

Mana’o Nui



Makahiki

Kōkō ‘iole ka ua i ke kula

Like the rat [-gnawed] net is the rain over the plains.

“A Ka’ū saying. Makali’i, an ancient chief, once gathered all the food plants in a huge net and hung them up in the sky. The result was famine. A rat volunteered to go up to see what he could do about it. He ascended a rainbow and found the net, which he chewed. Down fell the contents, everywhere. So when the rain pours over the land and plants sprout everywhere, it is compared to the gnawed net that scattered food from the hills to the sea, bringing life to all.” —Mary Kawena Puku’i

This featured ‘ōlelo no‘eau not only shows us the bounty of the ‘āina but also cautions us of the presence of greed in people. If not for the sacrifice of others, the abundance of ‘āina would not be shared by all.

During November, as Makali’i (Pleiades) rises in the night sky, we will transition into the season of Makahiki and the new year. Not only will this change in season bring a shift in weather patterns and display the fruitfulness of the ‘āina, but a new year will also bring with it new opportunities for individual growth and collective advancement for our ‘ohana, for our kaia‘ulu, and the lāhui. This time gives us the chance to reflect on the year that has passed, and although it has been a challenging year for most around the world, we can reflect on the positive people and positive experiences that we have in our lives.

The Makahiki season is a time for rejuvenation. The ‘āina, as well as kanaka, flourish and reflect the abundance of the previous year.

As a learning ‘ohana, we witness this and are given a chance to start the new year with newfound excitement and optimism for life. As haumāna, you and your ‘ohana can set goals to learn from others, make ‘ai pono decisions, and nurture existing relationships. Through intentional goal setting, deep reflection, and continual growth, we can be a cultural education model for our community.

Aloha,

Kanoa Castro

Middle School and High School Po’o Kumu



Top left image: 2018 Kanu o ka ‘Āina New Century Public Charter School Makahiki Ceremony.

Bottom L-R: Kumu Nālei, keiki, and kumu watch intently as the ho’okupu is placed beside other offerings.

Lonoikamakahiki!

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Lonoikamakahiki!

E Ola A Message From...

Aunty Mary Martinson, K-12 Counselor

Aloha,

Wrapping up the first semester and calendar year for 2021 means we are headed into the winter break. Haumāna are focusing on the joy that comes with 'ohana traditions at this time of year in Kula Ha'aha'a (K-5) and the spirit of giving in Social-Emotional Learning lessons (SEL). Kula Waena (6-8) haumāna are preparing for hō'ike, and we spent some time delving into communication skills and various problem-solving methods for situations they identified as common challenges. Kula Ki'eki'e (9-12) has been learning more about the physical side of our thoughts and feelings and biology's impact on our mental health.



The end of a semester comes with specific stressors as well for haumāna, mākua, and kumu. Deadlines and assessments of growth and progress can bring excitement for some but not all.

"Growth is often uncomfortable, messy, and full of feelings you weren't expecting." — Author unknown. So much has happened since returning to school this fall. It has been an adjustment for everyone with having a M-F full day routine, and there is so much to celebrate as we move into our winter break.

I am looking forward to seeing everyone again in the New Year.

Aunty Mary
marym@kalo.org



E Lawe i ke a'ō a mālama a e 'oi mau ka na'auao

'Ōlelo No'eau #328

E lawe i ke a'ō a mālama a e 'oi mau ka na'auao means to take what you have learned and apply it, and your wisdom will increase. This 'ōlelo no'eau reminds us that when we know and gain 'ike (knowledge, awareness, understanding, recognition, comprehension and, learning), we have a kuleana (responsibility) to apply and use it in our daily lives.

Our kuleana is also to share the 'ike gained with our family, friends, and community members because knowledge is a privilege, blessing, and a kuleana.

E lawe i ka 'ike a mālama a e 'oi mau ka na'auao.

Mele Kalikimaka Kākou.

Valhanohano

Knowledge increases by sharing but not by saving. —Kamari aka Lyrical



Kanu o ka 'Āina Haumāna at Kawaihae, HI
Kala Thomas, student photographer 2003

Mele Kalikimaka

May the true spirit of Christmas shine
in your heart and light your path.

Ka Nu'u

Naomi Ka'ae-Tachera, Student Service Coordinator

Welina me ke aloha,

The mele oli I have selected to share with you is E Hō Mai. Aunty Edith Kanaka'ole – Kumu hula master and Hawaiian cultural and language expert composed this mele oli. Aunty Edith's students initially performed E Hō Mai at the beginning of class to request knowledge and wisdom from the ancestral deities to accomplish the task at hand.



Today, this popular chant is used at the start of events or gatherings to help everyone focus their energies on the task they are about to undertake.

At the beginning of every school day, E Hō Mai is part of a repertoire of mele oli that Kanu kumu and haumāna chant at piko. The mele oli helps us seek knowledge, clear our minds of negative thoughts, and focus on the task at hand.

To gain a better understanding of E Hō Mai, click on the link below.

E mālama pono,

Naomi



<https://youtu.be/Sda10QPOFro>



Aunty Edith Kanaka'ole

E HŌ MAI

E hō mai (i) ka 'ike mai luna mai ē
'O nā mea huna no'eau o nā mele ē
E hō mai, e hō mai, e hō mai ē (a)

(3X)

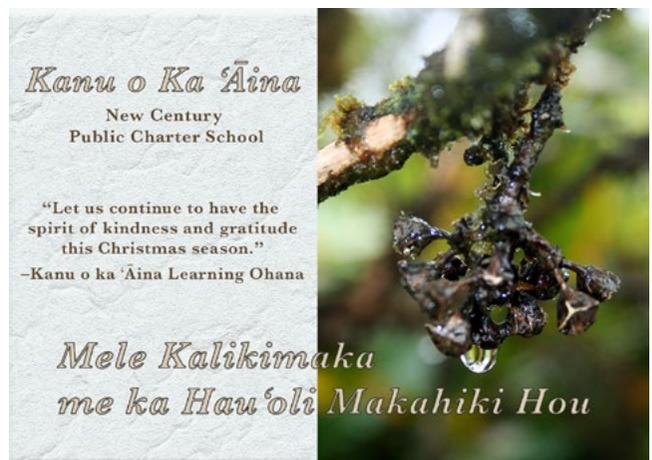
Give forth knowledge from above
Every little bit of wisdom contained in song
Give forth, give forth, oh give forth

na Edith Kanaka'ole

A Place to Learn and Grow Together

Kauhale 'Ōiwi o Pu'ukapu Campus is the home of Kanu o ka 'Āina NCPCS. It is located in the heart of Kūhio Village on the Department of Hawaiian Homelands in Waimea.

Your choice to join our learning 'ohana is a commitment to the vision, mission and core values that are the foundation of our school.



‘Ōlelo | Hawaiian History | Cultural Events | Activities | ‘Ohana

He Lau Mā‘ona

A leaf that gives plenty to eat. Feeding your knowledge with ‘ike Hawai‘i.

‘O ‘Ikuā i pohā kō‘ele‘ele, ‘ikuā ke kai, ‘ikuā ka hekili, ‘ikuā ka manu.

‘Ikuā is the month when the dark storms arise, the sea roars, the thunder roars, the birds make a din.

—Mary Kawena Pukui | ‘Ōlelo No‘eau # 2390

Makahiki is a season of peace, feasting, and rejuvenation that begins with the rising of Makali‘i, and the constellation Pleiades at sunset. It marks the Hawaiian new year and the beginning of Makahiki season. Makahiki usually starts in late October, early November and ends in late January or February.

One of the four great Hawaiian gods, Lono is honored during the Makahiki season. Lono is the god of peace, agriculture, and fertility. He is also the god of the winter winds, clouds, and rains, which nourish the ‘āina and rich vegetation.

Our kūpuna observed a summer and a winter season in traditional times, but not spring or fall. Kau was the warm and dry summer season, and Ho‘oilo was the cool and rainy winter season.

During the month of ‘Ikuā (late October, early November), roaring surf, thunderstorms, and rain fell. ‘Ikuā means noisy. The tumultuous weather was a sign that a four-month season of celebration called Makahiki was approaching.

Makahiki was a time for kūpuna to honor Lono with bountiful gifts gathered from the land and sea. They gave kalo, ‘uala, uhi, mai‘a, niu, and ‘ulu. They also offered lines and nets with cordage made from olonā fibers, i‘a, ‘īlio, and moa. Finely hand-crafted lauhala baskets and mats, kou and milo bowls, and platters expressed gratitude for having a good harvest year.

Skilled Kia Manu collected highly prized yellow, black, and red feathers from the mamo, ‘ō‘ō, ‘iwi and ‘apapane birds as gifts to please Lono, hoping that he would send an abundance of rain to bless the land and crops during the upcoming planting season.

During Makahiki, certain types of food were kapu or forbidden. The pua‘a (pig) was considered one of Lono’s kino lau, or body forms. Killing and eating a pua‘a during Makahiki was a sign of disrespect to Lono.

Sports and games, hula dancing, storytelling, and feasting continued throughout Makahiki. It was a time filled with joy and happiness.

The end of Makahiki began when Lono and his procession completed their journey around the island. It was time for Lono to return to his home in the luakini temple of the high chief. The slight changes in the weather and nature showed that Makahiki was ending. The nights grew shorter and the days warmer. Ritual ceremonies brought an end to the Makahiki season.

It was time for the people to return to their ordinary everyday life, working, planting crops, fishing, building canoes, houses, knowing that Makahiki would come again. In time, they would once again enjoy another fantastic season of peace, thanksgiving, and celebration. **Lonoikamakahiki!**



My Life As A Reader

By Maile Becka, Grade 4 Kumu

Reading is essential because if you can read, you can learn anything about everything and everything about anything.

—Tomie dePaola

My life as a reader (and love of reading) began in the womb. My mother would read magazines, newspapers, and books to me during her pregnancy. I haven't stopped reading since. My earliest memory of books was when I was 3 or 4 years old. One of my parents would read my brothers and me a book every night at bedtime. As the bossy eldest child, I usually chose the book, specifically Richard Scarry's "Busy, Busy World." I had all the words memorized and would take over the "reading," not letting either of my parents do it.

When we were young, my brothers and I spent hours paging through books—and browsing the shelves of our local library, Mrs. LambThelma Parker Memorial, with Mrs. Lamb as the children's librarian, then later the Honoka'a Public Library where Mrs. Paiva made everyone feel welcome, and everything was fun. My brothers eventually found other interests, but I always returned to books. I even spent my Junior and Senior high school years working at the Honoka'a library. I used to carry my library card in my back pocket in case I found an interesting book to read while shelving returns.

Books and reading have always been a comfort. They've let me escape into magical worlds that don't exist in reality. One moment I can be riding my magic broom at a quidditch match with Harry Potter, and the next, I can be the president of my very own babysitter's club. I can be the good guy or the bad guy. I can cheer on the hero in a Percy Jackson book or commiserate with Peter Hatcher as he lives through his brother's, Fudge, crazy antics.

As a young reader, books were the gateway to understanding everything around me. I am now a teacher who carries books with me everywhere, for example in the car, next to my bed, and in my school

bag. I read on planes, in waiting rooms, and standing in line at the grocery store. So much of what I know comes from something I've read before.

When a child enters Papa Hāpu'u, the one thing I promise is that they'll have an opportunity to explore, experience, and interact with reading in so many different ways. Visiting our public library, exploring the variety of texts in our classroom, and having conversations about what we're reading in class is all part of that. There are few things more rewarding for me than this. To see a child's eyes light up when sharing about a book they've enjoyed—or watching them discover a new book that has a character just like them is rewarding. The excitement they exude when they make a prediction, and it comes true is amazing to witness! Connections made, relationships formed, and a delight in reading discovered, is truly delightful.

There are so many benefits to reading. It can improve listening skills, build vocabulary, increase attention spans and creativity, and provide life lessons, to name a few. With Winter Break upon us, I hope everyone finds the time to go on an adventure with a good book!



Kumu Maile Becka



<https://youtu.be/roRR42EGs8A>

Click on the link above to watch a short video on Papa Hāpu'u's huaka'i to Thelma Parker Public & School Library.

Whenever you read a good book, somewhere in the world a door opens to allow in more light. —Vera Nazarian

Currently, the 8th-grade class is reading *The Absolutely True Diary of a Part-Time Indian*. In this book, the main character Junior, a 14-year old Spokane Indian, faces many challenges surrounding his identity.

As part of this unit, we have been thinking and writing about stereotypes. We read several poems written by Native American authors about stereotypes they have experienced.

After reading and analyzing these poems, students thought about a stereotype that they have experienced or seen frequently around them and wrote a poem in the style of one of the authors we have already read.

—Alima Catellacci, 8th Grade Language Arts

Stereotypes surround us every day in our interactions with others, books and other media, and our own opinions.

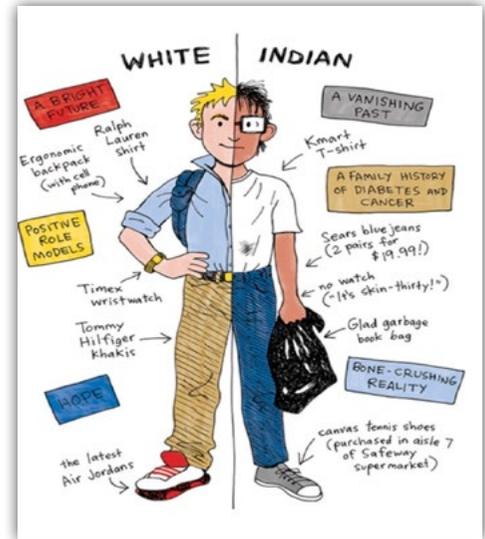
Stereotype: Definition

A stereotype is a category or a group that we put people. Our human brains do this all the time; it's one of the ways that our brain has learned to deal with the world. We see someone and put that person into a group—old or young, or boy or girl. These are groupings.

Is that a bad thing? No, it's not. It helps our brain think about people and make quick decisions. It's not the grouping that is bad. What can be harmful is when we believe that everyone in a group is the same. We usually view stereotypes as unfavorable because they make assumptions about all the people in one group.

Why Is it wrong to Stereotype?

Stereotyping is not only hurtful, but it is also wrong. Even if the stereotype is correct in some cases, constantly putting someone down based on your preconceived perceptions will not encourage them to succeed. Stereotyping can lead to bullying from a young age. Stereotyping encourages bullying behavior that children carry into adulthood. It can also lead



people to live lives driven by hate and cause the victims of those stereotypes to fear. It is a lose-lose situation, both for those doing the stereotype and victims.

Stereotypes Lesson for Kids: Definition & Examples. (2021, February 28). Retrieved from <https://study.com/academy/lesson/stereotypes-lesson-for-kids-definition-examples.html>.



We read to know we are not alone. —C.S. Lewis

A Manual to Female Adolescence

ad-o-les-cence noun: the period following the onset of puberty during which a young person develops from a child into an adult.

Do you understand THAT?

It MEANS being bullied for something I can't help

It MEANS being "mature"

It MEANS more responsibility

It MEANS "BODILY CHANGES"

LIKE BLOOD POURING OUT OF ME

IT MEANS Pain

LIKE CRAMPS in... well EVERYWHERE

It MEANS being HUNGRY!

ALL. THE. TIME.

It MEANS UNREALISTIC BODY STANDARDS
ESPECIALLY FOR YOUNG WOMEN!

It MEANS MENTAL HEALTH ISSUES DUE TO
HORMONAL MENTAL BREAKDOWNS
AT LEAST 7 DAYS A MONTH!

I guess some of these apply to all genders
but unhealthy characteristics of young women especially
are still alive today...
and are still accepted in society

So unfortunately until that changes
a MANUAL TO FEMALE ADOLESCENCES
is still VERY much NEEDED

How to be a Female

Females must be thin, frail, pretty and graceful

They must dress nice and sit properly

They should be well behaved

And should be very accomodating and fit in
peoples needs

They must be good at cooking and cleaning

They must be able to take care of children

They are very emotional creatures

If anything small or big bad happens

they should be emotionally overwhelmed

They should be very sensitive and cry a lot

They should be caring

And soft and timid

They are also very flirtatious and naive

Women and girls are not things they are
living, breathing humans with voices, thoughts
and opinions

They should not be treated like dolls

Gay? Lesbian? Straight? No.

Do you like girls?

You're lesbian.

Do you like boys?

You're straight.

You're wrong. I like both.

I'm bisexual.

Guys actiing feminine?

Gay.

Girls acting masculine?

Lesbian.

Judge me, hate me.

I don't mind.

Yeah, I'm okay!

It's you that is the problem.

The Life Hawaiians Should Live

Hawaiians live in tropical islands
they must live in grass shacks on the beach

Hawaiian girls look like crazy birds when they
dance hula They must wear coconut bras

Hawai'i is known for pineapples
All hawaiians wear "aloha" print
The attire must be florescent and have tiki's and
flowers on it

Hawaiians should talk funny (pidgin)
They are uneducated and drug addicts

All Hawaiians know how to surf
We don't have cars or vehicles
We ride dolphins to school or work

When they live this life the haoles will take over
The Hawaiians will be ghosts