

Kapaemahu

Morris, Teoratuuaarii (2019). *Nā Pōhaku ola Kapaemāhū a Kapuni: Performing for Stones at Tupuna Crossings in Hawai'i*.

Morris' masters thesis is by far the most thorough study of Kapaemahu that I found. Although it's not focussed on mahu gender, it does discuss it, and also talks in detail about the history of the site. There is an appendix of many relevant historical newspaper articles.

Roscoe, Will (2016). "Sexual and Gender Diversity in Native America and the Pacific Islands". In *LGBTQ America: A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History*.
<https://www.nps.gov/subjects/lgbtqheritage/upload/lgbtqtheme-nativeamerica.pdf>

Roscoe is a white American anthropologist who talks about a variety of Indigenous genders and sexualities, including discussing the roles of and difference between mahu and aikane in Hawai'i. He also talks about Kapaemahu specifically, although some of his information is inaccurate.

Feeser, Andrea and Chan, Gaye (2006). *Waikiki: A History of Remembering and Forgetting*.

Feeser and Chan talk about the history of Kapaemahu, as well as how they fit in with the landscape of Waikiki beach and tourism today.

Reynolds, Karyl (2012). "Na Pohaku Ola Kapaemahu A Kapuni: Waikiki's Healing Stones", *Waikiki Magazine*.

<http://www.waikikivisor.com/2012/ilove-waikiki/na-pohaku-ola-kapaemahu-a-kapuni-waikikis-healing-stones/>

This short article provides some details about the four original healers that I wasn't able to find (or source) elsewhere, as well as information about the 1990s dedication and current care for the site.

Pukui, Mary Kawena, Haertig, E W and Lee, Catherine (1972). *Nana I Ke Kumu (Look to the Source)*.

This is an encyclopedia of Kānaka Maoli (Native Hawai'ian) culture. One of its authors, Mary Kawena Pukui, was a respected scholar and teacher of Kānaka Maoli culture. This book provides brief entries on mahu as well as the other gender and social roles we discussed, such as kaula ("priest-prophets") and wahine kaula ("battle women").

Hamer, Dean and Wilson, Joe (2014). *Kumu Hina*.

This documentary follows the experiences of Hina Wong-Kalu, a trans woman, mahu, and teacher of Kānaka Maoli culture. It is a valuable source in understanding how mahu gender is understood today.

Lawrence, Henry (2011). *Waikiki*.

http://users.edinboro.edu/hlawrence/hawaii_hono_waikiki_index.html

This collection of photos includes both the older (1960) and newer (1997) plaques which have marked Kapaemahu.

Robertson, Carol E (1989). "The Mahu of Hawai'i", *Feminist Studies* Vol. 15 No. 2.

Robertson is an anthropologist and art historian who provides some general background on mahu and gender in Hawai'i more broadly.

Watts, Raleigh (1992). "The Polynesian Mahu". In Stephen O. Murray, *Oceanic Homosexualities*.

Watts talks broadly about mahu gender in Hawai'i and other Polynesian societies, drawing on the work of various anthropologists.

Matzner, Andrew (2001). *'O Au No Keia: Voices From Hawai'i's Mahu and Transgender Communities*.

This book is based off a collection of interviews Matzner did with mahu in Hawai'i in 2000. It doesn't talk about Kapaemahu but does provide background on mahu more generally, and how they and Hawai'ian society understand their gender today.

Zanghellini, Aleardo (2013). "Sodomy Laws and Gender Variance in Tahiti and Hawai'i", *Laws* Vol. 2.

This article provides general background on how western understandings and laws around sex and gender have affected the experiences of mahu and aikane in Hawai'i.

Ikeda, Linda L (2014). "Re-Visioning Family: Māhūwahine and Male-to-Female Transgender in Contemporary Hawai'i". In Niko Besnier and Kalissa Alexeyeff, eds., *Gender on the Edge: Transgender, Gay, and Other Pacific Islanders*.

Ikeda spoke to sixteen people who identified as mahu, mahuwahine, or "female-identified transgender" to write this chapter, which provides interesting background on mahu and trans experiences in Hawai'i today.