Hunehune Kalo

Bits & Pieces of News...

VOL 24, Issue 2 | Kepakemapa 2022-23

Mana‘o Nui | Po‘okumu Message

Ke Aloha ‘Āina Love of the land.

‘O wai kou makuahine? ‘O ka ‘āina nō!
‘O wai kou kupunawahine? ‘O ka ‘āina nō!

Iosepa Nāwahī – Ke Aloha ‘Āīna,
June 8, 1895

Imagine a cold crisp morning with the sun lighting the landscape just enough to make out the contour lines of your surroundings. The cool, wet air settles on your leathered skin, and with every breath, your chest fills with the past as you exhale the possibilities of the day. Your mind is open, and your feet find stability through your boots. The land tells a silent story, and you are now a part of it.

Like most years, this school year has begun with a strong emphasis on ‘āina. Through student inquiry and ‘āina-based learning, we have continued to build and nurture our relationship with the ‘āina that shapes us. Waimea and the surrounding wahi pana provide our kumu and haumāna the ideal place for learning and setting a foundation for intellectual growth.

The quote *‘O wai kou makuahine? ‘O ka ‘āina nō! ‘O wai kou kupunawahine? ‘O ka ‘āina nō!* was said by Iosepa Nāwahi in the Ke Aloha ‘Āina newspaper, and it reminds us of our kuleana to ‘āina.

Joseph Iosepa Nāwahī was a writer, teacher, lawyer, politician, newspaper editor, artist, and Hawaiian patriot. He was a leader in Hawaiian nationalist politics and worked to stop the annexation of the Hawaiian Kingdom and restore Hawai‘i’s independence. He helped to found the Hui Aloha ‘Āina political party and the Ke Aloha ‘Āina Newspaper. Like Nāwahī and many other aloha ‘āina patriots before and after him, we hope to inspire our haumāna to kū ha‘aheo and stand for the kānaka and ‘āina that they hold dear. We know this will happen by providing haumāna the opportunity to build deep, meaningful relationships with ‘āina and the community. Kanu is an extension of the learning that haumāna gain from their ‘ohana, kupuna and ‘āina. The life lessons we learn from the multitude of sources will only make learning in a school setting more relevant and meaningful. We honor ‘āina and the kupuna that remind us how important it is.

Aloha,

Kanoa Castro
Upper School Po‘okumu

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.

Hunehune Kalo, Kanu’s monthly newsletter, covers “bits & pieces” of news relating to school policies, activities, events, performances, student awards, community happenings and much more.

For more information, contact Val Hanohano – val@kalo.org

E Ola | K-12 Counselors Message | Pomai Bertelmann

Ke welina mai nei ʻiā kākou,

Lying between the realms of the cardinal directions of ʻĀkau, Hema, Hikina, and Komohana, is Ka Piko o Wākea, the navel of the sky father known as the celestial equator.

On the honua below the earth, boundaries established space for the center of our universe, Ka Piko o ka Honua, also known as the equator. For six months, the sun spends his time instigating the intelligence of Kāne in the wā hanahana of Kū in the northern hemisphere. After arriving back at the equator, he passes through it and spends the next six months in the southern hemisphere under the care and rearings of Kanaloa in wā hanahana of Lono. In March and September, when the sun's position aligns directly over Ka Piko o ka Honua, it is then that both day and night on the earth are equal. It is also the time of year when we know that the sun will start to make his move to his furthest trek south in the sky and earth plane and bring winter to our consciousness.

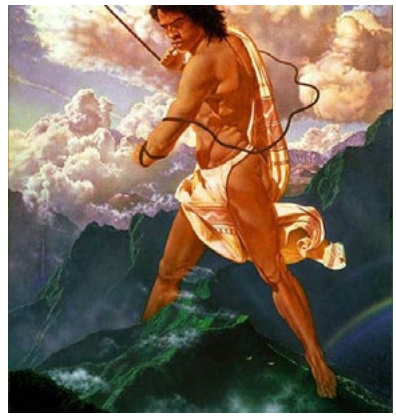
We will start to see animations of varying types. As the chill fills the air and plants are maturating to their fullest potential, the honua is decorated by Kona storms, immense wave energy from the lands of Kahiki, the return of the koholā to our shores from Alaska, and the echoing shrill of the mighty kōlea throughout the lands. Makaliʻi will soon appear on the Eastern horizon just after sunset. Makahiki will bring in the harvests and allow for celebrations of laughter, voice, and song to echo the mighty dance halls of the atmosphere. ʻOpelu and akule fishing will continue.

These animations remind me of "Maui, the Hawaiian Supah Man" song. In Braddah Izʻs version, we learn a few things about the kupua Maui, who had the ability and skill to utilize the power of the seasons and the sun's movements to increase his knowledge and intellect of the earth. Through the verses of the song, we hear: Maui was mischievous, he fished the islands out of the sea, he made an aho niu (kaula) that he used to slow down the sun so that his mothers kapa could dry, and he brought warmth to the people by capturing the ʻalae and forcing the secret of fire from her.

Like Maui, we can develop and build our relationship with the environment around us so that she can help us reach our most significant potential. Like you and me, Maui weathered personal and physical challenges. He had to make individual adjustments and sacrifices when things didnʻt always go his way.

Like you and me, he evaluated the relationships he valued and worked hard to maintain them. As I walk around campus, I am grateful for the acts of Mauiʻs heroism I see.

It comes in the form of our Mālamapōkiʻi as they stretch and bend their minds to understand its atmosphere and movement. It comes in the form of Papa ʻIeʻie as they work hard to improve the practice of writing detailed sentences. I see it in Hui Me Kaleo Hoʻokupu as they lay out their documentation process that will tell our new story that we describe this coming year.



Lastly, for now, we all witnessed it as we watched our graduating class of 2023 come together and plan to show their love and support for our founding ʻohana, the kūpuna, and the many families that call Waipiʻo home.

Let us answer the call of the sun. Let us move like him and mimic his fluidity so that we, too, can develop and build our relationships with the environment around us so that she can help us reach our most significant potential.

E Kū Haʻaheo kakou!!!

Pomai Bertelmann-Paishon - Hoʻokele Haumāna

KANU O KA ʻĀINA

Kepakemapa | ʻOkakopa

Parent Teacher Conference

Thursday & Friday, September 29-30

Fall Break

Monday-Friday, October 3-7

Students Return

Monday, October10

Traffic in the Village and on Campus

Aloha kākou. Kauhale ʻŌiwi o Puʻukapu is nestled in Kūhīo Village on Hawaiian Home lands. As you drive to and from school through the village, please be mindful that the **speed limit is 25 mph**. We ask you to be good community partners and follow the posted speed limit signs.

On Campus

For the safety of all of our keiki and ʻohana, the **speed limit while on campus is five** (5) **mph**.

Traffic Flow

The traffic flow on campus during school hours is **one-way** only. Please see the attached traffic map if you have questions.

The Power of KĀKOU

ʻAʻohe hana nui ke alu ʻia. No task is too big when done together by all. – *Mary Kawena Pukui*

COMMUNITY HAPPENINGS

ʻOkakopa

2022 Ironman World Championship

Two Day Event

Thursday, October 6 & Saturday, October 8

Swim-Bike-Race Course = 140.6 mile course

PLAN AHEAD & DRIVE WITH CARE

Waimea Community Association

Virtual Meeting

Thursday, October 6

5:30pm – 7:00pm

https://www.facebook.com/WaimeaCommunityAssociation/

Picturing the Past, Looking to the Future – Repeat Photography

Can you guess where this picture was taken?

The answer and a short story will appear in the October Hunehune Newsletter.

He Lau Māʻona | *A leaf that gives plenty to eat.*

Feeding your knowledge with ʻike Hawaiʻi.

ʻŌlelo | Hawaiian History | Cultural Events | Activities | ʻOhana

The Essence of Aloha

The word aloha is deep. Aloha - love, affection, compassion, mercy, sympathy, pity, kindness, sentiment, grace, charity; greeting, salutation, regards; sweetheart, lover, loved one; beloved, loving, kind, compassionate, charitable, lovable; to love, be fond of; to show kindness, mercy, pity, charity, affection; to revere; to remember with respect; to greet, hail. Greetings! Hello! Good-bye! Farewell! Alas!

When we look at the word aloha through a Hawaiian lens, we see Alo. It means presence, front, face. Hā means breath. When we put alo and hā together, it spells aloha. Aloha means "presence of (Divine) breath."

In the past, children were taught the meaning of the spirit of aloha at a very young age. Aloha and respect lives in everything. It embodied Ke Akua, the Creator, and oneself. Afflicting or harming others and oneself was not an act of aloha. The concept of "Take what I need" and caring for the honua (earth), lani (sky), and kai (sea) is my kuleana. I will care for, cherish, and protect."

Aloha represented a fundamental code of ethics. Each letter in the word aloha has a special meaning. They are:

A - ala, watchful, alertness

L - lokahi, working with unity

O - oiaʻiʻo, truthful honesty

H - haʻahaʻa, humility

A - ahonui, patient perseverance

Queen Liliʻuokalani lived ALOHA. In her writings, she expressed, *"Aloha was a recognition of Life in another. In Life, there was mana, goodness, and wisdom, and if there was goodness and understanding, there was a god-quality. One had to recognize the god of Life in another before saying Aloha, but this was easy.*

Life was everywhere - in the trees, the flowers, the ocean, the fish, the birds, the pili grass, the rainbow, the rock - in all the world was Life – was a god – was Aloha. Aloha in its delight, joy, happiness, and abundance.

Because of Aloha, one gave without thought of return. Because of Aloha, one had mana. Aloha had its mana. It never left the giver but flowed freely and continuously between the giver and receiver." —Liliʻuokalani

Queen Liliʻuokalani (1891-93)
Hawaiʻi's last reigning Monarch

Queen Liliʻuokalani was a gifted Song Writer. She composed more than 160 songs or mele. "Aloha Oe (Farewell To Thee)," was written in 1878. It has since become a worldwide traditional classic farewell song.

Ua ola loko i ke aloha.

Love gives life within.

Love is imperative to one's mental and physical welfare. —Mary Kawena Pukui

Mana‘o nui

In Papa ‘A‘ali‘i this year, our project time is focused on what we need to do on land to prepare ourselves for a voyage on the sea. Since our haumāna are at the beginning of their educational journey, this theme of preparation feels appropriate! Just like the ‘a‘ali‘i, our haumāna are learning to believe in themselves and stand firm in the face of things they might find challenging (math, using our words to solve problems, or keeping our hands to ourselves).

This first quarter, we have focused on our native forests since Koa trees and other native plants provide the necessary materials we need to construct our wa‘a. This precious kumulā‘au is not as abundant as they once were.

To kōkua our forests, our haumāna have been collecting seeds from our native plants around campus- māmaki, ‘a‘ali‘i, and ma‘o hau hele- and sprouting them in our nursery. We have visited the Koa trees on campus with the middle schoolers to help mālama these future wa‘a.

To learn about the relationship between our native plants and native animals, we studied the life cycle of the Pulelehua (King Kamehameha Butterfly). We searched for eggs, caterpillars, and butterflies on all of our māmaki trees on campus (total count- 0). We even took to the “forest” on the Kohala side of our classroom to pull invasive weeds that were choking our native plants. Again and again, our haumana have decided that growing, planting, and sharing more native trees is one way we can help ensure their future. We hope that some of our seedlings will be mature enough to share with our ‘ohana and more significant community during December’s Festival of Lights celebration!

In our study, we have also learned the many important roles the forest plays in helping sustain ‘āina! In addition to providing materials necessary for voyaging and valuable habitat for native animals, we discovered that forests act as a sponge to collect and store the freshwater needed for survival. Some of what we learned will follow us into the second quarter, when we will focus our efforts on learning to grow and prepare mea ‘ai to provision a voyage! Either way, you will probably find us outside enjoying this beautiful ‘āina at Pu‘ukapu! – Kumu Jessica Sobocinski

Hāhai nō ka ua i ka ululā‘au.

Rain always follows the forest.

–Mary Kawena Pukui

Meeting the needs of the present without compromising future generation to meet their own needs.

AGRICULTURE/ANIMAL HUSBANDRY

Small-scale Sustainable Systems

Twenty-six high school students in the Agriculture & Animal Husbandry program are creating small-scale agricultural sustainable systems on campus.

Aunty Heather, Uncle No‘eau, and Uncle Kimo are their mentors. They teach students the benefits of small-scale sustainable systems. Students are learning old and new methods for growing farm-to-table produce and raising ranch-to-table products.

To guide them, students create questions such as, What do small-scale sustainable systems have? How can we produce enough food to feed ourselves, our families, and our community?

Aunty Heather’s farm-to-table students learn the “how and why” of cultivating small plots of land for planting, growing nutrient-rich soil, composting, crop rotation, and mulching to control pests and maintain soil productivity.

Ka Nu‘u | AGRICULTURE/ANIMAL HUSBANDRY

‘A‘ohe pau ka ‘ike i ka hālau ho‘okahi. All knowledge is not taught in the same school. One can learn from many sources. –*Mary Kawena Pukui*

Teachable “aha” moments happen throughout the day. They observe, experiment, discuss, and develop new ideas and solutions.

Uncle No‘eau teaches the farm-to-table method of raising, processing, and preparing animals (e.g., rabbits, chickens, pigs) in a healthy, humane environment. Students build chicken coops and pens to protect and secure the animals from roaming free.

They prepare food (e.g., pigs, chickens, laulau, ‘uala, and other food items) in the traditional Hawaiian imu (an underground oven).

Uncle Kimo’s specialty and passion are building small-scale aquaponics systems driven by renewable energy sources such as solar and hydro. Aquaponics is a sustainable process involving growing fishes and plants together within the same environment. Uncle Kimo’s wish is to have students create an aquaponics system to produce food for their families.

A‘ohe Hana nui ke alu ‘ia.

No task is too big when done together by all.

— *Mary Kawena Pukui*