



# Ka Wai Ola

NEWS FOR THE LĀHUI

Pepeluali (February) 2025 | Buke 42, Helu 02



## OLA KA 'ŌLELO KANAKA MA PAPAHĀNAUMOKUĀKEA

'AO'AO 18-20

Ka mokupuni o Mokumanamana ma Papahānaumokuākea. Reclaiming and creating names are two of the ways 'ōlelo Hawai'i is helping to map and memorialize spaces and species in the Northwestern Hawaiian Islands. - Photo: Brad Ka'aleleo Wong

*Special*

**Bilingual Issue for Mahina 'Ōlelo Hawai'i 2025**

# Special Bilingual Issue Celebrating Mahina ‘Ōlelo Hawai‘i 2025

The staff of *Ka Wai Ola* newspaper wish to mahalo and acknowledge the ‘ōlelo Hawai‘i community contributors and translators and who made this issue possible. Their ‘ike, loea and no‘eau were invaluable to our production of this special issue of *Ka Wai Ola*. E ola mau ka ‘ōlelo Hawai‘i!

## Community Contributors

### Makalapua Alencastre, Ed.D.

State Public Charter School Commissioner, co-founder of ‘Aha Pūnana Leo and former associate professor at Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UH Hilo.

### Ka‘iukalani Damas

Ph.D. candidate and Assistant Professor at Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UH Hilo.

### Devin Kamealoha Forrest, J.D.

Staff Attorney and Title and Research Specialist at the Native Hawaiian Legal Corporation, and a kumu hula.

### Kekaianiani Irwin

Curriculum Project Design & Development Manager at Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UH Hilo.

### Kū Kahakalau, Ph.D.

Founder and Executive Director of Kū-A-Kanaka, LLC, and founder of both Kanu o ka ‘Āina New Century Public Charter School and EA Ecoversity.

### Pōlani Kahakalau

Executive Director of EA Ecoversity and Cultural Consultant at Kū-A-Kānaka.

### Leialoha Ka‘ula

Executive Director of Ka ‘Aha Lāhui o Olekona Hawaiian Civic Club of Oregon, kumu hula, and cultural practitioner.

### Keaukulukele

Ethnographer, conservationist, native bird expert and kumu.

### Pikake Kuniyoshi

Project Manager for the UH Sea Grant College Program and Ka Lau o ka Lāhui board member.

### J. Hau‘oli Lorenzo-Elarco

Hawaiian Language Instructor at Honolulu Community College and a member of the Papahānaumokuākea Native Hawaiian Cultural Working Group and chair of the Nomenclature Hui Subcommittee.

### Malia Nobrega-Olivera

Director of Strategic Partnerships and Community Engagement & LAMA at Hawai‘inuiākea School of Hawaiian Knowledge at UH Mānoa. Also a kumu hula, cultural practitioner and salt maker.

### M. Puakea Nogelmeier, Ph.D.

Executive Director of Awaiaulu, Professor Emeritus at Kawaihuelani Center for Hawaiian Language at UH Mānoa, and kumu hula.

### Kalau‘ihilani Robins

Kumu ‘Ōlelo Hawai‘i at Kamehameha Schools Kapālama.

### Wehi ‘Ōlelo Team

Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UH Hilo.

## ‘Ōlelo Hawai‘i Translators

### Paige Miki Kalāokananiki‘eki’e Okamura

- I Ulu Kaulike no nā Kahu Waiwai o OHA: He Hana Ko‘iko‘i – page 3
- Ka ‘Aha Makahiki ma Hāna, Maui – page 10
- Ka Hana Ho‘opili Honua – page 26

### Manakō Tanaka

- E Ola ka ‘Ōlelo Hawai‘i – page 32

## Ka Wai Ola Mahina ‘Ōlelo Hawai‘i Issue Editorial Review and Proofreading

### Ke‘ala Neumann

‘Ōiwi Learning and Teaching Mobilizer at Kamehameha Schools Hawai‘i and a Lecturer at Hawai‘i Community College.



I Uku Kaulike no nā Kahu Waiwai o OHA: He Hana Ko‘iko‘i  
Creating Pay Parity for OHA Trustees: A Critical Imperative

Aloha mai kākou,

He kuleana ko‘iko‘i ko nā kahu waiwai o ke Ke‘ena Kuleana Hawai‘i e mālama ai i ka Waihona Kālā no nā Hawai‘i a pēlā pū ka ho‘oholomua ‘ana i nā kuleana me nā pono o nā Hawai‘i. Eia na‘e, ‘a‘ole i ho‘onui ‘ia ka uku o nā kahu waiwai mai ka makahiki 2018. Ma muli o kēia, ‘a‘ole nō i lawa ka uku o nā kahu waiwai, a emi mai kā lākou uku hana ma lalo o ko lākou mau hoa hana kālai‘āina ‘ē a‘e o ka ‘Aha‘ōlelo a me nā ‘aha kūkā o ke kūlana kauhale.

Ma lalo o ke Kānāwai Hawai‘i (HRS) §10-9.5 i ho‘okumu ‘ia ai ke Kōmike Uku Hana OHA. ‘O ko lākou kuleana ka nānā pono ‘ana i nā uku hana o nā kahu waiwai o OHA a e hāpai i ko lākou mana‘o kuhikuhi i kēlā me kēia mau makahiki he ‘ehā. Ua hala ‘eono makahiki a laila, ma ka mahina ‘o ‘Okakopa i ka makahiki 2024 i ho‘ono-ho ai ke Kia‘āina Josh Green i mau lālā hou ma ke kōmike. ‘Ākoakoa mua maila ia kōmike ma Kekemapa 2024, i mea e ho‘omaka ai kā lākou hana nui.

He kuleana kālā ko‘iko‘i ko nā kahu waiwai. Na lākou e mālama i nā waiwai no ka ho‘okā‘oi ‘ana a‘e i ke ola o nā Hawai‘i ‘oiai lākou e ho‘okele ‘ana i loko o nā pohihihi, nā hihia, a me nā pilikia o ke aupuni. Inā ‘a‘ole lawa ka uku no kēia mau kūlana hana, ‘a‘ole e lawa ana ka mākaukau o nā kahu waiwai, ‘a‘ole ana maika‘i kā lākou hana no nā Hawai‘i.

Ke mana‘o ‘ia nei e puka ana ma ka hapa mua o Pepeluali 2025, ka palapala hō‘ike uku hana a he manawa kūpono kēia e ho‘oponopono ‘ia ai kēia kaulike ‘ole. ‘O ka ho‘oponopono ‘ana i ka uku o nā kahu waiwai me nā kānaka kālai‘āina ‘ē a‘e, he hana kūpono ia no ka ho‘ohanohano ‘ana i ko lākou ‘auamo ‘ana i kēia kuleana, ka ho‘okaulike ‘ana i ke aupuni, a e hō‘ike ana i ke ko‘iko‘i o kā lākou hana ‘ana no nā Hawai‘i. He mea kūpono kēia no OHA no ka wā e hiki mai ana - ‘a‘ole ia he ho‘okaulike uku wale nō. ■

Aloha mai kākou,

The Office of Hawaiian Affairs (OHA) Board of Trustees plays a vital role in safeguarding the Native Hawaiian Trust Fund and advancing the interests of Native Hawaiians. Yet, our trustees have not received a pay adjustment since 2018. This has left trustees under-compensated compared to their elected counterparts in the legislature and county councils.

Hawai‘i Revised Statutes (HRS) §10-9.5 establishes the OHA Salary Commission, which is tasked with reviewing and recommending trustee salaries every four years. After a six-year delay, Gov. Josh Green appointed members to the commission in October 2024. The commission convened on Dec. 4, 2024, to begin its critical review.

The trustees’ fiduciary kuleana is significant. They manage trust resources intended to better the conditions of Native Hawaiians while navigating systemic inequities and complex governance challenges. Without competitive compensation, the board risks losing skilled and committed leaders, undermining its ability to serve effectively.

The upcoming salary report, expected in early February 2025, offers an opportunity to correct this disparity. Aligning trustee compensation with that of other elected officials will honor their kuleana, support equitable governance, and reflect the importance of their service to the Native Hawaiian people. Pay parity is not just fair – it’s necessary for the future of OHA. ■

Me ka ha‘aha‘a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



Stacy Kealohalani Ferreira

Chief Executive Officer

Kēhaulani Pu‘u

Chief Operating Officer

Bill Brennan

Communications Director



EDITOR

Puanani Fernandez-Akamine

GRAPHIC DESIGNER

Kaleena Patcho

STAFF WRITER

Kelli Meskin Soileau

STAFF PHOTOGRAPHERS

Joshua Koh

Jason Lees

REGULAR CONTRIBUTORS

Kalani Akana, Ph.D.

Kamakanaokealoha M. Aquino

Bobby Camara

Donalyn Dela Cruz

Kalei Nu‘uhiwa, Ph.D.

Lisa Kapono Mason

Jodi Leslie Matsuo, DrPH

Andrew Rosen

Mālia Sanders

MEA O LOKO TABLE OF CONTENTS

MO‘OLELO NUI | COVER STORY

Ola ka ‘Ōlelo Kanaka ma  
Papahānaumokuākea ‘ao‘ao 18-20

Na J. Hau‘oli Lorenzo-Elarco

FEATURED STORIES

Ua Ola Ka ‘Ī a Puni Hawai‘i ‘ao‘ao 4

Na Malia Nobrega-Olivera

E Ho‘ākea i ke Kahua ‘ao‘ao 5

Na M. Puakea Nogelmeier, Ph.D.

‘Auhea ‘Oukou e nā Kumu? ‘ao‘ao 6-7

Na Makalapua Alencastre, Ed.D.

E Ola Mau ka ‘Ōlelo Hawai‘i ‘ao‘ao 8

Na Kū Kahakalau, Ph.D.

Pepeluali (February) 2025 | Buke. 42, Helu 02

He Au Hou no ka Puke Wehewehe ‘Ōlelo Hawai‘i ‘ao‘ao 9

Na Ka Hui Wehi ‘Ōlelo

Ka ‘Aha Makahiki ma Hāna, Maui ‘ao‘ao 10

Na Donalyn Dela Cruz

He Mana ‘o e Pili ana i ka Ho‘ona‘auao Kanaka  
Muli Ki‘eki‘e ‘ao‘ao 12

Na Pōlani Kahakalau

E Laupa‘i a‘e ana ka ‘Ike Kuamo‘o ‘ao‘ao 13

Na Kekaianiani Irwin

No ka Hua o Hinakulu‘īua ‘ao‘ao 14

Na Keaukulukele

Kani ka Leo ‘Ōiwi ma ka ‘Aha Hula Mele Manaka! ‘ao‘ao 15

Na Kawainiuhaohaoopōka‘i

# Ua Ola Ka ‘Ī a Puni Hawai‘i!

## Ola Ka ‘Ī Lives Across Hawai‘i!

Na Malia Nobrega-Olivera

Welina e nā kini makamaka e noho maila mai nā kukuna o ka lā i Ha‘eha‘e a ka lā kōwelo i ka ‘ilikai o ka mole ‘olu o Lehua a pēlā pū i nā kihi ‘ehā o ka honua nei. Aloha nui!

‘O Pepeluali ka Mahina ‘Ōlelo Hawai‘i he wā e ho‘omaika‘i, ho‘oikaika a ho‘opaipai ai i ka ‘ōlelo kupa o ka lāhui ‘o ia ka ‘ōlelo makuahine na ke kanaka Hawai‘i. Me ka mahalo iā Kia‘āina Neil Abercrombie i kona kākō‘o ma o ka pūlima ‘ana i Act 28 i ka makahiki 2013.

‘O ka mana‘o ‘o Ola Ka ‘Ī ‘o ia ho‘i ‘o ka “Hawaiian Language Thrives.” Mahalo nui ‘ia ka ‘ohana keiki ma Ke Kula Kaiapuni ‘o S.M. Kamakau no ke kōkua me kēia inoa papahana i makana ‘olu‘olu ‘ia iā kākou ma ka makahiki 2020.

E piha ana kēlā me kēia kihi o nā kiko-waena kū‘ai me nā hoa ‘ōlelo Hawai‘i, nā kula kaiapuni me nā kula kaia‘ōlelo, nā mele Hawai‘i, nā ‘ano pā‘ani me nā makana like ‘ole, a pēlā wale aku.

Pīhoihoi kākou e launa pū ma o ka ‘ōlelo Hawai‘i. ‘O kekahi mau mea hou a kupaihana nō ho‘i ‘o ia ka mālama ‘ana i ka ho‘okūkū kōnane ma Kaua‘i, ka he‘e hōlua ma Kona, a me ka papa mo‘olelo hō‘ike‘ike hou e ho‘ohanohano ana i Ke Ali‘i Wahine ‘o Ruta Ke‘elikōlani.

E kū ana nei papa hō‘ike‘ike ma kēlā me kēia Ola Ka ‘Ī no ka lehulehu e komo piha ma o ka ho‘oili ‘ana i nā QR codes like ‘ole kahi e ho‘olohe i nā kani a e ho‘oka‘a like aku i mana‘o ma ka ho‘olohe a heluhelu. E kono like ‘ia ana ka lehulehu e mo‘olelo like mai i ka huaka‘i ‘ōlelo Hawai‘i pono i a i kona mana‘o i hea kahi kūpono e noho ai ka ‘ōlelo Hawai‘i ma kona ola pono i.

Ma ka hopena, e komo ‘oko‘a ana nā kākō‘o i nā pā‘ani ‘ōlelo Hawai‘i a Kamehameha Publishing. E ho‘omau ‘ia ana nā pā‘ani i pā‘ani mua ‘ia eia na‘e, nui loa maila ka pīhoihoi e ho‘oka‘a aku i ‘elua pā‘ani hou, ‘o Nā ‘Ono o Ke Kai lāua ‘o Pā‘ani Pilina.

‘O ‘oe anei kekahi i komo mua i ka hana ma nā ho‘olaule‘a ‘o Ola Ka ‘Ī ma ka mahina ‘ōlelo Hawai‘i i nā makahiki i hala? Inā ‘a‘ole, e naue mai a e komo koke, ‘oiai, e nui ana ka le‘alē‘a ma Ola Ka ‘Ī!

Mahalo nui i kēia mau hoa i ke kākō‘o ‘ana iā Ola Ka ‘Ī: ‘Ahahui ‘Ōlelo Hawai‘i, Hawai‘inuiākea School of Hawaiian Knowledge, Kanaeokana, KS Kaiāulu, Hawai‘i Tourism Authority, Kaua‘i Council of the Association of Hawaiian Civic Clubs. ■

*E huli i nā lāli‘i a me ka papainoa o nā kokua o nā hanana ‘ōlelo Hawai‘i a pau ma <http://mahinaolelohawaii.org>*

### 2025 OLA KA ‘Ī

**Pepeluali 1:** Ola Ka ‘Ī Ko‘olau ma Windward Mall (O‘ahu)

**Pepeluali 8:** Ola Ka ‘Ī Hilo ma Prince Kūhiō Plaza (Hawai‘i) a me Ola Ka ‘Ī Honolulu ma Kahala Mall (O‘ahu)

**Pepeluali 15:** Ola Ka ‘Ī Maui Nui ma Queen Ka‘ahumanu Center (Maui)

**Pepeluali 22:** Ola Ka ‘Ī ‘Ewa ma Ka Makana Ali‘i (O‘ahu)

**Malaki 1:** Ola Ka ‘Ī Kona ma Keauhou Shopping Center (Hawai‘i) a me Ola Ka ‘Ī Kaua‘i me Ni‘ihau ma Kukui Grove Center (Kaua‘i)

Greetings to all from the sun rays in Ha‘eha‘e to the setting of the sun on the sea at Lehua and to all those throughout the four corners of mother earth. Aloha!

February is Hawaiian language month, a time to strengthen and support the native language of Hawai‘i, the mother tongue of the Hawaiian people. Thanks to former Gov. Neil Abercrombie for his support in signing Act 28 in 2013 dedicating February as Hawaiian language month.

Ola Ka ‘Ī means the “Hawaiian Language Thrives” and thanks go to a student at Ke Kula Kaiapuni ‘o S.M. Kamakau who gifted this event name in 2020.

Each of the events held at the shopping centers will include Hawaiian language speakers, Hawaiian immersion and charter schools, music, games, prizes, and so much more. We are all excited to gather with our Hawaiian language community. A few new activities that are planned include a kōnane tournament on Kaua‘i, a hōlua sled activity in Kona, and an interactive installation honoring Ke‘elikōlani.

The interactive installation invites folks via QR codes to listen to the sounds and share what it feels like listening and reading. They will be invited to share their own personal language journey and how Hawaiian language fits in their lives.

In the end we invite everyone to join in various Hawaiian games including two new games by Kamehameha Pub-

lishing, Nā ‘Ono o Ke Kai and Pā‘ani Pilina.

Have you joined us at a past Ola Ka ‘Ī event during one of the past Hawaiian language months? If not, we invite you to join us because Ola Ka ‘Ī will be lots of fun.

We especially want to thank a few of our main sponsors this year that are helping to support all the Ola Ka ‘Ī events: ‘Ahahui ‘Ōlelo Hawai‘i, Hawai‘inuiākea School of Hawaiian Knowledge, Kanaeokana, Kamehameha Schools, Hawai‘i Tourism Authority, Kaua‘i Council of the Association of Hawaiian Civic Clubs. ■

*For more information on Mahina ‘Ōlelo Hawai‘i events and a complete list of sponsors, go to <http://mahinaolelohawaii.org>*

### 2025 OLA KA ‘Ī EVENTS

**February 1:** Ola Ka ‘Ī Ko‘olau at Windward Mall (O‘ahu)

**February 8:** Ola Ka ‘Ī Hilo at Prince Kūhiō Plaza (Hawai‘i) and Ola Ka ‘Ī Honolulu at Kahala Mall (O‘ahu)

**February 15:** Ola Ka ‘Ī Maui Nui at Queen Ka‘ahumanu Center (Maui)

**February 22:** Ola Ka ‘Ī ‘Ewa at Ka Makana Ali‘i (O‘ahu)

**March 1:** Ola Ka ‘Ī Kona at Keauhou Shopping Center (Hawai‘i) and Ola Ka ‘Ī Kaua‘i me Ni‘ihau at Kukui Grove Center (Kaua‘i)



Ola Ka ‘Ī events are held at shopping centers across the pae ‘āina and include speech contests, music, games and more. (L-R): A performance at Queen Ka‘ahumanu Center in Wailuku, Maui; Kōnane at Ka Makana Ali‘i in Kapolei, O‘ahu; A speech contest at Kukui Grove in Lihū‘e, Kaua‘i; and learning navigation at Windward Mall in Kāne‘ohe, O‘ahu. - Courtesy Photos



# E Ho'ākea i ke Kahua

## Nā Hunahuna 'Ike Hawai'i: Hawaiian Insights

Na M. Puakea Nogelmeier, Ph.D., Executive Director, Awaiaulu

**H**e kumu 'ike ko'iko'i 'o John Papa ʻŌi no Hawai'i i kēia au hou. Hā'awi kāna 'ike i ho'opa'a ai i ka puka aniani 'oko'a e kilohi iho ai i ka nui a laulā o ko Hawai'i mo'olelo kahiko a kākou e ho'oikaika nui nei e ho'omaopopo hou maila.

Hānau 'ia i ka makahiki 1800, ua lawelawe 'o ia ma nā aloali'i o nā mō'i 'elima nāna i ho'okino iholā i ke aupuni, 'o Ko Hawai'i Pae 'Āina. Ua kākau iho 'o ia i ka waihona nui o ia 'ikena o loko e ho'ākāka ana i ka hana a ka po'e noi'i Hawai'i, nā loa 'oihana Hawai'i, a me ka po'e a pau i hoihoi i nā mo'olelo a mea nā hana a ka po'e Hawai'i o mua loa aku nei.

Wehe maila ka puke hou a Awaiaulu, 'o *Nā Hunahuna 'Ike Hawai'i / Hawaiian Insights*, i ka puka e komo ai i ka 'ohina piha o nā mea a John Papa ʻŌi no ka mo'olelo me ka nohona Hawai'i, ma ka 'olelo Hawai'i a Pelekane ho'i. E 'ō'i ana i Iune, 2025.

Ua pa'i 'ia nā nūpepa 'olelo Hawai'i mai ka makahiki 1834 a i ka 1948, a he hoa kākau hanohano 'o ʻŌi i kona wā ola, he wā i ho'onohonoho iho ai ka 'ike palapala Hawai'i i ka mana'o nohona a i ka pilina aupuni ho'i. Pa'i 'ia kāna mau leka mai ka makahiki 1838 a i ka 1870, i pili pinepine i nā mea o ia wā nō, e la'a me ka hana aupuni, ka ho'omana a me ka ho'ona'auao. 'O kekahi na'e, 'o nā ka'ina 'atikala ho'i, ua pili i ka mo'olelo a me ka nohona o nā kānaka a me ka 'āina āna i aloha ai.

Ho'omaka kēia puke me ka hali'a no Elizabeth Kīna'u, ho'omau ia me nā 'atikala 'ewalū no kona wā i kahu no ke Kama Ali'i Wahine Victoria Kamāmalu, a laila, pili nā 'atikala 'eo-no iā Mātaio Kekūānā'o, ka "Makua Kāne o nā Mō'i." Ka'i aku ia ka'ina hope i kāna hana nui, nā 'atikala he 60 no ka po'e a me nā hana āna i 'ike ai ma ka mo'olelo Hawai'i. I kohu i ka pahuhopu o ke awaiaulu hou 'ana i ka 'ike, ho'okomo 'ia nā 'atikala 75 a pau, ma ka 'olelo Hawai'i i pela hou 'ia a me ka unuhi piha ma ka 'olelo

Pelekane kekahi.

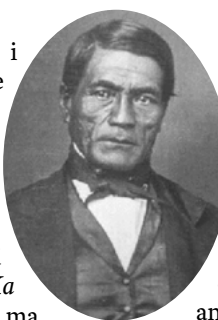
Kama'āina paha kekahi i ka puke i pa'i 'ia e ka Hale Hō'ike'ike o Bīhōpa, 'o *Fragments of Hawaiian History* (1963), kahi i 'ike lihi ai ka po'e heluhelu Pelekane i ka hana a ʻŌi. 'O ia unuhi 'ana, he māhele wale nō ia o kā ʻŌi ka'ina 'atikala hope ma *Ka Nupepa Kuokoa* (1868-1870) ma lalo o ke po'oinoa 'o "Na Hunahuna o ka Moolelo Hawaii." He pōmaka'i ka loa'a mai o ka 'ohina piha o kā ʻŌi kākau 'ana no ka nohona a me ka mo'olelo Hawai'i, ma ke ka'ina āna i ho'opuka aku ai i kona wā ola.

Kūlia 'o Awaiaulu e ho'opili hou i ka 'ike o ke au i hala me ko ke ao nei, a pa'i mākou i nā kumu 'ike loa o ke au i hala no nā anaina 'olelo Hawai'i a Pelekane ho'i o kēia lā (e 'ike iā [www.awaiaulu.org](http://www.awaiaulu.org)).

Ho'oulu 'ia akula nā kumu 'ike a me nā kānaka i mākaukau ma ka ho'opili hou 'ana mai i ka waihona 'ike Hawai'i i ho'opa'a 'ia iholā e nā loa o ka wā i hala. A'o 'ia ka po'e i poeko 'ē ma ka 'olelo 'ōiwi e 'imi a loa'a, e ho'omaopopo iho a e ka'ana pono aku ma nā 'olelo 'elua i ka 'ike o loko o ia waihona 'olelo 'ōiwi nui a 'ane pōina maila o nā leka, nā palapala a me nā nūpepa ho'i.

Hā'awi maila ia waihona kūkahi i ka hiki ke kīpapa hou maila i ke ka'ina maumau o ka mo'olelo a me ka nohona kanaka i hele a pohihihi ma muli o ko Hawai'i komo 'ana mai i ke ao 'olelo Pelekane. 'O kēlā me kēia puke i lawe 'ia mai i ke anaina o kēia lā kahi 'ili'ili ko'iko'i e paepae hou ana i ke kahua kahi e ho'opa'a ai kākou iā Hawai'i nei.

Me *Nā Hunahuna 'Ike Hawai'i / Hawaiian Insights*, ho'ākea a ho'oikaika 'o John Papa ʻŌi i ia kahua. 'O ka laulā o kona mau mea i 'alo ai me ka 'ike kūkahi āna i ho'opa'a iho ai kahi mea e ho'onui mai ana i ko kākou lako pono hana no ka ho'omaopopo 'ana i ke ao i kū loa ma kahi mamao a pōwehiwehi. E kūkulu mau aku kākou! ■



**J**ohn Papa ʻŌi is an essential resource for Hawai'i today. The knowledge that he documented offers a different window on the landscape of Hawai'i's history that we are striving to regain.

Born in 1800, he served in the courts of the first five sovereigns who established the Hawaiian Kingdom, and he left a huge written legacy of that unique insider perspective that illuminates the work of Hawaiian scholars, cultural specialists, and anyone interested in the history and traditions of Hawai'i.

Awaiaulu's new book, *Nā Hunahuna 'Ike Hawai'i / Hawaiian Insights*, provides access to this treasury with a complete assembly of John Papa ʻŌi's cultural and historical writings, in both Hawaiian and English. Publication will be in June of 2025.



The team at Awaiaulu. Seated (l-r): Kainoa Pestana, Puakea Nogelmeier, Marti Steele, Beau Bassett, Kau'i Sai-Dudoit; standing (l-r): Lehua Ah Sam, Kaho'okahi Kanuha, Namahana Tolentino, Keawe Goodhue, Kaliko Martin, Kamuela Yim, Hina Kneubuhl, Ha'alilio Solomon, Aolani Ka'ilihou, Pili Kamakea-Young, Jon Yasuda, Heua Sai-Dudoit, Kalei Roberts (w/Kilohana), and Lihau Maioho. (Not pictured: Kapalai'ula de Silva, Pā'ani Kelson). - Courtesy Photo

Hawaiian newspapers ran from 1834 to 1948, and ʻŌi was a respected contributor throughout his life, a time when Hawaiian literacy was framing cultural and national identity. Published from 1838 to 1870, many of his writings were in response to contemporary issues of governance, religion, or education, but others, especially his serial columns, covered the history and culture of the people and land that he loved.

This book begins with his 1838 memorial account of the life of Elizabeth Kīna'u, continues with an eight-part serial memoir of his time as a guardian for Princess Victoria

Kamāmalu, then spans a six-part serial about Mataio Kekūānā'o, the "Father of Kings." That latter sequence of articles overlapped into his 60-part opus about his experiences in Hawaiian history. As per our mission to bridge knowledge, all 75 articles are presented in modern orthography and with full English translation.

Readers might be familiar with Bishop Museum's publication, *Fragments of Hawaiian History* (1963), which gave English readers a glimpse of ʻŌi's work. That English translation was a heavily-edited and rearranged portion of his last serial column "Na Hunahuna o ka Moolelo Hawaii," which had been published in *Ka Nupepa Kuokoa* from 1868 to 1870. We are fortunate to now have the full collection of ʻŌi's cultural and historical writings, in the order in which he published them during his lifetime.

Awaiaulu works to bridge Hawaiian knowledge from the past to the present, and we publish historical masterworks for Hawaiian and English-speaking audiences today (see [www.awaiaulu.org](http://www.awaiaulu.org)).

We generate resources and resource people that can reconnect us with the treasury of Hawaiian knowledge documented by experts of the past. Scholars already fluent in modern Hawaiian are trained to find, comprehend, and present anew in both languages the historical materials contained in the massive and largely-untouched Hawaiian-language archive of letters, documents, and newspapers.

That unique archive gives us the opportunity to restore a continuity of history and culture that was obscured by Hawai'i's move into an English-language world. Every text brought to modern

audiences adds to the foundation of knowledge upon which we build Hawai'i today.

With *Nā Hunahuna 'Ike Hawai'i / Hawaiian Insights*, John Papa ʻŌi broadens and strengthens that foundation. The scope of his experience and the specialized content that he documents both expand our toolkit for understanding a world long out of reach. On we build! ■

"*Nā Hunahuna 'Ike Hawai'i/Hawaiian Insights*," by John Papa ʻŌi, translated by M. Puakea Nogelmeier. [www.awaiaulu.org](http://www.awaiaulu.org)

# 'Auhea 'Oukou e nā Kumu?

Na Makalapua Alencastre, Ed.D.

**H**ui! E nā 'ōpio, nā mākuā, a me nā hoa aloha 'āina mai ka lā hiki a i ka lā kau, e maliu mai i kēia leo kāhea iā 'oukou e komo pū mai i ke aukahi ho'ōla 'ōlelo Hawai'i. 'O kēia aukahi ho'ōla, he aukahi ho'ona'auao Hawai'i nō ia i a'o kākou ma o ka 'ōlelo a mo'omeheu Hawai'i i ola mau ai ka 'ōlelo makuahine o nei 'āina.

Mai ka makahiki 1983 a hiki i kēia wā 'ānō, kūkulu 'ia kā kākou mau papahana ho'ona'auao Hawai'i mai ka pae kula kamali'i a i ke kulanui. He waiwai ia mau papahana na lākou e kahukahu ana i ka mauili ola Hawai'i ma nā 'Aha Pūnana Leo a me nā kula kaiapuni-kaiā'ōlelo Hawai'i. Ho'okahua hou 'ia ka 'ike o ko kākou po'e kupuna, 'o ia ho'i 'o ka pili 'uhane 'oe, ka lawena 'oe, ka 'ike ku'una 'oe, a me ka 'ōlelo Hawai'i. A 'o ka pahuhopu nui, 'o ia ka ho'i hou 'ana mai o ka 'ōlelo a me ka mo'omeheu Hawai'i ma loko o ko kākou nohona 'ohana me ka hiki ke ho'ona'auao iā kākou iho!

Nani ho'i hā ka holomua o kā kākou mau papahana! 'O kekahi ālaina ko'iko'i na'e i ka holomua, 'o ia ho'i ka lawa 'ole o nā kumu no nā kulā e kū nei a no nā kula hou i kēia mua aku. No laila, i mea e paipai ai i ka po'e e lilo i kumu, ho'opuka 'ia he wikiō hou 'o 'Auhea 'Oukou e nā Kumu (he hopena o ka wikiō mua 'o 'Auhea 'Oe e ke Kumu, 1990).

Pōmaika'i ka loa'a o nā mana'o hoihoi o kekahi mau kumu no ka waiwai 'oia'i'o o nā

kuleana kumu, a eia kekahi mau la'ana o nā puana'i:

*“O ke kuleana o ke kumu kaiapuni, he 'oi loa aku ma mua o nā kuleana o nā kumu ma'amau no ka mea, no nā kumu kaiapuni, 'o ko kākou kuleana ka ho'omohala 'ana i ka mauili ola o ka baumāna.”* - Na Kumu Henani Enos, Kula 'o Nāwahīokalani'ōpu'u, Hawai'i.

*“Ma mua, ua pono e 'oki a tuko a unuhi i nā puke kula ma'amau. A kekahi, 'o ka nui o lākou, 'a'ole he puke Hawai'i, he mau puke me ke kuana'ike 'Amelika paha. A laila, i kēia mau lā, nui ka holomua 'ana o nā papahana, papa ha'awina Hawai'i.”* - Na Kumu Kini Kaawa, Pāhoa High, Hawai'i.

*“Oia i na'u nā papa akeakamai ma ka pae kula waena, ... loa'a nā kuana'ike 'elua, loa'a ke kuana'ike 'ōiwi Hawai'i a loa'a ke kuana'ike haole, a'o wau i nā kuana'ike 'elua, akā a'o mua wau i ke kuana'ike Hawai'i ma ke 'ano he kahua no ko nā baumāna a'o 'ana i ka 'ike ma'i'o akeakamai.”* - Na Kumu Keane Nakapueo-Garcia, Kula 'o S. M. Kamakau, O'ahu.

SEE 'AUHEA 'OUKOU E NĀ KUMU  
ON PAGE 7

**H**ui! Calling out to youth, parents, and aloha 'āina friends across our pae 'āina to heed this call to join the Hawaiian language revitalization movement – a movement enabling us to educate ourselves through our language and culture, assuring our mother language grows and thrives.

Starting in 1983, our Hawaiian education programs have developed and now span from early childhood to college levels. The 'Aha Pūnana Leo and Hawaiian immersion-medium schools are providing a valuable mauili ola Hawai'i education. Educational foundations are based on our ancestral knowledge, spirituality, behaviors, and Hawaiian language. The optimum goal is to bring our language and culture back into our family lives through educational sovereignty.

Incredible progress is being made in our programs! However, one of the critical issues is the insufficient numbers of teachers for existing schools as well as for future programs. So, as a means of encouragement to become a kumu, a new video 'Auhea 'Oukou e nā Kumu has been produced (as a sequel to the 1990 'Auhea 'Oe e ke Kumu).

Here a few interesting excerpts from the video illuminating the mana'o of

various reflecting their dedication and the value of being a kumu:

*“The immersion teacher's responsibility is far greater than that of other teachers, because we strive to develop students' mauili ola, their Hawaiian life force.”* - Kumu Henani Enos, Kula 'o Nāwahīokalani'ōpu'u, Hawai'i

*“Before, we had to cut and paste and translate texts, the majority were not Hawaiian books, they contained American perspectives. Nowadays, the program has really progressed with a Hawaiian curriculum.”* - Kumu Kini Kaawa, Pāhoa High, Hawai'i.

*“I'm teaching middle school science classes, earth science and astronomy and as there are two perspectives, a Native Hawaiian one and foreign one, I teach both but start with the Hawaiian worldview as a foundation upon which students can build scientific knowledge.”* - Kumu Keane Nakapueo-Garcia, Kula 'o S. M. Kamakau, O'ahu.

SEE 'AUHEA 'OUKOU E NĀ KUMU  
ON PAGE 7



Kumu Makalapua Alencastre, pa'i 'ia na Emilia Kaawa



Kumu Henani Enos, pa'i 'ia na Kaipo Ki'aha



Kumu Kini Kaawa, pa'i 'ia na James Hall



Kumu Simeona Tajiri, pa'i 'ia na 'Āina Paikai



## 'AUHEA 'OUKOU E NĀ KUMU (Hwn.)

Continued from page 6

*"Inā mana'o kākou, 'o Hawai'i nō ke aupuni kū'oko'a, 'o ka 'ōlelo Hawai'i nō ka 'ōlelo o ka 'āina... No laila, i ola ka 'āina, i ola kēia lāhui, pono e ola ka 'ōlelo, 'o ia nō." - Na Kumu Simeona Tajiri, Lāna'i Elementary.*

Mahalo i ka hana nui o ka po'e kumu kaiapuni ma nā kula a pau – he po'e kūkulu lāhui! I mau aku ke ola o ka 'ōlelo a me ka nohona Hawai'i, e maliu mai i kēia leo kāhea e komo pū mai i kēia aukahi ho'ona'auao Hawai'i.

He wahi mahalo i nā hui i kāko'o i kēia wikiō hou 'o Ka Haka 'Ula o Ke'elikōlani, Kama'āina Creations, Kanaeokana a me ka 'Aha Pūnana Leo. E ho'ākoakoa i kāu po'e 'ohana, kou mau hoa, a kāu mau haumāna paha a e nānā pū i ka wikiō 'o 'Auhea 'Oukou E Nā Kumu ma <http://kanaeokana.net/kumu>. ■

## 'AUHEA 'OUKOU E NĀ KUMU (Eng.)

Continued from page 6

*"If we consider the independence of Hawai'i, the Hawaiian language is the language of this land...So, for our land and nation to live, the language must live." - Kumu Simeona Tajiri, Lāna'i Elementary, Lāna'i.*

Mahalo for all the important work of our kumu in all of our schools – they are our nation builders! For our language and culture to live, heed this call to action to join in the Hawaiian education movement.

Mahalo to Ka Haka 'Ula o Ke'elikōlani, Kama'āina Creations, Kanaeokana and the 'Aha Pūnana Leo for supporting this video project. Gather with family, friends and perhaps your students to watch the video 'Auhea 'Oukou E Nā Kumu ma <http://kanaeokana.net/kumu>. ■

## Want to become a kumu?

A inā nō kū ka hoihoi o kēia iā 'oe, e 'imi i ke ala ho'omākaukau ma ka papahana ho'omākaukau kumu 'o Kahuawaiola ma Ka Haka 'Ula o Ke'elikōlani, Kulanui 'o Hawai'i ma Hilo:

*If you are interested in pursuing a career as a kumu, contact the Kahuawaiola Indigenous Teacher Education program at Ka Haka 'Ula o Ke'elikōlani, UH Hilo:*

[www.olelo.hawaii.edu/en/khuok/mokunakalaiike/mulipuka/kwo/](http://www.olelo.hawaii.edu/en/khuok/mokunakalaiike/mulipuka/kwo/)

Loa'a he mau ha'awina kālā hele kulanui no ka po'e e lilo ana i kumu:  
*There are numerous college scholarships for aspiring kumu:*

**Ka Haka 'Ula o Ke'elikōlani**  
[www.olelo.hawaii.edu/en/haawinakala](http://www.olelo.hawaii.edu/en/haawinakala)

**Kamehameha Schools**  
[www.ksbe.edu/apply/financial-aid/college-scholarships](http://www.ksbe.edu/apply/financial-aid/college-scholarships)

**INPEACE**  
[inpeace.org/equity/ka-lama/](http://inpeace.org/equity/ka-lama/)



# E ola mau ka 'ōlelo Hawai'i

After once being banned in schools, in 1978, 'ōlelo Hawai'i was recognized as an official state language. Today, our approach to Hawaiian culture-based education is steeped in this connection to our ancestors. Our haumāna learn and explore the Hawaiian language, ensuring it will live on through our lāhui for generations to come.

Celebrate Mahina 'Ōlelo Hawai'i with us and discover resources, events and activities by visiting [kaiaulu.ksbe.edu/calendar](http://kaiaulu.ksbe.edu/calendar) or following us on social media.



Kamehameha Schools®

# E Ola Mau ka 'Ōlelo Hawai'i

## May the Hawaiian Language Live Forever

Na Kū Kahakalau, Ph.D.

I ka makahiki 1985, alaka'i 'ia e nā 'aumākua, ua lilo au i kekahi o nā kumu mua loa o ka 'ōlelo Hawai'i. Ua ho'omaka iho nei ka hānau hou 'ana o nā mea maoli me ka holo 'ana o ka *Hōkūlē'a* i Tahiti a me ka hō'ea 'ana o ka hui aloha 'āina ma Kaho'olawe i ka makahiki 1976. Ua ho'oholo ho'i ka 'aha Kumukānāwai o ka makahiki 1978, 'o ka 'ōlelo Hawai'i kekahi o nā 'ōlelo aupuni 'elua o Hawai'i a ua kauoha 'ia ke aupuni Hawai'i e mālama i kahi papahana ho'ona'auao Hawai'i no ka ho'oulu ana o ka 'ōlelo, ka mo'omeheu a me ka mō'aukala ma nā kula aupuni.

Me ka ulu hou 'ana o ka ha'aheo kanaka a me ka 'ike kūpuna, ulu mai nō ho'i ka hoihoi i ka ho'omau 'ana i ka mo'omeheu Hawai'i a me nā lōina kahiko, 'o ia ho'i nā hana no'eau Hawai'i, nā mele, ka mālama 'āina a me nā hana uhane ku'una. 'Oiai ua pili ia mau mea āpau i ka 'ōlelo kanaka, ua 'apo au i ia mau hana me ka hau'oli.

Eia kekahi, ua puka mai ka po'e mānaleo i ho'opa'i 'ia no ka 'ōlelo Hawai'i ma ke kula, like pū me ku'u kupuna kāne Hawai'i, ma hope o ka pāpā 'ia 'ana o ka 'ōlelo Hawai'i ma nā kula i ka makahiki 1896. 'O kēia ka ho'opau 'ana o ka 'ōlelo makua-hine o ka hapa nui o nā po'e kanaka ma muli o ka ho'oweliweli, ka ho'okaumaha a me ka ho'omā'ino'ino 'ia ma muli o ko

'Amelika noho 'ana ma luna o Hawai'i.

Na kēia mau mānaleo i ho'ā a'e i loko o'u iho i ka 'īini nui e kōkua aku i ka ho'omōhala a ho'ōla hou 'ana i kā mākou 'ōlelo kanaka. A hiki i ia wā, ua kapa 'ia ka 'ōlelo Hawai'i he 'ōlelo make, 'oiai 'a'ohē keiki (koe ko mākou 'ohana Ni'ihau) e wala'au ana i ka 'ōlelo.

No laila ma lalo o ka'u mau hana Ph.D. ma ka Ho'ona'auao 'Ōiwi, ua kūkulu au i kahi ana 'ōlelo Hawai'i. Na ia ana e ho'onoho ana i ka hapa nui o ka po'e kanaka o kēia lā ma ka Papa 2. A wahi a ia ana, hiki ke wala'au ma ka 'ōlelo Hawai'i e pili ana i nā kumuhana ma'amau ma ka Papa 3. 'O ia ho'i, 'o ka hapa nui o nā po'e Hawai'i, ka po'e i 'ōlelo ma'amau 'a'ole lākou 'ōlelo Hawai'i, li'ili'i wale nō lākou e 'apo ai ma mua o ko lākou hiki'ana ke kama'ilio nōhīe ma ka 'ōlelo kanakai.

'O ka'u 'ano o ke a'o 'ia 'ana ma ke kulani, 'o ia ho'i ka ho'ohana 'ana i kahi puke ha'awina a me ka pepa ha'awina. Ua pono ho'i ka 'ike o ka 'ōlelo Pelekania. Eia na'e 'a'ole i holo pono kēia 'ano a'o 'ana no ka'u mau haumāna Hawai'i. 'O ka ho'omaka nō ia 'o ka'u 'imi 'ana i nā 'ano a'o 'ana o ko mākou mau po'e kūpuna. 'O ka 'ike koke nō ia, he 'ano maika'i kēia mau 'ano o ke a'o 'ana no ku'u mau haumāna Hawai'i.

Ma ka hahai 'ana i nā 'ōlelo no'eau kūpuna ua ho'okumu au i nā papahana 'ōlelo Hawai'i e like me Kanaka Kitchen, kahi a nā haumāna e ho'opa'a i ka 'ōlelo a me ka mo'omeheu Hawai'i ma ka ho'omākaukau 'ana i nā mea'ai 'ono a olakino maika'i ma ka ho'ohana 'ana i nā mea'ai Hawai'i e like me ke kalo, ka 'ulu a me ka 'uala. I kēia manawa hiki i ke kaiāulu ke komo ma ka papahana Kanaka Kitchen ma ka pūnaewele ai'ole ma ke kino, inā make-make lākou e 'e'e i ka Papa 3, kahi e hiki ai iā lākou ke kama'ilio e pili ana i nā mea ma'amau ma ka 'ōlelo Hawai'i.

Ke hoihoi 'oe e ho'onui i kāu, i kou 'ohana, a i 'ole i kāu hui 'ike 'ōlelo Hawai'i, e lekaui iā Pōlani Kahakalau (pōlani@kuakanaka.com). E hahai pū iā Kū-A-Kanaka ma FB a me IG no nā hanana hou, nā papa a me nā papahana 'ōlelo Hawai'i, a i 'ole e kau inoa i kā mākou leka uila ma [www.kuakanaka.com](http://www.kuakanaka.com). E ola mau ka 'ōlelo Hawai'i. ■

I n 1985, through divine guidance, I ended up becoming one of Hawai'i's first certified Hawaiian language teachers. The Hawaiian renaissance had just gotten underway with the sailing of *Hōkūlē'a* to Tahiti and the occupation of Kaho'olawe in 1976 and a 1978 Constitutional Convention recognized Hawaiian as one of Hawai'i's two official state languages and mandated that the state provide for a Hawaiian education program consisting of language, culture and history in the public schools.

With the resurgence in cultural pride and identity, came a growing interest in the practice of Hawaiian culture and traditions, including Hawaiian arts, music, land stewardship and traditional spiritual practices, which I embraced wholeheartedly, since all involved use of the Hawaiian language.

In addition, elderly Native Hawaiian speakers emerged, who like my pure Hawaiian grandfather, had been punished for speaking Hawaiian at school, after teaching and learning through the medium of Hawaiian was banned in 1896 and most Hawaiians stopped speaking our mother tongue because of threats, pressure and persecution caused by the U.S. occupation of Hawai'i.

It was these mānaleo who kindled in myself a deep desire to help halt the

radical language death of Hawaiian and revive and revitalize our sonorous 'ōlelo kanaka, until then generally labeled a dead language, since there were no young children (with the exception of our Ni'ihau 'ohana) who were speaking the language.

As part of my Ph.D. in Indigenous Education, I developed a Hawaiian language proficiency scale, which ranks most Hawaiians today at a Level 2 proficiency, with Level 3 indicating the ability to hold basic conversations in Hawaiian. This means that most Hawaiians, who generally state that they don't speak Hawaiian, are only a tiny step away from being able to hold a simple, everyday conversation in Hawaiian.

This data spurred my ongoing efforts to continue to develop different approaches to Hawaiian language learning from the way I was taught at the university, i.e., using a textbook and worksheet approach, which required knowledge of English grammar. Since this approach had not worked at all for my Hawaiian students, I began to experiment with methods of learning used by our Hawaiian ancestors and realized that these ways of teaching and learning worked great with Hawaiian students.

My research has resulted in concepts like Kanaka Kitchen, where learners are immersed in Hawaiian language and culture while learning to prepare delicious, healthy foods, using Hawaiian ingredients like taro, breadfruit and sweet potatoes. These Kanaka Kitchen and other hands-on Hawaiian language immersion experiences are now available online and in person, for all who want to get to a Level 3 proficiency where they can hold basic conversations in Hawaiian.

For more information on increasing your, your family's, or your organization's Hawaiian language proficiency contact Pōlani Kahakalau at [pōlani@kuakanaka.com](mailto:pōlani@kuakanaka.com). Also follow Kū-A-Kanaka on FB and IG for our latest in-person and virtual events, courses and programs, or subscribe to our mailing list at [www.kuakanaka.com](http://www.kuakanaka.com). May the Hawaiian language live forever. ■



In Kū-A-Kanaka's "Kanaka Kitchen" program, learners are immersed in Hawaiian culture and language while learning to prepare healthy food. Here, a keiki grates kalo to make sliders. - Photos: EA Ecoversity



A hallmark of Kū-A-Kanaka's approach to enhancing 'ōlelo Hawai'i fluency is combining language immersion with culturally relevant activities. Here, haumāna practice laulima (working together) as they prepare laulau for their hō'ike.



# He Au Hou no ka Puke Wehewehe ‘Ōlelo Hawai‘i

## A New Chapter in Hawaiian Language Dictionaries

Na Ka Hui Wehi ‘Ōlelo

Aloha Māhina ‘Ōlelo Hawai‘i! Eia ke mākia nei i kēia māhina ka hanana ‘o ka ho‘opuka ‘ana a‘e ‘o *Wehi ‘Ōlelo*, ka puke wehewehe ‘olelo mua loa i kākau piha ‘ia ma ka ‘olelo Hawai‘i. ‘O ka mana‘o o ka inoa ‘o *Wehi ‘Ōlelo*, ‘o ia ho‘i, he makana ka ‘olelo e wehi ai. He kumuwaiwai no nā kānaka a me nā kaiaulu e ho‘omau nei i ke ola ‘olelo Hawai‘i. Ma kona ‘ano he puke ‘olelokahi kikoho‘e o nei au hou, ho‘ohui pū ‘ia nā wehewehe mana‘o me nā poke leo, ki‘i, a wikiō. Ke ‘ane nei kona ho‘opuka ‘ia i ka pule hope o Pepeluali nei ma wehiolo.org a ma ulukau.org, a eia ke kono nei e ho‘ohana me nā hi‘ohi‘ona la‘ana hopuna ‘olelo, nā ‘imina mana‘o pili, a me nā loulou leo a wikiō. Pāku‘i pū ‘ia he 95 hua‘olelo pili oli a mele me nā poke leo i ho‘opa‘a ‘ia na Kalena Silva lāua me Keli‘i Ruth.

He aha ke kūlana waiwai o kekahi puke ‘olelokahi? Ma ka māhuahua ‘ana a‘e o ke ola ‘olelo Hawai‘i, na *Wehi ‘Ōlelo* e ho‘oi‘a‘i‘o no nēia wā i ke kūlana ola o ka ‘olelo – a‘ole ho‘i ia he ‘olelo no ke au i hala wale nō. He paepae hou ‘o *Wehi ‘Ōlelo* e ho‘okahua ai i nā haumāna me nā mānaleo ‘olelo Hawai‘i e a‘o ‘oko‘a mai ma loko o ka ‘olelo me ke kauka‘i ‘ole i nā puke wehewehe ‘olelolua. Aia he 1,000 a emi iki mai nā hua i kinohi o kēia ho‘opuka mua ‘o *Wehi ‘Ōlelo*. ‘O ka ho‘okumu ha‘aha‘a ia e ho‘owaiwai ai i nā papa kula, nā home a kaiaulu kahi e ola lanakila ai ka ‘olelo Hawai‘i.

Ua ho‘omaka kēia mana‘o no kekahi puke wehewehe ‘olelokahi me Kepano Trussel, he kanaka mākau ‘enehana i ka haku puke wehewehe ‘olelokahi a he kanaka ‘olelo Hawai‘i. Hō‘ili‘ili a kāpili ‘o ia he ‘ohina papa hua‘olelo, ‘o ka hapa nui no loko mai o nā puke pa‘i a Ka Hale Kuamo‘o. Na kēia hana i ho‘oulu ai i ke Kōmike A‘oa‘o Puke Wehewehe ‘Ōlelokahi, he kōmike kumu a‘o a mākau ‘olelo

Hawai‘i nāna i ho‘omaka i ka mana‘o no ka ho‘okō i ka hana. I ka makahiki 2019 i hō‘oia ‘ia ai ke kāko‘o o Ka Haka ‘Ula O Ke‘elikōlani a me Kanaeokana.

Ma ka makahiki 2020, ua holomua ka pāhana i ke kāko‘o ‘ia e ka ha‘awina kālā a ka Native Hawaiian Education Program, ‘o Laupa‘i A‘e Ka ‘Ike Kuamo‘o kona inoa. Ma hope o ko Trussel make ‘ana i ka hope-na o ia makahiki ho‘okahi, ua hui hou ke kōmike a holo ka mana‘o e ho‘ohua ‘i‘o i ia puke ‘olelokahi. Ho‘omaka ke kime puke ‘olelokahi e ‘ohi‘ohi i nā papa wehewehe ‘olelo a e ho‘okā‘oi aku i kauwahi mau wehewehena me ka ho‘opono i luna o nā ma‘i‘o kālai‘olelo a wehewehe kūpono. He alaka‘ina ho‘omohala ‘o Sunny Walker i ke kūkulu ‘ana i ka ‘enehana anakuhi hou e kāpili ai i ka puke wehewehe ‘oleloka-hi e hiki ai ke hō‘ano hou ma‘alahi ‘ia ke kaha pūnaewe, ‘ōkomo pū ‘ia nā hua hou, a ho‘okā‘oi ‘ia nā mea li‘ili‘i like ‘ole i ho‘olilo ‘ia ho‘i he lu‘u hia‘ai i loko o kona

Aloha Māhina ‘Ōlelo Hawai‘i! This month, the Hawaiian language celebrates a historic milestone with the release of *Wehi ‘Ōlelo*, the first dictionary written entirely in ‘olelo Hawai‘i. The name *Wehi ‘Ōlelo*, meaning “language is a gift,” reflects its role as a groundbreaking resource for learners, speakers, and communities. This modern, monolingual digital-only dictionary blends conventional definitions with multimedia features like sound, images, and video clips. Set to launch in the last week of February on wehiolo.org and ulukau.org, users are invited to explore Hawaiian vocabulary enriched with example sentences, cross-references, and audiovisual media. This is exemplified by a curated collection of 95 oli and mele Hawai‘i terms, complete with recorded examples by Kalena Silva and Keli‘i Ruth.

the language thrives.

The journey began when Kepano Trussel, a skilled lexicographer, technologist, and Hawaiian speaker, proposed the idea of a monolingual dictionary. Using his expertise, he compiled a rich corpus of Hawaiian literature and definitions, primarily from Ka Hale Kuamo‘o publications. This vision inspired the creation of Kōmike A‘oa‘o Puke Wehewehe ‘Ōlelokahi, a committee of educators and language experts, which laid the foundation for the project. In 2019, it entered its proof-of-concept phase with support from Ka Haka ‘Ula O Ke‘elikōlani and Kanaeokana.

In 2020, the project gained momentum through a Native Hawaiian Education Program grant, Laupa‘i A‘e Ka ‘Ike Kuamo‘o. Following Trussel’s passing later that year, the team regrouped and reaffirmed their commitment to the vision. The dictionary team consolidated glossaries, refined definitions, and created the core content of *Wehi ‘Ōlelo*, ensuring its linguistic richness and authenticity. Sunny Walker was pivotal in developing the new digital platform that powers the dictionary, transforming it into a dynamic, living resource. This platform enables seamless updates, new entries, and refinements, while its multimedia features elevate it from a standard reference tool to an immersive learning experience.

Looking ahead, the dictionary will continue to grow, with faculty and staff at Ka Haka ‘Ula O Ke‘elikōlani and collaborators across the ‘olelo Hawai‘i community sustaining and expanding this vital work. *Wehi ‘Ōlelo* is more than a dictionary – it is a commitment to perpetuity. As ‘olelo Hawai‘i flourishes, so, too, will this resource, embodying the language’s evolution and vibrancy. With every word added, the promise of “e ola ka ‘olelo Hawai‘i!” grows stronger, reaffirming the language’s place as a living and thriving treasure. ■



mau wehiwehi laupāpaho.

No kēia hope aku, e ulu māhuahua hou a‘e ‘o *Wehi ‘Ōlelo* i ka laulima ‘ia e nā hoa hana o Ka Haka ‘Ula O Ke‘elikōlani a me ke alu pū o ko nā kaiaulu ‘olelo Hawai‘i. Ma o a‘e o ko *Wehi ‘Ōlelo* kino kikoho‘e e kāmau ai i ka liliuola o ka ‘olelo ma ka pāku‘i ‘ia o kēlā me kēia hua‘olelo pākahi. I ka ‘olelo nō ke ola i ka lauhoe mai o nā wa‘a; i ke kā i ka hoe; i ka hoe, i ke kā; pae aku i ka ‘āina ‘o nōla‘ela‘e. ■

Why is a monolingual dictionary significant? As ‘olelo Hawai‘i grows, *Wehi ‘Ōlelo* affirms its status as a living language – not a relic of the past. It serves as a cornerstone, empowering fluent second-language learners and native speakers to engage directly with the language, free from reliance on bilingual dictionaries. With just under 1,000 entries at its launch, *Wehi ‘Ōlelo* is a tool with humble beginnings and great potential for classrooms, homes, and communities where

# Ka ‘Aha Makahiki ma Hāna, Maui

## Makahiki in Hāna, Maui

Na Donalyn Dela Cruz | Unuhi ‘ia e Paige M.K. Okamura

**K**āka‘ikahi ke komo like ‘ana o ke kaiāulu holo‘oko‘a i nā hana o ka Makahiki - ‘o ia ke kau i ho‘ola‘a ‘ia no ke akua ‘o Lono (kekahi o nā akua nui ‘ehā o Kahiki) i ho‘omaka ma ka hopena o ‘Okakopa a e pani ana i kēia mahina. He kau maluhia nō ia; he wā no ka ho‘omaha ‘ana a me ka pā‘ani ‘ana.

“O ka mea i hala iā kākou, ‘o ia ke kumu [o ka mālama ‘ana i ka Makahiki], a pehea kākou, nā Kānaka o ke au nei, e ho‘i hou ai i ia kumu nui o ka Makahiki i mea e ho‘onui ai i ko kākou ‘ike no ke ko‘iko‘i o ia kau,” wahi a Kau‘i Kanaka‘ole, he kumu hula, a he wahine kūpa‘a i ka ‘ike me nā hana ku‘una.

I ka makahiki 2016, ua mālama ‘ia ka ‘aha Makahiki ma kona ‘āina kulāiwi ‘o Hāna, Maui, ma o kona hālau hula ‘o Hālau o Nakaulakuhikuhi. Ua kōkua a kāko‘o maila nā limahana o Ala Kukui, Kahanu Gardens, Ma Ka Hana Ka ‘Ike, a me nā hui mālama ‘āina o Maui Hikina.

“Ua ulu a nui a‘e nō mākou mai kēlā hui li‘ili‘i,” wahi a Kanaka‘ole. “Ua ‘ike au, ‘o ka Makahiki kekahi wā kūpono no ko kākou launa hou mai me kēlā mau hana

ho‘omana, hana haipule, a ho‘okomo i ia mau hana i loko o nā hana o kēia au i mea e ‘oi a‘e ai ka ho‘omaopopo pono ‘ana i ka ‘ike o ka ‘āina.”

‘A‘ole nō i mā‘alahi ka ho‘omohala ‘ana i ka ‘aha Makahiki ma Maui Hikina. Nui ka hana, ka manawa, ka hilina‘i, ke a‘o a me ka ho‘oma‘ama‘a ‘ana i nā oli, a me ka hana ‘ana i nā mea ho‘okani, e la‘a me ke kā‘eke‘eke, ke kālā‘au, a me ka ‘ūlili.

No ka ho‘omākaukau ‘ana i ka ‘aha ‘aina, ua kanu a ‘ohi ‘ia nā mea kanu i pili iā Lono, a i ‘ole nā mea kanu punahele a ka po‘e o Maui Hikina.

“O ka mea ‘ai no ka ‘aha ‘aina, he mea ho‘ohālikelike ia no ka hānai ‘ana i ke kino a me ka ‘uhane, a he hō‘ailona ia no ka pilina mālama ma waena o nā kānaka a me ka honua,” wahi a Kanaka‘ole. “Hānai ‘ia kākou e ka momona o ka ‘āina, a no laila, ho‘omau ‘ia kēia pilina me ka ‘āina.”

Ma ka lā 8 o Nowemapa, 2024, ua ‘ākoakoa maila he 375 mau kānaka - he mau hanauna i kū mai, mai nā keiki 8 makahiki a hiki i nā kūpuna he 83 makahiki - no ka mālama ‘ana i ka ‘eiwa o ko

**SEE KA ‘AHA MAKAHIKI MA HĀNA ON PAGE 11**

**I**t is rare to see a whole community actively participating in Makahiki - the season set aside to honor Lono (one of the four major gods of Kahiki) that began in late October and concludes this month. It is traditionally a time of peace; a time to rest and play games.

“What we seemed to have lost was the ‘why’ [of Makahiki] and then ‘how’ do we apply that reasoning to us modern-day Kānaka and have it be a meaningful experience,” said Kau‘i Kanaka‘ole, a kumu hula, cultural advocate and practitioner.

In 2016, Kanaka‘ole celebrated Makahiki in her hometown of Hāna, Maui, through her hālau hula, Hālau o Nakaulakuhikuhi. Their effort found support from the staff of Ala Kukui, Kahanu Gardens, Ma Ka Hana Ka ‘Ike and other ‘āina-based organizations in Maui Hikina.

“From that small group, we grew,” said Kanaka‘ole. “I saw Makahiki as our opportunity to re-introduce those rituals and ceremonies into today’s vernacular and access a deeper understanding of place.”

The intentional growth of Makahiki celebration and ceremony in the Maui Hikina community was no easy feat. It took a lot of time, energy, commitment, trust, the learning and practice of ceremonial chants, and the making of instruments such kā‘eke‘eke, kalā‘au, ‘ūlili.

Ceremonial food preparation required growing and harvesting crops that are either associated with Lono or that are favorites of Maui Hikina’s people.

“The ceremonial food is a symbolic feeding of body and spirit and represents the nourishing reciprocity of Kānaka and environment,” noted Kanaka‘ole. “We are fed and satisfied with the abundance that ‘āina provides, and so this kinship with place cycles.”

On Nov. 8, 2024, about 375 people - with generations of ‘ohana ranging in age from 8 to 83 - participated in Hāna’s 9th Makahiki Ceremony.

A turning point for this most recent Makahiki celebration was that others in the community took ceremonial leadership roles. Misty Fontanilla was among those who took on the kuleana of receiving ‘ālana (offerings).

**SEE MAKAHIKI IN HĀNA ON PAGE 11**



Last November, nearly 400 members of the Hāna community - with generations of ‘ohana ranging in age from 8 to 83 - participated in Hāna’s 9th Annual Makahiki Ceremony. The event was the culmination of months of work and planning, including learning and practicing ceremonial chants, making instruments like kā‘eke‘eke and kalā‘au (pictured here), and growing and preparing foods specifically for the celebration. - Photos (pages 11-12): Shandelle Nakanelua



## KA 'AHA MAKAHIKI MA HĀNA

Continued from page 10



Lele with Makahiki offerings.

Hāna 'Aha Makahiki. 'O kekahi mea ko'iko'i i 'ike 'ia ma kēia 'aha Makahiki, ua 'auamo kekahi o ke kaiāulu i nā kūlana alaka'i ma ka 'aha. Na Misty Fontanilla i 'auamo i ia kuleana.

"I ko'u 'auamo 'ana i kēia kuleana, ke ho'okō nei au i ko'u kuleana Kanaka," wahi a Fontanilla.

"Pihoihoi au e 'auamo hou i kēia kuleana no nā makahiki e hiki mai ana, a 'o ko'u mana'olana ia e 'auamo pū ana nā kānaka 'ē a'e."

Ua komo pū ke kāne a Fontanilla, 'o Liloa, me Kilinahe, kā lāua kaikamahine (he 'eiwa ona mau makahiki) i kēia 'aha Makahiki.

"Ma ko'u na'au, he mea ma'amaui ia no ko'u 'ohana ko kākou komo pū 'ana i ka 'aha. Me he mea lā, ua kau pū nō mākou ma ka wa'a nui, a ke holo nei kēia wa'a i kahi e pono ai mākou. No'u, he hō'ailona ia aia nō mākou ma ke ala kūpono," i ka'ana mai 'o Fontanilla.

"Ua kupanaha ka 'ike 'ana i ke a'o 'ana, ka ho'oili 'ana i ka 'ike, ka ho'omau 'ana i ka hana, ka ho'onui 'ana i ke kuana'ike, me ke alaka'i 'ana ma ka manawa like - eia na'e, 'o ka hopena kēia o ka hana o nā hānaunau ma mua o mākou," wahi a Kanaka'ole.

Mau nō kona kūpa'a 'ana i ka ho'ona'auao 'ana i kona kaiāulu e pili ana i ka 'aha Makahiki, i kīpaipai 'ia e kona kupunahine, kumu hula Edith Kanaka'ole, i 'ōlelo mau, "Pono e ho'ona'auao i ko kākou lāhui."

Kuhi maila 'o Kanaka'ole, ke maopopo ko kākou lāhui i ke kumu o nā hana o nā kūpuna, e pono ana ka na'au. "A, 'a'ole hiki ke ho'opa'apa'a me kou na'au." ■

## MAKAHIKI IN HĀNA

Continued from page 10



Makahiki games included hukihuki (tug-of-war).

"Accepting this kuleana meant that I was stepping up and claiming my duty as a Kanaka," said Fontanilla. I look forward to carrying this kuleana for years to come and hope it inspires others to do the same."

Fontanilla's husband, Liloa, and their 9-year-old daughter Kilinahe, all participated in this year's ceremony.

"To be together in ceremony with my 'ohana felt normal. It felt like we were on one big wa'a together and this wa'a was leading us to where we needed to be. And to me, this means that we're on the right path," Fontanilla shared.

"It was surreal to see the openness to learning, transference of knowledge, continuance of practice, deepening of [our] cultural lens, and the leadership all happening at once – yet it was generations in the making," Kanaka'ole reflected.

She remains vigilant in the effort to educate her community about Makahiki, inspired by her grandmother, renowned kumu hula and cultural practitioner Edith Kanaka'ole who always said, "We have to educate our people."

Kanaka'ole notes that once our people understand why our kūpuna did certain things, it makes sense and feels right. "And you can't argue with your na'au." ■

# Serve the Lāhui

with a career at the  
Office of Hawaiian Affairs

OHA offers competitive compensation and excellent employee benefits, such as:

- 13 paid holidays each year.
- Up to 21 days of vacation and 21 days of sick leave a year.
- Excellent health insurance coverage including Medical, Drug, Vision, and Dental.
- 401k option.
- Free term life insurance and more!

For complete job listings and to apply :

[www.oha.org/jobs](http://www.oha.org/jobs)

Empowering Hawaiians, Strengthening Hawai'i



We LOVE serving our community!



We are here to help with all your mortgage needs:  
purchase, refinance, down payment assistance programs,  
DHHL, fee simple, investment properties and more.

CALL US TODAY:  
**808.823.8050**

or scan  
this QR  
code to  
learn  
more



Happy  
Valentine's Day!



Malama Kealoha  
NMLS# 1502632



Kui Meyer  
NMLS# 314203

Equal Housing Lender  
Co. NMLS# 3116  
snmc.com/disclaimer





# He Mana'o Hou e Pili ana i ka Ho'ona'auao Kanaka Muli Kula Ki'eki'e a me ka Ho'oma'ama'a Hana

## Re-imagining Hawaiian Post-Secondary Education and Career Training

Na Pōlani Kahakalau

I ka makahiki 2015, ua hui pū kekahi mau po'e 'imi na'auao a 'imi i'ike ma Pokukala e ka'ana i ka i'ike, nā pilina a me nā no'ono'o like 'ole a e ho'olālā i nā ala hou o ka ho'ona'auao muli kula ki'eki'e. Kapa 'ia kēia hui 'o Ecoversities Alliance, a 'o kekahi o nā lālā 'o ia ka mea nāna i ho'okumu iā EA Ecoversity 'oia ho'i 'o Kauka Kū Kahakalau a me kāna kaikamahine 'o 'Tini.

Mai ia manawa mai, ua kōkua nā 'elele o EA Ecoversity i ka hui 'o Ecoversity ma nā wahi ho'ona'auao kūikawā ma Costa Rica, Mexico a me India. Ua mālama ho'i 'o EA Ecoversity i 'elua mau Hālāwai Pākīpika, me ke kolu o ia hālāwai e ho'olālā 'ia nei i Kahiki ma ka makahiki 2027.

Eia kekahi, ua kōkua 'o EA Ecoversity i nā 'aha kūkā pūnaewe, nā papahana like 'ole a me ka pa'i'ana i nā puke e ho'oulu ana i nā kānaka a me ke kaiaola a e ho'ololi ho'i i nā mea pono 'ole nui hewahewa ma ka honua nei.

I ka makahiki 2022, ua lilo 'o EA Ecoversity i hui ka'ina hana pono. Kū 'o EA no Education with Aloha, akā, 'o ka mana'o o ea, 'oia ho'i 'o sovereignty nō ho'i. Ua koho 'ia kēia inoa no ka mea 'o kekahi o nā pahuhopu o EA Ecoversity, 'o ia ka ho'ihō'i 'ana i ko mākou mau ka'ina a'o Hawai'i pono i a me kā mākou hana pono i no ka ho'omau 'ana i ka i'ike kūpuna.

Kū'oko'a 'o EA Ecoversity, 'a'ole like me nā kula nui a me nā papahana ho'ona'auao muli kula ki'eki'e 'ē a'e, ma muli o ka mālama 'ana i ka mo'omeheu kanaka. Na ke aloha e alaka'i mai i nā papahana a mahalo 'ia a mālama 'ia nā haumāna a pau iā lākou e ho'oma'ama'a 'oihana a 'imi i ka palapala kikoho'e. 'O ke 'ano o ke a'o

'ana 'o ia ho'i: ma ka hana ka i'ike, nāna ka maka, hana ka lima, a pēlā aku. Mālama 'ia nā papa ma ka pūnaewe a ma ke kaiāulu ma ke a'o alo a he alo. Eia kekahi, he papahana manuahi no nā 'ōpio kanaka maoli a uku ho'i 'ia nā haumāna no kā lākou hana hu'e'a'o.

I ke kau hā'ulelau 2024, ua ho'okumu 'o EA Ecoversity iā Kanaka Culinary Arts, he papahana ho'ona'auao 'elua makahiki manuahi. Na ia papahana e ho'oma'ama'a ana i nā 'ōpio Hawai'i e komo i ka 'oi-

I n 2015, a group of innovators and visionaries met in Portugal to reclaim diverse knowledge, relationships and imagination, and design new approaches to higher education. Called the Ecoversities Alliance the group included EA Ecoversity founder Dr. Kū Kahakalau and her daughter, 'Tini.

Since then, EA Ecoversity representatives have contributed to Ecoversity gatherings in transformative learning spaces

As Hawai'i's first independent, culture-based, post-secondary education and career training and micro-credentialing program, EA Ecoversity provides blended online and offline learning in an atmosphere of aloha, where all are respected and cared for. Moreover, EA Ecoversity's free programs offer hands-on experiences, paid internships, and personalized learning and career exploration.

In fall 2024, EA Ecoversity launched Kanaka Culinary Arts, a tuition-free,

two-year blended program, training young Hawaiians to enter Hawai'i's food industry with skills in preparing Hawaiian and Hawai'i-sourced foods. This program also advances traditional ecological knowledge and contributes to cultural and ecological regeneration.

Other EA Ecoversity offerings tailored to increasing traditional knowledge among native Hawaiians, expanding Hawaiian consciousness,

and building solidarities include our annual Kanaka Culinary Explosion. In November 2024, this event brought together over 200 Hawaiian 'ohana to learn about integrating Hawaiian ingredients into their holiday meals, as well as to become more informed about Lā Kū'oko'a, Hawaiian Independence Day. ■

For more information about EA Ecoversity's programs and events, to volunteer as a mentor or internship provider, or join our dynamic learning 'ohana as staff or as a participant, contact Pōlani Kahakalau [pōlani@kuakanaka.com](mailto:pōlani@kuakanaka.com). Also follow EA Ecoversity on FB and IG @kuakanaka (our fiscal supporter) for our latest in-person and virtual events, courses and programs, or subscribe to our mailing list at [www.kuakanaka.com](http://www.kuakanaka.com).



Auntie Tammy Smith shares her recipe for 'ulu (breadfruit) stuffing at the Kanaka Culinary Explosion event in Hilo this past November. - Photos: EA Ecoversity



Last November's, Kanaka Culinary Explosion in Hilo included cooking demonstrations and lots of taste-testing!

in Costa Rica, Mexico and India, and sponsored two Pacific Regional Gatherings, with a third planned for Tahiti in 2027.

In addition, EA Ecoversity has participated in numerous learning exchanges, online conferences, collaborative projects and publications that aim to cultivate human and ecological flourishing and transform the unsustainable and unjust economic, political and social systems, and mindsets that dominate the planet.

In 2022, EA Ecoversity officially became a nonprofit organization. EA stands for "Education with Aloha" but also means "sovereignty" in Hawaiian, since one of EA Ecoversity's goals is to reclaim our own Hawaiian processes of learning and our own processes of Hawaiian knowledge perpetuation, creation and sharing.

hana mea'ai Hawai'i me nā mākau i ka ho'omākaukau 'ana i nā mea'ai Hawai'i. Ho'onui pū kēia papahana i ka i'ike kūpuna ku'una a ho'ōla hou i ka mo'omeheu kanaka a me ke kaiaola.

'O kekahi hana hou a'e a EA Ecoversity 'o ia ho'i ka ho'onui 'ana i ka i'ike ku'una o nā kānaka maoli kaiāulu. I Nowemapa 2024, ua mālama 'o EA Ecoversity i ka hanana 'o Kanaka Culinary Explosion. Na 200 mau 'ohana Hawai'i i hele mai e a'o e pili ana i ka ho'ohui 'ana i nā mea'ai Hawai'i i loko o nā pā'ina lā nui, a me ka ho'onui 'ana i ka i'ike e pili ana i ka Lā Kū'oko'a. ■



# E Laupa'i a'e ana ka 'Ike Kuamo'o

## Multiplying Ancestral Knowledge

Na Kekaianiani Irwin

E nā 'a'ali'i kū makani ho'ōla 'ōlelo, nā moho ho'i no ka lā makani mai kahi pe'a a kahi pe'a o ka pae 'āina aloha, aloha mahina 'ōlelo Hawai'i kākou! Eia ke laupa'i aku nei ka 'ike kuamo'o i pa'a ma ka pāhana hou a ka Hale Kuamo'o, 'o Laupa'i a'e ka 'Ike Kuamo'o. Laupa'i ho'i ke ola o ka 'ōlelo ma ia pāhana waele ala 'imi na'auao a ho'omohala kumuwaiwai e lako pono ai nā kula 'ōlelo Hawai'i lawelawe 'ōpio.

E kōkua ana ka pāhana i ke kahukahu 'ana i ke aloha 'ōlelo i ka haumāna. Ma ka hana nō ia 'ano 'ike. Eia iho kekahi mau ala i komo ai ka lima, a me ka 'ōlelo, ma ia 'ano hana:

- **He Hu'ea'o Ho'ōla 'ōlelo** ma ke kahu pono 'ana i nā waihona leo mānaleo o ka papahana 'o Kani'āina, ka ho'olaupa'i 'ana i nā kumuwaiwai ma Ulukau, ka ho'oponopono puke (he hu'ea'o lae'ula nō ia), a me ka ho'omohala 'ana a'e i ka puke wehewehe 'ōlelo-kahi lau pāpaho hou, 'o *Wehi 'ōlelo*.
- **He Pāhana Hakuhia**, e la'a me ke kāpili puke leo, ke 'oki a 'ānoni leo mele Hawai'i, ka huaka'i i Kaho'olawe a me ka ho'omohala mele a wikiō e pā ai ka na'au o ha'i i ka mana āiwaiwa o ia moku 'o Kanaloa.
- **He Hana Lima** ma ka hana kamanā, ka ho'oulu 'āina kīhāpai o ke koleke, a me ka hakulau hua pāpaho.
- **He Papa Uapo** e komo ai ka haumāna kula ki'eki'e a laepua ma nā papa ho'olale kūpa'a na'auao mai kekahi pae a i kekahi pae aku, kū ho'i i ka mākia: "E kūlia mau i ka 'imi na'auao!"

I mea ho'i ia mau ala 'imi na'auao a pau e 'ike le'a ai ka haumāna, "Ā, ke ola 'i'o nei nō ka 'ōlelo makuahine o Hawai'i nei!"

### Ho'olaupa'i Kumuwaiwai Ho'ona'auao

Ua laupa'i nō nā kumuwaiwai ho'ona'auao ma ka 'ōlelo Hawai'i i ho'omohala 'ia e ke kime pāhana ma ka lauaki 'ana me nā loea 'ike kuamo'o a akeakamai 'ōiwi Hawai'i he nui wale: He 12 puke mokuna pae papa 6-12, a he mau 'ōpa'a ha'awina a me nā ki'iaka a'o hua'ōlelo hoa hele no ia mau puke.

'Ike ahuwale 'ia ma ka nui o kēia mau hana a me nā heluna 'ao'ao i luna a'e nei, ua kō kekahi pahuhopu i ho'omaoe 'ia ma ka inoa pāhana, 'o ia ho'i, ua lau maoli nō ke pa'i 'ana i nā kumuwaiwai puke a ha'awina e pōmaika'i

ai nā kula 'ōlelo Hawai'i!

'O kekahi 'ao'ao nani o nei pāhana, 'o ia ka laupa'i 'ana a'e o ka 'ike o nā hoa ho'omohala pākahi ma ka pilina me nā loea akeakamai ho'omalū. Ua komo pū mākou ma ka 'aha ho'omalū (he 'aha 'oihana mālama 'āina ho'i) i ke kauwela 2022.

Ma ke kuahui pū 'ana me kekahi o nā lehua ho'omalū ma ia 'aha i pa'a mai ai he



High school bridge course students from 3 islands and their kumu Pōmaika'i laea for a summer 2024 bridge course. The group is learning mo'olelo and wahi pana at P'ōpi'o in Hilo from 'Ōiwi anthropologist, and storyteller extraordinaire, Lokelani Brandt.

- Courtesy Photo

'eono 'ōpa'a ha'awina no: ka Limu – nā hana e mau ai ia kumuwaiwai ko'iko'i; ke Konohiki – kona pili i nā hana e malū ai ka 'āina a me ke kai i ke au nei; ka 'Āina Momona – kona kuleana e ola ehuehu ai nā meaola like 'ole; Huli 'ia – he ho'oikaika mākau kilo i ulu mau ka pilina kuluma me ka 'āina; a me ka Pūpū Kāhuli – kona ko'iko'i i ka mo'omeheu a me nā kaiaola Hawai'i.

Ma muli o ia kuahui pū 'ana me ka Hawai'i Conservation Alliance Foundation, ua pa'a mai he 161 hou aku 'ao'ao ha'awina nāna e hāpai i ka pili kūkauka'i o ka mauli Hawai'i, ka 'ōlelo, nā mākau akeakamai, a me ke ola pono mau o ka lani, ka 'āina, a me ke kai.

'A'ole i pau nā nani o nei pāhana i ka helu 'ia, 'a'ole nō na'e lawa nā po'opo'o o nei nūpepa e wehewehe piha aku ai. I mea e 'ike, lohe, a ho'oili ai i ia mau momi a pau, e kele aku i halekuamoo.com a kaomi ma ka loulou "Laupa'i a'e ka 'Ike Kuamo'o." E laupa'i mau a'e ka 'ike kuamo'o makamae o Hawai'i nei ma ka 'oni moamahi pū a kākou i ola ka 'ōlelo Hawai'i, i ola mau ho'i nā pua! ■

To all 'a'ali'i and moho lā makani friends breathing new life into 'ōlelo Hawai'i boldly in the face of all challenges, aloha kākou! Access to Hawaiian knowledge is increasing through the Hale Kuamo'o's latest project, Laupa'i a'e ka 'Ike Kuamo'o ("Multiplying Ancestral Knowledge"). This initiative helps 'ōlelo Hawai'i thrive by developing new pathways for learning and vital Hawaiian medium educational resources for grades 6-12.

The project is fostering students' direct experience of and contributions to Hawaiian as a living language in a wide range of real-world settings. Some project initiatives include:

- **Internships** in diverse fields, such as curating the mānaleo audio resource Kani'āina, expanding the Ulukau digital collections, editing project books, and developing a new multimedia monolingual dictionary, *Wehi 'ōlelo*.
- **Creative Projects** such as creating audio e-books, recording and mixing mele, facilitating access and moving artistic responses to the wondrous mokupuni that is Kaho'olawe.
- **Hands-On Learning** in carpentry skills and vocabulary, garden development, and social media design integrating Hawaiian language and culture.
- **Bridge Courses** for high school and undergraduate students, encouraging continued academic achievement with the motto: "Keep graduating!"

These new contexts for learning

were designed to instill the growing insight that, "Aha! The mother language of Hawai'i is alive!"

Developing critical high-quality educational resources for Hawaiian language learners, Laupa'i is addressing shortages of books and curriculum where they are most needed. Collaborations with Hawaiian language experts and 'Ōiwi scientists are resulting in 12 chapter books for students in grades 6-12 and curriculum units and vocabulary support to accompany the books.

This sheer volume of work confirms one nuance of the project's name: lau (400, numerous) pa'i (printed pages).

One big win of the project was a collaboration with experts in the field of conservation science, an area where Hawaiian language and culture play critical roles in preserving our 'āina aloha. In the summer of 2022, Hale Kuamo'o participated in the Hawai'i Conservation Conference, developing curriculum inspired by important mālama topics discussed at the event.

Working with conservation professionals, we created six curriculum units focusing on: Limu awareness and conservation; Konohiki insights for modern times; Soil Fertility and its role in sustainability; Huli 'ia, strengthening kilo skills through ongoing practice; and Kāhuli tree snails and their ethnoecological significance.

This partnership with the Hawai'i Conservation Alliance Foundation resulted in an additional 161 pages of curriculum highlighting the synergy between 'ōiwi science, 'ōlelo, and environmental conservation.

There is more to tell about this project, but not enough space here to share everything. To see, hear, and download these and more resources, visit <http://halekuamoo.com> and tap on the "Laupa'i a'e ka 'Ike Kuamo'o" link. E ho'olaupa'i mau a'e kākou i ka 'ike kuamo'o: may all be part of this growing movement to ensure that ancestral knowledge and 'ōlelo Hawai'i thrive for future generations. ■

# No ka Huā o Hinakulu'īua

## The Envy of Hinakulu'īua

Na Keaukulukele

I ka puka'ina o ka makahiki aku nei i palapala 'ia ai ka mo'olelo no kā Hinakeahi mau hana āiwaiwa ma luna o ka pu'u 'o Hāla'i ma Hilo. Eia mai i kēia makahiki nā hana pa'ewa a kona kaikaina, 'o Hinakulu'īua.

Ma hope iho o kā Hinakeahi mā mau hana ma Hāla'i, uhaele ke aloali'i no Kukuilauania, he wahi pana ma Pēpēkeō ('o ia ho'i 'o Pepe'ekeō) no ka manawa. I ia wā, lohe 'o Hinakulu'īua no ke aloha a me ka mahalo palena 'ole o ka po'e i kā Hinakeahi, a pī'i maila kona huā a me ka ha'akei. No laila, kēnā akula ia i ko Pu'uhonu e hana like i ka imu ma luna o laila, a pēlā pū ka haka 'ana, ka ho'ā 'ana i ke ahi, a pēlā wale aku. A pau kēlā, ua kauoha 'o ia i kona po'e e hua'i 'ia ka imu i ka hiki mai o kekahi wahine ma hope o ka hala 'ana o nā lā he 'ekolu.

Kali ihola nō ko Pu'uhonu a hala 'ekolu mau lā. 'A'ohe wahine i hiki mai. Eia ho'i, ua 'ō'ili maila kahi ao hākuma panopano ma luna o ka pu'u, a ulu pū ka hopohopo no ke ali'i wahine o lākou.

Ma ka hala 'ana o ka lā 'ehā, ua hua'i lā-kou i ka imu, i loko nō o ke kauoha mua o ke ali'i wahine. 'A'ohe mea o loko, koe nā okaka pa'u ahi o ko Hinakulu'īua kino kanaka. Ua make nō. Wahi a kahiko, no kēia hana makehewa wale a Hinakulu'īua i kapa 'ia ai ia wahi 'o Pu'uhonu. He 'oni'oni wale ihola me he honu lā i waiho 'ia ma ka 'āina e ke kanaka lawai'a - 'a'ohe hua o ka hana.

A pau kēlā, ua holo aku 'o Hinakeahi i ke ana 'o Keanaohina, ma kahi o Waiānue ma ke kahawai 'o Wailuku. Ma laila 'o ia kuku kapa ai ma ia kua pōhaku i waiho 'ia i laila ma ia wā. Nānā a'ela 'o Hinakeahi i kahi o Pu'uhonu a 'ike i ka lu'ulu'u o ke ao hākuma panopano i kau mai, a maopopo le'a i ka make 'ana o kona kaikaina. Uē kūmākena 'o Hinakeahi i ka 'ūmi'i 'eha'eha o ke aloha 'ohana. Eia na'e, ua ola nō 'o Hinakulu'īua kinolau ua ma loko o ia ao panopano, a ua pī'i kona inaina a me ka loko'ino iā Hinakeahi mā. A no laila, ua helele'i nui kona ua loku ma luna o Hilo me ka mana'o e make 'o Hinakeahi mā i ka piholo i ka hālana mai o ka wai. Ua hiki pū mai ko Hinakulu'īua hoa loko'ino 'o Lonoka'eho. A kū 'o Lonoka'eho ma kahi o Hinakeahi mā i mea e kiola ai i nā pōhaku nui ma loko o ke kahawai 'o Wailuku, i mea ho'i e pa'a ai ka wai o loko, a pī'i maila, a make. Mai make nō 'o Hinakeahi, a 'uā a'ela i ka maka'u. 'O Māui, ke

keiki kupua āna, aia ma luna o Maunakea ma Kanakaleonui i ia manawa. A lohe 'o ia i ka 'uā 'ana o kona makuahine luau'i, iho kiki mai nō i kahi o lākou, a pepehi iā Lonoka'eho. A laila, ua ho'olei 'o Māui i ko Lonoka'eho kino a kau loa i kahawai 'o Lonoka'eho ma kahi 'o Pēpēkeō mā, kahi i lilo mai ai 'o ia i pōhaku.

A 'ike 'o Hinakulu'īua i kēia mau hana a ke keiki 'ohana, komo maila kona maka'u, a 'auhe'e 'o ia no Hāleu'ole, he 'āina ma Kukuau. Lohe akula na'e 'o Māui i ka pakapaka ua i kona 'auhe'e, a hahai aku nō 'o ia ma kona kinolau moa lawa. Lele akula 'o Māui a pa'a 'elua mau paka ua nui ma ka nuku, 'o ka 'uhane o Hinakulu'īua aia nō ma loko. No laila, ho'oholo 'o Māui, e make paha 'o Hinakulu'īua iā ia. No laila lele akula 'o ia i ka hema, no ka pali 'o Hōlei ma Pānaunui.

Eia na'e, iā Māui e lele ana ma luna o Pana'ewa, pākele nō ho'okahi paka ua, a holo hou ia i Hāleu'ole. Ua lilo kēlā paka ua, 'o ia ka Ua Hāleu'ole o Hilo. He ua ia e pae mai ai mai ke kai, ma ka hikina, a holo wikiwiki ma luna o ka 'āina. Ua kapa 'ia he "hāleu'ole" no ka mea, inā paha 'oe e ki'o ana i ka wā āu e lohe ai i ke kanikani o ia paka ua, 'a'ohe ou wā e hāleu ai iā lalo, pēlā nō kona wikiwiki loa i ka hiki 'ana mai.

Ua hiki aku nō 'o Māui i Hōlei mā me ka paka ua i koe, a ua puhi 'o ia i loko o kekahi imu nui ma laila. Wahi a ka po'e kahiko, 'o ia imu, e ulu ana ka mau'u pili ma luna, a ua puni i nā kumu kukui. I ka wā ma mua, ke 'ike ka po'e o Kekaha, ma kai o Pānaunui, i ka 'ohu e kau ana ma kēlā pali, maopopo le'a iā lākou i ka hiki 'auane'i o ka ua i kahakai, 'oi ai, ua ola hou ho'i 'o Hinakulu'īua i ka 'ohu.

Pīpī holo ka'ao. ■

I n last year's 'ōlelo Hawai'i issue we told the story of Hinakeahi in Hilo. This year we will learn about what happened to her sister, Hinakulu'īua.

After Hinakeahi saved her people, she left to stay at Kukuilauania near Pēpēkeō (also called Pepe'ekeō). While she was gone, her sister Hinakulu'īua heard about how she had saved the people of Hāla'i. Growing jealous of her sister and her gifts, Hinakulu'īua declared to the people of Pu'uhonu that she would save them as well. She ordered her people to dig and light an imu in the same way that Hinakeahi had. When it was done, she commanded her people to wait three days. On the third day, a woman would appear to tell them to open the imu.

No woman appeared on the third day. Instead, a heavy, ominous cloud formed above Pu'uhonu and the people grew nervous.

On the fourth day they opened the imu anyway.

To their shock all that they found within were the ashen remains of Hinakulu'īua. Sorrowfully, they reburied the imu. Pu'uhonu is said to have been named for the failure of Hinakulu'īua to save her people. Like a honu trapped on land, she was unable to move about through the earth as her sister had.

By this time Hinakeahi had jour-

neyed to Keanaohina, the cave behind Waiānue in the Wailuku River. There, she made kapa on the stone anvil once found in that cave. When she saw the cloud over Pu'uhonu she chanted a mele kūmākena for her sister in mourning. Little did she know, the spirit of Hinakulu'īua lived on in the cloud, malignant with jealousy and frustration toward Hinakeahi and her people. Hinakulu'īua sent a massive flood of endless rain down upon them. Her ally, Lonoka'eho, threw huge boulders and mud into the Wailuku River below Keanaohina, so that the trapped waters would drown Hinakeahi. As the waters rose, Hinakeahi cried out in fear to her son Māui, who was then atop Kanakaleonui on Maunakea. Māui rushed down and fought Lonoka'eho. He killed Lonoka'eho and threw him all the way to a stream by the same name in Pēpēkeō, where he turned to stone.

Hinakulu'īua saw all of this and fled to Hāleu'ole in Kukuau. Māui heard the pitter patter of her rain drops fleeing and chased her. He transformed himself into a white rooster, flew up, and caught the spirit of Hinakulu'īua, in the form of two drops of rain, in his beak before she could escape. He flew south toward the cliff of Hōlei at Pānaunui, intending to imprison her.

As Māui flew over the Pana'ewa forest one of the raindrops escaped and rushed back to Hāleu'ole. This became the Hāleu'ole Rain of Hilo, which comes in quickly from over the sea in the east. It is named hāleu'ole because a person cannot react before it arrives, though they can hear it coming.

Māui successfully brought the last rain drop to the top of Hōlei, where he baked it in a great imu. This imu is said to be covered in pili grass and surrounded by a grove of kukui trees. They say that people ma kai of there at Kekaha knew that when they saw mists rising on Hōlei, rain was coming, as Hinakulu'īua stirred to life once again.

Pīpī holo ka'ao. ■



James Anania Iokepa seated on the Lonoka'eho stone in Lonoka'eho stream. Photo by Theodore Kelsey. - Photo: Courtesy of the Hawaiian Historical Society



# Kani ka Leo 'Ōiwi ma ka 'Aha Hula Mele Manaka!

Na Kawainiuhaohaoopōka'i

**E** ka luna ho'oponopono o *Ka Wai Ola*, ka wai puapua'i e ola ai ka lāhui, ka wai ho'i e kena ai ka pu'u, aloha nui loa kāua. E 'ae mai nō paha kō 'olu'olu i kō wahi mea kākau nei, i wahi ke'ena no ko'u mana'o e kau a'e nei ma luna.

Eia a'e ke kanaonokumamālua o ka 'aha hula nui o ke ao nei, ka Merrie Monarch Festival ma Hilo, Hawai'i. Ho'omana'o paha kauwahi makamaka heluhelu i ka ho'o-kumu 'ia o ia 'aha hula nui nei—o ka Mele Manaka paha ma ka 'ōlelo Hawai'i—i ka 1971. 'O nā makahiki mua ia o ke au ho'āla mauli Hawai'i a 'ike Hawai'i ho'i, 'o ka hula nō a me ke mele kekahi. I ia wā, 'o ka 'ōlelo Hawai'i kekahi e 'imi ikaika 'ia ana e ko Hawai'i, no ka 'ike 'ana i ke emi loa iho o ka nui mānaleo, nā kānaka 'o ka 'ōlelo Hawai'i ka 'ōlelo kuamua.

Ua laha 'ē nō i ka lāhui Hawai'i ka mo'olelo no ka 'ōlelo Hawai'i: pāpā 'ia, 'a'ole e ho'ohana 'ia ma nā kula o Hawai'i nei; ha'alele 'ia ma nā 'oihana like 'ole e kū'ono'ono ai kānaka; kāpae 'ia e nā kūpuna, me ka mana'o lana 'oia'i'o i ke ola o nā mamo i kēia mua mai. A hala nā anahulu makahiki, e pa'a ana ka 'ōlelo Hawai'i i kahi hāiki; ma loko wale nō o nā 'elemākule a me nā luāhine ka 'ōlelo Hawai'i e pa'a ana, a he kāka'ikahi loa nā 'ōpio i mākaukau. 'O ka 'imi nō i ke ki'i hou i ka 'ōlelo Hawai'i, 'o ka po'e hula nō nā haumāna mua, i mea paha e mōakāka ai nā mele me nā hula.

'O ka hula nō paha ka 'oihana Hawai'i ku'una i mau ola ahuahu mai a i kēia wā. He mahalo nō ka po'e i ka nani o ka hula, he mahalo wale nō na'e ia, i ka nui o ka manawa, me ka 'ike 'ole i ka mana'o o nā mele. I ke au 'ana mai nō na'e o ka manawa o ia 'imi 'ōlelo 'ana, pi'i a'ela ia mahalo ia mau mele i pa'a ai ka 'ike, ka mo'olelo, ka mo'omeheu o ko mua. 'Eā... 'a'ohe hula mele 'ole; 'a'ohe ho'i mele 'ōlelo 'ole ma Hawai'i i ke au kahiko. 'O ka 'ōlelo Hawai'i nō ke kumu a me ka mole o ka hula, ke kaona e kuhi aku ai ka lima a au iho ai ka wāwae.

'O ia kōko'olua 'ana o ka hula a me ka 'ōlelo, 'a'ole i hui pau loa ma ua 'aha hula lā ma ke 'ano nui. Aia ka 'ānehe mua loa 'ana i ka ho'iho'i hou i ka 'ōlelo Hawai'i i loko o ia 'oihana ma ka Mele Manaka i ka makahiki 2013, ma ke 'oki leo a ho'olaha ma ka DVD wale nō. Nanea ana ka pepeiao o kānaka i ka leo honehono o Hiapoikeikikāne Perreira, kekahi o nā kā'e'a'e a ho'ōla 'ōlelo Hawai'i. Nāna nō i ho'olalelale i ko ka Mele Manaka e 'ae 'ia ai ia papa hana 'ōlelo Hawai'i nui.

I ia makahiki mai, he māhele 'ōlelo Hawai'i nō ma ka ho'olele 'ana i ka Mele Manaka, 'o ka leo wale nō na'e kai lohe 'ia ma o ka SAP (Secondary Audio Programming) ma ke kiwī. 'O ka pōmaika'i nō na'e ia o nā kānaka i ka lohe hou i ka leo mikolololehua o ua 'o Perreira me ka leo pūpū kanioe o uka, 'o kāna wahine aloha i ka 'ili, 'o Hanakahi Perreira. Pēlā lāua i mālama ai i nēia papa hana ho'ohenō 'ōlelo Hawai'i a hiki i ka makahiki 2018.

Ma ka 2019 mai, ua ho'oku'u aloha pumehana 'ia ia kuleana pūlama 'ōlelo Hawai'i e Perreira mā i loko o nā lima o nā waha 'ōlelo hou, 'o Ke'alohe Reppun lāua 'o Ka'iuo-



For the second year in row, Ke'alohe Reppun (left) and Ka'iuokalani Damas (right) will host a live-stream, full broadcast of the Merrie Monarch Festival in the Hawaiian language. - *Courtesy Photos*

kalani Damas. E like me ka 'ōlelo Pelekānia e ho'olahalaha 'ia ana ma ka wā kūkā kama'ilio o nā waha 'ōlelo, ka ho'olauna 'ana i nā hula, a me ka ho'i 'ana o nā hālau, he 'ōlelo Hawai'i kai lohe 'ia ma ia papa hana 'aukiō. 'O ka leo wale nō na'e kai lohe 'ia, 'a'ole he ki'i e nanea ai kō maka i ka le'ale'a.

I ka makahiki 2024, 'o ka makamua loa nō ho'i ia o ka ho'olaha piha loa 'ia o ka 'aha hula Mele Manaka, 'o ka leo nō me ke ki'i. 'Akahi wale nō papa hana piha i ka 'ōlelo Hawai'i! 'A'ole wale nō na'e ho'i 'o nā māhele i helu 'ia a'e nei, 'o ka pō hō'ike'ike nō ho'i, he 'ōlelo Hawai'i nō, pau pū me nā ho'olaha pā'oihana like 'ole. A ke lohe 'ia ka 'ōlelo Pelekānia, he lepe unuhi 'ōlelo Hawai'i nō e kau



Hiapoikeikikāne and Hanakahi Perreira recorded Hawaiian language audio-only broadcasts of the Merrie Monarch Festival from 2013-2018 before passing the torch to Reppun and Damas.

ana. He 'ōlelo Hawai'i nō ko ka 'aha hula Mele Manaka! A ma ka hō'ōia i ka nui kānaka i 'e'e ma ka māhele 'ōlelo Hawai'i, he 92,110 ka nui: no Hawai'i, no 'Amelika, no Iāpana, no Aotearoa, a no Mekiko mai nō ho'i! Ua ana 'ia nō ka nui, ka loa, a me ka laulā, 'a'ohe wahi mea maika'i 'ole o laila!

Eia hou, e ku'u makamaka heluhelu, e ho'olele hou 'ia ana nō ka 'aha hula Mele Manaka ma ka 'ōlelo Hawai'i piha i kēia makahiki, mai ka lā 23–26 o 'Apelila a'e nei. A 'o kō mau waha 'ōlelo e unoho pū ai, 'o Ke'alohe lāua 'o Ka'iuokalani. No laila, e ku'u lāhui aloha, ke ho'iho'i 'ia nei nō nā 'oihana 'ike o ko kākou po'e i loko o ka 'ōlelo makuahine o ka 'āina. 'O kākou pū nō i laila, 'eā. E nui hou a'e nā kānaka a puka ka ho'okahi haneli kaukani, ka 'elua haneli kaukani, he mau haneli kaukani hou aku a hewa nō paha i ka wai!

Ke pane'e aku nei nō au i ku'u aloha bye-bye i o'u hoa makamaka heluhelu. A me ka luna ho'oponopono a me nā limahana a pau ko'u welina a me ka 'ano'i. A hui hou nō paha kākou i ka papa hana 'ōlelo Hawai'i piha o ka 'aha hula Mele Manaka o kēia makahiki. ■

## Hawaiian Language at the Merrie Monarch

Although the past 60+ years has seen a resurgence in hula, mele, and 'ōlelo Hawai'i, only recently have these three things joined back up together in a full, world-wide program. In 2013, for the 50th Annual Merrie Monarch Festival, a Hawaiian language audio broadcast was recorded by Hiapoikeikikāne Perreira and added to the DVD. In the following years, the live broadcast was done in two languages, English and Hawaiian, with the Hawaiian language being an audio broadcast available though the SAP (Secondary Audio Programming) on viewers' television, hosted by Hiapo and, his wife, Hanakahi Perreira. In 2018, the Perreiras gave the Hawaiian language program to Ke'alohe Reppun and Ka'iuokalani Damas, who continued on in the audio-only Hawaiian language program.

In 2024, the Merrie Monarch Festival greenlit the very first, full broadcast in the Hawaiian language. Reppun and Damas hosted once again, this time via live-stream broadcasted from the Hawai'i News Now and Merrie Monarch websites. This milestone event completely surpassed all expectations, boasting 92,110 views from Hawai'i, the US, Japan, Aotearoa, and Mexico. The 2025 Merrie Monarch Festival will once again be broadcasted in two separate streams, one in English, and one in Hawaiian, hosted once again by Reppun and Damas.

This is a wonderful opportunity for Hawaiian language speakers, learners, enthusiasts, and even non-speakers to enjoy the language from which the hula was born. From the language comes our poetry and wit, giving us songs to sing and, of course, dance. Hula and Hawaiian language lives! ■



# 2025 ‘Onipa’a Peace March

Marking the 132<sup>nd</sup> year since the illegal overthrow of the Hawaiian Kingdom

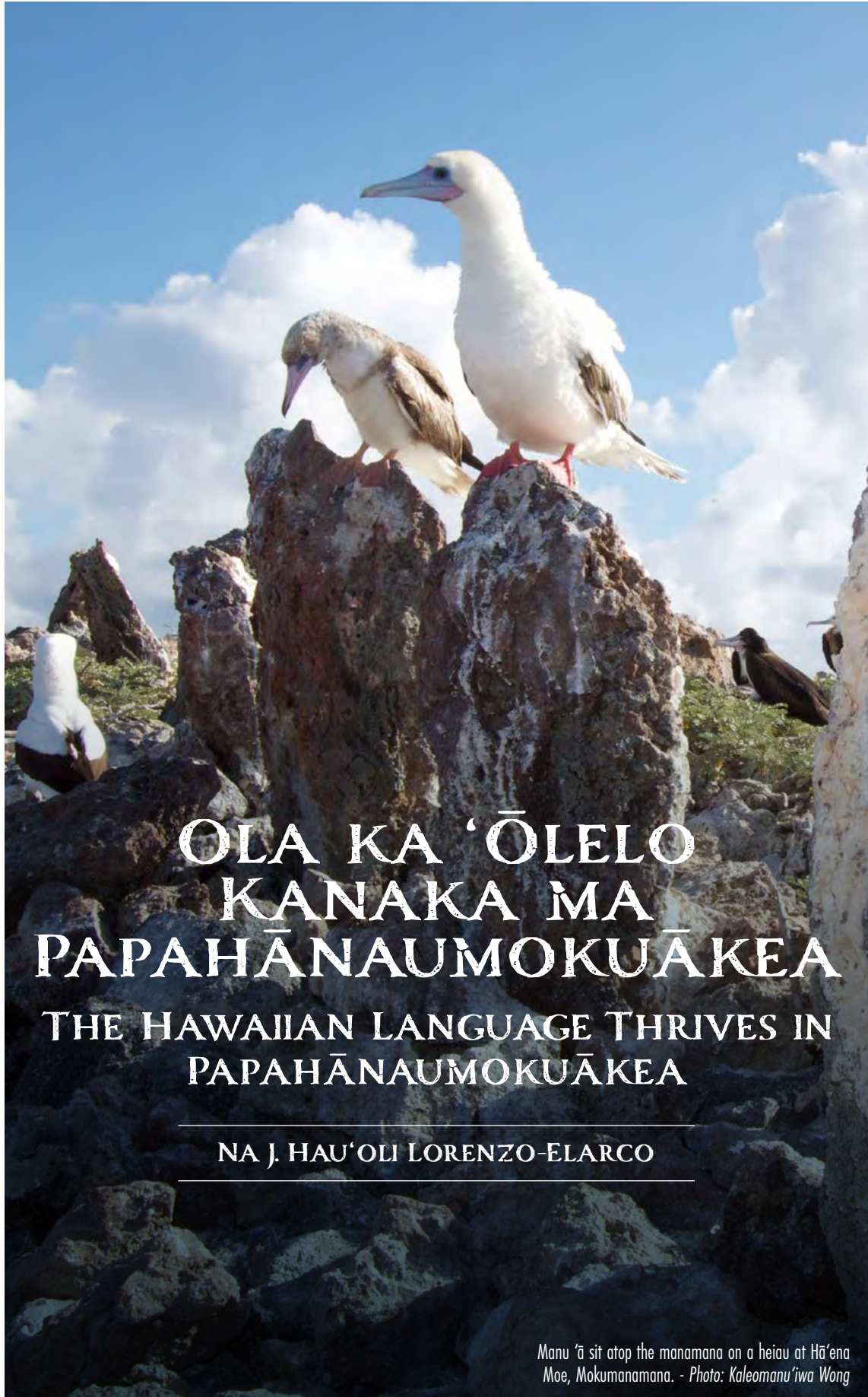
The annual ‘Onipa’a Peace March on January 17 drew thousands of Kānaka ‘Ōiwi and supporters. For the past 32 years, Ka Lāhui Hawai‘i has organized the march to mark the anniversary of the illegal overthrow of the sovereign Hawaiian Nation on Jan. 17, 1893, by a small contingent of (mostly) American businessmen backed by the U.S. military. Participants gathered for the march at Mauna‘ala (the Royal Mausoleum) in Nu‘uanu for protocol led by Kumu Hinaleimoana Wong-Kalu before beginning the nearly two-mile route to ‘Iolani Palace in downtown Honolulu. The march brought together representatives from dozens of Native Hawaiian organizations, hundreds of school children and their kumu, and ‘ohana from across O‘ahu and the pae ‘āina. Upon arriving at ‘Iolani Palace, marchers were formally welcomed onto the palace grounds with ‘oli komo by Kumu Vicky Holt Takamine and Hālau Pua Ali‘i ‘Ilima. The march was followed by a rally that included pule, speeches, music and lunch. - Photos: Jason Lees











# OLA KA ‘ŌLELO KANAKA MA PAPAHĀNAUMOKUĀKEA THE HAWAIIAN LANGUAGE THRIVES IN PAPAHĀNAUMOKUĀKEA

NA J. HAU‘OLI LORENZO-ELARCO

Manu ‘ā sit atop the manamana on a heiau at Hā‘ena Mae, Mokumanamana. - Photo: Kalemanu‘iwa Wong

**M**e ka hanohano o nā ‘āina kupuna, mai ka lā puka i Ha‘eha‘e o Hawai‘i Nui Kuāuli a hiki loa aku i ka lā ho‘i i Hi‘olani o ka moku kua‘au ‘o Hōlanikū, aloha nui iā kākou a pau. Eia hou mai nei he ‘elele o nā hoa ‘āina o Papahānaumokuākea (CWG) e waiho ha‘aha‘a nei he pūpū limu aloha nui ‘ia na ‘oukou pākahi, i wahi ho‘omana‘o no ka ‘ono o ka ‘ōlelo Kanaka o ko kākou pae ‘āina.

I ka MH 1917, ua pa‘i ‘ia ma ka nūpepa ‘ōlelo Hawai‘i ‘o *Ka Puuhonua o na Hawaii*, “I ikeia no ke kanaka no kekahi lahui ma kana olelo...”. Inā pēlā, ‘ike pū ‘ia nō ke kanaka no kekahi ‘āina ma kāna ‘ōlelo, e la‘a ho‘i me nā inoa, nā mele, a me nā ‘ōlelo no‘eau no kekahi ‘āina. No ka ‘ōlelo, ua lilo ia he mea pono a mea kaua ho‘i no ka ho‘ohanohano ‘ana, ka ho‘okolonaio ‘ana, ke kāpae ‘ana, a me ka haku hou ‘ana i ka mo‘olelo o kekahi ‘āina.

Ma ke kia‘ana i nā inoa pana ‘āina a me nā inoa mea ola, ma o ka ‘ōlelo Kanaka, e ho‘omana‘o ‘ia ana nō ia māhele nui o ka pae ‘āina nei, ‘o ia ke Kiaho‘omana‘o Kai Aupuni ‘o Papahānaumokuākea.

## NO PAPAHĀNAUMOKUĀKEA

‘O Papahānaumokuākea kekahi pu‘uhonua kai nui loa i ho‘omalū ‘ia o ka honua nei no ka pono o nā ‘ano mea ola ‘ōiwi a ‘āpa‘akuma ho‘i e noho nei ma laila. He 582,578 mile kua ka nui, a he ‘ekolu hapahā nō ia o ka pae ‘āina nei, a aia nō i laila nā mokupuni a pau o ka ‘ākau komohana o Hawai‘i.

Kapa ‘ia nō ma ka inoa ‘o nā Kupuna Islands, he ko‘iko‘i loa pū nō ‘o Papahānaumokuākea no ka lāhui Hawai‘i ma ka mo‘omeheu, ka ‘ao‘ao politika, a me ka ‘ao‘ao pili ‘uhane pū kekahi. I loko nō na‘e o kona ‘ano nui a ko‘iko‘i, ua ‘ane pōina loa kekahi hapa loa o ko ke au nei i ia mau moku o loko o Papahānaumokuākea ma muli o ka hehu ‘ia o nā inoa ku‘una a me nā mo‘olelo e pili pū ana e nā kolonaio no ke kanu a ho‘oulu hou mai i nā inoa ‘ē a me nā mo‘olelo ‘ē.

## NĀ INOA PANA ‘ĀINA

Ua laha loa nō paha nā inoa Hawai‘i o nā moku “nui” he ‘ewalu o Hawai‘i nei. Ma kahi o 3,000 mau mile mai Hawai‘i aku, kuhi pinepine ‘ia ke kiwikā kai ‘ole ‘o Las Vegas, ‘o ia ka moku ‘eiwa o Hawai‘i, a no kekahi, kuhi ‘ia ka moku‘āina ‘o Wakinekona, ‘o ka ‘umi ia. Kuhi ‘ia nō pēlā no ka nui o nā Hawai‘i i ha‘alele iā Hawai‘i no ka noho hou ‘ana ma ia mau wahi mamao.

‘Oiai he mau inoa kapakapa wale nō paha ia e hō‘oia ana i kekahi pilina kanaka me kona ‘āina, he ala nō ia e ho‘opoina mai ai kākou i nā mokupuni ‘ē a‘e o Hawai‘i pae moku, e la‘a ho‘i me Paokalani, Mokupuku, Molokini, Mokoli‘i, Popoi‘a, Mānana, Kāohikaipu, Mokulua, Moku‘auia, Mōkapu, ‘Ōkala, Huelo, Lehua, a me Ka‘ula mā. I loko nō na‘e o ka hiki ke ‘ike maka aku i ia mau mokupuni mai nā mokupuni nui o Hawai‘i nei, ‘a‘ole mana‘o ‘ia, he mau mokupuni kū ‘oko‘a nō ia mai ia mau mokupuni nei mai. He mau mokupuni wale nō na‘e ia o ia mau mokupuni nei i ho‘ohui ‘ia i loko o nā palena ‘āina a nā kalana Hawai‘i i kaha ai.

‘Ike le‘a nō na‘e kākou, nā Hawai‘i, he mau ‘āina Hawai‘i nō ia mau mokupuni li‘ili‘i no ko kākou ‘ike maka ‘ana i ia mau moku a me nā mo‘olelo Hawai‘i kahiko e pili pū ana. Eia na‘e, no ka ‘a‘ai ‘āina ‘ana, ka pī‘i kai ‘ana, a me ka huli ‘ana o

## MO‘OLELO NUI

COVER STORY

ke au nei, e aha ana lā nā mokupuni a me nā moku kua‘au o Papahānaumokuākea i ‘ike pinepine ‘ole ‘ia, ke ho‘i piha hou aku ma lalo o ke kai?

He 10 mau moku o Papahānaumokuākea. Ua kama‘āina paha kekahi i nā mokupuni ‘o Nihoa a me Mokumanamana, nā mokupuni kokoke loa i nā mokupuni nui loa o Hawai‘i nei. Mau nō ka mauli Hawai‘i o ia mau ‘āina ma nā inoa e ho‘omana‘o mai ana iā kākou no nā mo‘olelo o nā akua kumu, nā ali‘i holomoana, a me ka ho‘omana kahiko.

I ke au ‘ana a‘e i ka ‘ākau komohana, kōli‘uli‘u ka mauli Hawai‘i o nā moku, oki loa i ko lākou mau inoa ‘ē. A hiki i kēia, ua kō he ‘elua hana ku‘upau e ho‘ā hou a‘e ai i ia mauli Hawai‘i o ia mau moku.

‘Akahi, i nā MH 1990, ua haku ke Kōmike Hua‘ōlelo i kekahi mau inoa no kēlā moku me kēia moku. ‘Alua, i kekahi mau makahiki ma hope mai, ua ho‘ōla hou ‘ia kekahi mau inoa pana moku kahiko e Kekuewa Kikilo (ke po‘o ku‘i o CWG) ma kona ‘imi noi‘i ‘ana i nā hi‘ohi‘ona ‘āina o ia mau moku me ka ho‘opili pū nō o ia mau hi‘ohi‘ona me kekahi palapala kākau o ka MH 1835 a kekahi haumāna o ke Kulanui ‘o Lahainaluna, ‘o Kaiaikawaha kona inoa, nāna i mo‘olelo mai no ka pae ‘āina o Hawai‘i.



Papahānaumokuākea Marine Debris Project (PMDP) teams working on a large ghost net at Manawai. - Photo: Andrew Sullivan-Haskins, PMDP

Koe na‘e ‘o Nihoa me Mokumanamana, ‘ekolu inoa nō o kēlā me kēia moku o Papahānaumokuākea: ‘elua inoa hawai‘i a ho‘okahi inoa ‘ē (e nānā aku i ka palapala ‘āina i pāku‘i ‘ia). I kēia au e ne‘e nei, ‘ōlelo ‘ia nō ia mau inoa a pau, a ‘o ka mea mīo a nani loa, ‘o ka lohe nui ‘ia nō ia o nā inoa Hawai‘i ma mua o nā inoa ‘ē.

## NĀ INOA MEA OLA

Ola pū nō ka ‘ōlelo Kanaka ma Papahānaumokuākea i nā inoa mea ola. He mau miliona nō ka nui o nā manu kai o Papahānaumokuākea. ‘O ka ma‘amau ma ka ‘ōlelo Kanaka, he inoa ho‘opilipili leo ko kekahi mau manu Hawai‘i, ‘o ia ho‘i, ua kapa ‘ia nō kekahi lahui manu ma kona kani. Ma laila nō ma Papahānaumokuākea, hiki nō ke lohe ‘ia ke mele ho‘oipoipo o ka mōli, ka ‘ua‘ua‘u ‘ana o ka ‘ua‘u kani, a me ka ‘ao‘ao‘ao‘ū ‘ana o ka ‘ao‘ū. No kekahi mau mea ola na‘e e noho ana ma laila, ua nalowale aku ko lākou inoa, a i ‘ole, ‘a‘ole i kapa ‘ia aku.

Ua ho‘okuleana ‘ia ‘o Nomenclature Hui, he lalo kōmike o

**W**ith the honor of the ancestral islands, greetings of aloha to each of you from Ha‘eha‘e on Hawai‘i Island to Hi‘olani on Hōlanikū (Kure Atoll). As a representative of the Papahānaumokuākea Native Hawaiian Cultural Working Group (CWG), I humbly offer a bundle of limu to each of you, as a reminder of the delicacies of the Hawaiian language throughout our entire archipelago.

In 1917, it was printed in the Hawaiian language newspaper *Ka Puuhonua o na Hawaii* that, “I ikeia no ke kanaka no kekahi lahui ma kana olelo...” (One is identified as belonging to a particular people by their language...). In this way, a people may also be seen as belonging to a certain place through the language used to describe it. This includes names, poetry, and proverbial sayings. Language has been used both as a tool and a weapon to honor, claim, erase, and rewrite the history of a place.

Focusing on names for spaces and species, this article illuminates two of the many ways a thriving Hawaiian language has mapped and memorialized land and ocean in the region of the Hawaiian archipelago known as Papahānaumokuākea Marine National Monument (PMNM).

## ABOUT PAPAHĀNAUMOKUĀKEA

PMNM is one of the largest marine protected areas on the planet, spanning 582,578 mi<sup>2</sup>, comprising ¾ of the archipelago and the entirety of the Northwestern Hawaiian Islands. The area is home to several marine and terrestrial species, many endemic.

Affectionately referred to as the Kupuna Islands, PMNM is historically, culturally, politically, and spiritually important to Kānaka. Despite its size and importance, the islands and atolls within Papahānaumokuākea were nearly forgotten under forced amnesia due to the colonial project that supplanted traditional place names and narratives with non-native ones.

## ISLAND NAMES

Generally, one might know that there are eight “main” Hawaiian Islands (MHI). Almost 3,000 miles away from Hawai‘i, the landlocked city of Las Vegas is often cited as the ninth island. Some also point to Washington State as the tenth island. These foreign places receive such designations based on the large number of Native Hawaiians now living there in diaspora.

Though terms like this are seemingly an innocent act of placemaking, these ideas actively work to erase from human consciousness the many other islands that comprise the Hawaiian archipelago, such as Paokalani, Mokupuku, Molokini, Mokoli‘i, Popoi‘a, Mānana, Kāohikaipu, Mokulua, Moku‘auia, Mōkapu, ‘Ōkala, Huelo, Lehua, Ka‘ula, and others. Though these places can be easily seen from the MHI, contemporary society does not count them as standalone entities but extensions of the larger, human-inhabited islands, grouped within imaginary county boundary lines.

Nonetheless, we know these are storied Hawaiian places because we can physically see them, and we possess historical language that describes them. But, with erosion, sea-level rise, and climate change, what will happen to our memory of the rarely seen or spoken of islands and atolls of Pap-

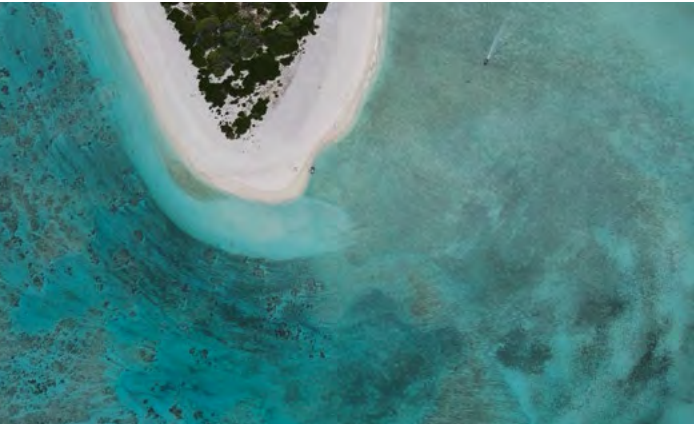
ahānaumokuākea when they reach the end of their life cycle and fully return to the ocean?

There are 10 islands and atolls within Papahānaumokuākea. Starting closest to the MHI, some may be vaguely familiar with Nihoa and Mokumanamana (Necker Island). These islands retain their identity as Hawaiian places simply through names that recall stories of primordial deities, voyaging chiefs, and ritual worship.

Moving northwest, the identity of the islands noticeably shifts, with Hawaiian histories completely washed over by foreign names. To date, there have been two important efforts to recover the Hawaiian identity of these elder islands.

First, in the 1990s, the Hawaiian Lexicon Committee developed names for each island. Secondly, several years later, Dr. Kekuewa Kikilo (CWG co-chair) returned lost traditional names to these islands by matching their physical characteristics to an 1835 written composition by a Lahainaluna Seminary student named Kaiaikawaha, who described the islands of the Hawaiian archipelago.

The islands and atolls of Papahānaumokuākea – except for Nihoa and Mokumanamana – now hold at least three names: two Hawaiian and one foreign (see map). Today, these names



Hōlanikū. Kure Atoll. - Photo: Andrew Sullivan-Haskins, PMDP

are used interchangeably. Excitingly, there is a conscious shift away from the English epithets to the Hawaiian ones.

## NĀ INOA MEA OLA

The Hawaiian language also thrives in Papahānaumokuākea through species names. Seabirds reign in the millions within PMNM. Hawaiian bird names are often onomatopoeic, named for the sounds they make. It is in Papahānaumokuākea that one can hear the courtship song of the mōli, the cawing of the ‘ao‘ū, and the chattering of the ‘ua‘u. But, for a handful of species that inhabit this place, Hawaiian names have been lost to time or never given.

The Nomenclature Hui, a subcommittee of the CWG is tasked with investigating the names of spaces and species within Papahānaumokuākea. Leaning on archival materials and ancestral naming practices, the committee researches, repatriates, and develops names. Thus far, the hui has given 74 names to fish, seaweeds, corals, plants, and birds of PMNM.

New names for newly discovered species are not just created through a committee structure. With the power of technolo-

SEE OLA KA ‘ŌLELO KANAKA ON PAGE 20

SEE THE HAWAIIAN LANGUAGE THRIVES ON PAGE 20





OLA KA ‘ŌLELO KANAKA

Continued from page 19

ka CWG, e noi‘i noelo i nā inoa pana ‘āina a me nā inoa mea ola o Papahānaumokuākea. Ma ke kālele piha ‘ana ma ka waihona palapala ‘ōlelo Hawai‘i o ka wā ma mua a me nā loina kapa inoa ku‘una Hawai‘i, noi‘i, ho‘ōla, a kapa aku ia hui i nā inoa. A hiki i kēia, he 74 mau inoa a ia hui i kapa aku ai no kekahi mau pana ‘āina, i‘a, lima, ko‘a, mea ulu, a manu ho‘i o Papahānaumokuākea.

‘A‘ole wale nō na ke kōmike i kapa aku i nā inoa o nā mea ola hou. Ma ka pōmaika‘i loa o ka ‘enehana hou, e ho‘opili pū ‘ia mai ana nō ‘o Papahānaumokuākea me ka po‘e ma o ke kelealo ‘ana. Ma kekahi o ia mau hanana, ua hana pū ko ‘oukou mea kākau nei me Ocean Exploration Trust, nāna e ‘imi noi‘i ana ma Papahānaumokuākea, no ka ho‘olele ʻiwa‘ana i nā wikiō o ka papakū o Papahānaumokuākea no kekahi papa mālaa‘o o ke Kula Kaiapuni o Pū‘ōhala.

Ma ia launa ‘ana me nā haumāna, ua ho‘olele a‘e au i kekahi wikiō o kekahi mea ‘ele‘ele a poepoe kohu pāluna e pūlana ana ma luna iki a‘e o ka papakū. A laila, hāma-ma a‘ela ka waha nui o ia mea, a lua‘i akula ‘o ia i ke kai i piha ai i kona mau pāpālina ‘uheke. Mai kona ‘ano poepoe, wīwī maila kona kino a he ‘ano puhi, a ‘au akula, a ‘o ka hū a‘ela nō ia o ke aloha o ia po‘e kamali‘i i ka ‘ike aku i ka hana ‘ana o ia ‘ano puhi, he gulper eel ka inoa.

Me kona waha nui, alapoho mai ia puhi i ke kai a nui a‘e kona mau pāpālina no ke kūpale ‘ana aku i nā mea pō‘ino. ‘A‘ohe ‘ike ‘ia he inoa Hawai‘i o ia ‘ano puhi. A laila,

nīnau akula au i ka po‘e kamali‘i, “he aha ka inoa o ia ‘ano i‘a?” Ua kupaianaha loa nō ka pane ‘ane lōkahi ‘ana o lākou, “he puhi waha nui!” Pēlā nō i ola ai kona inoa.

HE ‘ŌLELO OLA, HE MO‘OMEHEU OLA, HE ‘ĀINA OLA, A HE LĀHUI OLA

He wahi ola a mauli Hawai‘i nō ‘o Papa-hānaumokuākea, a aia nō ko kākou pono i ka mālama pono ‘ana i ia wahi no ko kākou ‘ike le‘a ‘ana, no Papahānaumokuākea nō kākou, a ‘o ko kākou kupuna nō ia, a ‘o kākou kāna mamo. I ka noke ‘ana aku o kākou ma kēia aukahi hō‘ola ‘ōlelo a mo‘omeheu ho‘i, ke huliāmahi nei nā lālā o CWG me nā hoa ma ka mālama ‘ana iā Papahānaumokuākea ma nā ‘ano hana like ‘ole, ‘o ka ho‘opuka a kapa inoa ‘ana, ka noi‘i ‘ana, ka ho‘ohemo pīhā ‘ōpalapala ‘ana, ka haku mele a ‘ōlelo nō‘eau ‘ana, a me ka ho‘omohala ha‘awina ‘ana i loko piha nō o ka ‘ōlelo Kanaka.

E like loa nō ho‘i me ka puhi waha nui nāna i ho‘oulu he pilina ‘ōlelo Kanaka me ka po‘e kamali‘i o ka hanauna hou, lana a‘e nō ka mana‘o, e ho‘oulu pilina kākou me Papahānaumokuākea, a ho‘omana‘o pono mai, ‘a‘ole he mau moku lē‘ia wale nō ia o ka moana, akā he pu‘uhonua kapu, he kanaaho, he papa a‘o, a he wahi ‘imi na‘auao nō ho‘i e hō‘oia ana i ke ola mau loa o ka ‘ōlelo a ko kākou pae ‘āina. E ola nō ‘o Papahānaumokuākea.

THE HAWAIIAN LANGUAGE THRIVES

Continued from page 19

gy, we now bring Papahānaumokuākea to the people through video conferencing. For one such event, the author partnered with the Ocean Exploration Trust, conducting research in Papahānaumokuākea, to bring live footage of PMNM to a Hawaiian immersion kindergarten class at Pū‘ōhala School.

During this interaction, I shared a video of a dark, balloon-like creature floating motionless above the deep seafloor of Papahānaumokuākea. Suddenly, it shook and twirled, opening its extremely large mouth and expelling water that bloated its cheeks. From its circular form, the creature slimmed to a slender-shaped eel and swam away. The school children burst with excitement for this transforming organism



He “puhi waha nui,” na kekahi papa mala‘ao a ke Kula Kaiapuni o Pū‘ōhala i kapa aku. A “puhi waha nui,” named by a Kindergarten class of Pū‘ōhala Hawaiian Immersion School. - Photo: Ocean Exploration Trust

known as a gulper eel.

Its large mouth and extra cheek skin allow it to hold large volumes of water, vastly increasing its size as a defensive mechanism. This eel has no known traditional Hawaiian name. But, when I asked the Hawaiian-speaking children for the name of this creature, they immediately shouted in near unison, “he puhi waha nui” (a large-mouth eel). Thus, born was the Hawaiian name for the gulper eel.

**A LIVING LANGUAGE, CULTURE, PLACE AND PEOPLE**

Papahānaumokuākea is a living, breathing realm worthy of protection, and our language reminds us we belong to this place and are bound to its currents and wildlife. As continued acts of Hawaiian language and culture revitalization, many members of the CWG actively engage in tending of this place through speaking old names and developing new ones, researching archives, tides, and seasonal changes, surveying spaces, removing debris, crafting songs, producing proverbs, and building curricula, all through the medium of Hawaiian.

Like the puhi waha nui that excites the next generation, we hope this work helps shape our understanding of Papahānaumokuākea away from mere forgotten islands of the Pacific to a sacred space, wildlife sanctuary, interactive classroom, and living language lab that prioritizes Hawaiian as a living language, culture, place, and people.



### Princess Ruth Ke'elikōlani's Birthday February 9, 1826

Luka (Ruth) Keanolani Kanāhoahoa Ke'elikōlani was born at Pohukaina near 'Iolani Palace to Ke Ali'i Kalani Pauahi and Mataio Kekūanaō'a, governor of O'ahu. Her birth date is not certain, but it is said she celebrated it on February 9. Ke'elikōlani, meaning leaf bud of heaven, was hānai 'ia by Ka'ahumanu. As one of the primary heirs to the Kamehameha family, she was the largest landowner in Hawai'i. Her estate passed to her cousin Bernice Pauahi Bishop, and these lands become the bulk of the endowment for Kamehameha Schools.



### King Kamehameha IV's Birthday February 9, 1834

Alexander 'Iolani Kalanikualiholiho was born in Honolulu to High Chief Mataio Kekūanaō'a, governor of O'ahu, and Princess Elizabeth Kīna'u the kuhina nui (prime minister) of the Kingdom of Hawai'i. The grandson of Kamehameha I, he had three older brothers, David Kamehameha, Moses Kekūāiwa and Lot Kapuāiwa, and a younger sister, Victoria Kamāmalu. As a toddler, Alexander Liholiho was hānai 'ia by his uncle, Kauikeaouli (King Kamehameha III) who decreed him heir to the throne and raised him as crown prince. Liholiho reigned as Kamehameha IV, from Jan. 11, 1855 to Nov. 30, 1863.

### Kalima Lawsuit Talk Story

Pepeluali 3, 5:00 - 6:00 p.m. Virtual  
Probate Special Master Emily Kawashima and Probate Special Counsel Scott Suzuki will answer questions about the probate process. Go to [www.kalima-lawsuit.com](http://www.kalima-lawsuit.com) for information about joining the discussion via Zoom or telephone.

### Waimea Valley Kama'aina FREE Admission

Pepeluali 6, 13, 20, & 27,  
Noon - 4:00 p.m.  
Waimea, O'ahu

Every Thursday, before the Hale'iwa Farmers Market begins in Pīkake Pavilion, all Hawai'i residents receive free admission to Waimea Valley. [www.waimeavalley.net](http://www.waimeavalley.net)

### Royal Hawaiian Band Performances

Pepeluali 7, 14, 21 & 28,  
Noon - 1:00 p.m.  
Honolulu, O'ahu

Free concerts on the 'Iolani Palace Grounds most Fridays. [www.rhb-music.com](http://www.rhb-music.com)

### 14th Annual Wiliwili Festival

Pepeluali 8, 9:00 a.m. - 3:00 p.m.  
Waikōloa Village, Hawai'i Island

Guided hikes, exhibits, workshops, food vendors, native plant giveaway, silent auction and more. [www.waikoloadryforest.org](http://www.waikoloadryforest.org)

### Kama'aina Sunday

Pepeluali 9, 9:00 a.m. - 2:00 p.m.  
Honolulu, O'ahu

Enjoy audio tours of 'Iolani Palace, 'ono food, lively entertainment, and shop local vendors. [www.iolanipalace.org](http://www.iolanipalace.org)

### Bishop Museum After Hours

Pepeluali 14, 6:00 - 9:00 p.m. Kapālama, O'ahu

First Look at Hawai'i Triennial 2025 (HT25) ALOHA NŌ. [www.bishop-museum.org](http://www.bishop-museum.org)

### Hawai'i Triennial 2025, ALOHA NŌ (HT25)

Pepeluali 15 - Mei 4  
O'ahu, Maui and Hawai'i Island

Hawaii's largest thematic exhibition of contemporary art from Hawai'i and the Pacific exhibited over a dozen sites. Programming is free unless otherwise noted on the schedule of events at [www.hawaiicontemporary.org](http://www.hawaiicontemporary.org).

### 2025 Hawaiian Steel Guitar Festival

Pepeluali 15, 3:00 - 7:00 p.m. Kapolei, O'ahu

Steel guitar masters from Hawai'i singing and playing Hawai'i's favorite Hawaiian music at Ka Makana Ali'i Center Court. [www.hawaiiansteelguitarfestival.com](http://www.hawaiiansteelguitarfestival.com)

### Pu'uhoonua Mākeke

Pepeluali 15,  
9:00 a.m. - 3:00 p.m.  
Waimānalo, O'ahu

A marketplace to showcase products, services, and businesses from Pu'uhoonua across Hawai'i. Pu'uhoonua o Waimānalo (Nation of Hawai'i), 41-1300 Waikupanaha St., in the Pavilion. FB/IG @puuhonua-makeke

### Ho'okipa Hawai'i Weekend

Pepeluali 15 - 16  
Waikiki, O'ahu

A two-day event at the Royal Hawaiian Center featuring Hawaiian cultural practitioners, exhibits, demonstrations and vendors. [www.nahha.com](http://www.nahha.com)

### Lā 'Ohana Day

Pepeluali 16,  
9:00 a.m. - 4:00 p.m.,  
Waimea, O'ahu

Kama'aina receive 50% off general admission on the third Sunday each month. Learn about lā'au lapa'au, play 'ukulele, explore the botanical gardens, and swim underneath the 40-foot waterfall. [www.waimeavalley.net](http://www.waimeavalley.net)

### Waimea Town Celebration: Ho'olaule'a

Pepeluali 21 - 22,  
6:30 - 10:00 p.m.  
Waimea Kaua'i

Kaua'i's largest and longest running festival at the Old Waimea Mill. [www.waimeatowncelebration.com](http://www.waimeatowncelebration.com)

### Navigating by the Stars - Ka Iwikuamo'o

Pepeluali 19, 7:00 - 8:00 p.m.  
Kapālama, O'ahu

Program occurs quarterly - February, May, August, and November in the J. Watumull Planetarium. All ages welcome. Online registration required. [www.bishopmuseum.org](http://www.bishopmuseum.org)

### Mahina 'Ōlelo Hawai'i - Maoli Makers Market

Pepeluali 22, 9:00 a.m. - 2:00 p.m.  
Hale'iwa, O'ahu

Presented by the Waialua Hawaiian Civic Club at the historic Waialua Courthouse, this free event will include 'ōlelo resources, activities, Kānaka crafters, entertainment and 'ono food. Email [waialua.hcc@gmail.com](mailto:waialua.hcc@gmail.com) for more info.

### Third Annual Kona Steel Guitar Festival

Pepeluali 28 - Malaki 1, 11:00 a.m. - 10:00 p.m. Keauhou, Hawai'i Island

Held at the Outrigger Kona Resort and Spa, the festival will feature entertainment by steel guitar masters, public kanikapila sessions, exhibits, a workshop and a ho'olaule'a with music and hula. [www.konasteelguitarfestival.com](http://www.konasteelguitarfestival.com).

### VOLUNTEER / WORKDAYS

#### Mālama Hulē'ia Volunteer Day

Pepeluali 15, 8:00 a.m. - Noon Līhu'e, Kaua'i

Every third Saturday is a community workday at Alakoko fishpond. Sign up to volunteer [peleke@malamahuleia.org](mailto:peleke@malamahuleia.org). [www.malamahuleia.org](http://www.malamahuleia.org)

#### Mālama Hāmākua Maui Kōkua Days

Pepeluali 22, 9:00 - 11:30 a.m.  
Hāmākua, Maui

Kōkua with planting, weeding, mulching, and composting our native plants. [www.malamahamakua-maui.com](http://www.malamahamakua-maui.com)

#### Waipā Community Workday

Pepeluali 22, 9:00 a.m. - Noon Waipā, Kaua'i

Every fourth Saturday check in at the old Waipā poi garage before 9:00 a.m. Bring closed-toe shoes, a water bottle, gloves, hat, rain gear, a towel, a change of clothes, snacks and/or lunch. Lunch is provided if you RSVP in advance to [emma@waipafoundation.org](mailto:emma@waipafoundation.org).

#### Lā Mālama ma Pu'uokapolei

Malaki 1, 8:30 - 10:00 a.m.  
Kapolei, O'ahu

Clear debris and weeds, plant, and water. Keiki welcome. [www.uluae.org](http://www.uluae.org) ■



# NATIVE HAWAIIAN HEALTH SCHOLARSHIP PROGRAM

2024 - 2025 Scholarship Recipients *Ho'omaika'i!*



**Natasha Gourlay**

4th Year  
Registered Nurse  
Chaminade University of Honolulu  
Le Jardin Academy, 2012  
Kailua, O'ahu



**Ethan Hagmann**

1st Year  
Allopathic Physician  
Oregon Health & Science University  
Central Valley High School 2019  
Liberty Lake, WA



**Sienna Joseph**

4th Year  
Registered Nurse  
University of Tulsa  
Hawai'i Youth Challenge Academy, 2004  
Hawaiian Beaches, Hawai'i Island



**Nanea Karnuth**

1st Year  
Physician Assistant  
University of Washington -  
MEDEX Northwest  
Kealakehe High School, 2018  
Hawai'i Island



**Jenna Katayama**

1st Year  
Physician Assistant  
University of Washington -  
MEDEX Northwest  
Castle High School, 2019  
Kane'ohe, O'ahu



**Kayleen Lau**

1st Year  
Osteopathic Physician  
A.T. Still University - School of Osteopathic  
Medicine in Arizona  
Kamehameha Schools Maui, 2019  
Wailuku, Maui



**Maggie "Kamaile" Long**

3rd Year  
Doctor of Nursing Practice  
Medical University of South Carolina  
Kamehameha Schools Kapālama, 2002  
Hau'ula, O'ahu



**Asia Olivieri**

1st Year  
Physician Assistant  
University of Washington -  
MEDEX Northwest  
Punahou School, 2015  
Kailua, O'ahu



**Candace Owens**

1st Year  
Registered Nurse  
University of Hawai'i at Manoa -  
Nancy Atmosphere Walsh  
School of Nursing West  
Kalaheo High School, 2006  
Kailua, O'ahu



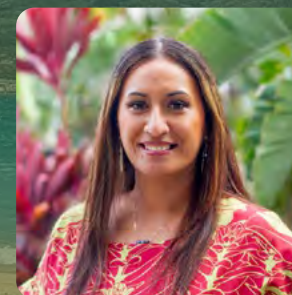
**Kamaile Palaualelo**

2nd Year  
Registered Nurse  
Chaminade University of Honolulu  
Mid-Pacific Institute, 2023  
Kailua, O'ahu



**Aaron Siple**

1st Year  
Physician Assistant  
Creighton University - Phoenix  
Corona del Sol 2011  
Chandler, AZ



**Kaliko Tangaro**

2nd Year  
Registered Nurse  
Chamberlain University  
Hilo High School, 2003  
Kea'au, Hawai'i Island



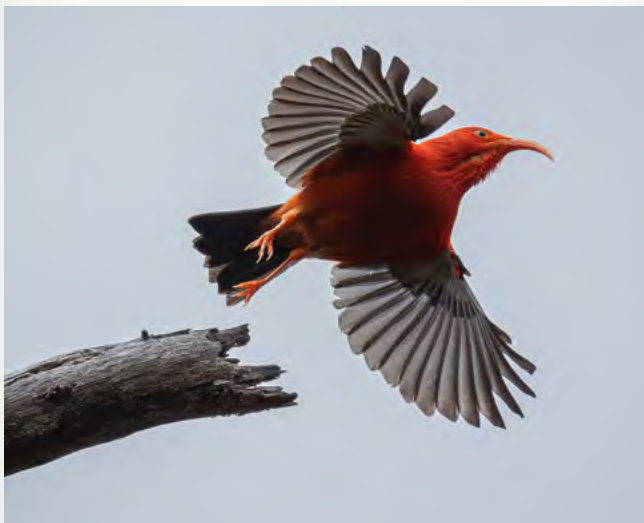
Administered by Papa Ola Lokahi





## 'A'ohe Mea Nāna e Kūla'i

Na Lisa Kapono Mason



'I'iwi, lele! - Photo: Christiana Hetzel

**H**e 'oia'i'o, he hali'a aloha a he pilina pilipa'a ko nā manu. He mea ho'ohālike lākou no ka liliuwelo ma waena o lākou me ka loli mau o ka nahele. Lele ana mai 'ō a ma 'ane'i e mūkikī ana i ka wai o ka honua, he heke o nā heke ma ka nahele.

'Ili ke aka 'ula'ula nani lua 'ole o nā 'ōhi'a lehua i nā hulu o ka 'apapane. He pī'o ko ka 'ōhā wai i malele ho'oluwelo ai ka nuku o ka 'i'iwi, kahi manu mūkikī ana i ka wai pua. Ho'ola'i mai ana kahi lālā lolea o ke kumu māmane i ka palila ma ka maluhia o ka pō.

E ui aku ana au iā 'oe, aia i hea ke ola o nā manu i ka nahele 'ole? Aia i hea ke ola o ka nahele i ka manu 'ole? Ma 'ane'i nei kahi pilina pilipa'a. Ma 'ane'i nei kahi e ola ai kākou. Pehea e ola ai 'o Hawai'i i ko lākou loa'a 'ole? A'ohe mea nāna e kūla'i i ko kākou aloha, a pēlā pū nō ke aloha o nā manu. No ka pono o ko mua aku, e ola aloha manu! ■

**B**irds are honest in their intentions, their passions, and relationships. They showcase the delicate symbioses of our forests and the truths that only time can tell. Fluttering here and there and taking in their fill of the world, they capture life's beauty, intimacy, and fulfillment.

The brilliant hues of 'ōhi'a lehua are reflected in the crimson reds and contrasting shadows of 'apapane. The shallow curves of the 'ōhā wai have molded the bill of the 'i'iwi, who drink of their sweet nectars. The weathered arms of the māmane tree embrace palila in the tranquility of night.

How can the birds exist without their forest? How can the forest persist without its birds? These relationships are inextricably linked. Herein lies a key to our existence, too. How can Hawai'i live without them? Like the birds, our aloha cannot be easily undone. And for their future and ours, e ola aloha manu! ■

## Ola ka 'Ōlelo Hawai'i ma ka Okeanos

Na Pīkake Kuniyoshi me Kalau'ihilani Robins

**I**ka 'ōlelo nō ke ola, i ka 'ōlelo nō ka make: 'O ka 'ōlelo ka wa'a e halihali ana i ka mana a me ka mo'okū'auhau o ka po'e Hawai'i. No ka Mahina 'Ōlelo Hawai'i, e no'ono'o ana māua i ke 'ano o ka hopena o ka 'ōlelo Hawai'i i kā māua hana me ke 'ano he mau kānaka pili mo'omeheu Hawai'i ma luna o ka moku noi'i 'o NOAA *Okeanos Explorer*, no ka mea, he kumu nui ka 'ōlelo i kā māua mau ho'okō 'ana.

**A'o aku:** Ma ke 'ano he kumu (a mau kumu, a mau kumu waiwai paha), ua noke māua i ke kama'ilio 'ōlelo Hawai'i ma nā hana a pau. I nā wā piko o kēlā lā me kēiā lā (nā hālāwai/nā wahi e ho'oikaika ai i ka pilina), ua a'o māua i nā lālā moku i ka ho'olauna 'ōlelo Hawai'i 'ana, ke aloha kanaka 'ana, ka helu Hawai'i 'ana, a ua a'o pū 'ia 'elua mele/oli. He

waiwai kēia, no ka mea, hiki i nā lālā moku ke ho'ohana i kēia mau mākau 'ōlelo ma Hawai'i nei a ma luna ho'i o ka moku holomoana. Eia kekahi, ua a'o aku māua i nā pō mahina, nā hua'ōlelo, a me nā 'ōlelo no'eau/'ōlelo pōkole. I kā māua hana a pau, ua ho'omanawanui māua i ka 'ōlelo 'ana i ka 'ōlelo Hawai'i me ka hō'ōia pū i ka ho'omaopopo o nā lālā moku i nā mea a māua i a'o aku ai, a me ka pō'aiapili i loko o ia mau mea. 'A'ole māua i makemake e 'ike 'ia ka mo'omeheu a me ka 'ōlelo me he mea ho'onaninani wale a 'ano pāpa'u wale nō. No kā māua mau hana, 'o ke a'o 'ōlelo Hawai'i 'ana, 'o ka mea ia i ho'oulu a'e ai i ka pilina ikaika ma waena o mākou, a 'o ka mea pū ia i ho'oikaika ai i kā mākou 'ike no ka mana o ke kai ma ke 'ano kahiko a mo'omeheu ho'i.

**A'o mai:** Eia na'e, 'o ko māua mau kuleana nui ma luna o ka moku, 'o ia he kumu, he mau haumāna nō na'e māua. Ua ho'oikaika nui māua i ke kama'ilio pū me nā kānaka a pau ma luna o ka moku, a e a'o mai e pili ana i ko lākou mau kuleana ma ka moku. Ua ulu a'e ka mana'o o māua i nā 'oihana a me nā kuleana o nā mea a pau, a no laila, ua ho'omohala māua i nā papahana unuhi i nā inoa kūlana hana o nā 'oihana, e like me "seafarer" (mea holomoana) a me "junior officer" (luna 'ōpio), ma ka 'ōlelo Hawai'i. He ho'omana'o mai ka hana unuhi 'ana na māua i ka ikaika a me ka mana o ka 'ōlelo Hawai'i, he 'ōlelo e ola mau ana, a he hiki nō ke komo i loko o nā mea pohihihi o ka 'epekehou, me ka mālama pū 'ana i kona 'ano kaona hohonu pono'i iho nō.

I ka holo 'ana o ka Mahina 'Ōlelo Hawai'i, e ho'omana'o kākou, 'a'ole wale nō ka 'ōlelo Hawai'i he ala kama'ilio, akā he ala nohona, a 'o ke kī nō ia e kī'ei ai kākou i ka wā i hala a me ka wā e hiki mai ana, a e hō'ōia ana i ka holo o kākou i ko kākou ao me ka 'ike a me ke kuleana. E ola ka 'ōlelo Hawai'i! ■

**I**ka 'ōlelo ke ola, i ka 'ōlelo ka make: Language is a vessel carrying the mana and mo'okū'auhau of the Hawaiian people.

For Hawaiian Language Month, we reflect on how 'ōlelo Hawai'i shaped our work as cultural liaisons aboard the NOAA *Okeanos Explorer* research vessel, as language was a central element of our contributions.

**A'o aku:** As kumu, we made a conscious effort to introduce conversational 'ōlelo Hawai'i. During daily piko (meetings/spaces to ground ourselves), we taught crew members how to introduce themselves, greet others, count, and two chants. This was valuable



Pīkake Kuniyoshi, Trish Albano, and Kalau'ihilani Robins hosting a virtual ship to shore interaction with students. - Photo: Pīkake Kuniyoshi

because crew members could use basic conversational skills at home in Hawai'i and aboard the ship. Additionally, we shared moon phases, hua'ōlelo (Hawaiian words), and 'ōlelo no'eau/'ōlelo pōkole (wise sayings/short sayings). In any case, we were very intentional about sharing 'ōlelo Hawai'i and made sure crew members understood what we were teaching them and the contexts behind them. We did not want the culture or the language to seem performative or superficial. Our practices, including the introduction of conversational 'ōlelo Hawai'i, fostered a strong sense of connection among us, enriching our understanding of the ocean's spiritual and cultural significance.

**A'o mai:** Although our primary roles aboard were as kumu, we were also learners. We made significant efforts to talk to everyone aboard and learn their kuleana on the ship. We were so inspired by everyone's careers and responsibilities that we developed curricula in which we translated job titles, such as "seafarer" (mea holomoana) or "junior officer" (luna 'ōpio) into 'ōlelo Hawai'i. The task of translating these job titles reminded us that 'ōlelo Hawai'i is vibrant and adaptive, capable of encompassing the complexities of modern science while retaining its poetic essence.

As Hawaiian Language Month unfolds, let us remember that 'ōlelo Hawai'i is not merely a means of communication but a way of life. It holds the key to our past and future, ensuring we navigate our world purposefully. E ola ka 'ōlelo Hawai'i! ■



## TSA!

Na Kalani Akana Ph.D.



**T**SA! 'A'ole kēia nā hua mua no "transportation security administration." He hua 'ōlelo ho'ōho ia no ka hō'ike 'ana i ka ho'āpono 'ole, ka ho'onauiuki, a me ka pū'iwa e like me ka māmalā 'ōlelo, "'O ia kā!" Inā ho'opuana ho'okahi 'ia, lilo ka 'ōlelo "kā" i Tsa! Cha! a me Sa! Pehea kēlā inā 'a'ohē /s/ me ka /ch/ ma ka pī'āpā Hawai'i?

Aia ka pane i loko o ka mō'aukala o ka pa'i 'ana i ka 'ōlelo ma ka pepa. Ua makemake nā mikioneli Kalawina e pa'i i paipala ma ka 'ōlelo Hawai'i no ka lehulehu. 'O ka pilikia no lākou ka nui o nā kūhapa o ho'okahi hua 'ōlelo e like me "lilo."

Wahi a Binamu, ke po'o o kekahi kōmite nāna ke kuleana e ho'ono-honoho i pī'āpā, ua lohe 'ia kēia mau kūhapa no /lilo/, 'o ia 'o *dido, lido, lilo, lilo, riro*, a me *rilo*. I ka nīnau 'ana i nā maka'ainana i ko lākou maopopo, ua 'ae lākou a pau i ka like o nā kūhapa a pau ma ka lohe pepeiao 'ana.

No laila, ua ho'opū'ulu 'ia ua kōmite la ma ka makahiki 1825 a aia ma loko 'o Hailama Binamu, Līwai Mikamale-na, a me Kale Kahu. 'O kā lākou hana ka 'imi 'ana ma waena o nā kūlana mikioneli like 'ole i kā lākou lohe 'ana i ko nā kānaka 'ōiwi puana 'ana a lohe 'ana i ka *k & t, l & r, a me ka v & w*.

Ua hā'awi 'o Binamu i mau la'ana o ka pilikia no ka pa'i 'ana. E la'a, ua kākau 'ia 'o Honolulu ma 'ehā mau 'ano a ua kākau 'ia 'o Ka'awaloa ma 'ewalu mau 'ano. Ma muli o nā pane like 'ole mai nā mikioneli ua ho'oholo ke kōmite ma 1826 e ho'opa'a i pī'āpā me nā voela *a, e, i, o, u* me nā konosoneta *h, k, l, m, n, p, w*. He konosoneta ka 'okina akā 'a'ole i 'ike 'ia ia ma kēlā wā.

Ma mua o ka pī'āpā 1826, ua loa'a ka pī'āpā 1822 i ka *b, d, h, k, l, m, n, p, r, t, v, w* a me *ka, f, g, y, s* no nā hua 'ōlelo haole. Ma ka wā ho'oholo e ho'opa'a pono i ka pī'āpā, ua ho'opa'apa'a 'o Wiliama 'Eli e mālama i nā hua kani a pau. Inā ua hiki ka mō'i Liholiho ke koho, ua koho 'o ia i ka *r* ma kahi o ka *l*. Ma ka nānā 'ana i kona inoa ma ka pela 'ana ua koho 'o ia, ka mō'i Kamehameha II, iā Rihoriho ma kahi o Liholiho.

'Oiai ua pa'a ka pī'āpā kūmau ā hiki i kēia manawa, mau nō nā 'oko'a o nā konosoneta ma ka puana 'ana. Pēlā nō ka puana 'ana o Tsa! Tza! Cha! a me Sa! Ua puana 'ia ia mau hua 'ōlelo ma kāhi like ma ka waha – ma ka niho nō ho'i. Ho'opuana 'ia ka p me ka b ma nā lehelehe.

'O ke k me ka g a me ka ng, aia ka puana 'ana ma ka puana i. Ua hiki ke lohe 'ia ā hiki i kēia lā i ka puana 'ana o ke k me ka t ma waena o nā po'e Nī'ihau, e la'a, lohe 'ia *kātou* no *kākou*. Pēlā pū ka hana ma waena o ko Kaupō po'e. Ua nalo ka ho'ohana 'ana ma kekahi mau wahi 'e a'e. Minamina nō kēlā. Tsa! ■

**T**his is not the abbreviation for the "transportation security administration." It is an expression of disapproval, annoyance, and surprise as in, "really?" When pronounced singularly, "kā" is heard as Tsa! Cha! and even Sa! How is that so if /s/ and /ch/ are not in the Hawaiian alphabet?

The answer lies in the history of printing the language. The Calvinist missionaries wanted to print the Bible in Hawaiian for the populace. The problem they faced was the various versions of a word like "lilo." According to Hiram Bingham, the head of a committee whose responsibility

it was to standardize the Hawaiian alphabet, the following was heard as *dido, lido, lilo, lilo, riro*, and *rilo*. When questioning the people as to their understanding, they accepted all versions as the same in their hearing of the words.

Therefore, a committee was formed in 1825 with Hiram Bingham, Levi Chamberlain, and Charles Stewart as members. Their responsibility was to survey the missions and their hearing of the natives' pronunciation and aural differentiation of *k & t, l & r*, and *v & w*.

Bingham provided many examples for printing. For example, Honolulu had four spelling forms and Ka'awaloa was written in eight ways. After receiving the responses from the missionaries, the committee decided in 1826 to set the alphabet with the vowels *a, e, i, o, u* and consonants as *h, k, l, m, n, p, w*. The glottal stop is a consonant but not acknowledged until much later.

Before the 1826 alphabet, the 1822 alphabet included *b, d, h, k, l, m, n, p, r, t, v, w* and *f, g, s, y* for foreign words. At the time of the deci-

sion-making, William Ellis fought to include all the sounds. If Liholiho Kamehameha II could choose, he would have chosen *r* over *l* as he liked Rihoriho over Liholiho in writing his name.

Although the standard alphabet is in place, the differences in the pronunciation of the consonants persist. That is why Tsa! Tza! Cha! and Sa! can be heard. These letters are produced in the same part of the mouth – at the teeth. P and b are formed at the lips.

The *k, g*, and *ng* are formed in the throat. One can hear the use of *k* and *t* until this day amongst the people of Nī'ihau, for example, *kātou* for *kākou*. This usage was used by the people of Kaupō (Maui) too. The ways that other places pronounced letters have been lost. That is a shame. Tsa! ■

## GET REGISTERED TODAY!

OHA Hawaiian Registry

MIKALA KAWEHĪ

560 N. Nimitz Hwy.,  
Suite 200  
Honolulu, HI 96817Expiration Date  
01/01/2026

## A Native Hawaiian Registry Card offers...

- A form of verification of Native Hawaiian ancestry & Indigenous Status.
- Faster application process for OHA Loans & Grants.
- Eligibility for OHA-Sponsored Programs and for various organizations that serve Native Hawaiians.

For more information  
please visit  
[www.oha.org/registry](http://www.oha.org/registry)

Empowering Hawaiians,  
Strengthening Hawai'i





# E Ola ka 'Ōlelo Hawai'i ma ke Kulanui

## Hawaiian Language at the University of Hawai'i

Na Kamakanaoakealoha M. Aquino

**O** Frederick W. K. Beckley Jr. ka polopeka 'ōlelo Hawai'i mua loa ma Ke Kulanui o Hawai'i mai ka makahiki 1921 a i ka makahiki 1926. 'O John H. Wise, 'o Henry P. Judd, 'o Edward Kahale, 'o Samuel H. Elbert, 'o Samuel A. Keala, 'o Rubellite Johnson, 'o Fred Kalani Meinecke, 'o Alberta Pua Hopkins, 'o Dorothy Kahananui, lākou 'o Larry Kimura nā Kumu 'Ōlelo Hawai'i i ka wā ma mua. Nui nā Kumu 'Ōlelo Hawai'i e 'ōlelo, e 'ike i ka papa helu o nā Kumu 'Ōlelo Hawai'i ma Mānoa ([www.kawaihuelani.org/no-mua-ke-aloha](http://www.kawaihuelani.org/no-mua-ke-aloha)).

Ua a'o 'ia ka 'Ōlelo Hawai'i ma nā kula kaiāulu 'ē a'e. 'O kekahi o nā kumu 'o Edith Kanaka'ole ma Ke Kulanui Kaiāulu o Hawai'i a me Ke Kulanui Hawai'i ma Hilo, 'o Naomi Losch ma Ke Kulanui Kaiāulu o 'Ewa, 'o Edith McKinzie ma Ke Kulanui Kaiāulu o Honolulu, 'o Malie Mossman ma Ke Kulanui Kaiāulu o ke Ko'olau, a 'o Amy Tam ma ke Kulanui Kaiāulu o Maui.

He 'elua makahiki o ka 'ōlelo Hawai'i ma nā kulanui kaiāulu a he 'ehā makahiki ma nā kulanui. Na Ka Hālau 'Ōlelo Hawai'i o Kawaihuelani ma lalo o Hawai'inuiākea ma Ke Kulanui o Hawai'i ma Mānoa e hā'awi aku i ke kekelē laepua me kekelē laeo'o. Na Ka Haka 'Ula o Ke'elikōlani ma Ke Kulanui o Hawai'i ma Hilo e hā'awi aku i ke kekelē laepua, ke kekelē laeo'o, me ke kekelē lae'ula. E no'ono'o pono e a'o mai i ka 'ōlelo Hawai'i ma ke kulanui kokoke iā 'oe. ■



**F**rederick W. K. Beckley, Jr., was the first Hawaiian language professor at the University of Hawai'i from 1921 to 1926. Other early

Hawaiian language professors included people such as John H. Wise, Henry P. Judd, Edward Kahale, Samuel H. Elbert, Samuel A. Keala, Rubellite Johnson, Fred Kalani Meinecke, Alberta Pua Hopkins, Dorothy Kahananui, and Larry Kimura. There are so many more teachers to mention, see [www.kawaihuelani.org/no-mua-ke-aloha](http://www.kawaihuelani.org/no-mua-ke-aloha) for a listing of Hawaiian language instructors at Mānoa.

Hawaiian language courses were later offered at the other campuses. These instructors included people such as Edith Kanaka'ole at the Hawai'i Community College and University of Hawai'i at Hilo, Naomi Losch at Leeward Community College, Edith McKinzie at Honolulu Community College, Malie Mossman at Windward Community College, and Amy Tam at Maui Community College.

Each community college offers two years of Hawaiian language and the four-year campuses offer four years. Kawaihuelani Center for Hawaiian Language in the Hawai'inuiākea School of Hawaiian Knowledge at UH Mānoa offers a bachelor's and master's degree. Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language at UH Hilo offers a bachelor's, master's and doctorate. Consider beginning your Hawaiian language journey at your nearest campus. ■

# Ka 'Aha 'Ailolo a Ha'i

Na Kalei Nu'uhiwa, Ph.D.

**M**a ka pō 'o Hua i ka malama 'o Kā'elo, ua noho au me kekahi mau hoa e 'ike maka ai i kekahi 'aha 'ailolo no kō mākou hoaaloha. Ua kono 'ia mākou e ka mea 'uniki e noho a loiloi i kāna mau ha'awina hula. 'Oiai ua 'āko'ako'a nā loea, no'eau, a lehia like 'ole e 'ike maka i kāna mau hana, he mea mōakāka iā mākou, ua kō mua ka loea 'ana mai ma ka MH 1984 ma kahi 'aha 'ailolo pilikino. 'O kēia 'uniki 'elua, 'o ia ka hō'ike hou 'ana i kona kūpa'a i ka hula me ka ho'ohanohano pū 'ana i kahi mo'okū'auhau hula hou aku i loko o kāna hana.

Ua 'ākoakoa ka lehulehu i Honohononui. A ma ke kakahiaka o ia lā ua 'ike maka mākou i kekahi ānuenuē ko'iko'i e pi'o ana ma ka ihona o Pi'ihonua. Ma ua kakahiaka ala, ua helele'i ka ua Kanilehua. Puka akula ka lā ma ke awakea a kāla'ela'e wale ka lani.

Ua hiki mai ka lehulehu me nā lole like 'ole. 'O ka 'āhu hula 'oe, 'o ka 'āhu loea 'oe, 'o ka 'āhu hulu manu 'oe, 'o ka nae lino 'oe, a 'o nā kāhiko like 'ole e nani ai ke kino. Kohu mea ala, ua pae ke ānuenuē ma ka honua o Pā Hoaka. Ua kali mākou i ke kau 'ana o ka lā ma ka lolo. Ma ia manawa nō, i kāka'i ai nā kumu, nā loea, nā no'eau, ka 'ohana, a me nā hoa o ka mea 'uniki i kahi mākaukau ai no ka 'uniki. He haumāna ka mea 'uniki na Auntie Edith Kanaka'ole, Auntie Nālani Kanaka'ole, a me Auntie Pualani Kanaka'ole Kanahale.

Ua hiki mai ka mea 'uniki me kona pā'ū e kākua ana i mua o ka 'aha. Ua nāki'i a pa'a i nā kūpe'e palapalai, i ka lei po'o palapalai, a me ka lei 'ā' palapalai. Māpu wale mai ke 'ala nahele o Hilo a puni mākou. Kū a'ela ka mea 'uniki i kona nani maika'i me nā lei 'ā'ala i mua o kāna mau kumu. 'Ae akula nā kumu i kāna hana maiāu a ua kono nā kumu i ka 'aha e ho'omau ana i kāna ha'awina 'ailolo ma loko o ka hālau. No laila, ua ne'e mākou i laila.

Holo pono ka 'aha 'ailolo i loko o ka hālau me nā oli, ka 'aha 'awa, a me ka hula 'ana. Ua nanea mākou i ka 'ike maka i ka puka lolo 'ana o ia loea hula, loea oli, a loea *Kumulipo*. 'Uā'uā nā leo o ka 'aha i ka 'oli'oli i ka ō o ka 'ike o kāna mau kumu a i ka loea. Ua lei 'ia ka loea i nā lei maile, palapalai, lei hulu, lei pūpū a me nā lei i 'ōwili 'ia me ka nani o ka nahele. Kohu mea ala, ua kuahu mai nei ke kanaka. Ua pani 'ia ka 'aha 'uniki ma ka 'aha 'aina 'ono o Hilo Hanakahi.

A, ui aku ke kahu, "Pehea ka 'aha a kākou?" Pane mai ka 'aha, "Maika'i ka 'aha a kākou." No wai ka 'aha 'ailolo? No Kumu Hula Kamuela Chun ka 'aha puka ma ka lolo. Puka! E ola! ■



**O**n the moon phase Hua, in the month Kā'elo, colleagues and friends had the great pleasure of participating in the 'ailolo ceremony of our dear friend. We were invited by him to bear witness during his expert facilitation of hula tenets and rituals. Although grand hula masters, artisans, and various experts convened to bear witness to his ceremony, it was clear to all of us that he had achieved and been recognized as an expert in 1984 at a private 'ailolo. This second 'uniki was to renew his commitment and dedication to hula by also bringing in added hula mo'okū'auhau to his practice.

The assembly gathered in Honohononui and there saw an intensely hued rainbow arching on the slope of Pi'ihonua. The Kanilehua rain drizzled that morning, but near noontime the sun broke through and the skies cleared.

The assembly arrived arrayed in master hula finery, artisan finery, feather capes, fancy rope woven attire, and colorful adornments apropos for one's station. It was as if a rainbow had descended upon the grounds of Pā Hoaka. We waited for noon to arrive. As the clock struck 12, the teachers, masters, artisans, family, and friends of the hula candidate marched towards the prepared area. He was a student of Auntie Edith Kanaka'ole, Auntie Nālani Kanaka'ole, and Auntie Pualani Kanaka'ole Kanahale.

The hula candidate arrived with his hula attire to don ceremonially in front of the assembly. The fern wristlets, anklets, crown, and neck garlands were all tied and made firm. The forest fragrances of Hilo wafted toward the assembled witnesses. The candidate stood before his kumu adorned in regalia and fragrant lei. The kumu approved, directing him to continue his rituals inside the hālau. The witnesses followed.

The hula ceremony went well – the hālau filled with chanting, 'awa ritual, and hula. We observed the candidate become the recognized expert of dancing, chanting, and *Kumulipo*, erupting into loud cheers at the passing of the lama from his Kumu Kanaka'ole to him. The hula master was festooned with lei maile, palapalai, feather lei, shell lei, and more. He looked like a walking hula kuahu in no time. The ceremony concluded with a feast featuring Hilo's delicacies.

An inquiry, "How was our ceremony?" The assembly replied, "our ceremony was excellent!" Who, you ask, was the graduate? Help me welcome Kumu Hula Kamuela Chun into the puka ma ka lolo echelon. Puka! E ola! ■

Scan QR code for an audio recording of the column





# E Ola Mau ka 'Ōlelo Mākuahine

Na Leialoha Ka'ula

‘O ka ulu ‘ana a’e ma Hawai‘i nei, keu ho‘i ma ke kula kaiapuni, he mea hano-hano nō ia ka ho‘omau ‘ana i ka ho‘ōla hou ‘ana i ka ‘ōlelo o ko kākou Hawai‘i. Mai ko‘u wā lili‘i, he moe‘uhane ko ko‘u kupuna wahine, ‘o Meleana Ka’ula o Kekaha, Kaua‘i a me Nī‘ihau, ka ‘ōlelo ‘ana o kāna mau mo‘opuna i ka ‘ōlelo o ko kākou ‘aina hānau. A ma ‘ō aku o kēlā, ke ho‘omana‘o nei i ka ‘eha o nā hanauna i hiki ke ‘ike ‘ia mai nā mo‘olelo a ko‘u kupuna wahine, ha‘aheo nō wau i ko‘u puka ‘ana mai ke Kula ‘O Nāwahīokalani‘ōpu‘u.

I kēia mau lā, no nā Hawai‘i na ‘Olekona nei, hiki ke ‘ike ‘ia ka ‘eha o ka pili ‘ole a me ka noho mamao loa mai Hawai‘i. Pēlā pū nō paha no nā kākou e noho nei ma ke kau‘āina o ‘Amelika a puni. ‘O ka mauili, ka piko‘u, a me ka pilina i Hawai‘i a me nā Hawai‘i, ‘o ia ka ‘iini mau i loko o ko kākou kaiāulu e noho nei he mau kaukani mile mai Hawai‘i aku. No ka po‘e hānau mua, hānau lua, a hānau kolu paha, ama ka hanauna, i hānau ‘ia ma ‘ane‘i ma ka ‘āina ‘ē, ‘o ka pilina kahi mea a lākou e mana‘o nei he mea pono ‘ole iā lākou.

No ka wā lō‘ihi, ma muli o pā nui i ko waho, ua mana‘o mākou i ka hiki ‘ole ke ‘ōlelo i kākou ‘ōlelo ma waho aku o nākapakai o Hawai‘i. Eia na‘e, ma ‘Olekona nei, ua hiki nō ke lohe ‘ia nā ‘ōlelo o ke ao holo‘oko‘a. I loko nō o ka noho mamao ‘ana mai Hawai‘i, e ola nō ka ‘ōlelo Hawai‘i ma nā wahi a pau e ola ai nā kākou.

Ha‘aheo Ka Aha Lāhui O ‘Olekona e hui pū me ke Ke‘ena Ho‘ona‘auao ‘o ‘Olekona, ka Oregon Pacific Islander Coalition, a me ke Kulanui ‘o Pacific e a‘o aku i nā papa ‘ōlelo Hawai‘i mua i ‘ane‘i. I kēia kau hā‘ulelauhau 2025, ‘o ke Kulanui ‘o Pacific ke Kulanui mua ma ka moku‘āina ‘o ‘Olekona e a‘o ana i nā papa ‘ōlelo Hawai‘i e ‘ae ‘ia ma ke ‘ano he koina ‘ōlelo. E hāmama ana kā mākou kikowae-na kaiāulu, ‘o AloHa Resource and Community Center i ka papahana ‘ōlelo Hawai‘i mua ma hope o ke kula e alaka‘i ‘ia a kākou ‘ia e nā haumāna Kaiapuni Hawai‘i e noho nei ma ‘Olekona nei.

‘O ka ‘iini e ho‘i i Hawai‘i he mea ia e kōkua nei iā mākou e ‘imi i ko mākou ala pono‘i ma ‘ane‘i, a eia ke kūpa‘a nei i ka ho‘ōla ‘ana i ka ‘ōlelo Hawai‘i ma ‘Olekona nei i mea e pili hou ai i ka po‘e Hawai‘i i Hawai‘i. E ho‘omau ana i ka ho‘oikaika ‘ana i mea e ola ai ‘o Hawai‘i iā mākou pākahi a pau. He Hawai‘i kākou a pau. E ola ka ‘ōlelo Hawai‘i. ■



Growing up in Hawai‘i, especially in Hawaiian Immersion, it was indeed an honor and privilege to continue the revitalization of the language of our Hawai‘i. My grandmother, Meleana Ka’ula of Kekaha, Kaua‘i, and Nī‘ihau, dreamt of her grandchildren speaking the language of our homeland. Remembering the generational pain that could be felt through my grandmother’s stories, I am proud to have graduated from Ke Kula ‘O Nāwahīokalani‘ōpu‘u.

Today, the pain of feeling disconnected and so far from home can be felt by the hundreds of thousands who now live here in Oregon. I’m sure this can be said for our Kānaka ‘Ōiwi who are living across the country. A sense of identity, place, and connection is a constant yearning within our community who now live thousands of miles away from Hawai‘i. For those who are first, second, or third generation born here on the continent, connection is something they feel as if they don’t have a right to.

For far too long, western influences have diluted our thinking to believe that we do not deserve to speak our language outside of the shores of Hawai‘i. However, here in Oregon, you can hear languages across the world being spoken. Although living so far from home, I believe language can exist, and must exist, no matter where our Hawaiian people are.

Ka Aha Lāhui O Olekona is proud to partner with the Oregon Department of Education, Oregon Pacific Islander Coalition, and Pacific University to bring the first Hawaiian language classes to higher education. Fall of 2025, Pacific University will be the first University in the state of Oregon to offer Hawaiian language classes that can be accredited for their language requirements. Our community center, AloHa Resource and Community Center will be opening Oregon’s first Hawaiian language afterschool program that will be lead and supported by Hawaiian Immersion students who have made home here in Oregon.

Although for many of us the dream to return home continues to help us find our way here in the diaspora, we are firm believers that Hawaiian language will thrive here in Oregon and reconnect our Hawaiian people to Hawai‘i. Our efforts will continue to be a reminder that Hawai‘i, no matter where we are, lives inside of each and every one of us. We, all of us, are Hawai‘i. E ola ka ‘ōlelo Hawai‘i. ■

# Ka Hana Ho‘opili Honua The Art of Grounding

Na Jodi Leslie Matsuo, DrPH | Unuhi ‘ia e Paige M.K. Okamura

He hana lapa‘au kahiko ka ho‘opili honua, ‘o ia ho‘i, ka “earthing” a i ‘ole ka “grounding”, a ke hana hou ‘ia nei i kēia wā. Ua ho‘o-kumu ‘ia kēia hana e ka po‘e ‘ōiwi o ka wā kahiko loa, e la‘a me ka po‘e ‘Ilikini, a ua piliwi lākou i ka mana ho‘ōla ke ho‘opili ‘oe i ka mana o ka honua.

Pono e ho‘opili a ho‘opā maoli i kekahi māhele o ka honua - ka mau‘u, ka lepo, ke one, ka ‘au‘au kai ‘ana, ka hele ‘ana i kahawai, a pēlā wale aku. Ma kēia ho‘opā ‘ana i ka honua, pili mai ke kino i nā huna ‘ine o ka honua, a na ia mau huna ‘ine e ho‘omānalo i nā free radical, e like me ka hana a nā antioxidant.

Ua mālama ka po‘e Hawai‘i i ko lākou ‘ano ho‘opili honua pono‘i, a he mau hana ko‘iko‘i ia no ke ola kino maika‘i. ‘O ka hi‘uwai ka ho‘oma‘ema‘e ‘ana i loko o ke kai, ke ho‘olu‘u ‘ia ke kino holo‘oko‘a e ho‘oma‘ema‘e i ke kino, ka no‘ono‘o, a me ka ‘uhane.

‘Imi akula ko kākou mau kūpuna i wahi - ka nāhelehele, ke kuahiwi, a i ‘ole ke kai - ma nā wahi pana no ka nanalu iho ‘ana, ka pule ‘ana, a me ka ho‘ōla ‘ana. ‘O ka hana ‘ana ma ka lo‘i, ka lawai‘a ‘ana, ka ‘ohi lā‘au ‘ana, ‘o ia kekahi mau hana ko‘iko‘i no ka noho-na maika‘i a me ke ola kino maika‘i.

Ua ‘ike ‘ia nā hopena maika‘i o ka ho‘opili honua ‘ana ma ka noi‘i. ‘O kekahi pepa noi‘i, ua ‘emi mai ka pehu o ke kino a me ka ‘eha o ka po‘e pilikia i nā ma‘i kuluma. Ua loa‘a pū ma kekahi noi‘i ‘ē a‘e, ua ho‘omaika‘i a‘e ka hiamoe ‘ana a ua ‘emi mai ka nui o ke cortisol, a he mea e ho‘oikaika ai i ke kūpalehia me ka pūnao, hō‘emi i ka ma‘i, a ho‘oponopono i ka mīkā koko me ka monakō koko.

E ho‘opili honua ‘oe kēlā me kēia lā - e hele wāwae ma ka pā hale me ke kāmā‘a ‘ole, e kanu i ka māla, a i ‘ole e hele aku a ‘au‘au kai. ‘O nā mea ma‘alahi wale nō - ka noho ‘ana ma kekahi wahi mālie ke pā kou wāwae i ka honua, a i ‘ole pā i ke kai, he mau hana ho‘ōla ia. ■



“Earthing” or “grounding” is an ancient health practice that has found renewed interest in today’s modern world.

It’s roots trace back to early cultures, including Native Americans, who believed in reconnecting with the Earth’s natural energy to restore and maintain health.

Grounding involves direct contact with the natural environment, such as grass, soil, or sand, swimming in the ocean, or wading in a river. This direct connection allows the body to absorb electrons from the earth, which neutralizes free radicals in a way similar to antioxidants.

Native Hawaiians traditionally had their own versions of grounding that was central to their well-being. Hi‘uwai, an ocean cleansing, was done by immersion in the water to purify physically, mentally, and spiritually.

Our kūpuna would seek time at a wahi pana – in the forests, mountains, or ocean – for deep introspection, prayer, and to restore peace and health. Working in the lo‘i, fishing, or gathering lā‘au, were integral practices that supported lōkahi essential for health.

Recent research supports the health benefits of grounding. One study found that grounding reduced inflammation and pain in people with chronic health conditions. It was also found to improve sleep and lower cortisol levels, which can help boost immunity and metabolism, reduce disease, and regulate blood pressure and glucose.

Incorporate grounding daily by walking barefoot in your yard, starting a garden, or taking an ocean swim. Even simple practices of sitting quietly in nature with your feet touching the ground or dangling in the ocean can be healing and restorative. ■

## Hānai ma ke Kānāwai

Na Devin Kamealoha Forrest, NHLC Staff Attorney and Title & Research Specialist

Like ho'i me kā A. Keohokalole i wehewehe ai ma ka hihia 'o *In re Nakuapā* (1872) penei; "He wā waiwai 'ole o nā 'li'i, a me nā maka'āinana, ka wā kahiko. 'O ke Ali'i Mō'i 'Aimoku wale nō, nona wale nō nā 'āina a pau loa, a me nā waiwai lewa a pau, he mālama wale nō kā nā 'li'i 'ē a'e ma lalo iho ona, a me kekahi po'e maka'āinana kāka'ikahi i lawe 'aikāne 'ia e ka Mō'i a me nā 'li'i 'ai 'āina, a no laila 'āole o lākou mau keiki a hope ho'i o lākou. 'A'ole nō ko lākou nele 'ana i ka waiwai."

A laila, ma muli ho'i o ka māhele 'āina 'ana a ka mō'i me kona ho'olilo 'ana i nā 'āina kuleana i ko Hawai'i, ua loli ho'i ke ko'iko'i o ka loiloi 'ia 'ana o nā pilina 'ohana Hawai'i; 'oiai ho'i, i hiki ke lilo kekahi o nā pilikana i mau ho'oilina waiwai ma ke kānāwai. Eia na'e, ua kau nui ka loiloi 'ana o ke kānāwai ma kekahi mau pilina 'ohana haole kiko'i i kū 'ole i nā pilina 'ohana Hawai'i, e like ho'i me ka hānai, ho'okama, po'olua, a me ka punalua ho'i.

He mau hihia i kūkā 'ia ai ka hānai 'ana, e la'a ho'i me *In re AB* (2019). Ma ia hihia i hō'āpono 'ia ai e ka 'Aha Ho'okolokolo Kī'iki'e o Hawai'i i ke ko'iko'i o ka hānai 'ana ma nā 'ohana o ko Hawai'i, 'a'ole na'e i a'oa'o kiko'i i ke 'ano me nā hi'ohi'ona o ia pilina nō. I loko nō o ia, 'o ia 'ano hō'āpono 'ana ma ke kānāwai kekahi holomua ko'iko'i nō no ke komo 'ana o ke kua-na'ike Hawai'i ku'una i ke aupuni. ■

*E Nīnau iā NHLC provides general information about the law. E Nīnau iā NHLC is not legal advice. You can contact NHLC about your legal needs by calling NHLC's offices at 808-521- 2302. You can also learn more about NHLC at nativehawaiianlegalcorp.org.*

*The Native Hawaiian Legal Corporation (NHLC) is a nonprofit law firm dedicated to the advancement and protection of Native Hawaiian identity and culture. Each month, NHLC attorneys will answer questions from readers about legal issues relating to Native Hawaiian rights and protections, including issues regarding housing, land, water, and traditional and cultural practices.*



As explained by A. Keohokalole in the case of *In re Nakuapā* (1872), "In ancient times, chiefs and commoners did not have property. Only the High Chief owned all the land as well as all the personal property, all the other chiefs stewarded under him as well as some few commoners that were made close confidantes by the High Chief and the lesser chiefs, therefore they did not have heirs or successors. They also had no property to be dispossessed of."

Then, with the māhele and the king transferring ownership interests in kuleana land to the Hawaiian people, Hawaiian familial relationships took on new significance. Now, members of 'ohana could be considered heirs to property or land. However, western concepts of property ownership gave greater weight to a specific type of family relationship which does not comport with Hawaiian concepts like hānai, ho'okama (adult adoption), po'olua (two fathers), and punalua (two spouses).

There have been several state cases that have discussed hānai specifically, including *In re AB* (2019). There, the Hawai'i Supreme Court affirmed the importance of hānai within the families of Hawai'i but did not provide guidance on how to characterize or define it. Nevertheless, recognition within law is an important step towards infusing Hawaiian perspectives into the state. ■

## Ka Kāohi 'ana i ka Pukane'e o nā Hawai'i

### Blunting the Trend of Native Hawaiian Migration

Na Andrew Rosen

He 'oia'i'o ho'okāhāhā ko ka noi'i hou i hō'ike 'ia ma 2025 'Aha Kūkā No'eau Ho'okele Waiwai o ka Native Hawaiian Chamber of Commerce (NHCC): 'o Hawai'i ka mua o ka 'āina i ka pukane'e, a 'oi loa aku ka nui o nā Hawai'i e noho ana ma waho o Hawai'i ma kahi o ka noho 'ana ma Hawai'i nō. 'O ka mea kupanaha, na 37% o ka po'e pane anamana'o i hāpai no ko lākou 'imi ikaika i ka ha'alele 'ana iā Hawai'i.

'O ka nohona waiwai ke ki'ina e ho'oponopono ai i kēia pilikia. Ma o ka ho'okumu 'ana i nā ala e kū ai i ka holomua waiwai—ma ke 'ano he 'oihana kū'oko'a a i 'ole ka ho'oulu 'ana i ka 'oihana, hiki iā kākou ke kōkua i nā Hawai'i e puka lanakaila ma ko lākou one hānau me ka ha'alele 'ole.

Wahi 'o Jalene Kanani Bell, ka pelekikena a me ka luna ho'okele hana no'eau o NOHO HOME, i 'ōlelo ikaika ai ma ka 'aha: "I mea e hiki ai i nā Hawai'i i puka lanakila ma ko lākou one hānau iho ma ka wā e hiki mai ana, pono kākou e ho'okumu i nā ala pa'a, mai wā hānau a i ka wā kolopupū— ma nā 'oihana kūloko a i 'ole ma ke 'ano he po'e ho'omohala i kā lākou 'oihana iho.

"A'ole lawa ka 'ike i ka mākeke li'ili'i o 'ane'i; pono e hiki ke ho'opili i ka nohona ho'okele waiwai o ka huaka'i 'ana ma Hawai'i a ho'onui aku i nā mākeke kūloko, kū'āina, a honua ho'i. Ma o ka 'ike 'ana i ka pā o ka mākau, ka lawelawe, a i 'ole ka 'oihana i loko o kēia mau mākeke pili pū, hiki iā kākou ke kūkulu i nā ala hana. Ho'omana kēia mau ala i nā Hawai'i e ulu mau a e kū i ke kūpa'a waiwai."

Ua kūpa'a 'o NHCC i ka 'auamo i ke kuleana 'o ke kūkulu me ka ho'oponopono i kēia mau pilikia ma o nā papahana e like me Project Ho'omana, he papahana o nā hālāwai kūkākūkā, nā hui 'ana, ke a'oa'o, a me kahi hui kūikawā no nā 'oihana li'ili'i a me nā 'oihana kū'oko'a. Ho'omākaukau kēia mau hana i ko kākou kaiāulu a mākaukau ma nā hana e pono ai ka holomua mau a me ke kūpa'a.

Ma ka hana pū 'ana, e huli nō ke au— ma ka 'imi ikaika me ka noke mau — e ho'opau ai i ka pukane'e o nā Hawai'i no ke ola kū'ono'ono o nā Hawai'i ma Hawai'i nei nō. ■



Research presented at the Native Hawaiian Chamber of Commerce's (NHCC) 2025 Economic Conference underscores a sobering reality: Hawai'i leads the nation in outmigration, with more Native Hawaiians now living outside the state than within. Alarming, 37% of survey respondents said they are actively considering leaving Hawai'i.

Economic opportunity is key to reversing this trend. By creating pathways for sustainable financial success — whether through entrepreneurship or professional growth — we can empower Native Hawaiians to thrive at home.

Jalene Kanani Bell, president & creative director of NOHO HOME, delivered a powerful message at the conference: "To secure a future where Kānaka can flourish here at home, we must create comprehensive, cradle-to-grave pathways for Native Hawaiians — whether as intrapreneurs within organizations or as entrepreneurs driving their own ventures," she said.

"Success requires more than understanding the finite local market; it demands the ability to connect with Hawai'i's dynamic tourism economy while scaling to national and global audiences. By envisioning how a skill, service, or company can exist across these intersecting markets, we can build actionable roadmaps. These pathways empower Native Hawaiians to seize opportunities, grow sustainably, and achieve economic resilience."

NHCC has been steadfast in addressing these issues through initiatives like Project Ho'omana, a comprehensive program offering workshops, seminars, networking, mentoring, and a dedicated cohort for micro and small businesses. These initiatives equip our community with the tools and resources needed to foster long-term success and sustainability.

Together, we can create lasting, positive change — one step at a time — and stem the tide of outmigration for a brighter, more secure future for Native Hawaiians. ■

To learn more visit: [www.nativehawaiianchamberofcommerce.org](http://www.nativehawaiianchamberofcommerce.org).



# Celebrating Mahina ‘Ōlelo Hawai‘i at Ho‘okipa Hawai‘i Weekend

Na Mālia Sanders

**I**kēlā me kēia Pepeluali, e ho‘olaule‘a ‘o Hawai‘i i ka Mahina ‘Ōlelo Hawai‘i, e ho‘ohanohano a paipai ana i ka ho‘ōla hou ‘ana i ka ‘ōlelo Hawai‘i a i ka holomua nui o nā hana ho‘ōla ‘ōlelo. Ma ka Mahina ‘Ōlelo Hawai‘i ola ka ‘ōlelo Hawai‘i ma nā wahi like ‘ole o ka lehulehu, ma ka ho‘ona‘auao, a me ka pāpaho pū kekahi. He kuleana ko‘iko‘i ko nā hanana e like me ka Ho‘okipa Hawai‘i Weekend i ka ho‘oholomua ‘ana i kēia hana nui ma o ka ho‘okumu ‘ana i nā wahi e kōkua ai ka po‘e anaina i ka ho‘ōla hou ‘ana i ka ‘ōlelo, me hō‘oia ana i ke ō o kēia ho‘oilina nani o ko kākou mau kūpuna. He hanana kaiāulu manuahi ka Ho‘okipa Hawai‘i Weekend na ka ‘A-hahui Ho‘okipa ‘Ōiwi Hawai‘i. Ma ia hanana e ‘ike ‘ia ai nā ‘ano mea ‘ōlelo Hawai‘i like ‘ole, ‘o nā papa ‘ōlelo Hawai‘i ‘oe, ‘o nā hō‘ike‘ike hana no‘eau ‘oe, ‘o ka ha‘i mo‘olelo ‘oe, ‘o ka ho‘okani pila ‘oe, a pēlā pū nā ‘ano mea like ‘ole e ho‘oikaika ana i ka ‘ōlelo Hawai‘i.

- 1. Nā Papa a Ho‘ike‘ike ‘Ōlelo Hawai‘i:** E komo ka po‘e i ka papa ‘ōlelo Hawai‘i i alaka‘i ‘ia e ka po‘e poeko a me nā kumu a‘o ‘ōlelo Hawai‘i. Ma ia mau papa, e a‘o mai i nā waiwai Hawai‘i, nā mālama ‘ōlelo Hawai‘i, a me ka ho‘opuka ‘ōlelo ‘ana i mea e ho‘oikaika ai i ka ‘ōlelo Hawai‘i.
- 2. Ha‘i Mo‘olelo a me ka Ho‘okani Pila:** ‘O ka mo‘olelo Hawai‘i kahi hana ku‘una i mālama ‘ia ai ka mō‘aukala, nā waiwai, a me nā ha‘awina Hawai‘i. E ha‘i ‘ia mai nā mo‘olelo me ka hō‘ike pū i ka mana‘o a me ke kaona o nā hua‘ōlelo a pēlā pū nā mele e ola ai kēia mau mo‘olelo.
- 3. Papahana Keiki:** E hō‘ike ana kā mākou mau hoa o INPEACE i kā lākou hō‘ike‘ike ‘o Kaulele e hana lima ai nā keiki ma o ke ala a‘o STEM, e a‘o ai nā keiki no ka loko i‘a me ke kaulana mahina ma o ka ‘ōlelo Hawai‘i ma ke ‘ano le‘ale‘a loa.

E ikaika hou mai ke aukahi i kēlā me kēia pilina i mea e ola ai ka ‘ōlelo Hawai‘i!  
E ola mau ka ‘ōlelo Hawai‘i! ■



**E**very February, Hawai‘i proudly celebrates Mahina ‘Ōlelo Hawai‘i (Hawaiian Language Month) to honor and promote the revitalization of the Hawaiian language and marking significant strides in language revitalization efforts. Mahina ‘Ōlelo Hawai‘i promotes and normalizes the use of the Hawaiian language in public spaces, education, and media.

Events like Ho‘okipa Hawai‘i Weekend play a crucial role in advancing this mission by creating spaces where attendees contribute to the revitalization of language, ensuring that future generations continue to embrace, learn and cherish this beautiful legacy of our ancestors.

Ho‘okipa Hawai‘i Weekend is free community and culture event brought to you by the Native Hawaiian Hospitality Association. It will offer a mix of language workshops, cultural exhibits, storytelling, musical performances, and cultural activities, all designed to encourage the use and appreciation of the Hawaiian language.

- 1. Hawaiian Language Workshops and Performances:** Attendees can engage in on-stage Hawaiian language programing and participate in language immersion sessions led by fluent speakers and educators. These workshops will cover Hawaiian values, phrases, and pronunciation, making it an excellent opportunity for beginners and those looking to improve their fluency.
- 2. Storytelling and Music:** Hawaiian storytelling is a cherished tradition that preserves history, values, and lessons. Cultural practitioners will share stories offering insights into the meanings behind words used in their practice and sharing songs and performances that bring these stories to life.
- 3. Children’s Programming:** Our partners at INPEACE will feature their Kaulele Exhibit offering hands-on STEM learning where children can explore the fishponds and lunar moon cycles using Hawaiian language terminologies and systems that are fun and engaging.

Every interaction strengthens the movement to ensure the Hawaiian language thrives!  
E ola mau ka ‘ōlelo Hawai‘i! ■

For more information about this event visit [www.nahha.com](http://www.nahha.com)

# ‘O ka ‘Ohe, ‘o ka ‘Ohe Hea ka Ho‘i? ‘Ohe, But Which One?

Na Bobby Camara | Unuhi ‘ia e Keaukulukele



A small patch of mau‘u ‘ohe makes for interesting texture on forest floor. - Photo: ZT



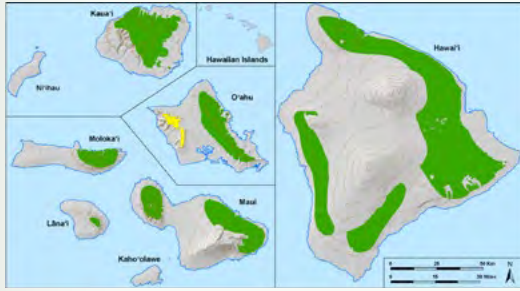
Lau ‘ohe Hawai‘i - Photo: No‘eau Peralto

**H**e mau mea ulu ko Hawai‘i pae ‘āina i kapa ‘ia ai he ‘ohe, a i ho‘o-komo ‘ia ai ho‘i ma nā ‘ohana mea ulu ‘oko‘a. He pohihihi ka maopopo ‘ana ‘o ka ‘ohe hea e kūkā ‘ia ana e ha‘i. ‘O ka ‘ohe puna paha ia? ‘O ke kumu ‘ohe paha, e hana ai i ke kūkuluae‘o? ‘O ka mau‘u ‘ohe o ka nahele? ‘O kekahi ‘ano ‘ohe ‘ē a‘e paha? ‘O ka ‘ohe hea nō ia?

‘O ka mau‘u ‘ohe ka hoihoi no‘u. He ‘āpa‘akuma ka mau‘u ‘ohe ma nā moku-puni a pau o kēia pae ‘āina, koe wale ‘o Ni‘ihau a me Kaho‘olawe. He ulu nō ia mau‘u ma ka ‘ao‘ao makani o ka moku-puni ma ka nahele, ma ka lepo. He ‘eko-lu kapua‘i kona ki‘ieki‘e loa. ‘A‘ohe ‘ala o ka mau‘u ‘ohe, ‘a‘ohe ona nani loa. ‘A‘ole maopopo nō ho‘i iā kākou i ke ‘ano o kona ho‘ohana ‘ia e ka po‘e kahiko. He ‘ai nō paha kona ‘ano‘ano na ka manu, he manu paha i halapohe ‘ē maila. Inā ‘oe i pā mua i ka ‘ohe puna o Hawai‘i nei, inā nō he ‘ano like nō ka ‘oi‘oi o ka lau a me ka pale o ia ‘ano ‘ohe me ka ‘oi‘oi a me ka mane‘o o ka mau‘u ‘ohe ke pā aku. He like nō nā hi‘ohi‘ona o nā mea ‘elua. ■

**S**everal plants in Hawai‘i are named ‘ohe and they are mostly in different families. Trying to figure out which ‘ohe one is talking about can be a bit confusing. Is it the bamboo? The tree whose wood was fashioned into stilts? The forest grass (mau‘u) ‘ohe? Another ‘ohe? Which?

I choose the mau‘u ‘ohe (*Isachne distichophylla*). Mau‘u ‘ohe is endemic to all our moku, except Ni‘ihau and Kaho‘olawe. It prefers windward slopes where it mostly grows on forest floors, and can be up to three feet tall. Neither showy or scented, we don’t know of a particular use for this ‘ohe, though birds, some now-extinct, likely enjoyed the seeds. If you’ve handled plants of ‘ohe Hawai‘i (Polynesian bamboo), you’ll remember that the lau can be sharp-edged and the sheaths that fall off stems can provoke itchiness when handled. Mau‘u ‘ohe has similar characteristics. ■



Distribution Map of mau‘u ‘ohe (*Isachne distichophylla*)  
[https://pubs.usgs.gov/of/2012/1192/jpgs/Isachne\\_distichophylla.jpg](https://pubs.usgs.gov/of/2012/1192/jpgs/Isachne_distichophylla.jpg)



Lau of mau‘u ‘ohe, and tiny pua, held in gloved hand. - Photo: Forest and Kim Starr



# Opening Day of the 2025 Hawai'i State Legislative Session



## Kaka'ako Makai Community Presentation



On January 8, the Office of Hawaiian Affairs (OHA) hosted a community meeting on workforce housing and other development plans at the Harry and Jeanette Weinberg Ho'okupu Center located directly across the Kewalo Basin harbor channel from OHA's under-utilized land at Kaka'ako Makai. Nearly 200 people, including several state lawmakers, turned out for the meeting. OHA Board of Trustees Chair Kaiuli'i Kahele (holding the microphone) led the nearly three-hour meeting and discussed a draft bill being proposed by OHA to lift the ban on housing ma kai of Ala Moana Boulevard. Kahele was joined by Trustee Keoni Souza, chair of OHA's Investment and Land Management Committee and OHA CEO Stacy Ferreira who helped to field questions from meeting attendees. - Photo: Jason Lees

A contingent of Office of Hawaiian Affairs (OHA) trustees, executive leaders and staff were at the Hawai'i State Capitol on January 15 for the opening of the 2025 Legislative Session. OHA leaders began the morning with pule and a moment of remembrance in front of the statue of Queen Lili'uokalani, then headed inside the capitol building for the formal opening ceremonies and speeches before making the rounds to meet and greet Hawai'i's newly elected - and returning - lawmakers. - Photos: Joshua Koh, Carina Lee, and Jason Lees



# OHA's Formal Investiture Ceremony Confers Kulana and Kuleana



Office of Hawaiian Affairs (OHA) trustees, staff and honored guests - including the royal societies, government leaders and 'ohana - gathered for the formal investiture ceremony of newly elected Trustee Kaiali'i Kahele, and re-elected Trustees Dan Ahuna, Keli'i Akina, and Luana Alapa. The ceremony was held on January 9 at Central Union Church in Honolulu and included pule, music, hula, a welcome by OHA CEO Stacy Ferreira, and an inspiring message by Kahu Ken Makuakāne. Each trustee received a lei hulu reflective of their kulana (station) and kuleana. As is customary, the four trustees being honored each had members of their respective 'ohana tie-on their lei. A luncheon followed the investiture ceremony. - Photos: Joshua Koh and Jason Lees





Note: Trustee columns represent the views of individual trustees and may not reflect the official positions adopted by the Office of Hawaiian Affairs Board of Trustees.

**Kaiali'i Kahele**  
Chair | Trustee, Hawai'i  
Tel: 808.594.1855  
Email: TrusteeKahele@oha.org

**Keoni Souza**  
Vice Chair | Trustee, At-Large  
Tel: 808.594.1857  
Email: TrusteeSouza@oha.org

**Dan Ahuna**  
Trustee, Kaua'i and Ni'ihau  
Tel: 808.594.1751  
Email: TrusteeAhuna@oha.org

**Kaleihikina Akaka**  
Trustee, O'ahu  
Tel: 808.594.1854  
Email: TrusteeAkaka@oha.org

**Keli'i Akina, Ph.D.**  
Trustee, At-Large  
Tel: 808.594.1859  
Email: TrusteeAkina@oha.org

**Luana Alapa**  
Trustee, Moloka'i and Lāna'i  
Tel: 808.594.1874  
Email: TrusteeAlapa@oha.org

**Brickwood Galuteria**  
Trustee, At-Large  
Tel: 808.594.1860  
Email: TrusteeGaluteria@oha.org

**Carmen "Hulu" Lindsey**  
Trustee, Maui  
Tel: 808.594.1858  
Email: TrusteeHuluLindsey@oha.org

**John D. Waihe'e IV**  
Trustee, At-Large  
Tel: 808.594.1876  
Email: TrusteeWaihee@oha.org

## Ka 'Ōlelo Hawai'i - He Kahua e Kū Ikaika ai ka Lāhui

He "dead language" ko kākou 'ōlelo Hawai'i, pēlā ka ho'opuka 'ia e kekahi 'ākena kū'ai 'āina. Wahi a'u a me kākou nō paha a pau, 'a'ole loa pēlā. 'O ka 'oia'io, ke ulu wikiwiki nei ma nā home o Hawai'i nei. He lohe pepeiao 'ia e kākou e wala'au pū 'ia ana ma nā wahi hāmama ākea e ko kākou lāhui a me kekahi po'e lāhui 'ē. Ua laha pākeu wale aku nei i loko o nā makahiki hope iho nei, pēlā ho'i ka hō'ōia a ka Helu Kānaka.

'A'ohe 'ōlelo 'ē a'e i ulu ka ho'ohana 'ia ma nā home e like me ka 'ōlelo Hawai'i. He lohe wale 'ia kēia 'oko'a ma ko'u mokupuni kulāiwi a ma ko'u wahi hale pono'i nō e māua 'o Maria, 'oiai he mau haumāna kā māua mau kaikamāhine no kekahi kula 'ōlelo Hawai'i. Na ka Helu Kānaka e hō'ōia pū ana 'ē 'o kahi heluna nui loa, 'o Hawai'i Kalana nō ia. Ma hope aku ho'i, 'o ka huina o nā Kalana 'o Maui me Kaua'i ia, a laila, 'o O'ahu. He ulu nō kēia no nā mokupuni a pau.

Pehea i ulu ai ko kākou 'ōlelo me kēia? Ma muli nō o nā wahi kula e a'o 'ia ana i loko o ka 'ōlelo Hawai'i. He kanahā a 'oi makahiki aku nei, na ka 'Aha Pūnana Leo i kū a 'a'a i ka pāpā 'ia 'ana 'a'ole e kula 'ia ma ka 'ōlelo. A ua lanakila nō ho'i, a lawe 'ia a'ela ke ki'ina kula 'ōlelo Hawai'i piha mai laila aku a i loko o nā kula



**Kaiali'i Kahele**  
CHAIR  
Trustee,  
Hawai'i Island

aupuni. I kēia manawa, he mau Pūnana Leo a Kula Kaiapuni Hawai'i mai 'ō a 'ō o ka pae'āina. A ua pi'i pū ke a'o 'ōlelo Hawai'i 'ana o nā kula 'ē a'e kekahi. Na nā hanauna 'ōpiopio ka 'ōlelo Hawai'i e 'auamo nei i 'ōlelo ma'amau. Wahi a ka 'Ikepili MH 2024, 'o ka 'ōlelo nui loa o ka pae keiki hele kula (5-17MH) o ka pae'āina, 'a'ole 'o kekahi 'ōlelo komone'e, akā, 'o ka 'ōlelo Hawai'i nō.

Ma nā pae ma 'ō aku o ka 17 MH, ma laila ko kākou pōkole. Ma ka helu 'eono kākou o ia ho'ohana ma ka home. 'O Hawai'i Mokupuni na'e ke kū'elula. 'O ia kahi 'oi o ka 'ōlelo Hawai'i ma mua o nā 'ōlelo 'ē ma nā pae makahiki hui pū 'ia.

No ka po'e o'o o nā makahiki, he 'ano pa'akikī nō ho'i ke pa'a ka 'ōlelo, akā, ke holomua mau nei ke o'o 'ana o nā kamali'i 'ōlelo Hawai'i o ka 'āina a lilo i po'e mākuā. E like nō me ka ho'ohana ākea 'ia o ka 'ōlelo me ke au o ka manawa, pēlā e ulu ai ka mākaukau o kākou a pau.

Ma nā pahuhopu a OHA a me ko Hawai'i nei, e no'ono'o 'ia i ala 'ōlelo, keu ho'i no nā hanauna 'ōpiopio. He kahua ka 'ōlelo Hawai'i e kū ikaika ai kākou, 'a'ole wale nō i mua o ko Hawai'i nei, akā, ma ko kākou 'ano he 'ōiwi i mua o ko ke ao a pau. ■

*Kōkua 'ia e ke koleke 'ōlelo Hawai'i 'o Ka Haka 'Ula o Ke'elikōlani, kahi e noho haumāna 'ōlelo Hawai'i nei 'o Kai Kahele.*

*Mahalo nui loa to Trustee Brickwood Galuteria for using his column this month to adapt and personalize an English version of the mana'o I shared in my column for Mahina 'Ōlelo Hawai'i ma ka 'ōlelo makuahine. >>*

## The Hawaiian Language - A Source of Strength

Is our ancestral Hawaiian language a "dead language" as recently claimed by a real estate agent? I and many others have strongly contested and condemned her claim. The reality is that Hawaiian is the fastest growing of all the non-English languages spoken in homes in Hawai'i Nei. We also hear it spoken in public places by fellow Hawaiians and even by non-Hawaiians. The language has been expanding exponentially in recent years as shown by Census Bureau data.

No other non-English language in Hawai'i has grown in home use as much as Hawaiian, it has truly been phenomenal. I attended Kamehameha Schools over 60 years ago - from kindergarten to graduation. It did not result in me being able to speak Hawaiian. My mother, also a graduate, grew up in a generation discouraged from speaking. I attended Kawaiaha'o Church, where the older tūtū generation, including my grandmother, sometimes spoke Hawaiian among themselves. However, my mother's and my generation did not. Most of those fluent speakers were born before World War I, reflecting a cultural shift in language use.

How has our ancestral language grown so dramatically? The answer is via schools taught through Hawaiian. Back in 1983, Pūnana Leo started total Hawaiian medium schooling in spite of a legal ban. After eliminating that barrier, Pūnana Leo's teaching methodology moved with keiki into the public school



**Brickwood Galuteria**  
Trustee,  
At-Large

system. There are now Pūnana Leo and Kaiapuni programs throughout the state and other schools are also promoting Hawaiian.

Young people are carrying our language forward to be a normal means of communication. According to the 2024 data, the most spoken non-English home language in Hawai'i among school aged children (5-17) is Hawaiian.

The age groups above 17 are where Hawaiian comes up short. Our Indigenous language is sixth statewide when home speakers counted includes adults. Hawai'i County is moving ahead with Hawaiian, more than any immigrant language, the most spoken home language. For older generations like my own, we are still trying to learn. It may be hard to learn a language after reaching adulthood, but children are on their way to adulthood and we older ones can continue to grow in the language as Hawaiian is used more and more by the generations younger than us.

In all our areas of focus here at OHA and in the state in general, there is a need to consider Hawaiian language medium pathways, especially in consideration of the younger generations growing up so quickly. He kahua ka 'ōlelo e kū ikaika ai ka lāhui - The language is a foundation of strength for our lāhui - not only here in Hawai'i, but also in our relationships as Indigenous people with the entire world. ■

*Mahalo to Ka Haka 'Ula o Ke'elikōlani, College of Hawaiian Language at UH-Hilo for their assistance with some of the information.*

Growth Of 'Ōlelo Hawai'i Among Those 5 And Over in Hawai'i (Census Bureau)		'Ōlelo Hawai'i Home Use			
		Hawai'i	O'ahu	Combined Other Counties	
Data in 2016 Report	18,400	2026 Data	5,000	9,900	3,500
Data in 2024 Report	27,338	2024 Data	11,279	10,868	5,191
GROWTH	+8,938 (+48%)	GROWTH	+6,279 (+225.6%)	+968 (+9.8%)	+1,691 (+48.3%)



## E Ola ka 'Ōlelo Hawai'i

**O**iai kākou e ho'ohano-hano ana i ka Mahina 'Ōlelo Hawai'i, e hiki aku paha kākou ma 'ō aku o ka ho'olaule'a a e 'onipa'a i mua o nā ālaina e 'au'a nei i ka holomua. I mea e 'ae'ōia ai ka 'ōlelo Hawai'i i loko o ke kenekulia 21 e pono ana ka hana wiwo'ole, ke kūpa'a ma hope o ka 'ōlelo, a me ke aukahi i ka wā e hiki mai ana.

Ma ka 'aha kalana i hala iho nei i ho'opi'i aku ai kekahi ha'i mana'o, 'a'ole ho'i i hiki iā ia nei ke ho'omaopopo i ka mana'o o kekahi mea 'ōlelo lā no ka mea ma ka 'ōlelo Hawai'i ia, a he "ōlelo make" nō ho'i i ka no'ono'o o ka ha'i mana'o. He mea kēia e ho'omana'o ai kākou i nā hulikua na'au'au e paio ana i kā kākou 'ōlelo. 'A'ole ia he kuhihewa wale nō, akā ua hala iā lākou na'au'au e ho'omana'o 'o ia ho'i ua ola ka 'ōlelo Hawai'i e kū nei i ka welo o ko kākou lāhui. He kāhea kēia: e alu like mai kākou e ho'ona'auao a e paipai, i akāka le'a ke kūlana o ka 'ōlelo Hawai'i 'o ia nō ke kahua o ko kākou mau lōina.

Ua piha nā kula kaiapuni a me nā papahana kaiapuni, a he keu ho'i ka nui o nā 'ohana i hiki 'ole ke komo ma muli o ko lākou 'āina e noho nei, a i 'ole no ke kumu kū'ai. Inā ho'i he makakoho ka 'ōlelo Hawai'i no ko kākou lāhui, a laila e kohu ana nō ho'i paha ke kālā, nā kumu waiwai, a me ka 'ōnaepuni i ia pahuho. Ma Ke Ke'ena Kuleana Hawai'i (OHA) ua aukahi ka mana'o i ko mākou papahana ho'okele e kāko'o ana i ka ho'ona'auao 'ana ma o nā kula kaiapuni like 'ole. He aha hou aku ho'i ka hana?

E ola kā kākou 'ōlelo ma waho o ka lumi papa. E laha aku ma nā kahua hana, ma nā ke'ena aupuni, a me nā kahua o ke kaiāulu. Ma o ka 'ike maka 'ana i ka 'ōlelo Hawai'i kulumā e ikaika a'e ai ua 'ōlelo nei, a eia kekahi e pūlama mai ana ka mana'o o nā hanauna e hiki mai ana e 'imi ana ho'i i ia 'ōlelo kekahi. I mea e kō ai kēia mana'o, e ho'ololi 'ia nā kōnāwai, a e ho'oulu aku i ka hoi i loko o ko kākou mau luna e lilo ai ka 'ōlelo Hawai'i he mea 'ike 'ia a lohe 'ia ho'i i kēlā lā me kēia lā.

I kēia Mahina 'Ōlelo Hawai'i e ho'omana'o a'e kākou: 'o ke ola o ka 'ōlelo ke ke kuleana o kākou pākahi a pau. 'A'ole 'o ka mālama 'ōlelo wale nō; 'o ka mālama mau i lāhui nō ho'i ia. E ola ka 'ōlelo Hawai'i! ■



**Keoni Souza**

VICE CHAIR  
Trustee,  
At-Large

**A**s we observe Mahina 'Ōlelo Hawai'i, we must move beyond celebration and confront the pressing challenges that threaten its survival. Ensuring that 'ōlelo Hawai'i thrives in the 21st century requires bold action, unwavering commitment, and a shared vision for the future.

The recent comment at the city council hearing, where a testifier claimed she couldn't understand the speaker because she was speaking in Hawaiian, a "dead language," serves as a stark reminder of the ignorance and disrespect our language continues to face. It's more than a misunderstanding – it's a failure to recognize 'ōlelo Hawai'i as the living, thriving identity of our people. This is a call to action: we must work harder to educate and advocate, ensuring that 'ōlelo Hawai'i is seen and respected as the foundation of our culture.

Immersion schools and programs are at capacity, and too many families are left waiting or unable to participate because of geography or cost. If 'ōlelo Hawai'i is truly a priority for our people, then funding, resources, and infrastructure must match that commitment. At OHA we are committed to our strategic plan by supporting education through Hawaiian language medium and focused charter schools. How can we do more?

Our language needs to live beyond the classroom. It must spread throughout workplaces, government offices, and public spaces. Seeing 'ōlelo Hawai'i normalized in everyday interactions will not only strengthen its presence but also inspire new generations to embrace it. This requires policy changes and the willingness of leadership to make Hawaiian language is a visible, audible part of daily life.

This Mahina 'Ōlelo Hawai'i, let's remember: the survival of 'ōlelo Hawai'i is the responsibility of every one of us. It's about more than preserving a language – it's about protecting the soul of our people. E ola ka 'ōlelo Hawai'i! ■

*Mahalo to Manakō Tanaka for the 'ōlelo Hawai'i translation of this column.*

## Our Inherent Right to Self-Determination

**F**or generations, we as Native Hawaiians have felt the weight of historical injustices. The overthrow of our sovereign kingdom in 1893 and the annexation of our homeland by the United States were not just political acts but profound violations of our identity, culture, and self-determination. These events set into motion a legacy of land dispossession, cultural erasure, and systemic inequities that continue to impact our people today.

Our journey toward reclaiming our rights is a deeply personal call to honor our kūpuna, protect our 'āina, and ensure a thriving future for our keiki. While there have been attempts by the U.S. to address some aspects of this legacy, they fall short of the justice and autonomy we inherently deserve.

### Grounding Our Fight in International Law

As Native Hawaiians, we are not alone in our struggle. Across the globe, Indigenous peoples are asserting their rights through frameworks like the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). UNDRIP affirms what we have always known in our na'au: that we have an inherent right to self-determination.

Self-determination is not just about political status; it's about reclaiming control over our land, culture, and future. The UNDRIP recognizes these collective rights and calls on states to respect them. It mandates that Indigenous peoples have the right to make decisions about their lives, including economic, social, and cultural development.

We, as Native Hawaiians, have actively participated in these global discussions, raising our voices at the United Nations and in other international forums. These venues offer us an opportunity to hold the U.S. accountable and align our fight with a global movement for indigenous justice.

### Federal Recognition

In 2014, the U.S. Department of the Interior proposed a process for recognizing



**Dan Ahuna**

Trustee,  
Kaua'i and  
Ni'ihau

a Native Hawaiian governing entity. This initiative could offer a formal mechanism to advocate for our rights within the U.S. legal system. While this recognition would not resolve all our grievances, it could strengthen our capacity for self-governance and allow us more agency.

Globally, other Indigenous peoples have achieved progress through similar pathways. They have secured agreements with their respective governments that uphold their rights while maintaining their distinct identities. These examples remind us that our struggle must be rooted in our unique history and aspirations.

### The Larger Question of Self-Determination

While federal recognition is a potential step forward, it does not address the larger question of Hawai'i's political status. Many of us believe that the so-called "statehood" process in 1959 was deeply flawed as it failed to provide us with a true choice, such as the option for independence. To move forward, the U.S. must acknowledge this injustice by ensuring us the chance to determine our future without their imposed restrictions.

### Moving Forward

Our fight for self-determination is not about rejecting the present but reclaiming our future. We seek recognition not as a token gesture, but as a pathway to justice. The recognition of our governing entity must be shaped by our vision, rooted in our cultural values, and guided by our collective voice.

While we know the road ahead will be challenging, we also know the strength of our people. Our ancestors navigated the vast Pacific with nothing but the stars and their 'ike. We draw on their courage and wisdom as this is not just a political movement but a deeply spiritual one. Self-determination is about healing the wounds of the past and ensuring that future generations can live as Hawaiians on our kulāiwi.

E mau ke ea o ka 'āina i ka pono – The sovereignty of the land is perpetuated in righteousness. ■



## More Housing for Everyone Means More Housing for Hawaiians

Regardless of the city, whenever I am traveling across the United States, I often run into fellow Hawaiians. It is always a heartwarming delight to be greeted with the familiar, “Aloha, Uncle!” The stories of our Kānaka on the continent vary, but inevitably most of them yearn to come home.

Consider, for example, Bert Kanoa. Both he and his wife grew up in North Kohala on Hawai'i Island where many of my ancestors are from. But the cost of living in Hawai'i, especially the high price of housing, pushed the Kanoas to move away to Rexburg, Idaho.

Although they can afford a home there, Bert says, “If possible, we would love to move back, so long as it would make sense financially. If the cost of housing in Hawai'i were similar to that in the mainland states like Texas, Florida, Idaho, or Utah, then I would go back in a heartbeat.”

Bert's story underscores a problem that is driving local residents, including Hawaiians, out of Hawai'i. That problem is the inability to buy or even rent a suitable home in the islands. As a startling consequence, the U.S. Census Bureau



**Keli'i Akina, Ph.D.**

Trustee,  
At-Large

reports that more than 50% of all Native Hawaiians now live outside of Hawai'i. And the Holomua Collective, in its “Hawai'i Affordability Survey,” has found that about 70% of Hawai'i residents are now either planning to move away or are seriously considering it.

While good work is being done by organizations focused on helping Hawaiians to obtain housing, such as the Department of Hawaiian Home Lands, there is only so much they can do. To help more Hawaiians

obtain housing, the overall shortage of housing must be addressed – it is this shortage that drives up the price of housing.

According to the *UHERO Hawai'i Housing Factbook 2024*, Hawai'i currently faces a severe housing shortage where only about 20% of households can afford a median-priced single-family home. The UHERO report indicates that to purchase a typical home in Hawai'i, a household needs to earn 183% of the median income!

That's the result of there being too few homes. Simply put, we need to create more housing if we don't want our residents, including Native Hawaiians, to have to move away.

This is one reason why I'm excited that the Office of Hawaiian Affairs is looking into projects that will increase the overall supply of housing. Community discussions about the housing possibilities at Kaka'ako Makai are now taking place. Both workforce housing at prices affordable to average working families and market-rate housing are being explored as mutually beneficial solutions.

Specifically, the more expensive market-rate housing will make it possible for developers to afford to build units to be sold at lower cost.

That's a solution that can help everyone by increasing the overall supply of housing. And more housing at a price most people can afford means more housing for Hawaiians. E hana kākou! (Let's work together!) ■

*Trustee Akina welcomes your questions, comments, and feedback. He can be reached at [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org) or (808) 594-1976.*



DHHL Director Kali Watson and Trustee Keli'i Akina at the groundbreaking ceremony for DHHL's Hale Mō'ilili apartment complex. - Courtesy Photo

## The 2025 Legislative Session

As we enter the 2025 Legislative Session, there is a sense of optimism about the potential outcomes for our state, particularly in addressing the critical shortage of affordable housing. The dedication and cooperation of our legislators present an opportunity to resolve this long-standing issue and create a brighter future for all Hawaiians.

In my role as Maui's trustee for the Office of Hawaiian Affairs (OHA), I remain committed to serving the Hawaiian people, from Hawai'i Island to Niihau. With over 13 years of experience as a trustee, I understand the importance of reassessing my responsibilities.

To effectively fulfill my fiduciary duties, I am focused on renewing our commitment to OHA's strategic plan, which emphasizes four key areas: educational pathways, health outcomes, quality housing, and economic stability. Additionally, we are strengthening our efforts in new “endowment strategies” aimed at managing financial and commercial resources and effectively stewarding our lands and natural resources.

A significant development for this legislative session is the introduction of a bill to repeal the “no housing” restriction on OHA lands in Kaka'ako Makai. This restriction, imposed under Act 15 when certain lands were transferred to OHA, currently prevents residential development. The new bill proposes lifting this restriction on specific parcels, enabling OHA to generate maximum income from these lands by developing them for residential use.

The need for this measure is urgent. Hawai'i faces a severe shortage of affordable housing, with housing costs 2.7 times higher than the national average. Since 1990, housing costs have tripled, leading to a median price of \$850,000 for a single-family home. This pricing is out of reach for many families, making it difficult for them to buy or rent homes in the state. Native Hawaiians are dis-



**Carmen “Hulu” Lindsey**

Trustee,  
Maui

proportionately impacted, with the highest poverty rates and the lowest median household incomes compared to other ethnic groups. This has contributed to homelessness and the outmigration of Native Hawaiians in search of better opportunities.

In light of this housing crisis, it is essential that some of the residential units developed on OHA lands be allocated for workforce housing. Essential workers such as nurses, police officers, firefighters, and teach-

ers are critical to the functioning of our communities, yet many cannot afford housing in Hawai'i. Without affordable housing options, we risk losing these vital professionals to other states where housing costs are more reasonable.

The potential development of OHA's Kaka'ako Makai lands represents a major opportunity to address the housing shortage. Lifting the restriction would allow OHA to master plan the 30+ acres of land transferred to us in 2012 as compensation for back-owed funds from the state which were intended as part of OHA's share of Public Land Trust revenue.

In 2012, these lands were valued at approximately \$200 million, assuming residential development was possible. However, without the ability to build housing, the lands are currently appraised at only \$40 million.

By lifting the housing restriction, we can unlock the full potential of these lands and benefit both OHA and the Hawaiian community as a whole. The introduction of this bill is a crucial step in addressing the housing crisis and ensuring that our communities remain sustainable and vibrant.

As the legislative session unfolds, I am hopeful that lawmakers will prioritize the needs of our people and work collaboratively to find effective solutions. Through shared commitment, we can work toward a more equitable future for all residents of Hawai'i. ■



Bring Hawaiians Together with OHA Cultural Center

New Office of Hawaiian Affairs Chair Kai Kahele stated many objectives to improve OHA’s representation for the Hawaiian people.

For example, he is proposing to re-open an OHA office in Washington, D.C., provide housing and serve other Native Hawaiian needs. Some of these are a pie in the sky. My suggestion is to start at the ground level.

OHA has its administrative offices in a small shopping area on Nimitz Highway, yet it owns a vast amount of ‘āina in Kaka’ako. There has been too much ‘ōlelo about high-rise buildings being built. I suggest building a Hawaiian cultural center there in Kaka’ako. Other cultures have their respective community centers, like Filipino Community Center, Hawai’i Okinawa Center and Japanese Cultural Center of Hawai’i.

Where is the Hawaiian Cultural Center for all Kānaka to get together, meet, share their culture and plan for all of us?

- Miriam Ku‘ulei Mata  
Pearl City, O‘ahu

SHARE YOUR MANA‘O IN  
Ka Wai Ola

In an effort to create a place for our lāhui to share their mana‘o on issues affecting our pae ‘āina and Kānaka Maoli, Ka Wai Ola offers two ways to do that:

- Letter to the editor
- "OpEd" (opinion piece)

Guidelines:

- Letters must be 200 words or less; OpEds must be 500 words or less.
- Please email your submission as a Word document or include it in the body of your email using standard upper/lower case formatting.
- Letters and OpEds should be submitted with the writer’s name, phone number and email.
- Ka Wai Ola will not print letters or OpEds that attack, slander, defame or demean an individual or organization.
- Ka Wai Ola reserves the right to edit letters and OpEds.
- Ka Wai Ola will not print letters or OpEds that do not meet these criteria.

For more information on how to submit go to:  
kawaiola.news/about/submissions

CULTURAL IMPACT  
ASSESSMENT: PROPOSED  
WAILUKU BRIDGE  
REHABILITATION,  
PU‘UHONUA AND  
PU‘U‘EO AHUPUA‘A,  
SOUTH HILO DISTRICT,  
HAWAI‘I ISLAND

At the request of WSP USA, on behalf of the State of Hawai‘i, Department of Transportation (HDOT), ASM Affiliates is preparing a Cultural Impact Assessment in support of the HRS Chapter 343 Environmental Assessment (EA) being prepared for the proposed rehabilitation of Wailuku Bridge. The 8.2-acre project area includes multiple, privately owned parcels, including Tax Map Keys (TMKs) (3) 2-6-002:003, 004, 014, and 017-019, as well as portions of state and county-owned parcels; TMKs (3)-2-6-001:999, 2-3-002:999, 2-3-003:999, 2-3-001:999, 2-6-002:888, 2-6-001:020, 2-3-004: 001, 013, and 014) located in the Pi‘ihonua and Pu‘u‘eo Ahupua‘a, South Hilo District, Island

of Hawai‘i. HDOT is proposing replacement-in-kind, as best possible, of the entire Wailuku River Bridge to address the bridge’s deficiencies identified during the latest inspection in 2021. Best management practices (BMPs) will be implemented during construction.

ASM is in search of kama‘āina of Pu‘uhonua and Pu‘u‘eo. ASM is seeking information about the area’s cultural resources and/or cultural uses of the project area; and past and or ongoing cultural practices that have or continue to occur within the project area. ASM is also seeking input regarding strategies to prevent or mitigate potential impacts on culturally valued resources or traditional customary practices. If you have and are willing to share any such information, please contact Candace Gonzales, cgonzales@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720. Mahalo. ■

HO‘OHUI ‘OHANA

FAMILY REUNIONS

E nā ‘ohana Hawai‘i: If you are planning a reunion or looking for genealogical information, Ka Wai Ola will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Listings will run for three months from submission, unless specified. Send your information by mail, or e-mail kwo@OHA.org. E ola nā mamo a Hāloa!

SEARCH

- AEA-ANDERSON REUNION** - Descendants of Carrie Kahunui Aea and Francis Halupo Anderson and their children Winifred, Dorcas, Arnold, Carrie, Kawai Cockett, Francis, Andrew, Manly and Melvin Mahuiki invite ‘ohana to join in planning or two reunions: October 2025 in California and Summer 2026 on O‘ahu. For more info and to be added to the mailing list, provide your name, phone number (include area code), email, and how you are related to L. Reyes at (916) 606-8405 or email aeaandersonreunion@gmail.com.
- DUVAUCHELLE** - Aloha e Duvauchelle ‘Ohana! Plans are underway for a long-awaited family reunion in 2026 or 2027! Stay connected and be part of the planning. Register you and your ‘ohana at: www.duvauchelleohanareunion.org or email: ohanaduvauchelle@gmail.com. The first planning meeting (online & in-person) is Feb. 8, 2025, location TBD. ‘Ohana who have registered will receive an email with details and an invitation to participate. We need to form committees for fundraising, logistics, food, genealogy/oral history, and more. Let’s grow our planning team!
- NAEHU-SAFFERY REUNION 2025** - Descendants of Edmund Saffery, wives Kupuna and Waiki Naehu, are invited to the 2025 reunion on Labor Day Weekend on O‘ahu. Connect with family, share stories, and celebrate our heritage! For more information contact: Dayton Labanon: 808-232-9869, dlabanon@gmail.com, Manu Goodhue: 808-551-9386, manu\_losch@hotmail.com, Naomi Losch: 808-261-9038, nlosch@hawaii.edu. Visit the NSOA website: tinyurl.com/NSOASite. ■





## OFFICE LOCATIONS

Office hours for all locations  
are 7:45 a.m. to 4:30 p.m.,  
Monday thru Friday.

*All Offices are closed on  
State holidays*

### Main Phone (all islands):

808.594.1835

### Email:

info@oha.org

### HONOLULU

560 N. Nimitz Hwy., Ste. 200,  
Honolulu, HI 96817  
Phone: 808.594.1888

### EAST HAWAII (HILO)

2100 Kanoiehua Ave.,  
Unit 9 & 10  
Hilo, HI 96720  
Phone: 808.204.2391

### WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205  
Kailua-Kona, HI 96740  
Phone: 808.327.9525

### MOLOKA'I / LĀNA'I

*(Temporarily closed until  
further notice)*

Kūlana 'Ōiwi, P.O. Box 1717  
Kaunakakai, HI 96748  
Phone: 808.553.4640

### KAUAI / NI'HAU

4405 Kukui Grove St., Ste. 103  
Līhu'e, HI 96766-1601  
Phone: 808.241.3390

### MAUI

1887 Wili Pa Loop, Ste. 1  
Wailuku, HI 96793-1400  
Phone: 808.873.3364

[www.oha.org/offices](http://www.oha.org/offices)

Classified ads only \$12.50 - Type or clearly write your ad of no more than 175 characters (including spaces and punctuation) and mail, along with a check for \$12.50, to: *Ka Wai Ola Classifieds*, Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817. Make check payable to OHA. (We cannot accept credit cards.) Ads and payment must be received by the 15th for the next month's edition of *Ka Wai Ola*. Send your information by mail, or e-mail [kwo@oha.org](mailto:kwo@oha.org) with the subject "Makeke/Classified." OHA reserves the right to refuse any advertisement, for any reason, at our discretion.

**AINA REALTOR** - New Year - New Goals - Lets make a plan to get into the real estate industry this year!! Call me to talk story and we can plan together to make owning a reality. If you have questions, I can help you get the answers you are looking for. I help with both Hawaiian Homestead as well as residential properties on all islands. One of my missions as a Realtor is to keep native Hawaiian Families in Hawaii. Let's work together to find housing solutions and build a better future for our younger generations. Please call me with your ideas and questions and we can figure out a way. Jordan Aina - RS-85780 Cell: (808) 276-0880 - Locations Hawaii LLC, RB-17095

**AINA REALTOR** - Real Estate Seminars - Oahu - A great way to start learning about Real Estate is to come and attend one of Locations Educational Seminars. We offer seminars that cover topics such as First Time Home Buying, Investing and Senior Real Estate Planning. Call me to reserve a spot for the next one. Spots are limited. Don't wait. Jordan Aina - RS-85780 Cell: (808) 276-0880 - Locations Hawaii LLC, RB-17095

**DHHL RESIDENTIAL LEASE AVAILABLE** - Punchbowl, O'ahu. Must be qualified DHHL beneficiary. See link for Information: <http://interestedparty.byethost24.com/>

**FINANCE WITH ALOHA** Homebuyer Education Event: Feb 8th 2-4:30pm! Info/RSVP to [Kui.Meyer@SNMC.com](mailto:Kui.Meyer@SNMC.com) or #808-723-4430 SecurityNational Mortgage Co (Co NMLS#3116-LO NMLS#314203)

**HOMES WITH ALOHA**- Paukukalo, Waiehu, Maui -Single level 4 bed/ 2 baths. Renovations throughout the home includes kitchen, bath. \$625,000 This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

**HOMES WITH ALOHA-PAPAKOLEA/KEWALO**-Single level 3 bedrooms/ 2 bath 12,676 sf lot \$650,000 This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

**HOMES WITH ALOHA-NANAKULI (VALLEY)**-Single level 4 bedrooms/ 2 bath 7,500 sf lot in a Cul-desac \$650,000 This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

**HOMES WITH ALOHA**-Nanakuli 4 bedrooms/ 3 bath 10,280 sf lot \$599,000 This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

**SEEKING A PROFESSIONAL TO HELP GUIDE YOU THROUGH THE REAL ESTATE PROCESS?** Buying, selling or investing call Charmaine I. Quilit Poki (Realtor) 808.295.4474 RB-15598 Homes with Aloha - Keller Williams Honolulu RB-21303

**THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT.** Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website [HomeswithAloha.com](http://HomeswithAloha.com). Call, Text or email [Charmaine@HomeswithAloha.com](mailto:Charmaine@HomeswithAloha.com) to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 38 years. ■

## Homes with Aloha

580 Farrington Hwy, Ste 537 Kapaolei, HI 96707

Serving local families for 35 years

*Your Kamaaina Real Estate Professional*

Hawaiian Home Land Sales | List of Qualified Buyers | FREE Home Evaluations

“Contact me today  
for all of  
your real estate  
needs!”



**Charmaine Quilit Poki**

REALTOR, ABR, CRS, CDPE, GRI, SRES

808-295-4474

[charmaine.quilitpoki@kw.com](mailto:charmaine.quilitpoki@kw.com)

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

**KW KELLER WILLIAMS**  
**HONOLULU**  
Each Office is Independently Owned and Operated

REALTOR - RB-15998

*E Ō Mai,  
e Kuleana Land  
Holders!*

**THE KULEANA LAND TAX** exemption helps Native Hawaiians keep their ancestral lands by reducing the rising cost of property taxes. All four counties have ordinances in place that allow eligible kuleana land owners to pay minimal to zero property taxes. Applications are available on each county's website.

For more information on kuleana land tax ordinances go to [www.oha.org/kuleanaland](http://www.oha.org/kuleanaland) and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at 808-594-1835 or 808-594-1888.

**OHA**  
OFFICE OF HAWAIIAN AFFAIRS





Get your **FREE**  
subscription to **Ka Wai Ola**  
Go to [kawaiola.news](http://kawaiola.news) to sign up

**FREE**

Please check one: ☐ New subscriber ☐ Change of address

Email: \_\_\_\_\_

Name (First, Last) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Fill out form online at [kawaiola.news/subscribe](http://kawaiola.news/subscribe) or

Clip this coupon, fill in and mail to: **Ka Wai Ola, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817**

OFFICE of HAWAIIAN AFFAIRS  
560 N. Nimitz Highway, Suite 200  
Honolulu, Hawai'i 96817

# OLA KA 'Ī

## HE MAU PAPA HANA MA KA MAHINA 'ŌLELO HAWAI'I

- |              |   |
|--------------|---|
| Pepeluali 1  | Ola Ka 'Ī Ko'olau ma Windward Mall (O'ahu)  |
| Pepeluali 8  | Ola Ka 'Ī Hilo ma Prince Kūhiō Plaza (Hawai'i)<br>Ola Ka 'Ī Honolulu ma Kahala Mall (O'ahu)                       |
| Pepeluali 15 | Ola Ka 'Ī Maui Nui ma Queen Ka'ahumanu Center (Maui)  |
| Pepeluali 22 | Ola Ka 'Ī Ewa ma Ka Makana Ali'i (O'ahu)  |
| Malaki 1     | Ola Ka 'Ī Kona ma Keauhou Shopping Center (Hawai'i)<br>Ola Ka 'Ī Kaua'i me Ni'ihau ma Kukui Grove Center (Kaua'i) |

E huli i nā lāli'i ma:

**MAHINAOLELOHAWAII.ORG**

MAHALO NUI I KE KĀKO'O 'ANA IĀ OLA KA 'Ī



the Hawaiian language thrives