Hunehune Kalo

Bits & Pieces of News...

VOL 24, Issue 8 | Malaki 2023

Manaʻo Nui | Poʻokumu Message

Malaki is a Season of Change.

Poliʻahu, ka wahine kapa hau anu o Mauna Kea. Poliʻahu, the woman who wears the snow mantle of Mauna Kea. Poliʻahu is the goddess of snows; her home is on Mauna Kea.

Mauna Kea, kuahiwi ku haʻo i ka mālie. Mauna Kea, standing alone in the calm.

Malaki (March) is a season of change. It is when the third quarter of the school year ends, and our ʻāina and elements cue us into the changes happening within our environment. Hawaiʻi Island was blessed with rain, snow, wind, and cloud formations unique to the season. As Kanu o ka ʻāina (natives of the land), we look to our environment for guidance. Mauna Kea stands as a pillar. The mantle of snow varies from year to year. As I watch the snowline and see how strong our ʻāina responds to the changes in weather, I reflect on the following questions. What is our kuleana to our climate? What can we do here in Waimea for the greater good of all? How can we use our observations to enhance the way we as kanaka function and the actions we take?

I encourage all members of Kanu to kilo (observe closely) the intricacies of the environment. Study and understand how natural systems and cycles interconnect. Think about the impacts of the present day and how it might shape the future. Each snowfall is different. Watch the snowline over time because it can tell us a lot about climate impacts.The atmosphere depicts the snow's direction, how heavy it is, how much is allowed to build up, how fast it melts, where the water will melt and collect, and ultimately

influences how we live. All of these characteristics and the way they interact and move, shape us. If everything around us shapes us, then it also becomes a part of us, and in return is a reflection of us. The campus of Kanu o ka ʻĀina, sits between two large mauna and is the perfect observational platform to witness, interpret, understand, reflect, and plan actions of/within kuleana to contribute back to that which shapes us. Daily and positive collective efforts and reflection should become a natural occurrence that directly contributes back to ʻāina.

Mahalo,
Keōmailani Case
Elementary Poʻokumu

Pehea e Hoʻoulu Ai i ka Heluhelu. *How to Grow A Reader.*

Mōhala i ka wai ka maka o ka pua.
Unfolded by the water are the faces of the flowers.
– ʻŌlelo Noʻeau 2178

Flowers thrive where there is water, as thriving people are found where living conditions are good.

This ʻōlelo noʻeau is a reminder that our keiki are like pua and require plenty of aloha and nourishment. Like gardening, growing a reader can be a challenging and rewarding experience.

Hoʻomākaukau-Put on your Gardening Gloves.

Show your child how exciting reading can be. Be a reading role model by setting a time each night that you turn off the television and computer and pick up a good book. Talk about your books regularly with family book sharing: a time when children and adults can share their exciting new books.

ʻEliʻeli-Dig up an Interest.

Find fiction and nonfiction books that revolve around a special interest or activity your child enjoys. Finding a fiction series that piques your child's interest or imagination is a great way to keep them excited about reading.

Hoʻoloaʻa-Find the Right Seeds.

Take trips to the book store or local library and let your child explore. Librarians are great resources, ask for their book recommendations! Ask your child's teacher for recommendations about what reading level or type of book your child can handle independently. You want leisure reading to be pleasurable: not a task your child will struggle with.

Mālama-Nurture the Reading Sprout.

Remember that reading to your child is important at any age. This can be a special bonding time before bed time that your child can listen to a great story that you choose together. Children are never too old to have a story read to them!

Hoʻoulu-Watch your Seedling Grow.

Set reading goals for your household. Kids love to see their progress. Set up a family chart and watch your child's reading motivation grow and grow!

Makahehi-Admire Your Bouquet.

Once you have given your child the tools and the support to instill a love of reading, take a minute and celebrate the joy of a good book and the pleasure of growing your reader. Reading is a joy, an escape, an adventure: revel in the beauty of your bouquet.

"I ulu nō ka lālā i ke kumu.
The branches grow because of the trunk.
Without our ancestors we would not be here.
– ʻŌlelo Noʻeau 1261

Remember seeds take time and nurturing to grow into beautiful flowers. You are the roots of your budding reader, make books and reading an exciting part of your household and you will be amazed as you watch your reader grow.

Kaylea Kaaihili

"The whole world opened up to me when I learned to read" – Mary McCleod Bethune

He ipu kāʻeo.
A full calabash.
A knowledgeable person.
– ʻŌlelo Noʻeau 643

MALAKI

March 9-10 - Student-Led Conference

NO SCHOOL

Monday, March13 - Friday, March 17 - Spring Break

Monday, March 20 - Kumu Work Day

Tuesday, March 21 - Students Return to School

Friday, March 24 - Prince Jonah Kūhio Kalaniʻanaole School-wide Celebration in Hālau Hoʻokipa

---

NO SCHOOL

Monday, March 27

Lā Nui Kūhiō Day

Prince Jonah Kūhiō Kalanianaʻole Piʻikoi

Ke Aliʻi Makaʻāinana

The Citizen Prince

APELILA

NO SCHOOL

Friday, April 7 - Lā Nui - Good Friday

MEI

May 15 - 19 Hula Drama

More info on Hula Drama regarding ticket sales, etc. will be sent home with soon with Kumu in each grade level.

Thursday, May 25 - Last Day for Haumāna

Friday, May 26 - ʻAha Puka Kula

Monday, May 29 - Lā Nui - Memorial Day

Tuesday, May 30 - Kumu Last Day

FRIENDLY REMINDERS

1. **KANUʻS school day begins 8:00 a.m. and ends at 3:00 p.m. Monday through Thursday, and on Friday from 8:00 a.m. until 12 noon for Kindergarten through 5th grade students.** The pū is sounded at 7:55 a.m. to gather kumu and haumāna to piko ceremony. Piko begins promptly at 8:00 a.m. Middle and high school will end their program at 3:05 p.m. from Monday-Thursday.

2. **All haumāna are required to wear Kanu o ka ʻĀina shirts daily.** Kanu uniforms consist of solid color polo shirts (collared) emblazoned with the official Kanu logo. At least one of the shirts must be red with a gold logo (official shirt for special occasions).

3. **Cell phone calls & text message during instructional time is prohibited.**Students who need to make calls will be directed to the school offices. Kanu asks that mākua call the school offices if you need to speak with any of the kumu or need to leave a message for your children. IF you need to speak with any of the kumu or need to leave a message for your children, our Office staff will be happy to deliver your message to the appropriate party.

I Ka Wā Ma Mua, Ka Wā Ma Hope - The Future is in the Past

At the start of the year we decided to make a mural for Hālau Ho‘okipa to represent Kanaloa, Kāne, and Kana. The mural will be a combination of mana‘o from all of our haumāna. The mural will incorporate the kinolau or different forms of these akua along with locations and stories of these akua. It will have Manaiakalani representing the story of Māui fishing up the islands, and Ha‘upu hill on Moloka‘i to represent the story of Kana. The mural will basically show what we learned this year and carry on the stories of these akua in an artistic way. The reason we choose these gods is because these akua are the gods of the sea and you can ask for guidance and safe travel from these akua when out on the water. But also this akua can be called upon when just going about your everyday life.

– Kala‘e L., Papa ‘Eiwa

During our time on project this year we learned a lot about Kana. Throughout our first and second quarters, we reviewed a mo‘olelo that is significant to our wa‘a project. The story talks about how his grandmother raised Kana, and shortly after, he was sent to rescue his mother. Long story short: Kana used his rope body form to save his mother. Kana can be found in many kinolau, such as mai‘a, spiderwebs, and many more. As a wa‘a project, we created a mele to teach keiki this story in a fun way.

– CJ S., Papa ‘Umikūmākahi

We also visited ‘Imiloa and went into a planetarium that gave the illusion that we were on a wa‘a sailing at night. We got to see how the star compass would look in the sky, like how a navigator mentally envisions it. We also learned about the critical place a navigator holds on a wa‘a. They have to be tracking where stars are in the sky constantly. It was important for our hui to do this activity so that we could understand more about people’s places on the wa‘a and more about how voyaging goes.

– Gracie A., Papa ‘Eiwa

Another activity we did in our wa‘a project was paddling. Paddling relates to wa‘a because it deepens our understanding of a canoe and how it’s similar to sailing. We went paddling to prepare for our trip to O‘ahu, where we would have the chance to paddle and sail. My experience benefited my classmates, who had never had the opportunity to paddle before. This activity deepened our knowledge of paddling because it gave us an actual visual of how to paddle rather than listening to people explain.

– Kaiuhiwai L.A., Papa ‘Eiwa

I Ka Wā Ma Mua, Ka Wā Ma Hope - The Future is in the Past

Making kaula relates to wa’a because, on the wa‘a, we need kaula to tie knots. Also, mai‘a and kaula is a form of Kana. Making kaula was a very long process. It takes time to get all of the fibers clean so that it is “perfect.” We also invited Papa Kukui to watch how to make kaula. Some kids wanted to try and scrape the mai‘a while others didn’t. We had let them spray the mai‘a so it wouldn’t dry out while we were scraping it. It was a great experience to have the kids come and watch.

–Cherish G., Papa ‘Umi

Another subject we learned about was the star families. It was traditional to use stars to navigate while our ancestors voyaged across the ocean to find new ‘āina. A couple of months ago, we went to “Imiloa Astronomy Center.” While our wa‘a hui had this excellent opportunity to go on this huaka‘i, we got to sit in the planetarium and learn about the different constellations, different sky directions, and what stars would guide us through a voyage. Our experience with this was an excellent opportunity to learn more about our lani (sky). It was also a heartwarming moment to talk and to get close to everyone after being away due to covid. This opened our eyes a bit more, especially about the traditional ways.

– Lily C. and Kyra S., Papa ‘Umikūmākahi

This year we have also been learning the types of knots the crew members use on the wa‘a. We are learning about knots because when we sail on the wa‘a, we need to know how to tie a good and tight knot to tie the wa‘a safely together. We learned how to tie knots with Nā Kālai Wa‘a in Māhukona. We also learned the names of the knots in ‘Ōlelo Hawai‘i. For example, the square knot in Hawaiian is the Hīpu’u pahu, and the bowline knot is Awaiāulu. These are tiny knots, but this will save our lives on the wa‘a.

– Kawelo C., Papa ‘Eiwa

Kilo is observing your surroundings; it is also the aspect in which you use your five senses. When you are outside, it is natural to look up at the sky to see what the weather might be like or feel what direction the wind might be coming from. This gave me a broader horizon on the aspects of wa‘a because it is essential to know what is happening around you. Also, with that, I have learned so much about the different clouds and the different names that they are called. A few are Ao Huaka‘i which are clouds that move in large masses, and then there are Ao manu, which indicates that a new weather system is to come, and these clouds could look like wispy sheets in the sky that are very high up. I have created a cloud chart with physical pictures that I and others have taken over time to teach about the kilo.

– Teihani S., Papa ‘Umikūmākahi

As most of us know, it is essential to know one’s mo‘okū‘auhau as it traces back to the ancient times of their kūpuna. For that same reason, knowing the mo‘okū‘auhau of nā wa‘a is a significant aspect of Papa Wa‘a. Included in the mo‘okū‘auhau are the well-renowned Papa Mau, Hōkūle‘a, Makali‘i, Hikianalia, and more. We soon realized that only a handful of people knew the mo‘okū‘auhau by heart. That’s why we’re creating “Wa‘a Genealogy Cards.” It will be played in the style of a memory card game; that way, people have another interactive way to have fun and learn about our wa‘a. In order to gather the information needed, we personally talked to ‘anakala Chad Paishon, ‘anakala Keali‘i (Bebe) Maielua, and ‘anakē Pomai Bertelmann. It was indeed an educational and wonderful experience.

– Jerneen K., Papa ‘Umikūmākahi

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

Feeding your knowledge with ʻike Hawaiʻi.

ʻŌlelo | Hawaiian History | Cultural Events | Activities | ʻOhana

Prince Jonah Kūhiō Kalanianaʻole Piʻikoi

Ke Aliʻi Makaʻāinana - The Peoples Prince

Prince Jonah Kūhiō was born in Kōloa, Kauaʻi, on March 26, 1871. He was the youngest son born to Princess Victoria Kekaulike and High Chief David Piʻikoi.

Through his mother, he was the great-grandson of King Kaumualiʻi of Kauaʻi. He and his brothers were later hānai (adopted) by King Kalākaua and Queen Kapiolani, his mother's sister. They would raise him and his brothers in Honolulu, Oʻahu.

Like all the aliʻi children of his time, Prince Kūhiō was highly educated. He attended Royal School, Iōlani, and Punahou in Honolulu. He was even sent by his uncle King Kalākaua to study outside of Hawaiʻi as part of the 1880 Hawaiian Youth abroad program. He traveled to the United States, Japan, and Great Britain.

An expert waterman, Prince Kūhiō enjoyed surfing, swimming, and paddling. He and his brother Prince David Kawananakoa, are credited with introducing surfing to Britain and the United States while attending school there.

Bottom right image: Prince Jonah Kūhiō and his brothers, David Kawānanakoa, and Edward Keliʻiahonui in San Mateo, California (1886).

Prince Kūhiō also revived the traditional Hawaiian sport of canoe racing. He commissioned the first Waʻa Kialoa built in conventional times.
Prince Kūhiō's deep love for his people, his culture, and his country meant that he not only advocated for Hawaiian rights and sovereignty but also for the revitalization of traditional practices and protocols.

In 1893, he fought to restore the Hawaiian monarchy after the United States illegally overthrew it. He was arrested for his protest and would only be released after his aunt Queen Liliʻuokalani signed a document in which she had to forcibly give up her thrown, a decision she made to spare peoples bloodshed to cast the Hawaiians who were imprisoned because of their loyalty to the Hawaiian kingdom.

In 1901, Prince Kūhiō would become the second Native Hawaiian to serve as a United State Congressional delegate.

He traveled to Washington, D.C., to represent his people. Prince Kūhiō's work as a politician led to the construction of many important places. They include Pearl Harbor, Makapuʻu Light House, the Hilo Wharf (the 1800s), Hawaiʻi Volcanoes National Park, Kilauea National Park, and the hospital building at Kalaupapa for those suffering from Hanson's disease.

Prince Jonah Kūhiō Kalanianaʻole Piʻikoi

Ke Aliʻi Makaʻāinana - The Peoples Prince

Although it was not easy for him because he was heavily discriminated against because of his skin color, he remained steadfast to our people and our nation, fighting for our rights and those who looked like us.

Prince Kūhiō worked hard to educate his friends in congress and others about Hawaiʻi. He would teach them about the culture and people while ensuring Hawaiʻi's best interest was always represented in Washing D.C.

He worked to keep Hawaiʻi connected with the rest of the world by pushing for regular mail service and fighting to keep the radio. This new technology was the only form of widespread communication at the time and was free and accessible for all.

In 1919, he formed the County of Hawaiʻi system, helped to create the first Hawaiian Civic Club, and promoted Hawaiians into leadership positions in the city and county system.

He would also fight for the creation of the Hawaiian Homelands. This project would ensure land and housing for Native Hawaiian people, many of whom were houseless or living in poverty at the time.

An example of how bad the conditions were, was that the average life expectancy of Hawaiians during this time was 30 to 35 years old. This is compared to the average life expectancy of 53 years in America at that time.

Today, we continue to recognize and remember the fearless life of Prince Jonah Kūhiō, whose deep love of our lands and people can still be seen and felt today. E ola ka inoa o Prince Jonah Kūhiō Kalanianaʻole Piʻikoi. Aloha.

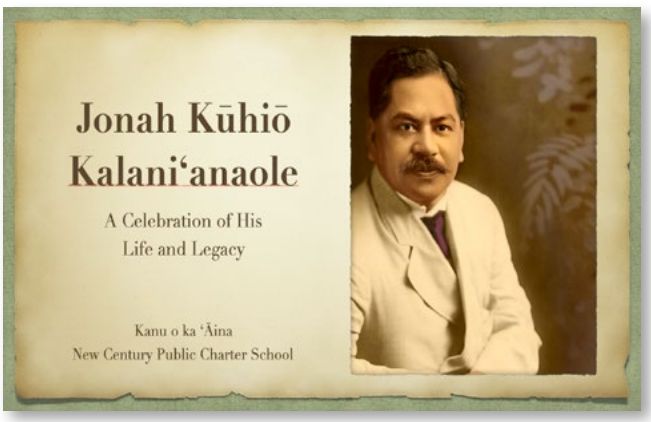
Above image: Prince Jonah Kūhiō and Princess Kahanu photographed in St. Louis, Missouri in 1903 as part of the Louisiana Purchase expedition.

David Kahalepouli Piʻikoi and Esther Kinoʻiki Kekaulike, Prince Jonah Kūhiōʻs Parents.

"Stick together and try to agree to the best of your ability to meet the most important problem: the rehabilitation of our race."

— Prince Kūhiō (January 1922)

E ola ka inoa o Prince Jonah Kūhiō Kalaniana‘ole Pi‘ikoi.



E ola ka inoa o Prince Jonah Kūhiō Kalanianaʻole Piʻikoi.

E ola ka inoa o Prince Jonah Kūhiō Kalaniana'ole Piʻikoi.