affordable housing or fair wages?

# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

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## Moments in Mo`olelo

As we explore the concept of restoring our own connections with thousands of years of history in Hawai`i, we will share with you many things about people, places and things.

To hear more stories about Hawai`i, as told by the people who have inhabited these islands for centuries, please visit the link below and download the app for convenience.

<https://nativestories.org/>

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## Brief Biographies

To live in Hawai`i is to know its past, live in its present, and prepare for its future. A woman named *Mary Elizabeth Mikahala Robinson Foster* did just that.

(Sept 20, 1844 - Dec 29, 1930)

Mary created what is known as Foster Botanical Garden, but she was also a good friend to Queen Lili`uokalani and was very politically involved. In March 1893 Mary became the president of Hui Aloha `Āina o Nā Wāhine, but soon resigned because people were fighting over how to provoke restoration of the Kingdom of the Hawaiian Islands.

Shortly after her resignation, Mary Foster went on to become a Buddhist - the first Kanaka Maoli to become such. A strong philanthropist, Mary purchased many lands to save for her people, from foreign investment.

## Post-Covid Tourism

Social media posts and commentary have been indicating that new policies are needed to maintain the dying integrity of the tourism industry. With sacred sites being defaced or intruded upon, the amount of eager tourists trespassing on personal or private property, and the added dangers that tourists consistently put towards the detraction of our own communities, people are speaking out.

Forget what's not fair, let's talk about facts - stone cold facts. Only after we present the facts, should we attempt to add personal emotions or reactions.

The facts are that water and mountain rescues have taken precedence over our rescue services, leaving scant resources for residents - in the event of an emergency. Tourists often park illegally and in dangerous areas along places such as Hana Highway, presenting overwhelmingly large risks to other tourists, locals who are trying to handle responsibilities, school buses, service trucks, and most importantly, emergency vehicles such as ambulances and police.

On any day, a resident can go to their favorite sacred site to find single-use items discarded, new graffiti, or a random seven year old climbing into a lava tube along the highway with short visibility - which presents a clear and imminent danger to the child. Such was the case on Hana Highway near Ke`anae about a week ago.

[continued on next page]

Do you consider a vacation to be #Aloha`Āina ? Our question comes from seeing a vacation rental ad for PPM in Lāhaina, labeled as Aloha `Āina. It was not an eco-adventure,

# Nūpepa 'o Hui Aloha 'Āina

Volume 6

June 2021



Mahiku A'o Mai

Food Security Services

A newly installed company called Mahiku A'o Mai is currently being established in Maui's East end and aims to utilize food security activities to heal our youth.

For more information on this project, please visit their website at [www.kahalemahiku.com](http://www.kahalemahiku.com).

To get involved, please email them at [mahikuaomai@gmail.com](mailto:mahikuaomai@gmail.com)



Double Portion Supply is a locally owned business that has made many hats, banners, decals, and other products for a number of years, for the Hawaiian community. Check out their latest styles and order yours today at:

[www.doubleportionsupply.com](http://www.doubleportionsupply.com)



Maui 'Ohana Gardens is an initiative of Food Security Hawai'i, a local non-profit dedicated to long-term regenerative local food solutions. Sign up at [www.mauiohanagardens.com](http://www.mauiohanagardens.com) for updates on webinars, workshops, tree give-aways, and seedling subscription service.

had nothing to do with environmental restoration or even the concept of caring for such. There are many other examples, and if you go to Instagram to search the hashtag for Aloha 'Āina, you will find many advertisements for things that have nothing to do with Aloha 'Āina at all.

If you have solutions to propose, and would like for your Voice to be highlighted in a future issue for collaboration, please fill out the contact form on our website at [www.alohaainaparty.info](http://www.alohaainaparty.info)

## CNA Training Program Class

During Covid, we needed you.

CNA Hawai'i Institute

provides assistance in starting your career in the medical field.

New classes are forming now.

Scholarships are available through various organizations and the school can help you get that.

<http://cnahawaiiinstitutellc.com/>

## KKCR: Living Sovereign

How do you live sovereignly? What is a living sovereign? These questions and many more can be answered by tuning into Living Sovereign with Auntie Puanani Rogers on the first Monday of every month at KKCR Radio, Kaua'i.

Tune in here, at this link:

<https://www.kkcr.org/onair/genre/hawaiian-sovereignty/>

## Little Fire Ants

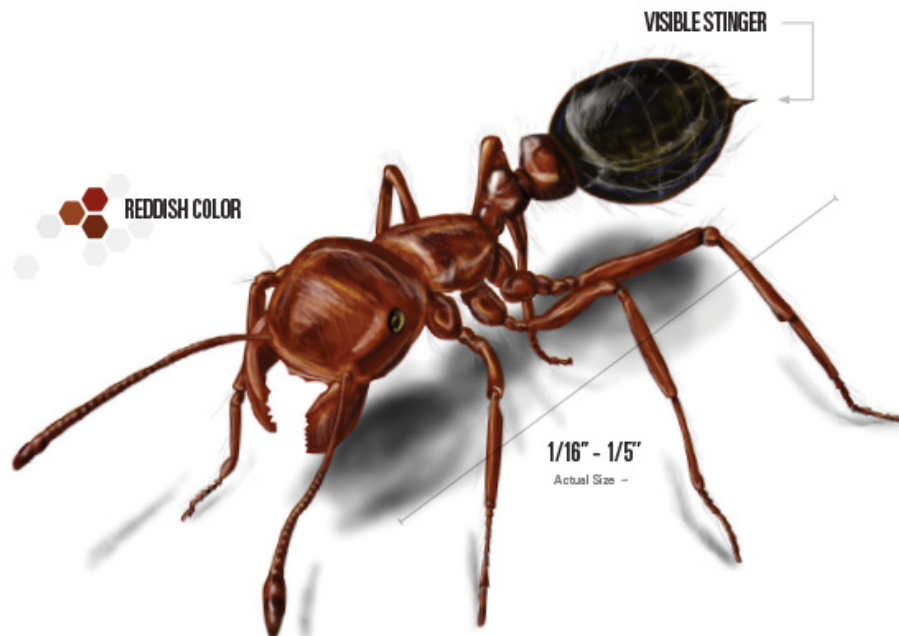
In the first week of June, the Maui Invasive Species Committee reported that there are two unrelated colonies of fire ants in Huelo, Maui. The fire ants are so small that they make their way all over your body before you start to feel the stinging. MISC is doing what they can now, to combat the little creatures, however, are asking for residents to help by reporting any sight of the ants, and for you to take a sample, freeze it in a plastic bag, then send it to them for positive identification of the pests. They can be really harmful to your pets, if you have pets that go outside.

Below, you will find the information that we pulled from the MISC website, to quote here directly for your understanding, and to maintain solid information on our publication:

*"It only takes a few minutes to test for LFA:*

*Smear a tiny bit of peanut butter (or mayonnaise if peanut allergies are a concern) on several thin strips of cardboard, and place them in shady places in your yard. After 45 minutes, collect the samples with ants, place them in a plastic bag labeled with your name, address, and contact information, and freeze for 24 hours to kill the ants. Mail them to your local Invasive Species Committee. On Maui, please send them to MISC, P.O. Box 983, Makawao, HI 96768.*

*Visit [stoptheant.org](http://stoptheant.org) to find out more information on collecting ant samples and the status of LFA on Maui and throughout the state. Contact MISC with concerns, questions, or reports at 808-573-6472 or [miscants@hawaii.edu](mailto:miscants@hawaii.edu). Reports can also be submitted through [643PEST.org](http://643PEST.org)."*



Moments of Mo‘olelo  
Inspired by Questions of Evolution

## Mū & Menehune

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A Mo‘olelo created from research & documentation

In a mystical time of enchanted creation, lived a people whose physical proof of existence was so organic that there are no traces left today, but the mo‘olelo of the Pacific’s origins. According to popular legend it is said that the original people who inhabited Hawai‘i have gone to Kūihelani<sup>1</sup> - a place in the heavens. The maps below attempt to ponder on the possible whereabouts of the expanse of land that existed before sea levels rose with the last ice age.

During the period of darkness,<sup>2</sup> life existed. Over the course of thousands of years, civilizations rose, fell and migrated. Land masses evolved, as did the eventual blend of human races over time. It was at the crossroad of creation and recreation that the gods roamed these realms along with other mystical spirits and beings, colliding throughout the course of deep history to invent the human race we witness today.

In this account we will review the modification of the Bible to assume ethnicities and win victory for souls, as well as the ethnographically accurate version of Pa‘ao, backed by Pacific legends from vastly different geographic locations.

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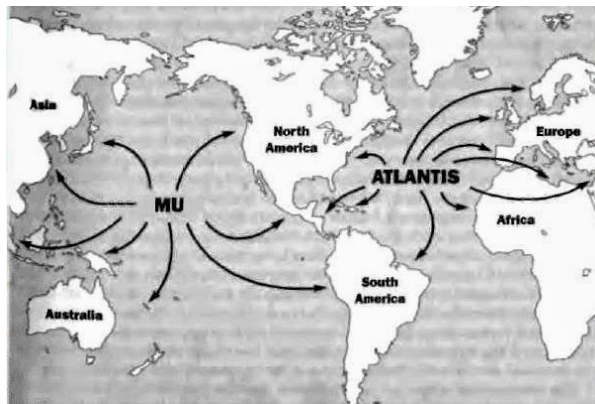
<sup>1</sup> Kūihelani: also known as Kūaihelani

<sup>2</sup> Time of darkness refers to Pō

# Nūpepa ‘o Hui Aloha ‘Āina

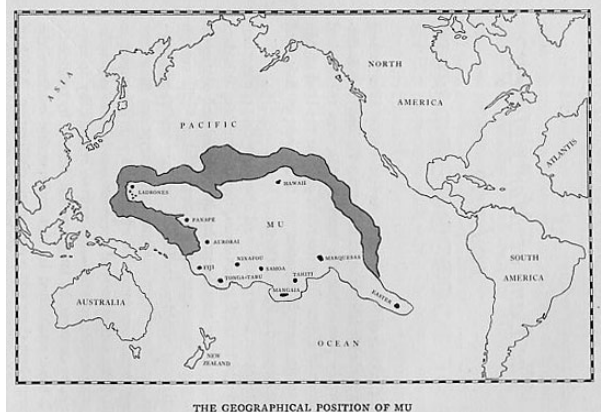
Volume 6

June 2021



**Photo Credit: Nine Belize Eco-Cultural Tours**

<https://www.ninebelize.com/a-concise-history-of-mesoamerica-and-the-ancient-maya-part-4/>



**Photo Credit: Wikipedia**

[https://en.wikipedia.org/wiki/Mu\\_\(lost\\_continent\)](https://en.wikipedia.org/wiki/Mu_(lost_continent))

The beginning of this *mo‘olelo*<sup>3</sup> is rooted in the bosom of an era inclusive of mythical figures such as Māui, Kanaloa, Kaneapua, Makali‘i and Wahanui. This would point to times measured in BCE and coinciding with migrations of the Cush and Aboriginal Australian<sup>4</sup> people.

Similarities in language and culture that span distances as far as Aramaic civilizations to the Eastern most Pacific migration prove an undeniable connection of an ancient people. Inscriptions on the Tablet of Karnuk tell of a migration of the Take or Takoe<sup>5</sup> people extracted from Cush during the Thut III rule in a 1400 BC era of Egypt. Legends of Nukuhiwa point toward this history whereas other Polynesian islands have moved forward with history to include little beyond the latest migration that brought them to their permanent dwelling. Mele and mo‘olelo capture the essence of these ancient migrations, leaving us to fill in voids with imagination.

<sup>3</sup> Mo‘olelo: story; history <https://hilo.hawaii.edu/wehe/>

<sup>4</sup> Aboriginal Australian: voyagers mixed with Taiwanese becoming Austronesian. Later evolving to Lapita which then became Oceania, Melanesia, Micronesia, and Polynesia

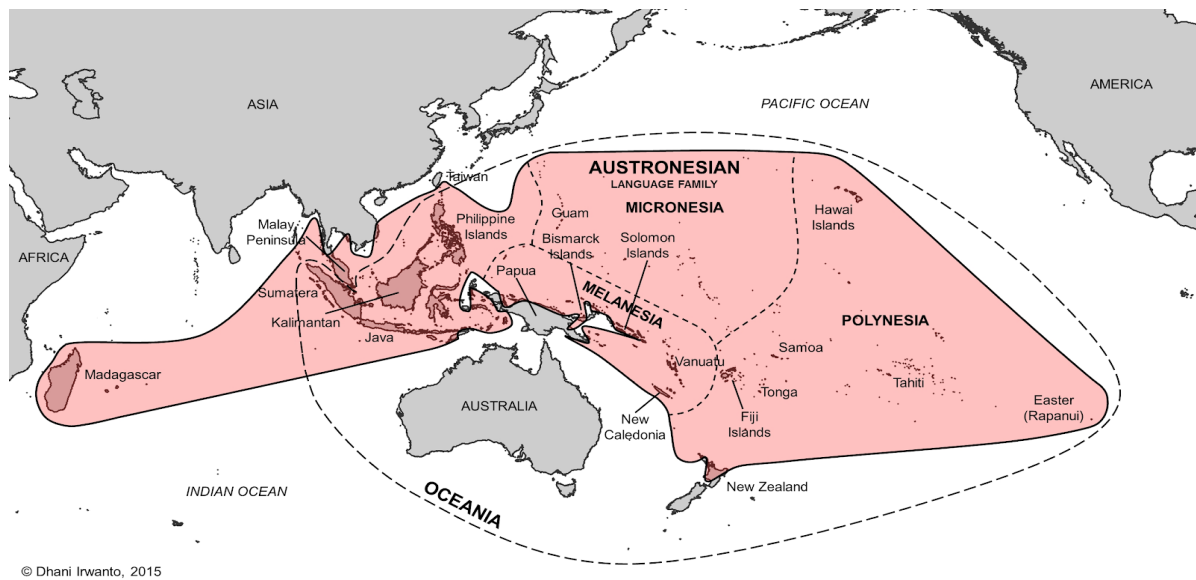
<sup>5</sup> Taka/Takoe; another variation of this name is Taga, which is linguistically close to Tonga



# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021



Many of the islands that these migrations ultimately led to, already had inhabitants of various origin in the soulful realm, while migration stories place them as having migrated from Nukuhiwa.<sup>6</sup> This mo‘olelo aims to focus on relations between Kahikikū<sup>7</sup> and Hawai‘i, as root places for the exploration of the Mū and Menehune people. Concentration of these stories exists in the histories of Kaua‘i and O‘ahu, where the highest populations crossed notable migrations in the later 11th century with Tahitian migrations.

Existing in the upland forests of the islands were people of great height, both tall and small. Neither was said to have interacted outside of their race. Different heights, appearances and behaviors marked these people with labels of Mū, Wā, and Menehune.

The Mū were marked by height and body structure. While Mū were considered silent people, Wā were another tribe of Mū known to be shouters. Both were notable builders and avid eaters of bananas, earning them the name *Kalāhuimū‘aimai‘alā‘auha‘ele‘ele*.<sup>8</sup> Mū people were said to have disappeared from existence altogether, or resided with the gods.

<sup>6</sup> Nukuhiwa: modernly known as Marquesas

<sup>7</sup> Kahikikū: known today simply as Tahiti

<sup>8</sup> Kalāhuimū‘aimai‘alā‘auha‘ele‘ele: Mū race eating bananas in the forest



# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

Menehune were said to have only been about two and a half feet in height, and hard working nocturnal creatures. Some accounts call them shouters while other versions appreciate their god-like existence with supernatural powers. In Tahiti, they were known to have been treated like third-class citizens or slave castes. Many modern families look to Menehune as familial ‘aumākua, or guardian spirits.



**Photo Credit: Weird Hawai‘i**

<http://www.weirdus.com/states/hawaii/stories/menehune/index.php>

Menehune are defined as  
a legendary race of small people  
who worked at night building  
fishponds, roads, ditches, and temples

The first migration is said to have come from Nukuhiwa during a time when Pacific voyagers were expanding across the ocean, using astrology as a map to guide their course. In archaeological evidence, the famous ‘Īao Valley of Wailuku reveals evidence of a settlement dating back to the first century AD in some records<sup>9</sup> while written as a little later in other timelines. Nonetheless, the islands were inhabited around the same time as theology claims Jesus had been crucified. The people who came with this first migration are said to have been Menehune. They made the lush side of the islands their home, not having yet domesticated the leeward sides of the islands yet.

<sup>9</sup> McCullough Decker, L. (2003). Water of Kama: The Story of the Bailey House Site. Wailuku, HI: Maui Historical Society.

# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

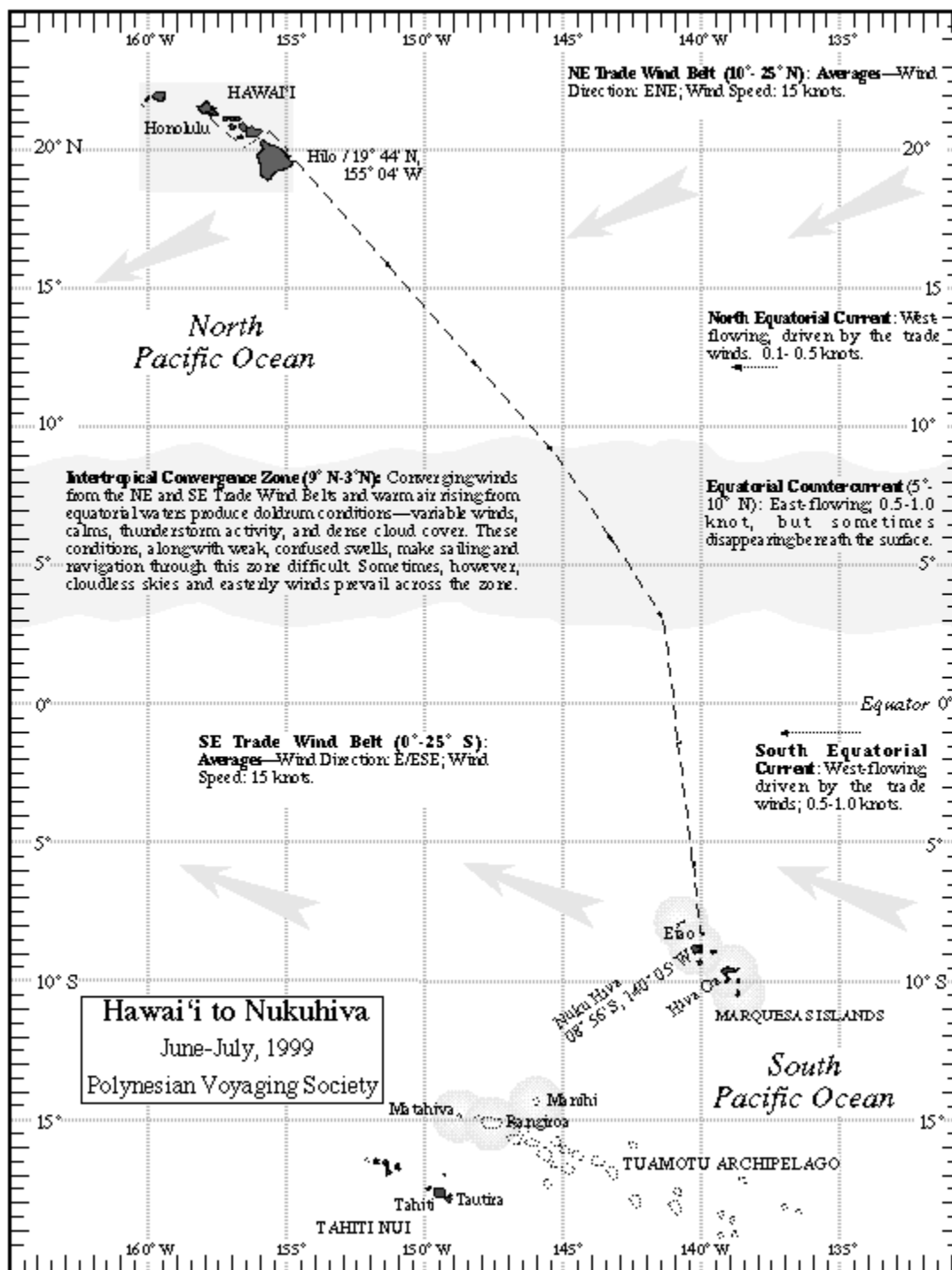


Photo Credit: Nainoa Thompson

Reverse Migratory Navigation

Courtesy Link:

[http://archive.hokulea.com/holoakai/1999\\_2000/leg\\_1\\_to\\_nukuhiva.html](http://archive.hokulea.com/holoakai/1999_2000/leg_1_to_nukuhiva.html)

# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

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Menēhune are credited with the initial creation of the Hawaiian people, beginning with the lineage of Me‘ehiwa and Luanu‘u, whose generation is thought to be of the thirteenth generation from the dawn of creation. Archaeology claims that humans inhabited the earth for such a long time, that thirteen generations must refer to the people who lived for hundreds of years for this to be true. Otherwise these claims may refer to a people who had dedicated names, genealogy and the same calling for many generations, thus appearing to have only been thirteen. This hypothetical evaluation could possibly explain how certain figures have various names. Another possible explanation for one figure to have had so many names is the thought that each name represents a new phase of existence.

Luanu‘u was known by several names including Kanehoalani, PuaNāwao and Kūmamenehune. The name PuaNāwao refers to Luanu‘u as having been the father of the Mū and Wā races, while the name Kūmamenehune refers to him as the father of the Menēhune race. In the Kumuhonua, Luanu‘u had a total of twelve sons with Me‘ehakulani consisting of an earlier lineage and a later lineage.

The father of two sons with Nāwao of the Mū race, Laka and Pili, later evidence points to him to have been the father of those with supernatural capabilities, therefore having thus capabilities himself. The fact that he had offspring with at least two different human races, producing god-like qualities displays that Luanu‘u himself, fit the role to have been called Kanehoalani. The Menēhune people are said to have descended from the son of Luanu‘u, making him the grandfather of Kinilauamano. One account implicates that Papa<sup>10</sup> and Lua had relations that resulted in the birth of O‘ahu.<sup>11</sup>

From Kahikikū, Luanu‘u was told to voyage to an eastward place to make sacrifice. Voyaging eastward, he found O‘ahu, wandered the wao<sup>12</sup> for the perfect place to

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<sup>10</sup> Papa: wife of Wākea. There are about 56 generations between the time they roamed the earth, and the early 1900s

<sup>11</sup> O‘ahu; also known as O‘ahulua

<sup>12</sup> Wao: that part of the mountainside inhabited by spirits alone and it is tempting to regard the Mu and Wa of the Nawao family as nature spirits represented in the silent and noisy living creatures who dwell there

# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

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sacrifice. In time, he became the father of Mū and Menehune, becoming the ancestor of great historical ‘aumākua,<sup>13</sup> akua<sup>14</sup> and kūpua,<sup>15</sup> as well as one creator<sup>16</sup> that links all of our genealogical connections today.

Descending from Luanu‘u, Hawai‘iloa was a great navigator of the Pleiades and roamed with Ola. From Polapola<sup>17</sup> this great chief found Hawai‘i, naming the largest island after himself and the smaller islands after his offspring. He is the fourth generation from Kinilauamano.<sup>18</sup> Ola was a supernatural being who defended himself in a battle at a young age, causing his opponent to kill himself.

The migration of Pa‘ao brought new order to Hawai‘i with the honoring of the god from Nukuhiwa, while introducing new gods, protocols and powers. The final migration to Hawai‘i, these figures have left behind a permanent legacy that has shaped the kapū system and ruling families unto the very last monarchy.

Vast was the knowledge of the people of old. They knew how to utilize gifts that most people today wouldn’t know in the slightest bit how to tap into. We are led to believe so much less of who we truly are, and encouraged to seek a solitary external force for all the world’s needs. More than any patented health problem available, what mankind suffers from the most, is the lack of connection to our deepest reality.

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<sup>13</sup> ‘Aumākua: guardian angel spirits

<sup>14</sup> Akua: demigods

<sup>15</sup> Kūpua: shapeshifting beings with supernatural powers

<sup>16</sup> One creator of many

<sup>17</sup> Polapola: Borabora of Tahiti

<sup>18</sup> Kinilauamano: direct descendant of Luanu‘u in the younger Menehune lineage

# Nūpepa 'o Hui Aloha 'Āina

Volume 6

June 2021

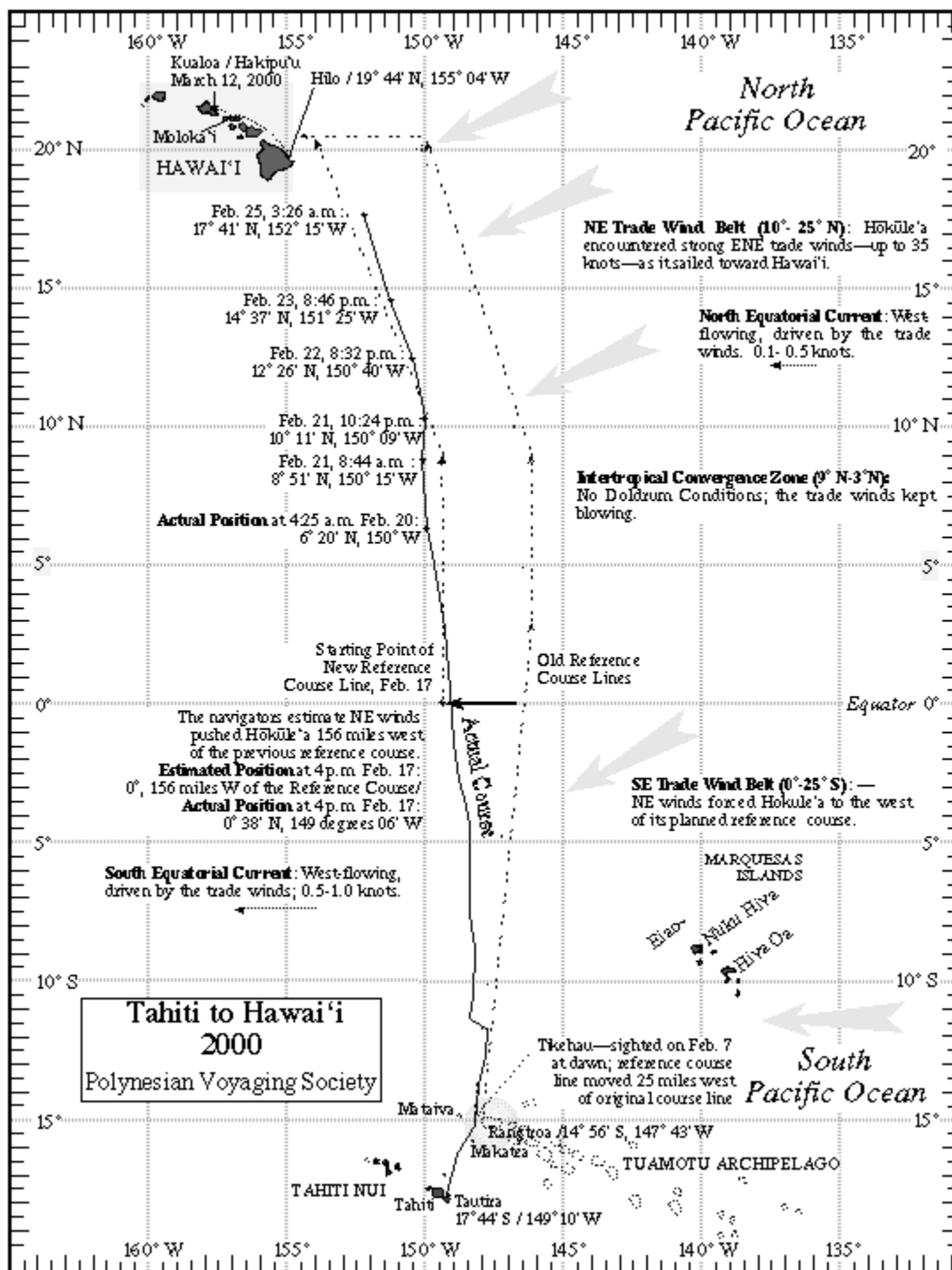


Photo Credit: Nainoa Thompson  
Hōkūle'a Navigation map from Tahiti to Hawai'i

Courtesy Link:

[http://archive.hokulea.com/holokai/1999\\_2000/leg\\_5\\_low.html](http://archive.hokulea.com/holokai/1999_2000/leg_5_low.html)

Luanu'u = 12th name from Kumuhonua

# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

## Kumuhonua

Had 3 sons

The second son was slain by the first  
13 generations to Luanu‘u in Hawaiian Bible Story  
10 generations to Luanu‘u in American Bible Story

## Luanu‘u

also known as

Kanehoalani	Lalokona	PuaNāwao
Kūmamenehune	Kūho‘oia	Kū‘i‘ike

**Nāwao & Kūmamenehune** Ancestor of  
- Nāwao people  
- Menehune people

**Kūho‘oia** One who confirms the truth

**Kū‘i‘ike** One who is keen-witted

**Lalokona**  
- Time during marriage to Honua po‘ilalo  
- Derived from migration to remote location called Honua‘ilalo in the south.

**Kanehoalani**  
- Kanewahilani  
- A god who rules the heavens

## Mū

- Sons from this union
  - Laka/Kūpulupulu
  - Pili
- Ancestors of
  - Mū: silent people
  - Wā: shouting people
- ‘Aumākua refer to them as
  - Nāmū
  - Nawā
- 3 invocations associated with Mū
  - Kūamū
  - Kūawā
  - Kūawao

## Menehune

- Numerous and powerful people
- All Hawaiians derive from menehune
- Older branch
  - Aholoholo
- Younger branch
  - Kaimipukuku
  - KinilauaMano
  - Many descendants of Mano
  - 12 tribes from 12 sons
  - Sons of Toho/Toko/Taga/Tonga
  - Atea and Tane are the progenitors of Nukuhiwa

# Nūpepa ‘o Hui Aloha ‘Āina

Volume 6

June 2021

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### **He Mele No Kāne**

An ancient Hawaiian chant