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Seven Hawaiian Spooky Tales

Find out about homeless and desolate ghosts, night marchers, the brindle dog, the flying spirits of Ni'ihau, Kupua and the Menehunes.
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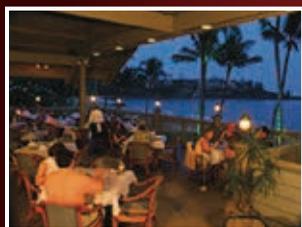


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Sunscreen Dangers

By Jan TenBruggencate

The dangers of certain sunscreens to coral reefs are so serious that some Hawai'i legislators are considering banning it.

Can it really be that bad? And if it were, wouldn't reefs where nobody swims be far healthier than those frequented by oil-slated masses?

As usual, this issue is complicated. Reefs have a lot of challenges in Hawai'i, and sunscreen is just one of many.

One of the key studies on the subject was published last year in the *Archives of Environmental Contamination and Toxicology*. It found that if certain corals were exposed to the active ingredient in many sunscreens, oxybenzone, they could harm corals and cause coral bleaching.

Kumu Haumana

Oxybenzone is the chemical in many sunscreens that shields your skin against ultraviolet radiation from the sun.

They found that if you expose coral cells to enough oxybenzone, it will kill them. At lower levels it will deform them, and also at low levels, it will cause reef corals to expel their food-giving algae. When the algae are gone, the corals go white, a process called bleaching. Eventually the coral polyps can starve and die.

The study found that there can be impacts on coral larvae and cells at oxybenzone concentrations in the higher ranges found on

Hawai'i beaches – notably heavily populated O'ahu beaches.

Thus, the authors wrote, "Oxybenzone poses a hazard to coral reef conservation and threatens the resiliency of coral reefs to climate change."

But there's more to it than that. Coral reefs are being hit by all kinds of attacks, and coral reefs are bleaching in the Main Hawaiian Islands as well as in the Northwestern Hawaiian Islands, many of which are uninhabited and presumably sunscreen-free.

"Temperature anomalies, high irradiance, pollution, and bacterial diseases" as well as possibly sunscreen products, are among the culprits, said a 2008 paper in the journal *Environmental Health Perspectives*.

Hawai'i is taking coral reef degradation seriously. Earlier this year, the state Department of Land and Natural Resources released its Coral Bleaching Recovery Plan. It focuses on a number of reef threats, primarily warming waters. It does not consider sunscreen issues.

That doesn't mean sunscreen is invisible to the state. The state Division of Aquatic Resources has issued a statement of concern that "Researchers have found oxybenzone concentrations in some Hawaiian waters at more than 30 times the level considered safe for corals."

Rather than slathering on sunscreens with oxybenzone (read the label), the state recommends other alternatives to prevent sunburn: "water resistant sunscreens, which are more likely to stay on your skin, and sunscreens that use mineral filters, such as zinc oxide



Waters sampled off Po'ipū Beach in 2016 showed levels of oxybenzone of 281-419 parts per trillion, above the 72 parts per trillion that is considered harmful to coral cells.

or titanium dioxide. Also, rash guards or wet suits will reduce the area of exposed skin, and thus the amount of sunscreen needed for protection."

But if you care about reefs, limiting your participation in adding harsh chemicals to the surf is important. But you should also be paying attention to some of the more serious threats to reefs – including climate change, sedimentation from the land and overfishing.



• Jan TenBruggencate is a Kaula'i based writer and communications consultant.

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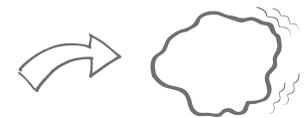
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IN FOCUS

Rice Street Block Party

by Léo Azambuja

The Rice Street Block Party on the evening of Sept. 23 brought together the community, offering entertainment, food, history, culture, arts and shopping. Some of the entertainment included Makana, Revival and 1st Cut.

Those who came were also given a glimpse of what the County Planning Department has in mind for Rice Street, with improvements funded by the TIGER grant. The enhancements are intended to safely integrate pedestrians, biker and motor vehicles in the heart of Lihū'e.



Ruby Pap, left, and Marie Williams



Sheila Bradley



Addy Gillian and daughter Mila Gillian



Waylene Kimi



Makana



Mina Brissett, left, and Grace Kim



Desmarie C., left, and Dom Ahnee
Page 4



Left to right, Jaimelynn Dela Cruz, Kahanu Smith, Marla Solinon and Shantel Auelua

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Hawai'i Wisdom

Lele au la, hokahoka wale iho.

"I fly away, leaving disappointment behind."

Said of one who is disillusioned after giving many gifts. Waka'ina was a ghost of North Kohala who deceived people. He often flew to where people gathered and chanted. When he had their attention he would say, "I could chant better if I had a tapa cloth." In this way he would name one thing after another, and when all had been given him he would fly away chanting these words.

Source: 'Ōlelo No'ēau, by Mary Kawena Pukui



The barn owl, like the one on Molokai in this photo, was introduced to Hawai'i in 1958 for rodent control. They reproduce up to twice a year, and are present in all Main Hawaiian Islands, including the islet of Lehua, off the coast of Ni'ihau. Unfortunately, bringing the barn owl to Hawai'i was another disappointing method of rodent control, like the mongoose introduction. The barn owl soon became an invasive species in Hawai'i, competing for food with the endemic Hawaiian pueo, or short-eared owl, and preying on endangered Hawaiian seabirds. Trapping and shooting are two methods used to control the barn owl.

Pueo, Messenger of Gods or Endangered Native Owl?

By Virginia Beck

Is the pueo a messenger of gods or an endangered native Hawaiian owl? Maybe it is both. In the island kingdoms of ancient Britain, one said, "when the iron came to the land," to refer to a time when the magic left those islands. It refers to the driving out of the "little people", the "faerie folk", or perhaps just the short stature people. The early settlers, nature-friendly, lived in balance with the natural world, since their survival depended on it for everything.

Their total respect for the Earth, the land, the miracles of sun, rain, weather, growing seasons and game to hunt or fish was the keystone of survival. Whether the growing seasons to harvest foods, or trees giving food, shelter, tools, medicines and dyes, their cultural knowledge passed through generations. This was matched by many tribal people, including the first people of Hawai'i.

Mālamalama

The Hawaiian's reverence for owls is woven through history and mythology. From Druids to Athenians, from Asia to Hawai'i, owls have been messengers of fate, bearers of fortune, guides and protectors.

In Western culture, the owl was the messenger to Athena, goddess of wisdom and war. They keep each other in balance.

When Romans, Vikings and Christianity came to Britain, they brought the new technology; iron.

Spears, and shields and other weapons drove the native people away and underground – either in graves or in the deep forest, boggy fens or highest mountains. The culture went with them.

Pueo, our short-eared owl, a bird unique to Hawai'i, is slowly being driven away as it loses its natural habitat. It arrived around 300 AD, around the same time as the Hawaiians, or just before.

Development gradually devours the lowland ranges of this daytime

cruiser, and attractive trash along highways contributes to the extinction of this species by automobile.

In 'Ōma'o and Kalaheo, homes and invasive trees slowly encroach on the open grasslands, territory to generations of Pueo. They sail over meadowlands and cropped fields, searching for rats and other small prey. An abundance of owls once limited these pests.

Hawaiians believe in *kinolau*, the manifestation of ancestors passed on who returned as birds, rocks, animals or sea life; to guide and guard their descendants. The 'aumakua could be sharks, octopuses, sacred rocks, birds or owls. Shark sightings led to fishing grounds or warned of storms. Owls were believed to be the messengers between the spirit world and this one.

Hawaiian legends say that the god Kane took the form of an owl to shield and protect his people. Warriors could watch the owl's flight to seek a path to safety, or a warning of things to come.

Pueo was a protector during war or a warning, providing safety in times of danger.

His great eyes watched over the peace of families, guiding them in times of trouble, comforting them in grief. Relaying messages from the spirit world, he connected the past and the future.

Another story tells of Kamehameha's army in fierce battle. An embattled warrior driven to the cliff's edge was ready to jump, but an owl flew up before him, spreading his wings to hold him safe.

While often called spooky, as it cruises the grasslands of cemeteries, pueo is really searching for prey, scanning for pests. On O'ahu, the pueo thrives on mongoose, but the owls are now an endangered species there, so more mongoose which prey on birds. Kaua'i is virtually free of mongoose, so there is less prey for the owls, but better survival for small birds.

On Kaua'i, the pueo is still threatened. Trash thrown out of car windows creates attractive litter for pests and young owls, which

can fall victims to cars while hunting. Three pueo have died so far this year, including one that was rescued and then struck down again. We don't want anymore owls as roadkill.

Owls are losing territory, groves of invasive trees crowd the grasslands, and homes divide the pasturelands into smaller sections. When

you are lucky enough to see a pueo, wish it well, and think carefully before tossing any opala, or trash, out of your car.

While they cruise in the daytime, they are often best seen during or in the hours just before sunset and dawn. Its cousin, the barn owl, cruises the nights. The South Shore and the Westside offer many excellent views of this majestic, mysterious bird. You may see one perched silently on a telephone pole.

If you are quiet enough and the winds are just right, you may find one of these silent winged beauties slipping past, half-hour after sunset. Send a greeting of aloha, and hope it finds food and safety.

Aloha make us great, one and all.



A Pueo, or short-eared owl, in Kahana, Maui.



• Virginia Beck, NP and Certified Trager® Practitioner, offers Wellness Consultation, Trager Psychophysical Integration and teaches Malama Birth Training classes. She can be reached at 635-5618.



On the Cover: Rebekah Magers poses as a ghost trying to find a way to the Underworld through a breadfruit branch.

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Are You Afraid of Ghosts?

By Léo Azambuja

My mother has always told us, "You've got to be afraid of the living, not the dead." It didn't work much. While growing up, my siblings and I were still terrified of ghosts.

I wish I could say as a grown-up I have shed that fear. But there is always that humbling moment. One of those moments happened a few years ago while spending the night in one of the most beautiful yet eerie places I have ever visited.

Ten years ago, I moved to Molokai and lived there for about a year, working in the local newspaper. I lived a couple miles from a lookout overlooking Kalaupapa, a tiny and isolated peninsula at the bottom of a nearly 2,000-foot sheer cliff on Molokai's north side.

From 1866 to 1969, Hawaiian citizens diagnosed with Hansen's disease – formerly known as leprosy – were forced to relocate to Kalaupapa, even though there has been a cure for Hansen's since the 1940s. So for more than 100 years, some 8,500 people lived and died in Kalaupapa, isolated from the rest of the world.

Editor's Notes

Today you're not allowed to go into Kalaupapa Town unless you work there or you're invited. I was fortunate enough to visit the settlement a few times 10 years ago, when there were about 18 patients still living there by choice. I went mostly to report on their community meetings. I usually walked down the steep trail, all of its 20-something switchbacks. Once, the state of Hawai'i paid for a flight – actually a five-minute leap – from Ho'olehua Airport,

so I could take passport pictures of the patients. At that time, the impending canonization of Father Damien in the Vatican was the talk of the town.

The peninsula is isolated from the "topside" by one the tallest seacliffs in the world. A fine mist often prevents seeing the top of the cliffs. In the middle of the peninsula, an extinct volcano houses a bottomless lake. To the east of Kalaupapa, there are several islands and valleys that once were home to thriving Hawaiian communities. To the west, you can see pristine sandy beaches and world-class waves rolling over the reef. But no one surfs there; it would be disrespectful to the residents. Besides, I believe it's forbidden and the waters are known to be infested with sharks.

The stunning beauty of Kalaupapa is only matched by beauty of its remaining patients, some of the nicest people I ever met. They are happy to chat, sell baked goods, and interact with everyone. They're just plain nice, simple people who love their lives.

Kalapa is an idyllic place. But underneath that layer of beauty, there are signs of suffering everywhere. Innumerable cemeteries, resting places for all those suffering souls, are spread among houses, churches and other buildings. You just can't help but imagine the suffering, humiliation, isolation that thousands of people went through unwillingly. You just cannot walk away untouched.

In one of those trips, my girlfriend and I befriended a state caretaker, and he invited us to spend a night there. He took us all over the place, and gave us a really good insight of the place; historically, culturally, geographically, religiously and socially.

We spent the night in one the rooms built for the patients' visiting families. It was an old building; it probably preceded my grandparents' birth date. A long, skinny building next to the dorms reflected the suffering by the families affected by the disease. Inside the building, there was a table as long as the building, with seats on both sides and separated by a glass barrier. There, families could visit their relatives banned to Kalaupapa, but they were never allowed to touch each other.

We had some fun that night. We brought a couple bottles of wine, and hang out with the caretaker and a vivacious kumu hula who was a transgender. We told stories, played ukulele and sang.

When I went to bed, I was inundated with dreams of people I'd never seen before. I woke up in the middle of the night, desperately needing to use the bathroom. I just didn't want to go alone. Thankfully, my girlfriend was awake, so we waited for each other outside the bathroom. Back in bed, I was tormented by nightmares over and over again.

Perhaps I just let the environment around me influence my thoughts. Perhaps many who lived and died in Kalaupapa were still wandering souls looking for a way to alleviate their suffering.

Regardless, my mother is right. We should fear the living, not the dead. It's just that sometimes we just can't help it, as much as I don't want to admit it.



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Seven Hawaiian Spooky Tales

Night Marchers

Akua, the 14th night of the moon when it separated from Earth and became a god, is when Hawaiians are on alert for the Ka Hauka'i a ka Po, the Marchers of the Night. They are the spirits of dead chiefs and warriors, 'aumakua (guardian gods of the living) and the gods themselves.

The marching of the gods is distinguished by a strong wind blowing through the forest, snapping large tree branches to make way for the gods. The gods are led by a row of six – three women and three men – carrying bright torches, which allows the march to be seen from far away. There is thunder, lightning, downpour and heavy surf.



Léo Azambuja

Kane is the night when the Marchers of the Night are dead chiefs, chiefesses, priests and their close attendants. A dead chief may be carried in a mānele, or string hammock, as he was carried while alive. Their processions are also lighted by torches, but not as bright as in the gods' marches. A war-like chief may march between two warriors.

In all marches, a man who held similar position in life marches at the head of the column calling kapu, warning the living to get out of the way. His job is to execute any person caught in the march's path. A Hawaiian caught in the path may tear off his clothes and lie face down hoping this will spare his life.

Often, the chiefs marching are accompanied by the 'aumakua of the living, to protect the children who may be caught in the path of the march. Hawaiians who have seen the marchers believe their lives were saved by their 'aumakua.

The marches are more apt to be seen near ancient heiau, or temples. Though many Hawaiians have never seen the Marchers of the Night, they may have heard the sound of flutes, drums and chanting that goes on in a heiau at the end of the march.

Menehunes

Menehunes are mythical little people, measuring two-to-three-feet tall. In Hawaiian mythology, Menehunes possessed magical powers that let them carry heavy rocks as if they were weightless. They would finish large stone structures in one night.

Traditionally, Menehunes were seen as gentle and having a good nature if treated with respect. But somehow, by the 1940s, many plantation grade-school children feared Menehunes, goats and tidal waves more than anything else. In the mid 20th century, a teacher in Waimea, Kaua'i, once joined a group of children in a hunt for a Menehune who had supposedly been lurking near the school; until the school's principal halted the fun.

On Kaua'i, the Menehune Fishpond in Niumalu and the Menehune Ditch in Waimea are believed to be the work of Menehunes. The type of stonework of the Menehune Ditch is only found there and in another site on the Big Island. The rectangular stones are fitted together so the top of the stonewall is level.

During the reign of King Kaumuali'i, a census taker for the king travelled to the head of Wainiha Valley, within 10 miles of Mount Waialeale. There he found a community called La'au, or Forest, where he counted 65 Menehunes.

Besides Menehunes, Hawaiian mythology has other types of small people, among them the Mus, the Was, the Waos and the Eepas. They all have supernatural attributes in different degrees. These little spirits can be helpful, but also evil and vindictive. A Hawaiian who angered a high-ranking god would have a better chance of survival than if he had offended one of those little imps.

Homeless and Desolate Ghosts

In old Hawai'i, the spirits of the dead were divided into three classes: the Ao-Kuewa, the Ao-'Aumakua and the Ao-o-Milu.

The Ao-Kuewa were desolate and homeless spirits of those who died without friends and property. The Ao-'Aumakua were ghost-gods or spirit-ancestors of Hawaiians. The Ao-o-Milu were souls of the departed of both preceding classes who had performed tasks and passed barriers, and found their resting place in the Land of Milu, the King of Ghosts.

The Ao-Kuewa had no right to call any place home. They had no one who could provide food for them, so they went into dark places to search for butterflies, spiders and insects. These were the usual food for ghosts, unless worshippers placed offerings in secret altars dedicated to gain special powers or to pray people to death. Desolate ghosts wandered until they could find their way down to the Underworld, the Land of Milu.

The paths to the Underworld led westward, and were called Leina-a-ka-uhane, or paths for leaping by the spirit. These paths were on bold bluffs overlooking the ocean to the west, where the spirits could leap down into the land of the dead. Connected with these paths, there was usually a breadfruit tree where the ghosts gathered. This tree was called Ulu-o-lei-walo, or the quietly calling breadfruit tree. At these places, there were friendly ghosts who would help and sometimes return the spirit to the body or send it to join the Ao-'Aumakua.

At the Ulu-o-lei-walo, the Ao-Kuewa would look for an 'aumakua



Léo Azambuja

who had been one of their ancestors to receive some help. If the desolate ghost could not find anyone to help him, he would leap into the tree's branches. Rotten branches belonged to the spirits, and if the branch broke and fell, the spirits on that branch would drop into the Land of Milu.

Sometimes, the wind would blow desolate spirits back and forth, and they could not find a place of rest. So the spirits would leap into the sea hoping to find a sea cave to take them to the Land of Milu. The ocean could also carry the spirits to a different island, where they may find an 'aumakua to help them. Perhaps a spirit would find its way back to the home of the dead, and at least it would have a place to live.

Without success, the Ao-Kuewa would continue to wander, sometimes through rocky places and through the wilderness, again and again, until it could finally leap from a bluff or fall from a rotten breadfruit tree branch.

'Aumakua

The 'aumakua were the ghosts who did not go down into the land of King Milu. They remained among the living, hovering around and guarding the families they left behind.

When someone died, Hawaiians used many devices to dispose the body. Sometimes the flesh was stripped from the bones and cast into the ocean or open fires of the volcanoes, so the ghosts may be a part of the family who lived in those places. The bones were buried in a secret place known only to two or three men. Many of the deceased's possessions were burned or placed near the burial.

Those who cared for the body would bathe in saltwater, and sprinkle everything inside the house with salt. The body would be shoved inside the house through a side-hole rather than the door. The hole would be closed so when the spirit came out of the body – through the eyes – it would not be able to find its way out of the house.

Sometimes, bodies were thrown into the sea, for the ghost to become a shark or an eel, or even a mo'o (lizard god), to be worshipped with ancestors of the same class. Bodies or bones could be cast into the Kilauea Volcano crater so the spirit would become fire like the goddess Pele, or go up into the sky, perhaps in the clouds.

An 'aumakua in the clouds could mean fog or mist, rain for farming, or even thundering clouds bringing devastating floods for the enemies.



Thomas Tsutsumoto

The 'aumakua would make their homes near their families, and could help them in all kinds of affairs, including kapa-making, house- and canoe-building, farming, calabash-making, fishing, bird-hunting and others.

They were also thought to occupy some living bodies, making people shake or sneeze. Sometimes, it was thought that an 'aumakua could be seen sitting on the head or shoulder of the person to whom it belonged.

Kupua

Kupua were the demons of ghost-land, very powerful and destructive. No humans could withstand their attacks, unless endowed with power from the gods. Kupua had animal and human bodies, and could shape-shift to whichever body that seemed to be the most available. The dragons, or mo'ō, were the most terrible kupua in the Islands.



Léo Azambuja

The Brindled Dog

A large brindled dog named Pa'e lived in the Ko'olau Mountains on O'ahu. She was once caught by two men, who roasted her as gift to a chief. The men put the cooked dog in a large calabash, and as they were heading down the mountain, they came across a beautiful woman with reddish brown hair sitting beside a pool.

As the woman called for her dog Pa'e, a voice came from inside the calabash, "Here I am!" The dog said she was going to the land of the chief with the two men. But the woman called Pa'e again and told her to go home. Showing no signs of being roasted, Pa'e jumped out of the calabash, ran happily toward the woman, and they both dived into the pool.

The two men realized the dog was the pet of one of the lizard women of Ko'olau Mountains. Terrified, they ran away without ever looking back. Since then, brindled dogs were looked upon with superstition and considered to be under the protection of the spirits of the lizard goddess. Thus a brindled dog is called 'ilio mo'ō, or lizard dog.

The Flying Spirits of Ni'ihau

Back when man-eating spirits roamed the Islands, five Kaua'i fishermen went to Ni'ihau. Fish was abundant on Ni'ihau, and for a dreadful reason.

Their catch was good. In the first two nights, however, Elima and then Eha vanished. On the third day, aware something strange was happening but with their families depending on their catch for survival, the remaining fishermen, Elua, Ekahi and Ekolu decided to sleep offshore in the canoe and split in night watches.

Just before daybreak, Elua and Ekahi woke up to the muffled cries of Ekolu being attacked by a bat-like creature with pale, staring eyes. The fishermen leaped to save their friend, but it was too late for Ekolu, eaten by the creature in one gulp. The creature then flew away.



The two remaining fishermen went ashore, and built a house. Inside, they placed two man-sized wooden images they had carved, with gleaming eyes made of mussel shells. Then Elua and Ekahi hid outside the house and watched as the night dragged by. Late in the night, the two men dozed, and were woken up by the voices of two spirits peeking into the house.

The spirits thought the images were men sleeping in stand-up position. The gleaming eyes confused the creatures, who first thought the men were awake. But after waiting for a while, they concluded the men must've been sleeping with their eyes open. So they attacked the images and started munching on the hard wood. The fishermen came out of their hiding place, tossed a flaming torch into the house and ran away.

The flying spirits of Ni'ihau died, and the island's rich fishing grounds became safe for Kaua'i fishermen.



Léo Azambuja

All tales were compiled and summarized from these publications: *Kepelino's Traditions of Hawai'i*, Martha Beckwith with Mary Kawena Pukui (*Marchers of the Night*); *Voices on the Wind*, Katharine Luomala (Menehunes); *Hawaiian Legends of Ghosts and Ghost Gods*, William D. Westervelt (*Homeless and Desolate Ghosts*, 'Aumakua, and Kupua); *Folktales of Hawai'i*, Mary Kawena Pukui and Laura S. C. Green (*The Brindled Dog*); and *Hawaiian Legends of Tricksters and Riddlers*, Vivian L. Thompson (*The Flying Spirits of Ni'ihau*).

Health, Wellness & Fitness

The Choices We Make Matter

By Uma Sivanathan

Our ancestors were hunters and gatherers. As time passed, humans learned to collect seeds and grow food. They knew instinctively that by nurturing and protecting the ecosystem around them, the essential elements of life – air, water and food – would be provided for them. They respected nature.

There is also an ecosystem within our bodies. The health of our inner ecosystem and future survival of our species is directly connected to the health of our environment.

We are a part of nature.

Never in the history of mankind has there been such widespread use of chemical pesticides, herbicides, fungicides and fertilizers. The unintended but very real consequence is a broad spectrum of damage to our environment and the natural resources that we depend upon. Our health and the health of our children are at risk.

The choice is ours.

We can choose organic methods of weed and pest control, which do not leave dangerous chemical residues on our food, in our drinking water and on our land. The primary goal of these methods is to “do nothing to harm the life in the soil.” The life in the soil gives nutrients to the plants that in turn, give us our nutrition.

The Dirt Doctor at dirtdoctor.com provides a comprehensive guide to organic weed and pest management. There, you will find solutions to specific issues. His basic, natural weed control program is: building the health of the soil with compost and organic amendments and hand-pulling and spot-spraying of weeds with his effective vinegar-based

formula that we can make ourselves.

Here is the recipe for his formula: 1 gallon of 10 percent vinegar, 1 oz. of orange oil, 1 teaspoon of liquid soap

or Bio-Wash, and dry molasses at 1 tablespoon per gallon. Do not add water.

Some organic commercial herbicides include: Nature’s Guide, Good Natured,



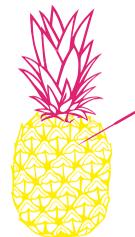
A taro patch in Kalalau Valley, cultivated with organic fertilizers.

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My granddaughter recently made a poster in her environmental science class that said, "One By One, We Can Make a Difference."

With gratitude, Uma



• Uma is the founder of the non-profit organization, *Mana'olana Center for Health and Healing*. She can be reached at manaolanacenter@gmail.com

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Turning to Conservation Interventions

By Mele Khalsa

The Hawaiian Islands are home to a wide diversity of unique species. Unfortunately, many of them are dying out before our very eyes. The native forest birds are succumbing to avian malaria, native trees are being killed by fungus, reefs are impacted by chemicals in sunscreen and human-produced run-off, and seabird populations are crashing due to predation by damaging invasive feral cats and rats.

According to American Bird Conservancy, "Since humans arrived in Hawai'i, 95 of 142 bird species found nowhere else have become extinct. . . 33 of Hawai'i's remaining 44 endemic birds are listed under the Endangered Species Act; 10 of those have not been seen for decades and are likely extinct."

But there is hope. Those of us passionate about reversing these downward trends and saving unique island species are turning to conservation interventions.

A conservation intervention is anything you might do to manage, protect, enhance or restore a region's biodiversity and ecosystem integrity in such a way that resolves the problem so completely that the need for ongoing attention is eliminated. In most cases, resources are managed and monitored over the long

Akeakamai

After doing this type of work for many years, it is easy to get jaded and ask yourself, "If I stop for a month and the invasive weeds, rats or diseases all just come flooding back, is this sustainable?" You watch the things you study, love, and care so deeply about, slowly fade away, one fragmented population at a time. You start to think, "Isn't there something more we can do?"

The status quo isn't working anymore. We have monitored these things for years and we are still watching them steadily decline. That is when people turn to conservation interventions.

Can we eradicate the mosquitoes that carry avian malaria, which kills our forest birds? Could we create protected fenced areas and remove the invasive predators? Or eradicate non-native predators from entire offshore islands to preserve the nesting habitat for native bird species? Can we ban harmful sunscreens, control run-off and grow new corals in fish tanks to repopulate decimated areas? The answer is yes!

Many people are working hard to make these ideas into realities. These interventions are realistic, and create the kind of transformation that ongoing management projects simply cannot. Conservation intervention means digging to the root of the problem instead of working on the surface. Conservation intervention means reaching a breakthrough. It is the difference between a lasting change and continuous effort fighting uphill battles. Conservation interventions set the system free to heal itself.

But the more drastic the intervention, the more difficult it is to get people behind it. The Lehua Restoration Project is the perfect example. The biological costs of applying rodenticide to an island must be accepted for the successful restoration of the entire island ecosystem.

The same goes for proposed laws banning the use of oxybenzone-based sunscreens, which have been shown to be highly toxic to reefs in miniscule doses. We must accept the inconvenience from using alternate types of sunscreen to protect the reefs that are the very foundation of beautiful marine



U.S. Fish and Wildlife Service

The 'iwi, threatened by avian malaria, is protected as a threatened species under the Endangered Species Act since Sept. 20.

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Save Our Shearwaters

Kaua'i Humane Society

The official Save Our Shearwaters season begins September 15 and runs through December 15. SOS staff collects the birds and rehabilitates them until they are ready to be released into the wild.

SOS Aid Station Locations

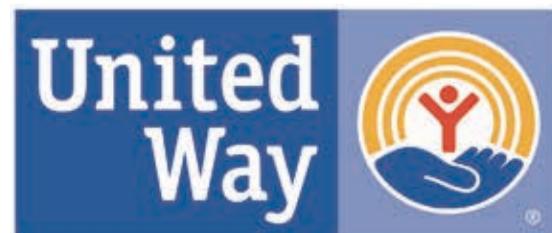
West	Central-East
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Hanapēpē Fire Station	Lihue Fire Station
Kalāheo Fire Station	Kaua'i Humane Society
Kōloa Fire Station	North
	Kilauea Medical Group
	Hanalei Fire Station
	Hanalei Liquor Store

For more information, contact the Kaua'i Humane Society at 632.0610 extension 109. If you have found a bird or have a question regarding seabirds, please call the SOS hotline at 635.5117.

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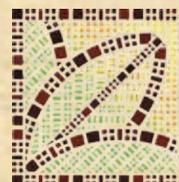
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HOME & GARDEN

It's Easy to Grow Your Own Herbs

By Léo Azambuja

I like to cook and eat good food. And by good, I mean delicious and healthy food. But I'm not a big fan of complicated recipes. I'm actually not a fan of following recipes at all. I like to just create dishes on the go.

Whether you're an unpredictable cook like I am, or you follow strict rules, I believe the best, easiest way to enhance your dishes is by adding herbs. Ok, garlic is wonderful, and onion is halfway there, but nothing compares to fresh, delicious herbs. The problem is that it can get quite expensive to get creative on herbs. Unless you take the matter in your own hands, literally, like I did a couple years ago.

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HOME & GARDEN



Tired of spending a little fortune on herbs every month, I decided to grow them. From the beginning, I elected to do it in the easiest way possible; to avoid failure.

I bought a few bags of dirt and five-gallon buckets at Home Depot. Hoku Foods Natural Market in Kapa'a has a cart full of organic herbs, and most cost only \$2. So I got some cilantro and rosemary. I planted them in six buckets, and placed everything near the water hose on the side of my house.

Every morning, I pick up my dogs' poop in my backyard. No, I don't throw it in my pots. But I do walk past the pots to throw it in my trashcan. So no matter what, I have to walk past the hose and the pots – and I never miss watering my herbs.

Within a few weeks, I had a heck of a lot of cilantro and rosemary. In fact, it has been two years, and I still have two very healthy rosemary plants – actually mini bushes – from that first batch. I got adventurous and planted oregano, which goes in every pizza, and thyme, which became my new favorite herb.

Then, I found out about a guy in Kapahi who sells herb starters for a dollar. One dollar! I went there, and walked away with a few tiny basil starters and cherry tomatoes. Honestly, I wasn't sure neither of those starters would survive; they were just too small. But I did get a good piece of advice from this guy; all you need is fish and algae fertilizer at Ace Hardware. He also told me to plant only one starter in each five-gallon pot. I reluctantly followed this instruction, because I always thought putting more plants in each pot would yield more herbs.

Well, it turned out the guy was right, on everything. The tiny basil starters grew so big that I made enough pesto to fill more than a dozen jars. I just couldn't eat enough basil. I also used lemons from my own tree, and mixed some oregano, thyme and cilantro in different batches of pesto. Now I really wish I wrote down the recipes.

The tomato surprised me too, and it would be a long time until I would buy tomatoes at the store again. I harvested them every day for a long time.

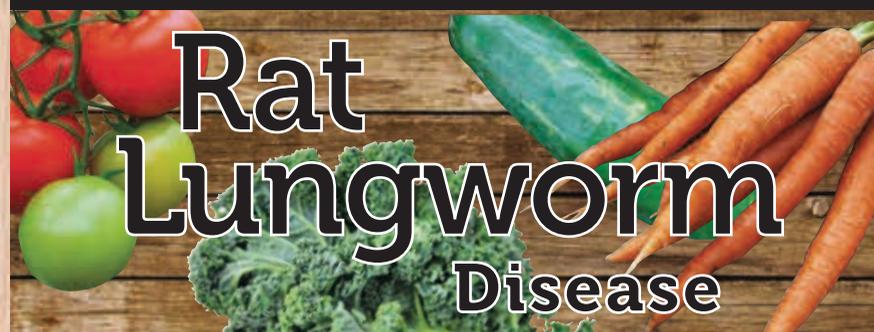
I'm kinda trying different things now. We have some kalo and cherry tomatoes that came from Kalalau, and some wild mint that came from Miloli'i. The eggplant is finally giving fruit. And we still have tons of herbs and tomatoes.

If you do it right, and fit it within your daily schedule, it's really easy to take care of your garden. You can also get a timer and easily build a surface irrigation system for way less than \$100; probably half this amount if your garden is small.

Any way you choose it, if you grow your own produce and herbs, you'll spend a fraction of the money you would otherwise spend at the store.

Oh, and my back fence was covered by lilikoi, or passion fruit, for 16 years. Every summer I would buy carbonated water and put fresh lilikoi juice, seeds and all, inside the bottles. It was the best soda I ever had. Unfortunately, my neighbor sprayed his guinea grass with weed killer, and my lilikoi became collateral damage. But we just planted some more – that we grew from seeds – and it's already spreading. Hopefully, next summer we'll have lilikoi again.

PREVENT



Rat lungworm disease is caused by a parasite, *Angiostrongylus cantonensis*, which is spread by rats. People can get rat lungworm disease by accidentally eating tiny slugs and snails on unrinsed, raw produce that are infected with the parasite. People can also get sick by eating undercooked snails, freshwater crabs, prawns, frogs, or crayfish that are infected.

You can help prevent rat lungworm disease by doing the following:



WASH PRODUCE:

Thoroughly inspect and rinse all fruits and vegetables under running water. For leafy greens, check each leaf carefully for tiny slugs and snails, and wash carefully.



CONTROL RATS:

Use bait and traps to catch rats. Follow label directions. Keep pets and children away from the poison.



COOK FOOD: Boil snails, freshwater crabs, prawns, frogs, and crayfish for at least 3-5 minutes before eating.



KILL SLUGS & SNAILS:

Apply slug bait according to label directions. Keep pets and children away from the poison. Throw away dead slugs and snails. Do not touch them with your bare hands; use gloves.



COVER TANKS & CONTAINERS:

Cover and protect your catchment tank. Always cover your drink containers to prevent slugs and snails from crawling inside.

SIGNS & SYMPTOMS

Not everyone will have the same symptoms. Symptoms usually start 1 to 3 weeks after infection. Illness can last for 2 to 8 weeks or longer.

- Severe ongoing headache
- Nausea and vomiting
- Neck and back stiffness
- Tingling or painful skin
- Low-grade fever
- Although rare, coma and death

Children may have behavioral changes such as unusually bad temper, mood changes, or extreme tiredness.



See your doctor as soon as possible if you think you may have been infected.



For more information call the Disease Reporting Line (808) 586-4586 or visit: www.health.hawaii.gov

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FOR KAUA'I REAL ESTATE

Service Animal or Emotional Support Animal?

Scott A Sherley, Educator

"Is that a service dog?" is a question we hear all too often now. The reason is the explosion, not just in Hawai'i but all over the country, of "emotional support animals," commonly referred to as "comfort animals." However, those types of animals are not service animals even if they might be wearing a vest stating they are. There is a significant difference between the two types of animals; service vs. comfort animal.

A service animal is qualified under the Americans with Disabilities Act of 1990. The intent for the ADA was public accommodation for people with disabilities, and it also included transportation and employment. But for our issue on animals, we will stick with the "public accommodation" scenario,

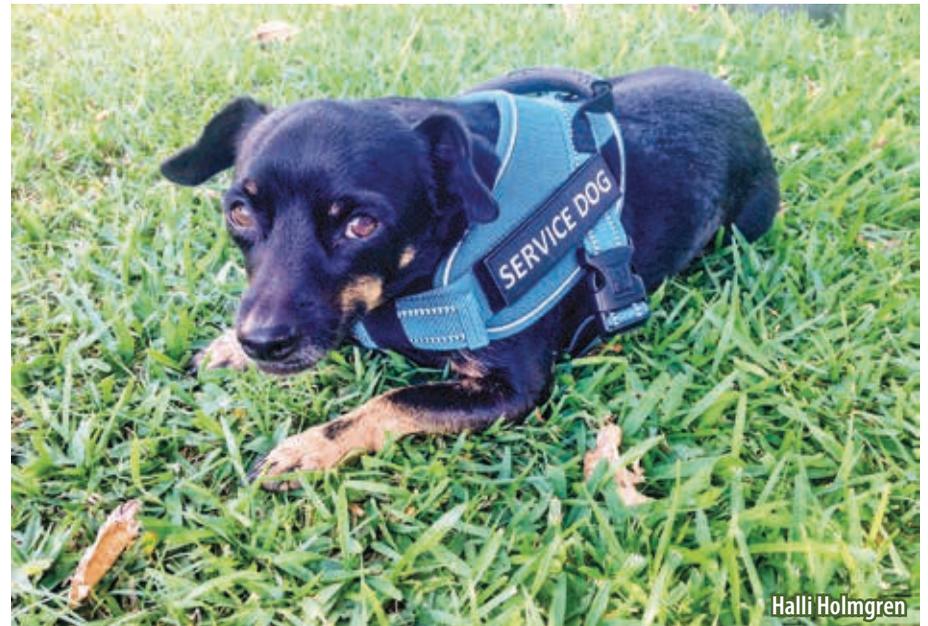
being access to business for people with disabilities.

Not only did the law require accessibility for people with disabilities, it also required the acceptance of trained service animals

such as seeing-eye dogs. At the time, there was no specific definition of what types of animals could be a service animal. That all changed on March 15, 2011 when the Department of Justice clarified a service animal as being a properly

trained dog, or properly trained service miniature horse. No other animals were listed as acceptable. The DOJ memo, however, clarified that the ADA rules did

see Service Animal page 20



Halli Holmgren

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FOR KAUAI REAL ESTATE

Service Animal

from page 19

not change anything under the Federal Fair Housing Persons with a Disability and "Reasonable Accommodation," what that really meant is that the "comfort animal" in various forms was still acceptable in residential situations but not in commercial access to businesses such as banks, grocery stores, restaurants, etc.

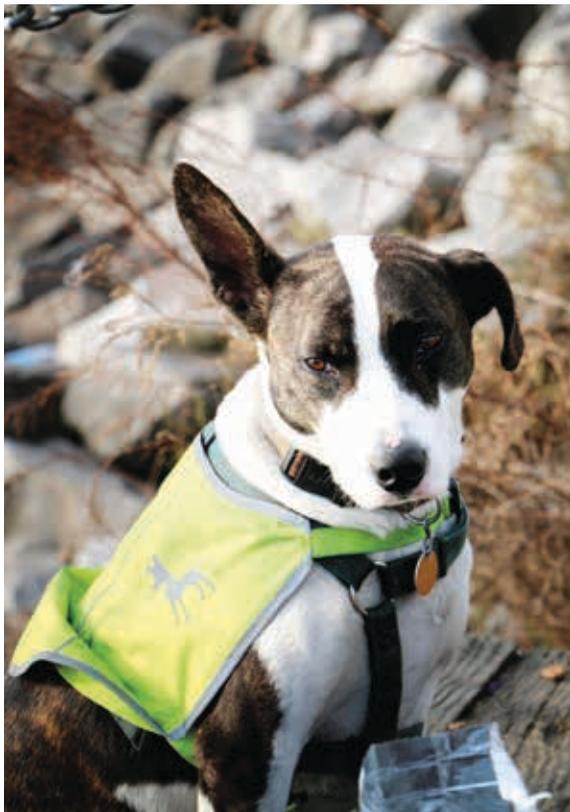
There is no clarification under the Fair Housing Act as to what type of animal can be a Comfort Animal, so we are starting to see, chickens, pot-belly pigs, rabbits and more as comfort animals, rather than just cats or dogs.

All the person with the animal needs to provide is a letter by a medical professional, stating the person has a disability requiring he or she to have the animal. The biggest problem we are experiencing in the industry and community is that anyone can get these letters

Page 20

along with vests and identification on the Internet, so suddenly you see people with multiple animals all wearing service animal vests, including chickens.

Hopefully, in the near future there will be a clarification by either state or federal officials regarding emotional support animals.



Scott A Sherley

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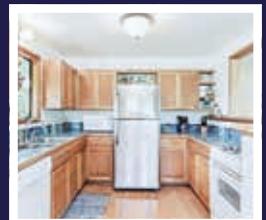
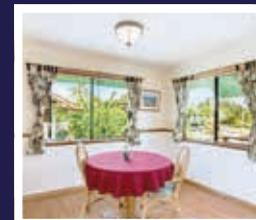
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Kau Kau Delights

Pono Market — A Family Affair

By Anni Caporuscio

Rob Kubota worked at Pono Market since he was a kid. His father, Bob Kubota, taught him the family's work ethic, a legacy he learned from his own father. On a Friday morning, Rob was wearing a Kapa'a Warriors shirt, matching the Warriors photos lining the walls, and other local sports teams Pono Market has sponsored.

Pono Market was originally a meat market, part of the former Pono Pineapple Company where now sits Pono Kai Resort in Kapa'a. Rob's grandparents were pig farmers who bought the place with a handshake in 1968. It remained a meat and produce market into the 1980s, when Rob's uncle, Ken, introduced the convenience store type setting. It was open until 11 p.m., sold liquor, quite the scene.

Rob's parents, Bob and Lynn, opened up Pono Fish Market in the late 1980s at the site of the current Kaua'i Pasta. They married the two concepts around 1995, adding the Coffee Talk coffee bar about 10 years ago at the old and current location.

Now Pono Market is a happy place with happy service and familiar faces. Pono Market is what local people know as local food; it's what everybody grew up with. Rob serves grandparents who bring their grandkids to the Market for nostalgic dishes. They keep all the food simple; simple recipes always play out. They still mix the poke the way his dad did it. They still use his grandmother's sushi rice recipe. The manju, my 15-year on-and-off love affair? Grandmother's recipe, too.

Since my first poke came from Pono Market, and poke itself is a current Mainland craze, let's talk story about poke. Poke is one of the many byproducts of a Hawaiian melting pot of cultures. Poke means "chopped" or "cubed" in a sort of Hawai'i creole, origin unknown. It's not just ahi, it can be any chopped sea food. The basic ingredients are the protein, seaweed, nut oil (traditionally kukui nut) and salt. The sesame is a Japanese influence. The onions and chili pepper is Portuguese. The original seaweed used is called limukohu, the tree-like kind. But our melting pot is continually evolving, and so is poke. Pono Market features five flavors: spicy, sesame (both the most popular), onion, shoyu, and now kim chi (featuring cucumber, kim chi and sesame).

Picture a gathering of people, perhaps for a farmers market. One person has the fish, one the seaweed, one the onions, another salt and spices. Then you make a dish. This is how we got lomilomi, a term meaning "massaged" or "mixed", for which everybody brought an ingredient: fish, onion, tomatoes, herbs, salt, and it became a cool staple of plate lunch. Rob knows the stories of local food, and the common theme is the celebration of people coming together.

A few things at Pono Market have changed. They've got a brand new POS system at the register. They started taking credit card about five years ago. They'll let you know what's gluten free, even though most items already are naturally gluten-free.

I asked Rob what he wants Kauai to know about Pono Market. He says,

"We, as a family, won't give up. We want to make sure we keep serving the 'aina of Kaua'i to our 75th year and beyond. It's sad to see the mom and pops going. But we're here to stay," said Rob, adding his 4-year-old kid already works at Pono Market. He organizes the candies and wipes the windows to a certain height, a legacy he learned from his father.

Pono Market is in Old Kapa'a Town on Kaua'i's Eastside, open Monday through Saturday.



Here is a sampler of a local food plate lunch. Clockwise from top left, spicy poke seasoned with mayo and sriracha, and sesame poke; lomilomi salad, which contains finely diced salmon, tomatoes, and onions, served cold; chicken laulau, which comes out of the oven everyday at 10 a.m., get it fresh (the chicken steams in the taro leaf for 5.5 hours. The leaf will keep the meat hot and give the meal a deep veggie taste); rice, of course, and kalua pig, or shredded pork.



In addition to a breakfast musubi, drinks, snacks, and a coffee bar, Pono Market keeps a well tended lunch counter. There is also a revolving menu that you can easily memorize, but laulau and local fried chicken is served everyday.



I have been known to single-handedly eat a whole container of the fried chicken; they're little two-bite pieces with a slight teriyaki seasoning.

• Anni Caporuscio is a food lover and can be found daily at her Kapa'a business, Small Town Coffee.

Kau Kau Delights

Pono Market



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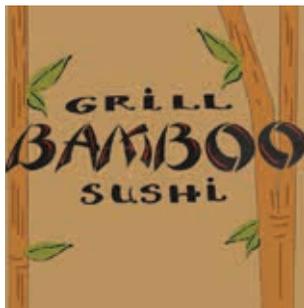


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Conservation

from page 12

ecosystems that draw visitors and locals alike into the water. When people see a dramatic response to a dire situation, some cheer, while others panic, assume ill intent, and even try to stop the work without taking the time to learn the facts and reasoning behind the intervention.

In some areas of conservation, we are simply too far past the point at which minor adjustments can make the necessary change for the survival of a species or the health of an ecosystem. We have tried making incremental changes but the status quo is not adequate; we need conservation interventions to save the species we care about and want to flourish, such that our children can enjoy them too.

If my kids never get to see the bright scarlet of an 'I'iwi flitting through the Koke'e trees, then we have failed. If my kids cannot visit the forest and hear the legends of the 'Ōhi'a tree while gazing at its beautiful flowers, we have failed. If they cannot hear the haunting calls of seabirds as they sweep across the moon and stars, we have failed. I remain hopeful, and ask my community to have the courage to do the same – to not dismiss radical interventions out-of-hand, out of fear. Thanks to conservation intervention, there is hope.

We must succeed in our duties to the 'aina to protect and serve her unique native inhabitants that make this place so special. I am encouraged by the promising conservation interventions that are already available to us and that are in the making. I have hope that we can support the flourishing of unique island species that make Kaua'i so special.

I have hope that my keiki and their keiki can enjoy the islands the way I have: with awe, respect, and love for the diverse lifeforms and endemic species that call it home alongside me.

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By: Gladys Okada

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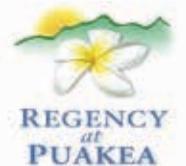
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• Mele Khalsa grew up on Kaua'i and has a degree in Environmental Biology. Mele serves as an island restoration specialist with Island Conservation, the world's only global, nonprofit, nongovernment conservation organization whose sole mission is to prevent extinctions by removing species from islands. Learn more at www.islandconservation.org or www.lehua-island.com.

Kaua'i Business Marketplace

Malia Kai Brings Sexy Back, Affordably

By Léo Azambuja

Do you want a new dress but you're not willing to sell an arm and a leg for it? Perhaps some new lingerie to spice up things in the bedroom? What about some dressy shoes? A wig? Classy accessories? A designer bag?

Biz of the Month

Search no more. You can find all this and much more at Malia Kai Boutique, a high-end consignment and retail shop in Lihu'e. And at very affordable prices.

"There's no place like it," said co-owner Maryanne Ornellas.

Her business partner, Jamie Kai, said the store is unique on Kaua'i, "you can find stuff that you wouldn't find in other stores."

Most of the women's clothing is sold on consignment. The clothes are either gently used or never even worn; some still have the tags attached to it. For as little as \$3, you can go home with something from the bargain bin. But even if you shop for some fancy clothes, you probably won't spend more than \$100, the price of the most expensive dresses.

"Women like to shop, sometimes they leave it in the closet and don't wear it, so they bring it here," Ornellas said. "We make money, they make money. We're helping them out, they're helping us out."

Women's clothing is just part of the boutique's inventory. They also carry all kinds of women's accessories, a whole array of wigs, shoes, and some really spicy adult Halloween stuff. And if you dare to search in the corner of the store, you'll find some adult toys that could easily rekindle most relationships.

Some of the most popular items right now in the store are the colored contact lenses. They'll let you change your eyes' color to different shades of blue, hazel, green and even amethyst purple.

Last Halloween, the store was a hit, so this year, they stocked up for it. Kai said they have just received a new



Malia Kai Boutique owners Jamie Kai, left, and Maryanne Ornellas.

shipment of full costumes and accessories for Halloween, including masks, vampire teeth, sexy dresses, police and firemen outfits, and others. Nothing for children, though; all outfits are for adults, and some of them are quite spicy.

"Halloween is the time of the year when women like to dress up," Ornellas said. "You can be sexy, you can be witchy."

Kai said the most popular outfit for women this Halloween will probably be Wonder Woman, and for the men, likely a clown.

Men also have their turn at Malia Kai Boutique, but they won't



find a vast inventory, at least not yet.

"We have some aloha shirts for men, so slowly we are bringing in a little stuff (for men) so that when there's a guy who comes in here with his wife, he has something to look at," said Ornellas, laughing.

Malia Kai also carries formal wear, and for the last Filipino Terno Ball, they had just the perfect male outfits.

If you're throwing a large themed party, Ornellas and Kai can help with special orders. For bachelorette parties, they already have a lot of stuff.

Malia Kai is at 4353 Rice St. in Lihu'e, next to City Liquor. They're open Monday through Friday from 11 a.m. to 5:30 p.m., and Saturday from 11 a.m. to 3 p.m. During Halloween they may extend their hours to accommodate customers. You can reach them at 632-0797.



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Sat, Oct 7, 10am-4 pm
Kaumuali'i Ho'olaule'a

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Sat, Oct 14, 9am-4 pm, 29th
Annual Emalani Festival
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29th Annual Emalani Festival

Kaua'i. Kanaloahuluhulu Meadow in Koke'e State Park. Free. 335-9975, www.kokee.org

Sat, Oct 21, 7am-Noon
National Make a Difference
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Na Pali

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photo: Erik Van Enbden

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-Jane Emery
LA Splash Magazine

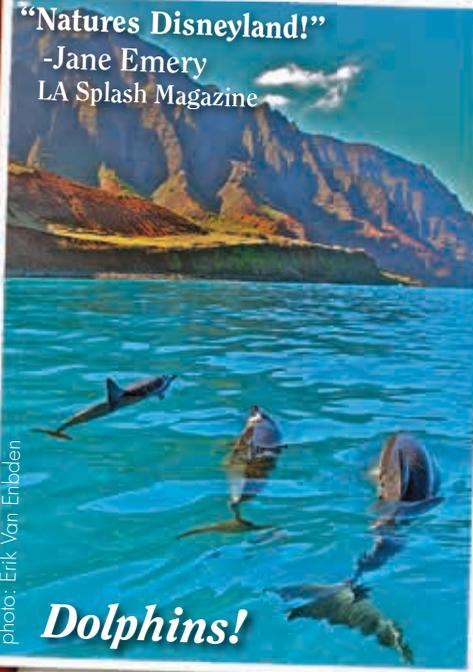


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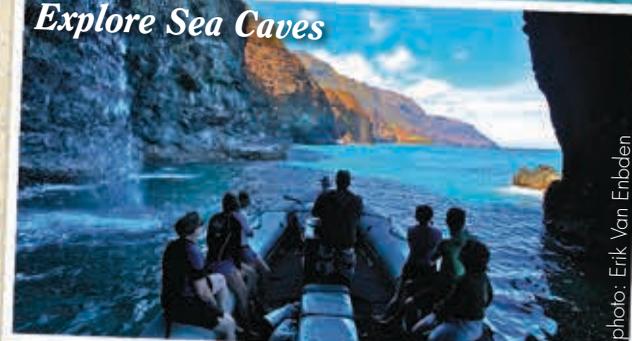


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