

KE KŪLIA E KĀMAU AI

He Hō'ili'ilina Holomua 'Ōlelo Hawai'i



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UNIVERSITY
of HAWAII
HILO



KA HAKA 'ULA
O KE'ELIKOLANI
COLLEGE OF PEOPLES LANGUAGE

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Ka Haka ʻUla O Keʻelikōlani, Kulanui o Hawaiʻi ma Hilo

Nona nā kuleana a pau.
ʻAole e hana kope ʻia kēia puke a i ʻole kekahi hapa o kēia puke, ma nā ʻano like ʻole a pau
me ka ʻae ʻole ma ka palapala o ka mea nona ke kuleana.

Paʻi ʻia e ka Hale Kuamoʻo, Ka Haka ʻUla O Keʻelikōlani, Kulanui o Hawaiʻi ma Hilo

Hoʻopuka ʻia e ka
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‘ŌLELO HO‘OLAUNA



NA KAMALANI JOHNSON, LUNA HO‘OPONOPONO
HALE KUAMO‘O

Me he ahe kolonahe e holu ai ka lau o ka niu, pēlā pū ho‘i ke ea ‘ana a‘e o ka mauili Hawai‘i a kanaloa i ko Hawai‘i Pono‘i ‘aina iho nō. Mai ka pe‘a hikina a ka pe‘a komohana o Hawai‘inuikuauili, mai kahi e helu mua ai nā kukuna o ka lā i Makanoni a lilo loa aku i nā moku kā‘ili lā i Kawelonaakalā, ‘o ke aloha ‘olelo me ‘oe, e ka hoa ku‘upau ‘olelo e ho‘onu‘u nei i ka ‘olelo hiwahiwa o ka ‘aina. Ma lalo o ka ‘olelo kūhelu o ka ‘Aha Aupuni Hui Pū ‘Ia, ho‘oholo ‘ia ‘o ka makahiki 2019 ka makahiki i hāpai ‘ia a‘e ai nā ‘olelo ‘ōiwi o ka honua. Ma kēia ho‘oholo ‘ana, ho‘opaipai ‘ia a‘ela ka makakau o ke ao i nā ‘olelo ‘ōiwi, ka ho‘okuluma ‘ia o nā ‘olelo ‘ōiwi, ka ho‘āmana ‘ia o nā ‘olelo ma ka ho‘oulu kanaka ‘ana, a me ka hakuhi o ka haku hou ‘ana ma luna o ke kahua ku‘una e kū nei nā ‘olelo ‘ōiwi o ka honua. He mea ko‘iko‘i kēia ho‘opaipai ‘ia ‘ana o nā ‘olelo a puni ke ao, ma nā pe‘a a pau o ka honua, mai luna a lalo, i huli ka nānā ‘ana o ke kanaka a ho‘ohonua iho i nā ‘olelo ‘ane halapohe o ke ao e ho‘oikaika nui nei i ka ho‘ōla hou ‘ia mai.

He 40 a ‘oi makahiki i ka‘a hope aku nei mai ka wā i ho‘okūhelu hou ‘ia ai ka ‘olelo Hawai‘i ‘o ia ka ‘olelo kūhelu o Hawai‘i Pae ‘Āina, i hoa hele pū ka ‘olelo Pelekānia nona ma ka ‘olelo o ke kāmāwai. He mea nui kēia mau makahiki he 40 i ka‘a hope akula, no ka mea, i loko nō ho‘i o kēia mau makahiki i ho‘ohonua ai ka Hawai‘i i nā

loina a hana e ho‘īnana ‘ia a‘e ai ka mauili Hawai‘i. He mau papahana ho‘ona‘auao kai pa‘a mai: ‘o ka ‘Aha Pūnana Leo, ‘o ka Papahana Kaiapuni, ke kikowaena ‘olelo Hawai‘i ‘o Kawaihuelani ma Mānoa, ke koleke ‘olelo Hawai‘i ‘o Ka Haka ‘Ula o Ke‘elikōlani, nā papahana kākō‘o ‘olelo Hawai‘i e la‘a ‘o Awaiaulu, ‘Imiloa, Nā Kula ‘o Kamehameha, a me ‘Ōiwi TV pū kekahi. He hua pono‘i kēia o ka laua o ka hana a Ku‘upau me Pa‘u; a ma kēia hua i ola ai nō ia ‘olelo kahiko a nā kūpuna: “He iki unu mai au e ka‘a ai ke kahua loa.” He iki unu nō kēia aukahi ‘ana o ka po‘e i kinohi i māhuahua a‘e i ka ne‘epapa ‘ana a ka‘a maoli nō ke kahua loa ‘o ka ho‘ōla ‘olelo Hawai‘i nō ho‘i.

Aia nō ho‘i i loko o kēia puke pai nā mo‘olelo i kākau ‘ia no loko mai o nā papahana e pa‘u a e ku‘upau nei i ka ho‘ōla ‘olelo ma nā po‘opo‘o like ‘ole o Hawai‘i Pae ‘Āina a me ka laina mō‘aukala e hō‘ike ana i ka mo‘o ‘ana o nā wā nui loa o ka ho‘ōla ‘olelo Hawai‘i mai ka makahiki 1841 a hiki i ka makahiki nei, ka makahiki 2020 nō ho‘i. He mau mo‘olelo kēia e hō‘ike ana i ka nui holomua, ke ‘āume‘ume, a me ke ala e hehi aku ai ke kapua‘i wāwae i kēia mua aku ma kēia ala ‘o ka lilo ‘ana o ka ‘olelo Hawai‘i ‘o ia ka ‘olelo ola o Hawai‘i nei. No laila, e kau a‘e nō ‘oe, e ka hoa hiala‘ai ‘olelo, ma luna o kēia wa‘a e kaupē ‘ia ai ka hoe a kō mai a papapae like aku nō i kōkī o Wailau.

Introduction

na Kamalani Johnson

As the niu leaves’ swaying in the wind is assured, so too is Hawai‘i’s resurgence of cultural vibrancy. Under the United Nations declaration, 2019 was declared as the International Year of Indigenous Languages to bring awareness to and about the world’s indigenous languages, and innovation on traditional knowledge systems. This focus was important to highlight the diligent and unwavering work of indigenous language movements all over the world.

It has been 40 or so years since ‘olelo Hawai‘i has rightfully been made an official language of Hawai‘i with English by its side. These 40 years have been integral in the resurgence of Hawai‘i’s mauili which is evident in the inception of many great programs: ‘Aha Pūnana Leo, Ka Papahana Kaiapuni, Kawaihuelani Center for Hawaiian

Language at UH Mānoa, Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UH Hilo, Awaiaulu, ‘Imiloa Astronomy Center, Kamehameha Schools’ ‘olelo Hawai‘i initiatives, and ‘Ōiwi TV. This is a direct outcome of the diligent and unwavering work of Hawai‘i’s people for Hawai‘i’s legacy.

Included in this monograph are articles written by, for, and within the programs working tirelessly in language and culture revitalization throughout Hawai‘i, with a supplementary timeline of language revitalization depicting the pivotal moments to ‘olelo Hawai‘i’s revitalization from 1841 till the present day, encompassing 178 years of history. In closing, dive in and experience these anecdotal accounts depicting firsthand the progress, struggles, and the future of language and culture revitalization here in Hawai‘i.



KE KŪLIA E KĀMAU AI



NA LARRY KIMURA, POLOPEKA KŌKUA, PH.D
KA HAKA 'ŪLA O KE'ELIKŌLANI

Me he ahe kolonahe ka pā ho'ola'i 'ana mai o nā hi'ohi'ona ola 'olelo Hawai'i hou, he aheahe ho'i i 'ike 'ole 'ia kona ani nanahe mai a hiki i kēia wā 'ānō, e hoene mālie iho ana i nā kualono o nā moku o nei kulāiwi aloha o Hawai'i pae 'āina. He aloha 'i'o nō ke ho'omaopopo iho ia nape hanu ola hou 'ana mai. 'Aole ma ke ka'ulua o ka mana'ō akā ma ke kūpa'a piha i luna o ka waiwai 'oia'i'o i ka 'olelo nō ke ola a i ka 'olelo nō ka make i moeā ai ka papahana i mua, a ma hope mai nā kulekele a me nā kânāwai e ho'okumu ko'ō mai ai, no ka mea, 'a'ohē mana o ke kânāwai i ke komo mua 'ole iho o ke kanaka ma ka hana. He makana akua nā kani leo 'olelo a pau o ka honua i ke kumu 'ana mai o kēlā me kēia lāhui kânaka. Aia ka mana o ia mau 'olelo i ke ea mālama 'olelo o kēlā me kēia lāhui iho. Ahuwale ka hopena ke ho'ohemahema 'ia kēia ea kanaka.

'O ka paepae 'ana i nā pōhaku, ma ka pākakahi he pōhaku a pōhaku aku e ko'ō ai kekahi wahi pōhaku i kekahi a pa'a kekahi kahua 'o ia ka papahana i kūkulu ai i nā kahua ho'ona'auao i 'ike 'ia i kēia manawa he Kula Kaiapuni a Kula Kaia'olelo Hawai'i i ho'omaka mua 'ia ai me nā kula kamali'i 'o Pūnana Leo. Ma ia manawa ho'okahi i kūkulu 'ia ai ia mau kahua ho'ona'auao kaia'olelo Hawai'i, ua paepae pū 'ia nā pōhaku e pa'a ai he kahua e kāko'ō ai i ia mau kula kaiapuni a kaia'olelo Hawai'i, 'o ia ho'i, ma ka ho'omōhala 'ana i ke a'ō 'olelo a mauili Hawai'i i loko o kekahi mau polokolamu kēkelē kulanui no ka ho'omākaukau 'ana i nā kumu a'ō kula kaiapuni a kaia'olelo Hawai'i, a i mau kânaka ho'i e ho'okā'oi a'e i ka 'ike 'olelo a mauili Hawai'i ma nā kēkelē

laeo'ō a lae'ula ma loko mai o kekahi polokolamu kūlana koleke, 'oiai, ma kahi o ke 40 makahiki mua aku nei, 'a'ohē wahi palapala kēkelē 'olelo Hawai'i iki ma loko mai o ka 'ōnaehana kulanui o Hawai'i nei. No laila, ma Hawai'i nei, 'o nā kula ho'ona'auao 'o ia nā paepae ko'iko'i e ho'okumu ai i ke ola hou 'ana o ka 'olelo Hawai'i a puka mai nā hua e la'a me nā mākua hou e hiki ke hānai i kā lākou mau keiki ma ka 'olelo Hawai'i no ka home mai a ho'ouna 'ia aku i ka ho'ona'auao ma loko o ka 'olelo o ka home. 'O ka ho'omaka e ulu ka heluna hanauna 'ōpio, he 'olelo Hawai'i 'elua a he 'olelo Hawai'i mānaleo, 'o ia ka ho'omaka 'akahi 'ana mai o kēia ani a ke ahe kolonahe o ka 'āina, he 'olelo ola.

Ma mua na'e o kēia aukahi kīpapa pōhaku hou 'ana i ka honuanua kaia'olelo ho'ona'auao Hawai'i 'o ia nā me'e nui i kāmō'o pa'a mua i nā kumu'ike waiwai e a'ō a e ho'omaopopo pono ai i nā 'a'ao like 'ole o ka 'olelo 'ane halapohe. E'ole ia mau waihona 'ike makamae i kumu waiwai e ho'oko'i'i hou ai i nā lau kupu e nape nei i ke ani mālie mai a ke ahe, 'ike 'ia ai ka nape hou o ke ola 'olelo Hawai'i. 'Oiai he nape ho'olana ia a ke ahe e hō'ike mai nei, 'ike kākou, no loko mai ia ani o ka 'ōnaehana kula kaia'olelo Hawai'i. Maopopo kākou a pau, 'a'ole lawa ia ani aheahe no ke kula kaia'olelo Hawai'i wale mai nō. No laila, aia i laila ke ko'iko'i hou aku o nā kumu'ike i waiho 'ia mai ka wā i ikaika ai ka pā a ka makani 'olelo Hawai'i i hiki ke ho'ohālike 'ia me ka nape ikaika a ka hanu ola, he ola 'oia'i'o a i laila ke kūlia e kāmāu ai.

A New Threshold

na Larry Kimura, Ph.D

For those who can reflect on the very initial stages to restore life to a very threatened Hawaiian language some 36 or more years ago, some sense of reassurance for Hawaiian today is likened to a light breeze stirring the vegetation to sway on our mountain slopes. Back then, there was no funding, no place or curriculum, no policy or law to support the "feeding" of the Hawaiian language back into the mouths of a few 2-3 year old

children. There was only a handful of committed fluent second language Hawaiian learners and a small number of willing *mānaleo*, native speakers, who decided to meet all of those challenges by doing the work, because who else would or could do it? This breeze of reassurance only signals the many more tasks ahead to secure a stronger *mauli*, life force, for the Hawaiian language.



NO KE OLA MAU O KA 'ŌLELO MAKUAHINE A ME KA LĀHUI



NA IPOLANI WONG, LUNA HO'okele A POLOPEKA KōKUA, PH.D
KAWAIHUELANI

NĀ 'ŌLELO HO'OLAUNA

He 'atikala kēia e hō'ike ana i ka holomua o ka ho'ōla 'ōlelo Hawai'i ma ke Kulanui o Hawai'i ma Mānoa, ma lalo o ka malu o Kawaihuelani ka Hālau 'ōlelo Hawai'i. Ma mua na'e o ka hō'ike 'ana aku i ka holomua a holomua 'ole, e wehewehe iki a'e au i kahi mo'olelo pōkole no ka ho'ōkumu 'ia 'ana o kēia kahua 'ōlelo Hawai'i ma ke kulanui o Mānoa nei. Ua ho'omaka 'ia ke a'o 'ia 'ana o ka 'ōlelo Hawai'i ma kēia kulanui i ka makahiki 1922 a 'o Frederick w. Beckly ke kumu nāna i a'o aku i nā papa 'ōlelo Hawai'i. Ma hope o 'ehā makahiki ma hope mai i ka makahiki 1926, ua ho'oholo 'ia, 'o ka 'ōlelo Hawai'i kekahi o nā 'ōlelo koina no ke kulanui. A 'o John Henry Wise, kekahi kumu a'o i 'auamo aku i ke a'o 'ana i nā papa 'ōlelo Hawai'i i ia wā. I ka wā i ho'ōkumu 'ia ai ke kēkelē 'ōlelo Hawai'i i ka makahiki 1985, ua ho'oholo 'ia, he kēkelē laepua ho'i ia i kū i ke 'ano o nā kēkelē laepua like 'ole i loa'a ma ke kulanui nei. Ma hope loa iho i ka makahiki 2005 i ho'okumu 'ia ai ke kēkelē laeo'o 'ōlelo Hawai'i no ka nele o kahi e ho'ona'auao ai i nā haumāna i hoihoi e ho'ona'auao 'ia ma ka pae laeo'o.

KA HO'OKUMU 'ANA I KA POLOKALAMU 'ŌLELO HAWAI'I

Mahalo nui i ka po'e na lākou i ho'olālā a i ho'okumu i ka polokalamu 'ōlelo Hawai'i ma ke kulanui o Hawai'i ma Mānoa. Mamuli o ko lākou 'auamo nui 'ana i kēia kuleana i 'ike 'ia ai ka nani o ia mea he ho'ona'auao 'ōlelo Hawai'i. Inā nō paha ko lākou 'imi 'ole 'ana i ke ala e ho'iho'i hou mai ai i ka hā Hawai'i i mea e ola mau ai ka 'ōlelo Makuahine, ua pau loa paha ka po'e i ka 'ōlelo 'ē. I kēia wā, ua lehu a kini nā pua i a'a aku e ho'ona'auao iā lākou i loko o ka 'ōlelo Makuahine mamuli wale nō o kā lākou hana nui i hana ai no ka ho'omau 'ana i kēia alahahe ho'ona'auao 'ōlelo Hawai'i.

KA HO'OKUMU 'ANA I NĀ PAPA 'ŌLELO HAWAI'I

Mahalo pū i nā kumu a me nā polopeka ka po'e i 'auamo i ka ho'okumu 'ana i nā papa 'ōlelo Hawai'i i mea e ho'ona'auao ai i nā haumāna i ho'omaka i kēia ala a ko kākou po'e kūpuna i waele ai no kākou no ke aloha 'ōlelo Makuahine. I kēia lā, hiki nō ke kaena aku i kā 'oukou hana nui i 'auamo ai

no ka pono o ka 'ōlelo Makuahine. Ma waho a'e o nā papa ma'amaui e a'o 'ia nei ma ke kulanui o Hawai'i ma Mānoa, ua ho'okumu pū 'ia he mau papa hou aku e la'a ho'i me nā papa mele, ka papa ho'olohe a palapala leo, ka papa kākau, ka papa 'ōlelo no'ēau, nā papa 'ōlelo Ni'ihau, nā pāpa hana keaka, ka papa ka'ao Hawai'i, ka papa nūpepa Hawai'i, a he nui hou aku nā papa i helu 'ole 'ia ma 'ane'i. Mamuli o nei mau papa, ua ho'oulu pū 'ia nā papahana like 'ole i mālama 'ia i mea e kākō'o ai i nā papa 'ōlelo Hawai'i o Kawaihuelani. Eia a'e nō nā papahana i mālama mau 'ia i kēlā me kēia makahiki kula: Lā Mele, Ho'okani Mānoa, Papa Mele Kauwela, Ke Welo Mau nei, Lā Mānaleo, Kaulakahi Aloha, Ke'ena Mānaleo, Ka Waihuna o ka Na'auao, Mauiakama, Keaolama, Kauakūkalahale, Lā Launa Pū, Mūkiki Wai, Hana Keaka, Ka Ulu Hoi, Kīpuka Leo, a he nui hou aku nā papahana i helu papa 'ole 'ia kekahi. He mau papahana 'ōlelo Hawai'i nō kēia mau papahana i mea e kākō'o ai i ka holomua o ka 'ōlelo Makuahine a nā haumāna laepua a me nā haumāna laeo'o o Kawaihuelani.

NĀ HUA O KAWAIHUELANI

No laila, i mea e 'ike ai i ka nani o ia ho'ona'auao 'ana i nā haumāna o Kawaihuelani, ua ho'i'ilī 'ia nā helu haumāna i puka aku me ke kēkelē 'ōlelo Hawai'i mai ka makahiki 2011 a hiki i kēia kupulau 2018 i hala iho, he 130 mau haumāna laepua i ho'opuka 'ia ma lalo o Kawaihuelani. 'O kekahi o kēia mau haumāna laepua, ua puka me ke kēkelē pālūa. 'O ka 'ōlelo Hawai'i a me kekahi kēkelē 'ē a'e. E la'a ho'i me ke kēkelē: 'Ike Hawai'i, kahu ma'i, lolouila, kilo hōkū, ho'ona'auao, kālāi mea kanu, kālāi 'āina, kālāi 'ōlelo, kauka niho, mō'aukala, hō'ike honua, loio, kauka lapa'au, hana keaka a pēlā wale aku.

He 'elua hou aku kēkelē 'ōlelo Hawai'i ma lalo o Kawaihuelani. Ho'okahi Minor a o kekahi he Certificate. No nā haumāna i ho'ona'auao 'ia a puka me kēia mau palapala nei, 'a'ole i helu 'ia lākou i loko o kēia huina i helu 'ia a'e nei ma luna nei. 'O nā haumāna wale nō i puka ma ke 'ano he mēkia 'ōlelo Hawai'i Laepua kai helu 'ia i loko o kēia helu he 130.

KA PANINA

Ua 'ike nō ho'i mākou i ka waiwai o ia mea he ho'ona'auao 'olelo Makuahine mamuli o nā papahana e mālama 'ia nei ma ka 'olelo Hawai'i mai nā hana keaka o Lā'ieikawai me Hi'iaka a me ke ki'i'oni'oni 'o Moana. 'O ka hapanui 'o ia mau me'e, mai Kawaihuelani mai nō. A 'o nā haumāna ho'i i hoihoi e lilo i kumu kula no ke kula kaiapuni, nā kula ho'āmana, nā kula kū'oko'a, a me nā kula aupuni, he mau hua nō lākou no Kawaihuelani ma ka 'ao'ao ho'ona'auao 'olelo Hawai'i. No ia kumu, ua ho'omaka 'ia kahi

papahana ho'oikaika 'olelo Hawai'i me ke kaiāulu Ni'ihau o Ka Waihuna o ka Na'auao i mea e ho'oikaika ai i ka 'olelo a kēia mau haumāna ma mua o ka puka 'ana me ke kēkelē a'o kumu a me ka laikini kumu kekahi. 'O ka pahuhopu nui no Ka Waihuna o ka Na'auao, 'o ia ho'i ka ho'oikaika 'ana i ka mahele 'olelo, ka ho'olohe, ka puana 'olelo ma ka wala'au pū 'ana me nā mānaleo Ni'ihau he alo a he alo. He ala ia e loiloi aku ai i ko lākou mākaukau ma mua o ko lākou lilo 'ana i kumu 'olelo Hawai'i.

The Perpetuation of the Hawaiian Language and Hawaiian Nation

na ko Kawaihuelani

Since 2006, Kawaihuelani Center for Hawaiian Language at the University of Hawai'i at Mānoa has worked tirelessly to refortify the foundation of ka lāhui Hawai'i through the survival and perpetuation of the Hawaiian language throughout Hawai'i nei and beyond. Because of the steadfast commitment of our faculty & staff to the Hawaiian language, Kawaihuelani is able to provide our undergraduate & graduate students unique and innovative language courses covering a wide variety of topics such as transcription of Hawaiian recordings, creative writing in Hawaiian, Hawaiian proverbs, the

Ni'ihau dialect of Hawaiian, Hawaiian theatre, Hawaiian folk-lore & history, music composition & hula, and many more. Students are also provided the opportunity to utilize knowledge acquired within the classroom in various field-study courses, as well as participate in numerous educational events & projects hosted by Kawaihuelani aimed at engaging and empowering our communities through the knowledge of our kūpuna. We hope to instill within our graduates the knowledge & values necessary to create a thriving and prosperous future for the Hawaiian language - *I Pono Nā Mamo a Hāloa.*



ki'i na Jason Patterson

No Ka Ho'ona'auao Hawai'i



NA KALEHUA KRUG, LAEKAHĪ HO'ONA'AUAO, ED.D
OFFICE OF HAWAIIAN EDUCATION

'Auhea e ke kumu a me ka lālā o ka ulu wao 'ōiwi. Pēia nō ko'u 'auhea 'ana i ke a'a a me ka lau o nā wēlau aloha o ka 'āina. Waipuna lau ke aloha o ko kākou 'āina e hi'ilani 'ia nei. I ke ānehe 'ana mai nei o nei makahiki 31 e hakē nei i ka Papahana Kaiapuni Hawai'i, ua kini a lehu nā pahu i hopu 'ia e nā 'ohana, nā haumāna a me nā kula o ia kaiāulu. Eia lā nā haumāna Kaiapuni ma loko o ka wao 'ōlelo Hawai'i e lei nei i ka wehi 'ike kupuna. Mai ka wā i ho'omaka ai, ua lilo ua papahana nei i kia ho'omana'o e 'ike 'ia ai ka holomua o nā kānaka Hawai'i ma ke ala 'o ka ho'okanaka hou 'ana iho. I papahana ia e 'ike 'ia ai nō ka lāhui o nā kānaka Hawai'i ma kā kākou 'ōlelo aloha iho nō. He oia mau nō ka pono o ko kākou lāhui kanaka i kēia 'ano o ka ho'ona'auao Hawai'i.

'Aole i niania wale ke ala i kele 'ia mai nei a hiki i kēia manawa. Ua piha nei holomoana 'ana i nā hokua i hamohamo 'ia. Eia na'e, 'aole ana kēia palapala i palapala e nānā hou 'ia ai ko mua 'auwae lewalewa. I palapala ana kēia e hō'ike ai i ka pa'a 'ana mai nei o ko kākou kahua papahana i 'ole e holopapa ke kāpekepeke mau 'ana. Ma mua na'e o ka ho'omaka 'ana o kēia hō'ike 'ana e waiho ai i nei 'ōlelo akamai o ke au kupuna, "A'ohe hana nui ke alu 'ia." He lono i ku'i mai 'ō a 'ō o Hawai'i pae'āina me ke kū kumu ho'ohālikelike 'ana no kākou i ke au nei 'ānō. Ma ia mau ha'awina, ma muli 'o Hananui lāua 'o Alu, e ho'olei 'ia ai nā lei a pau o ko kākou lanakila pū 'ana. Penei nō.

I ka makahiki 2011, ua hō'inana 'ia maila ka 'Aha Kauleo. 'O kēia 'Aha Kauleo ka hui o ho'okumu mua 'ia i loko o nā makahiki 'o nā kanaiwa i hui e paipai a kākō'o ai i ka papahana Kaiapuni o ia wā. He hui ia kahi i noho pū ai nā po'okula, nā kumu, nā mākua a me nā hui kākō'o 'oko'a e like me ke Kula 'o Kamehameha, ka 'Aha Pūnana Leo a me ke Ke'ena Kuleana Hawai'i. Ua nui akula ka ika o kēia hui ma ko lākou hō'omōmo mau 'ana i ke kino hinapē o ka papahana Kaiapuni. Ma hope o ka mōhā pono maila o ka papahana a me nā kula, ua 'ano hō'ea ka wā i moe pōkole ai ka 'Aha. I ia wā nō i ka makahiki 2011, ua ho'oholo 'ia maila e hui hou ka 'Aha Kauleo no ka pono o nā haumāna Kaiapuni.

'O kekahi kumuhana nui i alu like ai 'o kānaka ka

ho'okikina 'ia o kā kākou mau haumāna e noho i ka Hō'ike Moku'āina ma ka 'ōlelo Pelekania. I ia ulu nui 'ana o ka po'e kākō'o i ka 'oni, ua lohea maila ka 'Oihana Ho'ona'auao i ka heahea o ka 'Aha Kauleo a ua pane mai. 'O ke kono maila nō ia o ka Luna o ka Papa Ho'ona'auao Moku'āina i nā lālā o ka 'Aha Kauleo e kūkā a e ho'olālā i papahana e pono ai nā haumāna. I ka makahiki 2014 i puka mai ai he mana hou aku o nā kulekele kuleana ho'ona'auao Hawai'i e ho'okele ai i ka Papahana Kaiapuni. Ua 'ike 'ia nō ia mau kulekele i mau lei e ho'olei aku ai i ka lanakila 'ana o Alu lāua 'o Hananui. Ma ia hope koke iho, puka hou mai he mau lanakila nui hou a'e.

Ma loko o kēia 'onina holomua o ka 'Aha Kauleo i ulu ohaoha ai ka pilina ma waena o ka 'Aha a me ka Luna 'Oihana 'o Kathryn Matayoshi. Eia pū, ma ke kuhikuhina kulekele, ua ho'okumu a ho'oulu ka Luna i ke Ke'ena Ho'ona'auao Hawai'i me ka ho'okūlana pū 'ia o ua ke'ena nei ma loko o kona Ke'ena Luna 'Oihana. He wahi ia e lohe ai ka Luna i ka leo o ke kaiāulu Kaiapuni. No kona 'ano lohe i ka mana'o nui o ka 'Aha a me ka 'oia'i'o ko'iko'i o ka hihia, ua ho'olako aku 'o ia he 3.3 miliona kālā e haku ai i hō'ike 'ōlelo Hawai'i hou loa no nā haumāna Kaiapuni. I loko pū o ia 'aelike ha'awina kālā i ku'i pū ai he koina e haku ai i kekahi Ana Kaiapuni no ka papa Mākau 'ōlelo Hawai'i. I ka makahiki 2017, ua 'āpono 'ia nā Ana Mākau 'ōlelo Hawai'i me kona kū 'ana 'o ia ke ana 'ōlelo 'ōiwi mua i 'āpono 'ia e kekahi moku'āina o Amelika. No laila, haku 'ia maila ka hō'ike hou 'o KĀEO ma luna o kēia mau ana ma ke alulike nui 'ana o ka papahana haku hō'ike ma ke Kōleke Ho'ona'auao o ke Kula Nui o Hawai'i ma Mānoa me ke kaiāulu 'ōlelo Hawai'i holo'oko'a. Na Alu lāua 'o Hana Nui i lanakila hou, no ka mea, ua ho'olaha maila ka 'Oihana Ho'ona'auao Pekelala i ko lākou mana'o he hō'ike 'o KĀEO i kūkulu kūpono 'ia me ke koikoi pū 'ana i ka 'Oihana Ho'ona'auao Moku'āina e ho'omau i kēia haku 'ana. I kēia makahiki nei nō, e hana 'ia ana 'o KĀEO mai ka papa 3 a i ka papa 8 no nā kumuhana a'o 'o ka Mākau 'ōlelo Hawai'i, ka Pili Helu (Makemakika) a me ke Akeakamai ('Epekema).

Na kēia holomua nui 'ana o ka Papahana Kaiapuni i paipai maila i ke kīpona hoihoi o nā kaiāulu e 'oni a e ho'okū

i nā papahana ‘ōlelo Hawai‘i mai ‘ō a ‘ō. Ua kū maila he mau kula hou ma Hāna a me Lāhainā Luna me ka mōhā ‘ana mai o ke Kula ‘o Pū‘ōhala a kū he papa 7 ma laila. I kēia makahiki a‘e ho‘i, e kū ana ke Kula Kaiapuni o Waimānalo ma Blanche Pope. He nui wale ka ulu ‘ana o ka hoi o kōnaka i ka ho‘ona‘auao ‘ōlelo Hawai‘i ‘ia o nā kamali‘i. Mai ka wā mai i ho‘okumu ‘ia ai nā kulekele hou o ka makahiki 2014, ua ulu ka heluna haumana Kaiapuni mai ka 2,404 haumāna a i ka 3,100 haumāna i kēia makahiki. He keu nō kēia ulu ‘ana a ka maika‘i! Aia na‘e ho‘i, ma kēia ‘ano ulu ‘āwīwī ‘ana o ka heluna haumana, ulu pū ke ahuwale o ka nele o ka papahana i ka lako ‘ole i nā mea e pono ai. Eia ke ‘ike ‘ia nei nā hakahaka kumu he 40, a i ke 60 paha, i kēia makahiki. Eia pū ke hakahaka loa nei nā haka puke i nā puke i heluhelu mua ‘ole ‘ia a me nā ha‘awina e a‘o ai i nā kumuhana a‘o a pau.

‘O kekahi o nā papahana i haku ‘ia maila i mea e piha ai nā hakahaka kumu, ‘o ia ho‘i, ka haku ‘ia ‘ana o kekahi Palapala A‘o Kūikawā. He palapala ia ma lalo o ka malu o ka

‘Aha Ana Kumu Moku‘āina ma ke kulekele 16-06. I palapala pū ia e ‘ae ai i nā kōnaka ‘ōlelo Hawai‘i i ke a‘o ‘ana ma ka papa Kaiapuni me ka loa‘a ‘ole o ka laikini ma mua. Ua alu pū mai ka ‘Oihana Ho‘ona‘auao, ka Uniona Kumu, nā Kula ‘o Kamehameha a me nā kula nui o Hawai‘i ma Mānoa me Hilo ma kēia papahana. Ma ke komo ‘ana o nā moho i kēia papahana, he koina ‘ōlelo a me kekahi koina papa a‘o‘a ma mua o ke ka‘a ‘ana o kēia ‘ano palapala. Akā, ke puka ka moho, he waihona kālā hele kulanui a me ke kōkō‘o a‘o ke ili mai ma luna ona. Ua makepono maoli nō! Eia kekahi, ma muli o kēia palapala i kēia manawa, he mau papa Kaiapuni i piha i ka ‘ōlelo Hawai‘i i hakahaka ma mua.

No laila e nā hoa make‘e ‘ōlelo Hawai‘i, he ‘ano wā wī kēia no ka Papahana Kaiapuni no ka lawa ‘ole o nā kumu, nā ha‘awina, nā hale kula a me ke kōkō‘o piha mai luna mai. He wā wī ia na ka ulu nui. He wā nō na‘e ia e ‘imā ai ko kākou pono me ka ikaika loa. E noke ana kākou i nui a‘e nā kumu, nā ha‘awina a me ke kōkō‘o i nā kula. I lanakila mau ‘o Alu me Hananui!

Hawaiian Education

na Kalehua Krug, Ed.D (hakuloli Pelekānia ‘ia e Kamalani Johnson)

From the inception of Ka Papahana Kaiapuni, the Hawaiian immersion program of Hawai‘i, Ka Papahana Kaiapuni became a symbol for Hawaiian resurgence in ways of knowing and doing. The path has not always been clear and the progression made till the present day did not happen overnight either—there were many sacrifices by all stakeholders.

In 2011, the ‘Aha Kauleo—the Department of Education’s advisory council which was established in the 90s—was reinvigorated after a short hiatus. The ‘Aha Kauleo was created then to encourage and uplift the efforts of Ka Papahana Kaiapuni. Members of the ‘Aha Kauleo comprised principals, teachers, parents, and community advocates like Kamehameha Schools, ‘Aha Pūnana Leo, and the Office of Hawaiian Affairs (OHA).

One of the main motivators for the ‘Aha Kauleo’s resurgence was the compulsory standardized testing of the Hawaiian immersion students in English although English was not the medium of Hawaiian immersion education. As momentum and support grew from the advocates of Ka Papahana Kaiapuni, the Board of Education eventually agreed to discuss the issue with members of the ‘Aha Kauleo. In 2014, an updated Hawaiian education responsibility policy was approved.

Shortly thereafter, the relationship between the ‘Aha

Kauleo and Superintendent Kathryn Matayoshi grew. Through this continued relationship, the Superintendent appropriated \$3.3 million dollars to have a Hawaiian language test developed for Hawaiian immersion students, as well as the creation of Hawaiian immersion standards, which was eventually approved in 2017 as the very first indigenous language standard approved by a U.S. state. As a result, the KĀ‘EO test was created based on these standards in collaboration between UH Mānoa’s College of Education and Hawaiian language community stakeholders alike.

As a response, many communities of Hawai‘i reacted and schools in Hāna, Lahainaluna, and Pū‘ōhala have created new immersion sites and classes. From 2014, the total number of students has grown from 2,404 to 3,100 students. It is a big win, however, as the number grows, so too must facilities and capacity, which is a large deficit in the immersion schools. One such program that was created in response to the teacher shortage is the Special-Use Teaching Permit which was created under Policy 16-06. The Department of Education, Hawai‘i State Teachers Association (HSTA), Kamehameha Schools, as well as the University of Hawai‘i at Mānoa and the University of Hawai‘i at Hilo have galvanized to support this effort.



KE KULA MAIKA'I

'AHA PŪNANA LEO – PIHA 35 MAKAHIKI



NA NĀMAKA RAWLINS, ALAKA'I HALE KIPA 'ŌIWI
'AHA PŪNANA LEO

"Hele au i ke kula maika'i ma ka Pūnana Leo o Hilo..."

I ka manawa mua a'u i lohe ai i ku'u mo'opuna e hīmeni ana i ia mele aloha, maopopo le'a ia'u ke kumu no ka'u hana ola. Hīmeni 'ia kēia mele no 35 mau makahiki. A, ua like ka 'ike le'a i loko o nā kamali'i, nā kumu, nā mākua, nā kūpuna, ka 'ohana Pūnana Leo; e ola ka 'ōlelo Hawai'i!

Ho'omana'o au i ka hō'ea aku i ke Kulanui o Hawai'i ma Hilo ma Kepakemapa 1983. 'O ia ka lā i ho'oholo ai e ho'i i ke kula e a'o ai i ka 'ōlelo Hawai'i. Na Kauanoe Kamanā, ko'u hoakula ma ke kula ki'eki'e 'o Kamehameha, i paipai ia'u e kipa i kāna papa makahiki 'ekahi o ka 'ōlelo Hawai'i. Ma ka'u kipa 'ana i ia papa, ua 'ike maka a lohe pepeiao i ka 'ōlelo makuahine, a ulu a'ela nō ka 'i'ini i loko o'u no ke a'o 'ana i ka 'ōlelo kupa o ka 'āina.

Ua ha'i mai 'o Kauanoe ia'u no ka 'Aha Pūnana Leo. 'Akahi ho'i a ho'okumu 'ia ma ia makahiki no ka moemoeā e ho'i hou ka mana ola o ka 'ōlelo Hawai'i i kona kūlana o ka 'āina aloha. Ua paipai 'o ia ia'u e hana pū ma kēia hana ko'iko'i ma ka ho'ona'auao kamali'i ma ke kula 'ōlelo Hawai'i e like pū no me ke kula Kōhanga Reo ma Aotearoa. Ma ko'u lohe 'ana i kēia moemoeā, ua pa'a nō ka 'i'ini i loko o'u no ke komo pū 'ana i ia hana ko'iko'i.

Ua ho'okumu 'ia ka Pūnana Leo o Hilo ma ka makahiki 1985 ma kekahi hale ho'olimalima ma ke alanui 'o Kino'ole. Ua ho'omaka ke kula me nā keiki ma ka lā 11 o 'Apelila 1985 ma lalo o nā 'ēheu o nā kumu a me ke kupuna hiwahiwa 'o Tūtū Lee Hong. Ua ho'omaka ka Pūnana Leo o Honolulu 4 lā ma hope o ka wehe 'ia o ko Hilo me nā kumu a me ke kupuna lua 'ole 'o Tūtū Lolena Nicholas. Ha'aheo mākou i



Nā lālā o ka Papa Alaka'i o ka 'Aha Pūnana Leo.

nā Pūnana Leo mua i piha i nā 'ohana i hopu i ka moemoeā ho'okahi.

Ua kōkua manawale'a au ma nā hana like 'ole no ka Pūnana Leo o Hilo no 5 makahiki. Ua pōmaika'i nō ka hana pū a a'o mai nā kūpuna mai a aia ko lākou mau ki'i ma ka waihona ki'i ma ke koleke 'o Ka Haka 'Ula o Ke'elikōlani. Hāmama ka pu'uwai o nā Pūnana Leo no nā kūpuna i ho'okumu i nā Pūnana Leo a me nā haumāna kulanui i hana pū.

Ma ka makahiki 1990, ua lilo au i Luna Ho'okele no ka 'Aha Pūnana Leo.

Ua noho au ma ia kūlana a kokoke e piha 20 makahiki. Ma ia mau makahiki i wehe 'ia ai ka nui o nā kula kamali'i ma 'elima mokupuni. I kēia manawa, he ho'okele au ma ke ka'akālai pilina kūwaho i mea e ho'ākea a'e ai i ke ala ola 'ōlelo Hawai'i. Ua noho mai 'o Amy Kalili i Luna Ho'okele ma hope o'u, a ma hope 'o 'Ekekela Aiona, ka Luna Ho'okele i kēia manawa.

No 35 mau makahiki, he 'ohana nō ka Pūnana Leo ma lalo o ka 'ēheu o ka 'Aha Pūnana Leo. Hō'ike 'ia ka nani o ka 'ōlelo Hawai'i a me ka waiwai o nā ha'awina ma loko o ka 'ōlelo makuahine. He pilina ma waena o ka 'ōlelo Hawai'i me ke ola pono o ka 'ohana. 'Auamo nā mākua i ko lākou kuleana. Hana pū nā mākua me nā limahana o ke kula. He nani loa ka puka kula ke kū nā mākua a 'ōlelo Hawai'i lākou.

Ma muli o ke 'ano maika'i o nā Pūnana Leo, he mau mākua o nā wahi hou i ho'olālā i ka ho'okumu i ka Pūnana



He mau keiki o ka Pūnana Leo o Hilo e hula ana ma Pūlama Maui Ola.

‘ōlelo ma ko lākou kaiāulu. Kōkua pū ka ‘Aha Pūnana Leo ma ka ‘imi i nā kumu a me ka hale e mālama ‘ia ana ka Pūnana Leo. ‘O ka Pūnana Leo hope loa iho nei, ‘o ia ka Pūnana Leo o Hāna.

He mo‘olelo kupaianaha kēia no ka lanakila o nā ‘ohana ma luna o ka nā‘au kānalua a me ka pohihihi o ke ala “kula” e ho‘ohana ‘ia ana ka ho‘oili ‘ia o ka ‘ōlelo makuahine ma ka hanauna hou i nā keiki lī‘ilī‘i me ka mana‘o e ho‘iho‘i ‘ia ka ‘ōlelo i ka home.

He mau limahana ko ka ‘Aha Pūnana Leo e ‘imi like ana i ka nu‘ukia ‘o E Ola Ka ‘Ōlelo Hawai‘i. Mai loko mai o nā Pūnana e ho‘ohua ana i nā keiki ‘ōlelo Hawai‘i. He ke‘ena e noho ana nā kānaka e kākō‘o ana i nā Pūnana Leo ma ka ‘ao‘ao a pau o nā kula kamali‘i.

‘Aole i pau ka hana a ka ‘Aha Pūnana Leo ma ke “kula kamali‘i”, ua nui hou a‘e. Ua ho‘okumu ‘ia ke Kula Kaiapuni Hawai‘i ma luna o ka Pūnana Leo. Aia ka Papa Kaiapuni mua loa ma loko o ka Pūnana Leo o Hilo ma ka makahiki 1986 - 1987. Ma ka ho‘okele o ka ‘Aha Pūnana Leo a me ke kōkua o nā mākua noke mau ua wehe ‘ia ke Kula Kaiapuni Hawai‘i ma Keaukaha a me Waiau i ka makahiki 1987 -1988.

E lohe mai iā mākou i ka ‘ōlelo kupa o ka ‘āina

E lohe mai iā mākou i nā keiki o ka Pūnana Leo

No 35 mau makahiki, hīmeni ‘ia kēia paukū me ka ‘i‘ini me ka ikaika o nā leo hā‘aheo ma nā kula kamali‘i a pau ma ka pae‘āina, mai Hawai‘i moku o Keawe a i Ni‘ihau a Kahelelani. Nui nā ‘ao‘ao o kēia mo‘olelo o ka ‘Aha Pūnana Leo. ‘O ka mana‘o‘i‘o, ka mana‘olana, a me ke aloha ke kauka‘i ‘ia. ‘Ae, e lohe mai iā kākou, i ka ‘ōlelo kupa o ka ‘āina. E Ola Ka ‘Ōlelo Hawai‘i!



Kanani Kawai‘ae‘a-Māka‘imoku (keiki Pūnana Leo); Larry Kimura, Lolena Nicolas, Ipo Wong, Kani‘au Holt-Padilla (keiki Pūnana Leo) Ho‘ohanohano ‘ia ma ka ‘Aha‘ōlelo 2018

Ke Kula Maika‘i – ‘Aha Pūnana Leo Celebrates 35 Years

na Nāmaka Rawlins (hakuloli ‘ia na Kamalani Johnson)

Serving over 35 years with the ‘Aha Pūnana Leo first as a volunteer to becoming the Executive Director, I have seen the challenges as well as the victories in the revitalization of ‘ōlelo Hawai‘i. We know there are many stories about the way our Pūnana Leo movement has impacted our community from our keiki and their ‘ohana, to our kumu and alaka‘i. When I arrived at the University of Hawai‘i at Hilo’s campus in the fall of

1983, the ‘Aha Pūnana Leo organization was formed earlier that year. Enrolling in ‘ōlelo Hawai‘i classes with Kauanoe Kamanā, my kumu, I was inspired to learn about the ‘Aha Pūnana Leo vision, E Ola Ka ‘Ōlelo Hawai‘i. I captured highlights of the movement and the tenacity of the leadership to the vision as they are often referred to as “trail blazers”.



HAKA, LAMA, NAPA, WA‘A – HE KEIKI HELUHELU AU!



NA WILLIAM H. WILSON, POLOPEKA, PH.D
KA HAKA ‘ULA O KE‘ELIKŌLANI

I ka makahiki 1999, ua puka nā haumāna mua loa o ka papahana kaiapuni Hawai‘i. He lanakila nui! Ua ho‘omaka ia papa puka mua loa ma ka makahiki 1985 ma nā Pūnana Leo O Hilo a me Honolulu. Ma ka Pūnana Leo nō i ho‘okumu ‘ia ai nā ‘ano‘ano o ia lanakila kālai‘ike o ka puka kula ki‘eki‘e ma ke a‘o ‘ia ‘ana i ka Hakalama.

Eia ma lalo nei kekahi wehewehe no ka ulu ‘ana o ka Hakalama a me kona mau ‘ao‘ao ‘oko‘a o ke kuana‘ike mai ko nā kula kaia‘ōlelo Pelekānia.

‘O māua ‘o ka‘u wahine ‘o Kauanoe kekahi o ka po‘e kumu a‘o ‘ōlelo Hawai‘i i ho‘okumu i ka ‘Aha Pūnana Leo i ka makahiki 1983. ‘O māua wale nō o waena o nā ‘ohana i ho‘okomo i nā keiki ma loko o ia mau kula nā mea ma ka Papa Alaka‘i. ‘O ka mākia o ke Aukahi Pūnana Leo, ‘o ia ‘o “E Ola Ka ‘ōlelo Hawai‘i!”. ‘O ia ke kālele mai kinohi mai a ‘o ia pū ka makakoho ma mua o ka ‘ao‘ao kālai‘ike. Ua kūpa‘a māua ‘o Kauanoe ma hope o ia mākia a me ka mana‘o a he ‘ōlelo Hawai‘i wale nō kā māua me kā māua mau keiki ma nā manawa a pau mai ka hānau ‘ana.

Ua ho‘okumu ‘ia ka Papahana Hakalama o ka Pūnana Leo ma luna o ka ho‘omakakoho ‘ia o ke ola o ka ‘ōlelo Hawai‘i a me kona “mauli” i loko o ka ‘ohana, ‘o ia ho‘i, ‘o ke kahua nohona o ka ‘ohana ‘ōlelo Hawai‘i. I ia wā nō ho‘i, ‘a‘ole i ‘ike maopopo ‘ia he waiwai ka Hakalama no ka ‘imi mākau heluhelu maoli e pono ai ka hele kula ‘ana, ‘oi loa aku ka hiki ‘ana ke heluhelu i ka ‘ōlelo Hawai‘i a me nā ‘ōlelo ‘ē. ‘Aole loa i mana‘o ma ia mau mea. Ua ‘ike wale ‘ia nō, he pili ka Hakalama i ka hana a nā kūpuna mānaleo Hawai‘i i makemake ‘ia e ho‘ōla ‘ia. Ma hope mai na‘e, ua ‘ike ‘ia he ki‘ina waiwai loa ka Hakalama no ke a‘o heluhelu; he keu pono ho‘i i loa‘a i nā keiki ‘ōlelo Hawai‘i ma ka home a me nā keiki hele kula kaia‘ōlelo Hawai‘i ma mua o nā keiki o nā ‘ōlelo ‘ē. He mea nō ho‘i ia e kākō‘o ana i ko lākou puka nui ‘ana ma ke kula ki‘eki‘e me ka mākaukau heluhelu a kākau ma nā ‘ōlelo ‘elua ma ka pae e hiki ai ke hele i nā kulanui he nui.

Ua puka a‘e ka Hakalama mai loko mai o ka ‘ike ‘ia o ka pa‘a o ka heluhelu Hawai‘i i nā

kūpuna mānaleo ‘ōlelo Hawai‘i e koe ana i ka ho‘okumu ‘ia o ka ‘Aha Pūnana Leo i ka MH 1983. Ua mo‘olelo nui mai ia mau kūpuna ma ka polokalamu lēkiō ‘o Ka Leo Hawai‘i a ma waho ho‘i o laila, i ka mea nui o ka heluhelu nūpepa ‘ōlelo Hawai‘i i ko lākou wā kamali‘i, a pēlā pū ho‘i ka heluhelu paipala ‘ana ma ka home, ma ka haipule ‘ana a ma nā kula Kāpaki. Ua mālama pū ‘ia e kekahi o lākou nā puke mo‘omana‘o me nā mo‘okū‘auhau ‘ohana ma ka ‘ōlelo Hawai‘i a me nā mele nō ho‘i. Ma muli o ia ‘ao‘ao o ka mauili Hawai‘i he lāhui heluhelu a kākau i ka ‘ōlelo makuahine, ua komo wale aku ia ‘ao‘ao i loko o nā Pūnana Leo mua loa. ‘O ke kumu mai, ua makemake ‘ia e ho‘okumu ‘ia ka Pūnana Leo he wahi e ho‘ōla ana i ke ‘ano o ka ‘ohana mānaleo ‘ōlelo Hawai‘i. ‘Aole ka pahuhopu nui ‘o ka loa‘a ‘ana he “kula” maoli, a ‘a‘ole loa ho‘i, ka loa‘a ‘ana o ke ‘ano o nā kula kaia‘ōlelo Pelekānia o ia wā. Ua mana‘o ‘ia na ia ‘ano kula i pepehi a ‘ane halapohe ka ‘ōlelo Hawai‘i. No ka ‘Aha Pūnana Leo ke kuleana ‘o ka ho‘ōla a‘e i ka ‘ōlelo mai ia kulanā ‘anehalapohe aku.

‘O kekahi o nā hana ma waena nā ‘ohana mānaleo ‘ōlelo Hawai‘i o ka wā ma mua i mo‘olelo ‘ia mai, ‘o ia ka ho‘oma‘ama‘a ‘ana i ka heluhelu Hawai‘i ma ka ‘ohana. Ua ‘ikemaka nā mea ho‘okumu i ka ‘Aha Pūnana Leo i nā ‘ohana Nī‘ihau ma ko lākou halepule ma Waimea, Kaua‘i



E kuhikuhi ana ke keiki Pūnana Leo i ka hakalama.

i ke kū pākahi ‘ana o nā mea o loko i ka heluhelu paukū paipala. He hana kēia mai ka ‘elemakule a hiki aku i ka pēpē e hī‘i ‘ia ana e ka makuahine. No nā keiki nui iki a‘e, heluhelu mua ka makua a hānau mua paha e kū pū ana me ia keiki li‘ili‘i a ho‘opili mai ke keiki. ‘Oiai he hana mānaleo Hawai‘i kēlā, makemake ‘ia no nā keiki Pūnana Leo. A ‘o kekahi o nā lālā Papa Alaka‘i, ‘o ‘Ilei Beniamina, he Ni‘ihau nō i ma‘a i ia ‘ano hānai keiki ‘ana.

Ua ho‘opuka kekahi o nā kūpuna o Ka Leo Hawai‘i, ‘o Mālia Craver, i ke ‘ano o ka ho‘oma‘ama‘a ‘ana i ka heluhelu Hawai‘i me kona mau kahu hānai. Ma hope ua kākau ‘o ‘Anakē Mālia a me Larry Kimura he mo‘olelo heluhelu Hawai‘i no ia hana o kona wā li‘ili‘i. Me kona mau kahu hānai, he ho‘oma‘ama‘a ‘ia ma nā huina koneka a me ka woela penei: hā, kā, lā, mā, nā, pā, wā; hē, kē, lē, mē, nē, pē, wē; hī, kī, a pēlā aku a hiki i ka mea hope loa ‘o “wū”. No laila, ma ka Pūnana Leo O Hilo, ua ki‘i ‘ia ia mana‘o a haku ‘ia he pakuhi me ia mau huina kani ma luna. Eia na‘e, ua hō‘ano hou ‘ia me nā mea hou e ho‘ohana ‘ia ana ma ka puke wehewehe ‘olelo Hawai‘i a Pūku‘i lāua ‘o ‘Elepaki. ‘E‘ole ia puke, pa‘a ai ka ‘olelo Hawai‘i i ka hanauna hou e alaka‘i ana i ka ‘Aha Pūnana Leo. Ua makemake ‘ia e pa‘a ka ‘okina a me ke kahakō i nā keiki.

Ua kākau ‘ia ke kahakō ma luna o nā woela o nā huina kani e like me ke ‘ano o ka puana ‘ana a ‘Anakē Mālia. A ua ho‘okomo pū ‘ia ka ‘okina ma ka pau ‘ana o ka laina. A ua kākau ‘ia he mau lālani me ke kahakō ‘ole. Ma ka pa‘a ‘ana o ka lālani kahakō ‘ole, he ‘oko‘a ka puana ‘ia mai ka mea me ke kahakō. Pēlā i puka mai ai ka puana haka-lama-napa-wa‘a, a mai loko o ia puana ‘ana i puka mai ai ka inoa o ia pakuhi, ‘o ka Hakalama.

HAKALAMA MUA NO KA PŪNANA LEO O HILO I KA MAKAHIKI 1986

ha	ka	la	ma	na	pa	wa	‘a
hā	kā	lā	mā	nā	pā	wā	‘ā
he	ke	le	me	ne	pe	we	‘e
hē	kē	lē	mē	nē	pē	wē	‘ē
hi	ki	li	mi	ni	pi	wi	‘i
hī	kī	lī	mī	nī	pī	wī	‘ī
ho	ko	lo	mo	no	po	wo	‘o
hō	kō	lō	mō	nō	pō	wō	‘ō
hu	ku	lu	mu	nu	pu	wu	‘u
hū	kū	lū	mū	nū	pū	wū	‘ū

Ma ko‘u ho‘omaopopo ‘ana, ua ho‘okumu ‘ia kēia pakuhi e māua ‘o Kauanoe Kamanā i ka lua o ka makahiki o ka Pūnana Leo O Hilo, ma ke kauwela ho‘i o ka makahiki 1986. He wā ko‘iko‘i ia kauwela. Ma ka pau ‘ana o ia kupulau, ‘akahi a lanakila nā ‘ohana Pūnana Leo ma ka ho‘opuka ‘ia o ke kāmāwai e ho‘ololi ana i ke kāmāwai o ka makahiki 1896 i pani i nā kula kaia‘olelo Hawai‘i he kanaiwa makahiki ma mua. Ua makemake māua ‘o Kauanoe e ho‘oikaika i ka ‘ao‘ao heluhelu ma ka ‘olelo Hawai‘i ma nā Pūnana Leo, no ka mea, ua ha‘i mai nā kūpuna no ka loa‘a o nā kula kaia‘olelo Hawai‘i ma mua a hiki loa i ka pae o Lahainaluna. Ma ia ‘ano he mea nui ka heluhelu Hawai‘i ‘ana e like me nā kūpuna.

I ia kauwela, aia kā māua hiapo ‘o Hulilau ma ka pū‘ulu keiki Pūnana Leo i mākaukau no ke komo i ka mālaa‘o. No laila, ua ho‘oikaika i ka ho‘oma‘ama‘a i kēia hakalama ma ka Pūnana Leo a pēlā pū ma ka hale me kā māua mau keiki, me nā kāleka i kākau ‘ia ai nā huahakalama ma luna.

I ka ‘ike ‘ana ‘a‘ole ka ‘Oihana Ho‘ona‘auao e ho‘okō ana i ke kāmāwai hou no ke kula kaia‘olelo Hawai‘i ma ia kau Hā‘ulelau, ua ho‘oholo ‘ia e ka ‘Aha Pūnana Leo e wehe i papa no nā keiki ‘elima o lākou makahiki ma loko o ka Hale Pūnana Leo O Hilo ma ke Alanui Kino‘ole. Ma ka Pūnana Leo O Honolulu, ua lawa ‘ole ka lumi no ia hana, no laila, ua komo nā keiki pae mālaa‘o ma loko o nā kula aupuni kaia‘olelo Pelekānia. Ma ia wā ma nā kula aupuni, inā ho‘opuka ka makua he keiki ‘olelo Hawai‘i kāna he ho‘iho‘i ‘ia ‘o ia me nā keiki komone‘e. Pēlā i ho‘iho‘i ‘ia ai ‘o Kanani Kawai‘ae‘a i loko o ka papahana ‘olelo pālua me nā keiki ‘olelo ‘Ilokano ma ke Kula Ha‘aha‘a O Kapālama i kona makuahine e a‘o ana ma ke Kula ‘O Kamehameha. No Kamehameha i ia mau makahiki, he hō‘ole ‘ia nā keiki Pūnana Leo ‘a‘ole e komo i ke kula no ka mea he mau “keiki ‘olelo ‘ē” a ‘a‘ole ‘ae ‘ia ia ‘ano keiki e komo ma ka mālaa‘o o Kamehameha. I kēia mau lā ho‘i kā paha, he makemake ‘ia ia ‘ano keiki ma Kamehameha, akā, i ia mau lā, he hō‘ole ‘ia nō.

No laila, ua ho‘omaka kekahi papahana kaia‘olelo Hawai‘i no nā keiki ‘elima makahiki ma ka Pūnana Leo O Hilo. Ua ‘ike ‘ia ‘o ka pololei na ke aupuni i wehe i ia ‘ano kula, no laila, ua ho‘oholo ‘ia e ka ‘Aha Pūnana Leo e kūkala i kēia papahana he “kula aupuni” i ho‘olako ‘ia e ka ‘Aha Pūnana Leo ma muli o ka ho‘okō ‘ole ‘ana o ka ‘Oihana Ho‘ona‘auao i ke kāmāwai hou e hiki ai ke loa‘a ka mālaa‘o ma ka ‘olelo Hawai‘i. Ua wehe ‘ia e ka ‘Aha Pūnana Leo ke kākī ma‘amaui e kākī ‘ia ai nā mākuu ma ka Pūnana Leo, ‘oiai he “kula aupuni” ia papa

mālaa’o, a ua ‘imi ‘ole i ka laikini kula kū’oko’a e pono ai ia a’o ‘ana ma lalo o ka po’e ‘ā’ole ‘o ka ‘Oihana Ho’ona’auao. Ua nui ko mākou ‘ā’a i ke aupuni i ia wā!

Ua ho’oka’awale ‘ia kekahi lumi ma ka ‘ao’ao o ka Pūnana Leo O Hilo, ‘o ia ka lumi papa no kēia mau keiki - he ‘ewalu. Kapa ‘ia ka inoa ‘o “Ka Papa Kaiapuni Hawai’i” mai loko mai o ka hua’ōlelo hou a Larry Kimura a me nā Kūpuna o ke Kōmike Lekikona o ka ‘Aha Pūnana Leo i haku ai, ‘o “kaiapuni” (he “environment” ma ka ‘ōlelo Pelekānia). ‘O Kahi Wight, he haumāna o ka papahana ‘ōlelo Hawai’i o ke Kulanui O Hawai’i ma Hilo ke kumu a’o pinepine i nā keiki, a komo pū nā haumāna kulanui ‘ē a’e a me māua ‘o Kauanoek kekahi. ‘O ka hakalama ka ha’awina nui, a pēlā pū me ka makemakika.

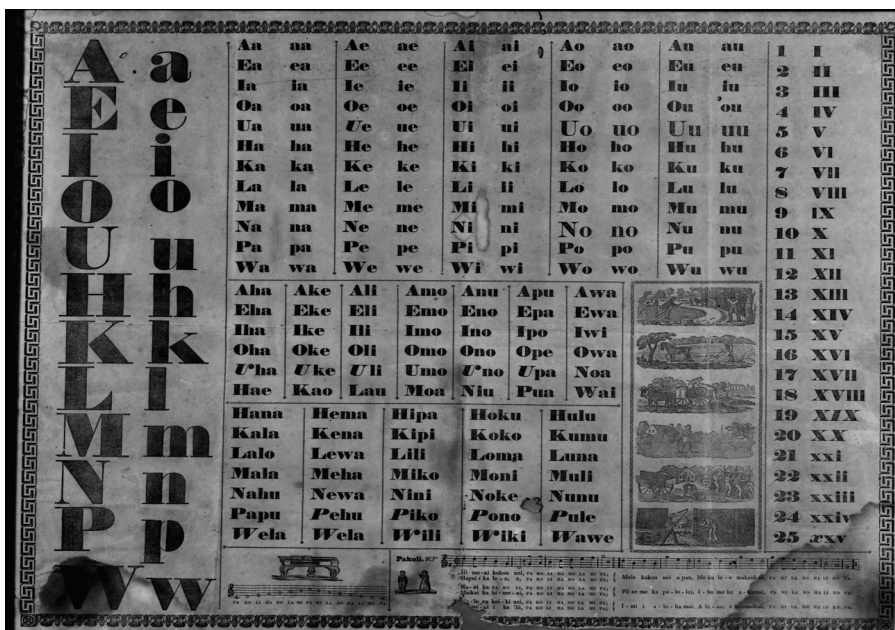
Ma ka pau ‘ana o ia makahiki, ua hiki i nā keiki a pau ke heluhelu ma ka pae ho’omaka me ia hakalama mua loa. Ua nui ka hau’oli i ia holomua. Eia na’e, ‘ā’ole i maika’i ka hopena no nā keiki ma O’ahu i ka hō’ole ‘ia o ka ho’ona’auao hou a’e ma ka ‘ōlelo Hawai’i. Ua ‘imi hou mākou, nā ‘ohana Pūnana Leo, e ho’oponopono i ia hemahema. Ua hele hou i ka ‘Aha’ōlelo a ma lalo o ke alaka’i ‘ana o ke Kenekoa Clayton Hee ua ‘imi e ne’e ka Papa Kaiapuni Hawai’i i loko o nā kula aupuni. Ua ho’opuka ‘ia e ka ‘Aha’ōlelo he ‘ōlelo ho’oholo i mua o ka ‘Oihana Ho’ona’auao e hana ‘ia pēlā. Ua lawe pū ho’i ‘o Kenekoa Hee iā mākou i mua o ke po’o o ka ‘Oihana Ho’ona’auao ‘o Charles Toguchi a ua ‘aelike ‘o Toguchi a me ka ‘Aha Pūnana Leo e ho’one’e i nā keiki o ka Papa Kaiapuni Hawai’i i loko o nā kula aupuni ma ke kau Hā’ulelau ma lalo o kekahi mau koina, ‘o ia ho’i, 1.)

Pono e ‘āpono kūhelu ‘ia e ka Papa Ho’ona’auao, 2.) E ‘imi ‘o Toguchi he ‘elua kahua kula ha’aha’a o nā mokupuni ‘elua e ‘ae ana e komo nā keiki Pūnana Leo pae ‘elima makahiki a me ka ‘eono ma ke ‘ano he papa mālaa’o-‘ekahi hui pū ‘ia; 3) Na ka ‘Aha Pūnana Leo e ‘imi i nā kumu me ka laikini i hiki ke a’o i loko o ka ‘ōlelo Hawai’i, 4) e ‘imi ka ‘Aha Pūnana Leo i nā keiki hou aku e piha pono ai ka lumi papa e kūpono ai ka heluna haumāna e uku ‘ia ai ia kumu e ka ‘Oihana Ho’ona’auao; a me ka 5) E ho’olako ka ‘Aha Pūnana Leo i nā lako a’o ha’awina.

Ua ho’omaka koke ka ‘Aha Pūnana Leo e ‘imi e ho’okō i ia ‘aelike. Ua ki’i ‘ia e ka ‘Aha e hō’ea mai i Hawai’i nei ‘o Sister Dorothy Lazore, he wilikina ‘Ilikini Mohawk no Kanakā i ia kauwela MH 1987. ‘O Kariwahawē kona inoa ‘oiwi a nāna i wehe i ke kula ho’olu’u ‘ōlelo ‘oiwi mua loa o Kanakā. Ua noho mai ‘o ia me mākou he mau pule no ka hana ha’awina ma ia kauwela. He mau ha’awina hakalama kekahi i ho’omohala hou ‘ia a’e. ‘O kekahi hana ko’iko’i a Kariwahawē, ‘o ia ka hō’ike mana’o i mua o ka Papa Ho’ona’auao o Hawai’i nei no ka maika’i o kēia ‘ano kula ‘ōlelo ‘oiwi ‘ana. Ua ‘āpono ‘ia a’ela e ka Papa Ho’ona’auao ma Iulai a ua ne’e nā keiki i loko o nā kula ‘o Waiau Kula Ha’aha’a ma O’ahu a me Keaukaha ma Hawai’i nei ma ia hope koke iho. ‘O Alohalani Kaina (Housman) ke kumu mua ma Waiau a ‘o Puanani Wilhelm ko Keaukaha. No ia mau papa ‘elua, ua ho’omau mākou mākua i ka inoa o ka papahana ma lalo o ka ‘Aha Pūnana Leo, ‘o ia ho’i ‘o “Kaiapuni Hawai’i”, akā, ua kapa ‘ia e ka ‘Oihana Ho’ona’auao ‘o Ka HLIP (Hawaiian Language Immersion

Program). Ma hope loa, ua ho’omaka ka ‘Oihana Ho’ona’auao e ho’ohana i ka inoa Kaiapuni no ka papahana kekahi.

I loko o ka ‘āpono ‘ia e ke Po’o Toguchi o ka ‘Oihana Ho’ona’auao a pēlā pū e ka Papa Ho’ona’auao, ‘ā’ole i kākō’o maoli ka po’e ho’okele ma nā ke’ena ho’okele o ka ‘Oihana. Ua hiki mai kekahi o ia po’e e ha’i mai i nā ‘ohana ma nā kula ‘elua nō ho’i e ana ‘ia ka maika’i o nā keiki ma ka hiki iā lākou ke ‘ōlelo Pelekānia, he mea e a’o ‘ole ‘ia ana ma ka papahana! A ua kauoha pū ‘ia mai nā kumu a me nā ‘ohana ‘ā’ole e a’o ‘ia ka heluhelu a me ke kākau ma ka ‘ōlelo Hawai’i no ka mea, “Hawaiian is only an oral language”. Ua ho’okuli mākou i ia kauoha. Ua kūpa’a a pa’akikī mākou



He ki’i Pi’āpā o ke kenekulia 19.

ma hope o ka pahuhopu e ho'āla hou 'ia nā kula kaia'ōlelo Hawai'i o ka wā ma mua. Pehea lā e hō'ole 'ia ai ka heluhelu i nā keiki ma ka 'ōlelo Hawai'i, 'oi loa aku no ka pa'a mua o ka heluhelu Hawai'i i nā keiki o ia Papa Kaiapuni Hawai'i mua o loko o ka Pūnana Leo O Hilo. 'A'ole ia luna kula ma ke kula i nā lā a pau e ho'okō ai i kāna kauoha a ua ho'i koke nā keiki i ka heluhelu Hawai'i i kona ha'alele 'ana. Ua kū'e pū ho'i māua 'o Kauanoe i ka hā'awi hō'ike 'ōlelo Pelekānia 'ia i nā keiki a māua a hō'ole loa i ia hana. He hō'ike ia i hā'awi 'ia e kekahi wahine loea ho'ona'auao 'ōlelo pālua i hai 'ia e ke ke'ena ho'okele o ka 'Oihana Ho'ona'auao no ia hō'ike a no ke a'oa'o pehea e ho'ona'auao hou 'ia ai nā keiki ma hope.

Ma ia makahiki mua a ma hope kekahi, ua komo pū nō ho'i mākou mākua e kōkua manawale'a ma ke 'ano hakalama i ke a'o heluhelu. A ua lawe pū nā kumu i ia 'ike hakalama kekahi a a'o i nā keiki. Na ka 'Aha Pūnana Leo i ho'olako i nā ha'awina i ho'omohala 'ia me ka wilikina Kariwahawē a pēlā me nā puke i loa'a ma nā Pūnana Leo ma ka 'ōlelo Hawai'i. Ma ka 'ao'ao o nā mākua ua ho'omau 'ia ka hana "oki a tuko" mai ka wā o ka Pūnana Leo ma ia mau "Kula Kaiapuni Hawai'i" O Waiau a me Keaukaha. 'O kekahi, ua hō'ole nā mākua i ke a'oa'o a ua wahine loea ho'ona'auao 'ōlelo pālua no ke 'ano e ho'ona'auao 'ia ai nā keiki a mākou. Ua hāpai ia wahine e a'o hapalua 'ia nā keiki i ka 'ōlelo Pelekānia ma ka papa 'ekolu a e ho'emi hou 'ia iho ma nā papa ma hope aku a i ka li'ili'i loa. Ua kū'e nā mākua a me ka Papa Alaka'i o ka 'Aha Pūnana Leo a ua kākō'o ka po'e lālā o ka Papa Ho'ona'auao ma hope o mākou.

He papahana ho'oholomua loa ka papahana Hakalama i ka heluhelu no nā keiki ma ia mau kula. I loko o ke a'o 'ia i loko o ka 'ōlelo Hawai'i wale nō, a me ia 'ike heluhelu Hawai'i, ua ho'omaka nā keiki e heluhelu 'ōlelo Pelekānia no lākou iho. 'O ka mea kupanaha na'e ho'i, ua 'oi aku ka 'eleu heluhelu o nā keiki o ke Kaiapuni Hawai'i ma Keaukaha ma

mua o nā keiki ma ka 'ao'ao Pelekānia. I ka hō'ea 'ana i ka papa 'eono a 'ae akula nā mākua a me ka Papa Ho'ona'auao e hā'awi 'ia ka hō'ike kūhelu - ma ka 'ōlelo Pelekānia - i nā keiki Kaiapuni Hawai'i, ua 'ike 'ia he holomua loa ka hopena no ke kālai'ike, 'a'ole no ka pa'a wale nō o ka 'ōlelo Hawai'i. Ma Keaukaha, ho'omaopopo au ē ua 'oi aku ka 'awelike o ka helu'ai o nā keiki Kaiapuni Hawai'i ma mua o ka 'awelike o ko nā keiki no nā kula kaia'ōlelo Pelekānia.

He mea kupanaha a ho'opū'iwa i ka po'e o nā ke'ena ho'okele o ka 'Oihana Ho'ona'auao ka lanakila 'ana o nā keiki o ia papa kaiapuni Hawai'i mua loa ma ka hō'ike ma ka 'ōlelo Pelekānia. Ua a'o 'ia lākou ma ka 'ōlelo Hawai'i wale nō mai ka Pūnana Leo a hiki i ka papa 'ehā, a ma ka papa 'elima wale nō i ho'omaka ai e a'o kūhelu 'ia ma ka papa ho'okahi hola ka lō'ihi i ka 'ōlelo Pelekānia a pēlā ma ka papa 'eono. Eia kā, ma ka hana 'ana i ka hō'ike heluhelu Pelekānia ma ke kau mua o ka papa 'eono, ua puka ki'eki'e kā.

Ua kūkulu 'ia ia 'ike ma luna o ke kahua Hakalama. He 'ike i loa'a mai nā kūpuna mai a i ho'ano hou 'ia me ka 'okina a me ke kahakō. Nui ka ho'omohala hou 'ia o ka Hakalama ma nā Pūnana Leo ma ia hope mai a ua 'oi aku ko lākou mākaukau i kēia wā. Eia na'e, 'o ia lanakila 'ana ma ka makahiki 1992 ma ka papa 'eono kekahi mea pōina 'ole 'ia e a'u. 'O ka mea na'e e ho'omana'o ai kākou e ho'omau nei, ua ho'okumu 'ia ka papahana Pūnana Leo a me ke Kaiapuni Hawai'i 'a'ole no ke kālai'ike, akā, no ke ola o ka 'ōlelo Hawai'i. 'O ke kālai'ike, ua 'imi 'ia aku i mea kākō'o nō ho'i i ke ola o ka 'ōlelo. Ua kō nō a lanakila loa ma muli o ka ho'olohe 'ana i nā kūpuna i kūpa'a ma hope o ka mea nui o ka heluhelu Hawai'i, me ka ho'okuli 'ana i ka po'e "loea ho'ona'auao" e 'ōlelo ana 'a'ole e a'o i ka heluhelu ma ka 'ōlelo Hawai'i a e ho'emi i ka ho'ohana 'ia o ka 'ōlelo Hawai'i ma lalo o ka 'ōlelo Pelekānia.

Pūnana Leo Teachers and the Hakalama

na William H. Wilson, Ph.D

The Hakalama is a contemporary adaption of a Hawaiian syllable chant recalled by Kupuna Mālia Craver. That syllable chant was one of the ways she learned to read Hawaiian at home from her kahu hānai grandparents, during a time when Hawaiian was forbidden in school.

While the contemporary Hakalama has roots in that chant and even further into English reading methods

used in colonial America where students began with letters and then built to longer and longer words, it is considerably different from both.

The Hakalama, including its name, has grown with and out of the Pūnana Leo as operated from 1985 until the present. Its excellence as an early literacy teaching tool with its own specific methodology and order of use is truly a joint creation of the Pūnana Leo

teachers, students and families. There is more about the history of the Hakalama in the associated article in Hawaiian as well as in Chapter 8 of Literacy in the Early Years published in 2017 by Springer. Below we will concentrate on why learning initial reading through Hawaiian rather than through English, and through the Hakalama rather than through the Pīāpā or individual letters is such a successful means for teaching early literacy.

The first thing to understand that writing is the process of placing the mental representation of the spoken word in visible form. Reading is the opposite, that is converting a visible representation of mental language into spoken form, either as actually said outloud or spoken silently to oneself. Once a child has learned to read in one language it is possible to use that skill to read other languages. This why children in Kaiapuni Hawai'i schools amaze their parents by teaching themselves to read English on their own once they are able to read Hawaiian.

However, it is a complex task to read and write. Initial reading and writing does not come easily. Indeed, only three cultures clearly developed reading and writing on their own: the Chinese, the Mayan Indians of Mexico, and the Sumerians of Mesopotamia.

Our Hawaiian writing system is derived from the Sumerian system through English.

There are two major dynamics in reading and writing - accessing the sound that represents the spoken word and accessing the meaning of that sound. Dividing sound up into meaning is easier than building meaning from sound. Chinese writing is based on the easier approach of building from meaning - abstract pictures called "Chinese characters" - to chunks of sound. Children can start learning to read Chinese characters as early as two and regularly do so at three in China. But, they need to memorize thousands of such characters to be successful readers. It takes years and years of schooling just to read a Chinese newspaper.

The writing systems of European languages like English are based on meaningful single sounds or "phonemes." The sounds are represented by the letters of the alphabet - a small number of symbols - but putting sounds together to make a word is very abstract and conceptually difficult. A child's mind is not even developed enough to begin reading in that way until age 6.

There is, however, an intermediate efficient way to approach reading but it is only possible with certain languages - languages like Hawaiian. That intermediate approach is to read by syllables. Children can learn to

read by syllables by four. Hawaiian has 45 short syllables and 45 long syllables - all represented on the Hakalama chart taught at the Pūnana Leo from when children are three. The ease of learning to read by syllables can be seen even by adults. Try reading the Hawaiian word "maka" eye in the three ways: saying directly "maka" in the Chinese way is the easiest. Sounding out each letter in the English way "m"-"a"-"k"-"a" tends to lose the meaning. Sounding out "ma-ka" the syllabic or Hakalama way is fairly easy. In fact such slower pronunciation of related to Hawaiian chanting. Making learning to read with the Hakalama even easier is that a number of syllables in the first few lines of the Hakalama are themselves common words, e.g., lā 'sun', pā 'wall'.

English cannot be learned by syllables. Where Hawaiian has 45 basic syllables, English has several thousand possible syllables, some of them especially complex, e.g., the single syllable word "strips" consisting itself of six sounds. Furthermore, the English alphabet has only 26 letters but 34 phonemes or distinctive sounds. In other words, the sounds of English are not fully represented by its alphabet. To make matters worse, sounds are not regularly spelled the same way in English, e.g., all spelling the same sound are "f" in "fish", "ph" in "photo" and "gh" in "rough".

The child learning to read English in an English-speaking school learning the alphabet struggles trying to understand the principles of reading as she memorizes her letters. Her cousin learning to read Hawaiian with the Hakalama in a Pūnana Leo typically can read totally novel short Hawaiian sentences by the time he enters kindergarten. Then shortly after he has begun reading Hawaiian sentences, the Pūnana Leo graduate starts to apply what he knows about reading novel sentences in Hawaiian to reading sentences in English. He essentially teaches himself to read English all on his own. For his cousin who is learning to read first in English, reading totally novel short sentences for her only begins in first grade and requires much help from her teacher. This is because mastering initial reading through English involves both the more difficult and abstract process of sounding out words by phonemes and applying it to the highly irregular English spelling system.

The Hakalama is truly a great advantage that belongs to Hawaiian speaking children and families and one that moves them along the path to multiliteracy when other children in Hawai'i are struggling to read a single language.



KA HAKA ‘ULA O KE‘ELIKŌLANI

KA HUA O KA HOU O KA LAE



NA WILLIAM H. WILSON, POLOPEKA, PH.D
KA HAKA ‘ULA O KE‘ELIKŌLANI

‘O ka hou o ka lae, ‘o ia ka mea e ulu ai ka pua o ka māla. Nui nā māla ‘ōlelo Hawai‘i o ka Moku O Keawe a nui ho‘i nā ‘ala o nā ‘ano pua like ‘ole e ulu ana ma ia mau wahi. Na kēia kolamu na‘e ho‘i e ho‘omāka‘ika‘i i ka mea heluhelu i kekahi o ia mau māla o loko o ke kīhāpai nui o ke Kōleke ‘Ōlelo Hawai‘i.

Ma kekahi wahi aku o kēia hō‘ili‘ilina he kolamu ma ka ‘ōlelo Pelekānia no ke Kōleke ‘o Ka Haka ‘Ula O Ke‘elikōlani. ‘Aole e ha‘i hou ‘ia ana ka ‘ikepili o loko o laila. He ‘oko‘a ho‘i ka pae o ka pili a ke Kōleke i ka po‘e heluhelu ‘ōlelo Hawai‘i no laila, e ‘oi a ‘oko‘a aku ana ka ‘ike o loko o kēia kolamu ‘ōlelo Hawai‘i.

I ke kū mua ‘ana o kākou i ka pukapā e komo ai i loko o ua kīhāpai nei, e ho‘omana‘o kākou i nā kūpuna i hala nāna i waele i kēia ala. ‘O nā kūpuna ho‘i o ke au kahiko loa, iā Wākea lāua ‘o Papa nāna i hānau mai i ka ‘āina, iā Kamehameha nāna i ho‘ohui i ka pae‘āina i ho‘okahi aupuni, i nā kūpuna i kūpa‘a ma hope o ka ‘ike Hawai‘i i ke kahuli ‘ana o ke aupuni mo‘i. E ho‘omana‘o pū kākou i ka po‘e nāna i ‘imi e mālama i ka ‘ōlelo Hawai‘i ma ka ho‘ohana ‘ana ma nā ‘ekalesia, nā kalapu ho‘okani pila a me nā hālau hula. Mahalo ho‘i ke kaikamahine o ka ‘āina ‘o Ka‘ū, ‘o Mary Kawena Pūku‘i nāna i ho‘opa‘a nui i ka ‘ike Hawai‘i i loko o ka puke wehewehe a me nā puke ‘ē a‘e he nui. Mahalo ia kumu hula ‘o Edith Kanaka‘ole nāna i ho‘okumu me nā hoakūpuna i ka Hui Ho‘oulu ‘Ōlelo Hawai‘i a i a‘o i ka ‘ōlelo Hawai‘i ma ke Kulanui a me ke Kula Ha‘aha‘a O Keaukaha. Mahalo ke keiki o Waimea ‘o John Waihe‘e nāna i ‘imi e ho‘okūhelu i ka ‘ōlelo Hawai‘i iā ia e alaka‘i ana i ka ‘Aha Kau Kumukānāwai hou, a me ia hoakeiki ona o Waimea, ‘o Larry Kimura i ho‘opa‘a līpine i nā leo o nā kūpuna i loa‘a mai iā kākou i kēia lā. Mahalo ho‘i ia mamo o Kukuihaele ‘o Clayton Hee i alaka‘i i ka ho‘okahuli i nā kānāwai ho‘okapu ‘ōlelo Hawai‘i a pani me nā kānāwai ho‘okumu i ka ho‘ohana ‘ōlelo Hawai‘i a hiki loa mai i ka pae Kōleke ‘Ōlelo Hawai‘i. Mahalo ho‘i nā kumu like ‘ole o nā hanauna like ‘ole i a‘o ‘ōlelo Hawai‘i i loko o nā papa o ke kulanui, ke kulanui kaiāulu, nā kula aupuni a kū‘oko‘a, nā kula kamali‘i, a me nā papa kaiāulu. Pēlā pū nō ka mahalo i nā ‘ohana a pau i komo ma ka hana ho‘ōla Hawai‘i me kā

lākou mau pua makamae he keiki a mo‘opuna. “Ma mua ke kahua; ma hope ke kūkulu”, pēlā i hō‘ea ai ka ho‘ōla Hawai‘i o kēia mukupuni a hiki i ka pae koleke.

Ma ke kolamu Pelekānia no ke Kōleke, ua ho‘omā‘ike‘ike ‘ia ka mo‘aukala o Ka Haka ‘Ula. Eia ma ‘ane‘i kekahi ‘ikepili ‘ē a‘e no ka papahana. ‘O ka mua, ‘o ke kēkelē Ha‘awina Hawai‘i laepua o ke Kōleke, he kēkelē ikaika loa ma ka ‘ao‘ao ho‘ōla ‘ōlelo. He pakuhi ko ke aupuni pekelala o ‘Amelika nāna e ho‘onohono papa ana i nā ‘ōlelo o ke ao mai ka ma‘alahi a i ka pa‘akikī no ka po‘e mānaleo Pelekānia. Aia i loko pū o ia pakuhi ka nui o nā hola e pono ai ke a‘o a walewaha ka haumāna ma kēlā me kēia ‘ōlelo.

No ka mānaleo Pelekānia, he pa‘akikī ke a‘o i ka ‘ōlelo Hawai‘i. He 1,100 hola ka huina e pono ai ka walewaha e ho‘ohana ai i ka ‘ōlelo Hawai‘i ma loko o kekahi pā‘oihana a i ‘ole paha e mālama i ka ‘ohana i loko o ka ‘ōlelo. Ua like ia me ke 90 ‘ai a‘o ‘ōlelo. Kō na‘e ia mau hola ma Ka Haka ‘Ula ma ke ‘ano o ka mālama ‘ia o ka papahana. Ma nā koina e pili ai ka haumāna me nā kumu no ke kēkelē, kō he 68, ‘o ia ho‘i, he 41 ‘ai no ke kēkelē, he 16 ‘ai koina komo i ia mau papa, a he 12 ‘ai ma nā hola mo‘oki‘ina piko, ‘aha kūikawā a hana ‘ē a‘e me nā kumu. ‘O ka huina he 330 hola i koe, he ho‘okō ‘ia e nā haumāna ma ka ‘ōlelo Hawai‘i ‘ana i waena o lākou iho ma nā huaka‘i, hana manawale‘a a hana ‘ē a‘e me kaiāulu ‘ōlelo Hawai‘i ikaika o Hilo nei.

I mea e hō‘oia ai i ka walewaha o nā haumāna kēkelē laepua o ke Kōleke he koi ‘ia ka hō‘ike ana mākaukau e ahuwale ai ka hiki ke kama‘ilio, kākau, heluhelu a lohe i ka ‘ōlelo Hawai‘i me ka mākaukau. No nā haumāna e ‘imi ana i ka pae mulipuka, he nui hou aku nā hola ‘ōlelo e komo ‘ia e lākou e hō‘ea ai i ka 1,300 hola ma ka lumi papa wale nō.

I kēia mau lā e ne‘e nei, ke ‘oi loa aku nei ka huina o nā haumāna e komo ana ma Ka Haka ‘Ula me kekahi pae mākaukau ki‘eki‘e i ka ‘ōlelo Hawai‘i, ‘oi loa aku nā haumāna i kula ‘ia i loko o nā kula kaiapuni Hawai‘i. No ia mau haumāna, ua ho‘okumu ‘ia he mau papa hou no ka ho‘oikaika ‘ana i nā ‘ao‘ao ‘ike pilina‘ōlelo, hua‘ōlelo, e lele koke ai ho‘i lākou i nā papa ki‘eki‘e a‘e. Me ia mau papa hou no ia mau haumāna, ke ho‘okumu pū ‘ia nei he mau papa koina laulā, e

la'a ka papa mō'aukala o ke ao, e pani ana i nā papa kaia'ōlelo Pelekānia a e ho'olaha ana i ka 'ike hou ma loko o ka 'ōlelo Hawai'i. 'O ka pahuhopu, e hō'ea a'e i kekahi pae e kō ai ka hapalua o nā 'ai e puka kēkelē laepua ai, he 200 a 'oi iki ho'i paha, ma loko o nā papa kaia'ōlelo Hawai'i ma ke Koleke.

No nā kula ho'okolohua o ke Koleke, ke 'imi nei e pa'a ikaika ka ho'ohana piha 'ia o ka 'ōlelo Hawai'i e like me ia e ho'ohana 'ia nei e nā haumāna kulanui o nā papa pae 300 me 400. 'O ia mākaukau kai 'imi 'ia ma waena o nā limahana a me nā haumāna a pau. Ma ke 'ano nui, ua hō'ea nā kahua kula o Hawai'i Mokupuni nei i ia pahuhopu no nā kumu a me nā limahana a pēlā pū me nā keiki kula ha'aha'a. 'O nā haumāna kula waena me ke ki'eki'e kahi e 'imi 'ia nei e ho'oikaika. No nā kahua kula o waho o kēia mokupuni, ke ne'e nei nō i mua me ke kālele i nā kumu a me nā limahana. 'Aole ka nui o ka po'e o Hawai'i i kuhi lihi i ka pa'akiki o kēia māhele o ka ho'ōla 'ōlelo Hawai'i.

Inā he pa'a ikaika loa ka 'ōlelo Hawai'i, he mea ma'alahi ka pa'a o ka 'ōlelo waha, ka heluhelu, a me ke kākau ma ka 'ōlelo Pelekānia. Ua 'ike 'ia 'o ka po'e ikaika loa ma ka 'ōlelo Hawai'i mai ka wā pēpē, 'o lākou pū ka po'e holomua loa ma nā hana kula like 'ole. 'O ia 'ano walewaha piha a me ka ho'okuluma 'ia o ka 'ōlelo Hawai'i mau, 'o ia ke kahua o ke ola maoli o ka 'ōlelo Hawai'i. Inā he ola maoli i waena o ka hanauna 'ōpio o ka pae kula ki'eki'e a me ke kulanui, 'o ke kahua kēlā e hiki ai i nā mākuu hou ke hānai piha i nā keiki i loko o ka 'ōlelo makuahine mai ka hānau 'ana.

Nui ka 'ikepili e ho'olana ana i ka mana'o e pili ana i kēia kumuhana ko'iko'i 'o ka 'ōlelo Hawai'i no ka home. Ua 'ano laha aku i ka nūhou no ka nui a'e o ka po'e mākuu o kēia mokupuni e ho'ohana ana i ka 'ōlelo Hawai'i me nā keiki a lākou ma ka hale. Eia iho nei, ua helu 'ia ho'i e ka po'e pekelala ē, no Hawai'i Mokupuni nei, 'o ka 'ōlelo Hawai'i ka 'ōlelo haole 'ole i nui a'e nā keiki 'ōlelo i ia 'ōlelo ma ka home. 'Aole na'e e 'ole, 'o ka 'ōlelo haole ka 'ōlelo ikaika ma ka nui o ia mau home a e ko'i'i wale a'e ana nō ka 'ōlelo Hawai'i ma ia mau hale. 'O nā helu na'e e hō'ia maoli ana i ka ulu, 'o ia ka 'ikepili i 'ohi 'ia e nā Pūnana Leo e nīnauele 'ōlelo Hawai'i ana i nā 'ohana noi komo. Ma waena o ka makahiki kula 2017-2018 a me ka makahiki kula 2018-2019, ua ulu a'e ka pākēneka o nā 'ohana Pūnana Leo 'ōlelo Hawai'i ma ka hale ma ka 109% mai 'ō a 'ō o ka pae āina. 'O Hilo kahi i 'oi a'e i ka hapalua nā keiki Pūnana Leo he 'ōlelo Hawai'i ma ka home.

No laila, ke ulu nei nō ka 'ōlelo Hawai'i o Hawai'i

O Keawe nei ma ka pae pēpē li'ili'i a pēlā pū ma ka pae papahana mulipuka. 'O kekahi 'ao'ao o kēia, mana'o 'ia e like me ka pi'i o ka 'ōlelo Hawai'i i mua, pēlā ke kūpono e pi'i pū ka 'ike no ke ao ākea a me nā 'ōlelo 'ē. Ma ka 'ao'ao 'ōlelo 'ē, ke ho'okolohua 'ia nei ke a'o 'ōlelo Lākina ma nā papa 1-4 ma ka papahana ho'okolohua o Nāwahī. I mea kēia e ho'omaka'ala ai i nā haumāna i ka waiwai o ke kālailai 'ōlelo 'ē a me ka pilina a ka mākaukau 'ōlelo Lākina i ka mākaukau 'ōlelo Pelekānia ke nui a'e nā haumāna. He mea pū kēia a'o Lākina e mahalo ai kākou i nā kūpuna mamo Lākina e like me nā Pukiki a me nā Paniolo.

Ma ka pili 'ana me ko ke ao, ua pi'i ka heluna o ka po'e kipa mai i Ka Haka 'Ula i ka 'ahakūkā 'o He 'ōlelo Ola. He 175 iho nei i ka ho'omaka 'ana o Malaki no Kanakā, 'Amelika, ka Pākīpika, a me 'Āsia. 'O kekahi wahi e ulu nui nei ka pili, 'o Iāpana a me kona mau lāhui 'ōiwi 'o ka 'Okinawa a me ka 'Ainu. No ka papahana lae'ula no ke kēkelē kauka, ua komo he mau 'ōiwi hou a'e i ka papahana i kēia makahiki kula. E like me nā pū'ulu mua a'e nei he mau haumāna ikaika kēia e alaka'i ana no ko lākou mau lāhui. Ua ho'okomo iho nei kekahi haumāna 'Ilikini o Ka Haka 'Ula no Dakota Hema i pila ho'okūhelu i ka 'ōlelo Lakota ma kona moku'aina 'o Dakota Hema. Ke holomua nei ia pila e like me ka pila a kekahi haumāna 'ōiwi 'Ālaka o ke Koleke i ka MH 2014.

No laila, i kēia makahiki ha'aheo o Hawai'i nei, 'o ia ho'i, ka Makahiki O Nā 'ōlelo 'ōiwi, ke holomua nei nō ka hana. 'Aole i pi'i a'e ke kākō'o a ka 'ōnaehana kulanui - he ālaina ma'amaui. Eia na'e ma ka 'ao'ao hou ola o ka lae, 'oia mau ikaika nō ia mea i loko o ke Koleke. He ho'oilina mai nā hanauna ma mua mai a me 'oukou, e nā mea 'ōlelo Hawai'i, nā lālā ola o kēia wā. 'O ia hou ho'ōla makamae, kā ke Koleke e pūlama mau ai me ka ninini i luna o nā 'ōliko 'ōlelo, ke ka'a o ka mauili o ka 'āina.



'O nā haumāna kula ki'eki'e o ke kula 'o Nāwahīokalani'ōpu'u ma Hale'ōlelo.

Rising Up As A Beacon - The Hawaiian Language College

Na William H. Wilson, Ph.D

Among the Indigenous Peoples of the world, Hawai'i Island is known as a beacon of leadership for language revitalization. Indeed, UH Hilo's Hawaiian Language College - Ka Haka 'Ula O Ke'elikōlani - is the most fully developed integrated educational system in an Indigenous language anywhere in the world. Its programs range from preschool through to the doctorate. In contribution along with other global events of the United Nations International Year of Indigenous Languages, the College is receiving special attention from national and international media.

Within the memory of many people on the island, it was illegal to go to school in Hawaiian. Change came first with community pressure for Hawaiian to be taught in the foreign languages department of "Hilo College". That then lead to a push for a Hawaiian Studies B.A. focused on the language – not classified as "foreign." Finalized in 1982, that degree and its distinctive Hawaiian Studies Department are the core from which the College has grown.

Crucial to the next stage of growth was establishment in 1983 of the Pūnana Leo preschools followed by Hawaiian immersion schooling. UH Hilo faculty were core developers those programs. That association lead to an increase in enrollment to the point where the Hawaiian major count in Hilo came to exceed that of the much larger Mānoa campus.

Community efforts then lead to the legislature establishing the Hale Kuamo'o Hawaiian Language Center at UH Hilo. Today the Hale Kuamo'o is the primary source of Hawaiian curriculum for the state. Its Ulukau Electronic Hawaiian Library also includes the world's largest collection of recordings of kūpuna. Its on-line Hawaiian dictionary (<http://wehewehe.org/>) receives over 1.5 million hits a month. Many other resources are accessed free in both Hawaiian and English.

A goal to develop Hawaiian teacher education, laboratory school and graduate programs followed. Pūnana Leo families lead a lobbying effort for the legislature to mandate UH Hilo as the site of a Hawaiian language college. When the UH system indicated that it was not prepared not to fund the initiation of such a project, OHA and federal agencies provided startup grants.

Implementing new initiatives, especially with a freeze on funding, was very challenging. UH Hilo had never had a graduate program before. In fact, there had never been a graduate program taught entirely through an Indigenous language anywhere in the world. Nor had there ever been a teacher education program conducted through an

Indigenous language. The new college had to be organized and then approved by accreditors. This the College did with flying colors. Inspired by Hilo's Chiefess Ke'elikōlani for whom it is named, the College is not just taught, but also administered and operated through Hawaiian, the sole college in the world with such a distinction.

Ka Haka 'Ula O Ke'elikōlani presently operates two M.A. degrees and a Ph.D. as well as a graduate level teacher education program. Enrollments in graduate education at Ka Haka 'Ula have continued to grow, at a time when overall enrollments in the UH system have been decreasing. The Ph.D. at UH Hilo is the only Ph.D. in a Hawaiian field anywhere and includes a stream for other Indigenous people seeking to revitalize their languages.

As part of its outreach efforts to the larger world, Ka Haka 'Ula offers a B.A. Linguistics and devotes resources to developing the 'Imiloa Astronomy Center. Today the Linguistics B.A. together with the Hawaiian Studies B.A. enroll approximately 500 students per semester with a combined major count of 180. 'Imiloa has become known throughout Hawai'i and the world for its work in demonstrating the science inherent in traditional Hawaiian culture in a bilingual English/Hawaiian format.

The largest enrollment within the College is in its laboratory school program serving over 1,200 students. The UH Hilo laboratory program is parallel to that of UH Mānoa, but is distinctive in being taught through Hawaiian and having multiple campuses. The main campus - Nāwahīokalani'ōpu'u or Nāwahī - draws hundreds of visitors seeking to learn best practice in Indigenous language medium education. Nāwahī students graduate bilingual in Hawaiian and English with six years required study of Japanese or Chinese. Its high school graduation rate has consistently been 100% and over 85% of students enter college directly after high school. These rates are considerably higher than the DOE norm and provide a unique bilingual resource to the island.

Ka Haka 'Ula O Ke'elikōlani has an amazing history. It rose to prominence through community efforts focused on assuring the survival of the Hawaiian language. When those efforts began there was not a single child on the island who spoke Hawaiian fluently. Today the Census Bureau tells us that Hawaiian is the largest non-English language spoken by children on Hawai'i Island. Those children are the products of parents and teachers trained in a college established through the determination and perseverance of the elders of this community. Mahalo nui to them, their families and the larger island 'ohana.



NO KA ULU 'ANA O KA 'ŌLELO HAWAI'I MA KE KULA 'O KAMEHAMEHA



NA KEONI KELEKOLIO, LUNA HO'okele, M.A.
HO'OKAHUA, KE KULA 'O KAMEHAMEHA

Ma ka pawa lipolipo o ka pō 'o Hua, ma ka lā 29 o Iulai, 2015, ua 'ākoakoa mai nā alaka'i o Ke Kula 'O Kamehameha ma ke kahua o Ka'iwakiloumoku Hale no ka 'aha Wehena Kaiao. He 'aha ia e lōkahi ai ka po'e ma mua o ka ho'omaka 'ana i ka papahana hou loa no ke kula i kapa 'ia 'o Kūhanauna, A Generation on the Rise. Ma ia 'aha i ho'ohiki ai nā alaka'i i ko lākou 'imi, noke mau, a me ke ku'upau 'ana i ka hana i mea e pa'a ai nā pahuhopu i helu a ho'ākāka 'ia ma loko o Kūhanauna.

Aia he 'elima pahuhopu nui ma ia papahana. 'O ke kolu o nā pahuhopu, 'o ia ka pahuhopu "piko'u Hawai'i" a he mea hō'ioia i ka waiwai a me ke ko'iko'i o ka 'ōlelo Hawai'i, ka 'ike Hawai'i, a me ke kuana'ike Hawai'i no ka holomua o nā haumāna Hawai'i. Ua hāpai 'ia, 'o ka 'ike a me ka mo'omeheu Hawai'i, 'o ia ke ala e 'imi aku ai i ke ola pono o ke kanaka Hawai'i a me ka lāhui Hawai'i.

Ma ka makahiki 2013, ua ho'omaka ke ana 'ana i ka mana'o o nā limahana o Kamehameha e pili ana i ka mākaukau me ka ikaika o ka 'ōlelo me ka mo'omeheu Hawai'i ma loko o nā hana like 'ole o ka 'ōnaehana kula. Ma nā ana mana'o i pane mai ai nā limahana me ke kāko'o nui i ka 'ōlelo me ka mo'omeheu: 'o ka limahana i pa'a iā ia kekahi 'ike 'ōlelo a mo'omeheu Hawai'i, e 'oi aku ana kona mākaukau a maika'i ma ka lawelawe 'ana i nā pono o nā

haumāna a me nā hoa kanaka.

Ma muli o kēia mana'o kāko'o o nā limahana a me nā pahuhopu o Kūhanauna i ho'okumu 'ia ai nā papa 'Ōlelo Kahua. Ua ho'omaka nā papa 'Ōlelo Kahua ma Kepakemapa, 2015. Ma ia mau papa e a'o 'ia ai ka 'ōlelo Hawai'i nōhie, ka mō'aukala Hawai'i, nā loina a lawena kūpono, a me nā mele ma'amau o ke kula. I kēia manawa, he 2,300 a 'oi mau limahana o Kamehameha e a'o nei i ka 'ike Hawai'i ma kēia 'ano papa. No ka hapanui o nā limahana, ua koi 'ia lākou e komo i ho'okahi papa o ka mahina, he 90 minuke ka lō'ihī. Eia na'e, he 'oko'a nō ka mālama 'ia 'ana o nā papa ma nā kahua 'oko'a—no nā kumu me nā limahana ma nā Kula Kamali'i o Kamehameha (he 30 ka nui o nā kahua kula, a aia ma 'ō ma 'ane'i o ka pae 'āina), ma ka pūnaewele lākou e hana ai i ka ha'awina.

Ke ho'oiikaika nei ko Kamehameha a pau e ho'opa'a like i ia 'ike a me nā mākau, a e ho'ohana 'ia ka 'ike ma nā wahi a pau, mai nā lumi papa a me nā holo'e o nā kula a i nā ke'ena kōkua a me lumi hālāwai o nā Kahu Waiwai.

Mahalo nui i Ke Ali'i Bernice Pauahi Pākī Bishop a me nā alaka'i o Ke Kula 'O Kamehameha i ke kāko'o i ka holomua ma kēia ala hou, he ala ia e ulu ai ka 'ike kupuna a me ka 'ōlelo makuahine o ka 'āina nei.

Hawaiian Language Growth at Kamehameha Schools

na Keoni Kelekolio, M.A.

On July 29, 2015, a ceremony dubbed Wehena Kaiao, or the opening of dawn, took place at Ka'iwakiloumoku Hawaiian Cultural Center on the Kapālama campus of Kamehameha Schools (KS). The purpose of the ceremony was to bring together leadership for the launch of the new strategic plan, named Kūhanauna, A Generation on the Rise, and have them promise to do what they can to fulfill the goals laid out in Kūhanauna.

There are five goals in the strategic plan, the third of which deals with Hawaiian identity and affirms the value and importance of Hawaiian language, knowledge, and worldview in the success of Hawaiian students. Furthermore, it lifts up Hawaiian culture and knowledge as an important part of reaching success as an individual and as a lāhui.

Beginning in 2013, Kamehameha employees have shared via survey their thoughts regarding the readiness and level of use of the Hawaiian language and culture throughout the organization. They overwhelmingly supported language and culture saying that those employees who know Hawaiian language and culture are better prepared to serve our beneficiaries.

It is because of this support from employees and the forward facing goals of the strategic plan that the 'Ōlelo Kahua program was founded. Classes started in September of 2015, teaching basic Hawaiian language, Hawaiian history, traditional customs and behavior, and standard songs associated with Kamehameha Schools. At this time, there are approximately 2,300 or so KS employees that receive training in these kinds of classes. Most employees are required to attend class once a month for 90 minutes. However, delivery varies to meet the needs and schedule of campuses, for example, all the kumu and staff of KS preschools (about 300 staff at 30 different sites across the islands) do their trainings online.

Everyone at Kamehameha has engaged in the learning and applying of these knowledge and skills, from the classrooms and hallways of campus, to the offices of the support groups, and even to the boardroom of the trustees.

We are eternally grateful to Ke Ali'i Bernice Pauahi Pāki Bishop and the leadership of the Kamehameha Schools for supporting our progress on this new path, one that will help our ancestral knowledge and mother tongue to flourish.



NO KA PĀPAHO 'ŌLELO HAWAI'I



NA KU'ULEI BEZILLA, LUNA HO'OPUKA A MEA KĀKAU, M.A.
'ŌIWI TV

I loko o nā makahiki he 40 o ke aukahi 'ana a'e o ka po'e e ho'ōla i ka 'ōlelo Hawai'i, e ho'ōhana 'ia ana ka 'ōlelo Hawai'i ma nā hōnuanua like 'ole o ke ao. Ma hope mai o ka 'imi ho'ona'auao 'ana aku i nā keiki ma ke kula, a ma hope pū mai o ka ho'i hou 'ana mai o ka 'ōlelo i loko o ka home, i ho'omaka aku ai ka 'imi 'ana i mau ala e ola ai ka 'ōlelo ma nā 'oihana.

I ka MH 2008, he 10 wale nō makahiki aku nei, i noi 'ia ai ka 'Aha Pūnana Leo inā ua hoihoi nō paha lākou i ka ho'olele wikiō 'ana ma ka 'ōlelo Hawai'i – ma kekahi kanela nūhou kaulana o Hawai'i nei, me ka uku 'ole. Kupaianaha nō ho'i kēia mana'o. Ua 'ae a'ela nā luna o ia wā me ka 'imi pū 'ana aku i ala e pa'a ai kekahi mau poke wikiō e kui 'ia i polokalamu kiwi. Ua kapa 'ia akula kēia polokalamu 'o "Āha'i 'Ōlelo Ola: A Living Language," a 'o Amy Kalili ka luna ho'oponopono a 'āha'ilono o nā mo'olelo a pau i ho'opuka 'ia. Ua kōkua pū mai nō 'o Pila Wilson, Kauanoe Kamanā, a me Hiapo Perreira ma ka ho'omohala mo'olelo a pilina'olelo no ko Amy ha'ilono 'ana aku. A no kekahi wā pōkole i lohe 'ia ai ka 'ōlelo Hawai'i ma ka hola kūkala nūhou ma ke kanela 'o KGMB, ma *Hawaii News Now Sunrise*.

'Aole i mana'o 'ia he polokalamu kūmau kēia, akā, ma muli o ke kelepona nui 'ana aku o ka po'e ma Hawai'i iā KGMB me ka mahalo i ka ho'olele 'ia 'ana o kekahi māhele nūhou ma ka 'ōlelo Hawai'i, i noi hou 'ia ai ka 'Aha Pūnana



'O nā limahana 'Ōiwi TV e pa'i wikiō ana.



'O ka hu'ea'o o Nāwahīokalani'ōpu'u e pa'i wikiō ana.

Leo e ho'omau i kā lākou kūkala nūhou 'ana ma Sunrise. Ma ia hope mai i launa ai 'o Amy, Kauanoe, a me Hiapo me Nā'ālehu Anthony, he mea pa'i wikiō a he puka no loko mai o ke aukahi ho'ōla mo'omeheu a 'ike Hawai'i. Ma ia launa 'ana i ho'oholo ai kēia po'e e hana like lākou ma ka hana 'āha'ilono 'ōlelo Hawai'i no "Āha'i 'Ōlelo Ola: A Living Language."

A holomua ia papahana, ho'okumu akula 'o Nā'ālehu iā 'Ōiwi Television Network ('Ōiwi TV) me kona hoa kula, 'o Keoni Lee. He 'oihana pāpaho kēia e 'imi ana i ka ha'i pololei 'ana i nā mo'olelo o ko Hawai'i po'e ma ke kuana'ike a 'ōlelo Hawai'i. No ia kumu i komo pū aku ai nō 'o Amy Kalili ma ke 'ano he 'āha'ilono a mea a'oa'o no ka haku a ha'ilono mo'olelo nūhou 'ōlelo Hawai'i.

Mai ka wā o kona ho'okumu 'ia 'ana, i ulu ai kēia 'oihana pāpaho i honua e kākō'o a e ho'olaha aku ana i nā lanakila a me nā ālaina o ka Hawai'i, me ka 'imi pū 'ana a'e i ala e ho'opuka 'ia ai nā mo'olelo Hawai'i. Nui 'ino nā 'ano wikiō e ho'opuka 'ia nei ma ke kanela kiwi a 'Ōiwi TV: 'o ka nūhou 'oe, 'o ka mo'olelo hakule'i 'oe, a 'o ka mo'olelo hakupuni pū kekahi. 'Aole kaupalena nui 'ia nā 'ano mo'olelo e ho'opuka 'ia ke loa'a ke ala e ho'ohua ai i wikiō. No laila, he mea nui ka ho'omaopopo 'ana i ka po'e me ka mahalo pū 'ana aku i nā 'oihana pāpaho 'e a'e o ko Hawai'i pae āina, nāna e kākō'o mau mai ana iā mākou ma ka 'imi 'ana i ala e ha'i ai i ko kākou, po'e Hawai'i, mo'olelo pono'i.

‘Āohe ‘oihana pāpaho ‘ōlelo Hawai‘i ke ‘ole ia noi mua ‘ana no nā poke wikiō ‘ōlelo Hawai‘i. ‘O kekahi ha‘awina kūpono paha, ‘o ia ka ‘imi mau ‘ana i ala e puka lanakila ai ka ‘ōlelo Hawai‘i. ‘O kēia ala, he mea hāiki ia e koi ana i ka po‘e e ho‘omanawanui a e ho‘omoeā i ka pahuhopu hikiāloa. ‘Āohe holomua o ke aukahi ho‘ōla ‘ōlelo Hawai‘i ke kaupalena ‘ia ka po‘e i hiki ke kāko‘o mai. Ua kāko‘o ‘ia kēia ‘oihana e ke aukahi, e nā kaiāulu Hawai‘i, e nā kānela nūhou, e ka Moku‘āina, a me kekahi mau ‘oihana pāpaho ‘ōiwi a puni ka honua. Ua holomua ‘o ‘Ōiwi TV ma muli o ke kāko‘o ‘ana mai o kēia mau kānaka, a me ka ‘imi mau ‘ana aku i ala e kō ai kēia mea ‘o ka pāpaho Hawai‘i.



‘O nā limahana ‘Ōiwi TV e pa‘i wikiō ana ma O‘ahu.

Hawaiian Language Media

na Ku‘ulei Bezilla, M.A.

In 2008, Hawaiian language efforts began to take root in mainstream media with ‘Āha‘i ‘Ōlelo Ola. The ‘Aha Pūnana Leo was asked if they would like to produce a few short Hawaiian language video pieces to air for free on Hawaii News Now’s Sunrise morning show. Amy Kalili was the producer and reporter for ‘Āha‘i ‘Ōlelo Ola, with content support from her mentors and friends, Kauanoe Kamanā, Pila Wilson and Hiapo Perreira. What

started off as a few minute segments of ‘Āha‘i ‘Ōlelo Ola during the week of Kamehameha Schools annual Song Contest sparked a new wave of interest and talent for Hawaiian language media production. Shortly after the launch of ‘Āha‘i ‘Ōlelo Ola came the establishment of ‘Ōiwi Television Network (‘Ōiwi TV), Hawai‘i’s first Hawaiian owned and operated media station producing Hawaiian language news and documentaries. Nā‘ālehu

Anthony and Keoni Lee co-founded ‘Ōiwi TV with content support from Amy Kalili. These three individuals have forged and trained others to thrive in using and normalizing our Hawaiian language and perspective in the media domain with the endearing support from the Hawaiian language and larger Hawai‘i community and while collaborating with other experts in the media field - locally in Hawai‘i and globally with a network of indigenous media partners and organizations.



‘O Kapuaonaona Roback, ka limahana ‘Ōiwi TV e a‘o‘o ana i ke keiki ma Mele Ma Ka Lihiwai.



PIHA MAKAHIKI 20 O KAHUAWAIOLA



NA KANANINOHEA MĀKA'IMOKU, POLOPEKA KĀKO'O, M.A.
KAHUAWAIOLA, KA HAKA 'ULA O KE'ELIKŌLANI

Ua piha he iwakālua mau makahiki, mai ka wā i ho'okumu 'ia ai ka papahana ho'omākaukau kumu 'o Kahuawaiola ma ka makahiki 1999. He papahana e kālele ana ma ka ho'omākaukau 'ana i nā kumu mau li ola Hawai'i. Kūkulu 'ia nā papa, nā ha'awina, a me ka papahana ma luna o ke kālaimana'o ho'ona'auao 'o Kumu Honua Maui Ola. Ho'oulu 'ia ka 'olelo, ka 'ike ku'una, ka 'ao'ao pili 'uhane, a me ka lawena a ke kumu, i mea e pa'a pono ai ka mau li ola a me ka piko'u o ke kumu.

He 'ekolu kau ka lō'ihi o ka papahana 'o Kahuawaiola, a ho'omaka ka papahana ma ke kauwela. A'o 'ia ka nui o nā papa kauwela e nā kumu kula kaia'olelo-kaiapuni Hawai'i i a'o lō'ihi ma ka 'olelo Hawai'i. Kuluma ho'i ia mau kumu ma nā ki'ina a'o, nā kumuhana, nā mākau, a me nā mana'o ko'iko'i 'ē a'e o ke a'o 'ana aku i ka mā'io. Ho'omākaukau nā papa o ke kauwela i ke a'oākumu no nā kau 'elua e koe ana, 'o ia ho'i ka wā a ke a'oākumu e komo ai ma ke kula, e ho'oili a e ho'oulu aku ai i ka 'ike o ka po'e haumāna 'olelo Hawai'i.

Ua puka he 16 mau papa, a he 125 mau a'oākumu mai Kahuawaiola. 'O ka hapa nui o ia mau a'oākumu puka, he mau kumu kula kaia'olelo-kaiapuni Hawai'i. Ua anamana'o 'ia nā a'oākumu puka ma waena o ka makahiki 2009 a i ka 2017, a ua 'ike 'ia, mau nō he 100% o ka po'e i pane i ke anamana'o, he mau kumu.¹ He lanakila nui kēia ke

nānā aku i ka nele o nā kula o Hawai'i i ke kumu 'ole.

Mea mai nā a'oākumu a me nā haumāna puka mai Kahuawaiola, 'ike maka lākou i ka waiwai kūli'u o ka hana a ke kumu, 'a'ole wale nō ma ka ho'ona'auao 'ana i ka haumāna, ma ka ho'oulu pū 'ana i ka nohona Hawai'i. Ma ka makahiki 1983, ma lalo o ke 50 mau keiki 'olelo Hawai'i. I kēia lā, ma kahi o ka 3,600 mau haumāna ma nā kula kaia'olelo-kaiapuni Hawai'i. Ua 'ane halapohe ka 'olelo Hawai'i. Ma o nā kula Pūnana Leo a me nā kula kaia'olelo-kaiapuni Hawai'i i ola ai ka 'olelo makuahine. 'O nā kumu, nā pouhana ho'i o ia mau kula.



'O nā moho Kahuawaiola e haku ana i ka lei piko.

¹ Ua pane he 75% o nā haumāna puka ma waena o ka makahiki 2009-2017 i ke anamana'o.

Kahuawaiola Celebrates 20 Years

na Kananinohea Māka'imoku, M.A.

The name Kahuawaiola has many kaona as underlying and figurative meanings that can be interpreted in many ways to evoke a multiple layered understanding of the program's purpose.

Kahua wai ola (foundation where the living waters flow)

Ka hua wai ola (the fruit/product of well-being)

Ka huawai ola (the living water gourd)

This name was chosen to capture the essence of the program that is both powerful and impactful. Just as water nourishes and revitalizes, so should a teacher's training and preparation. By providing rich and meaningful learning experiences that nurture and elevate a teacher's *mauli* (life force) and build a robust cultural lens in development as a kumu mau li ola Hawai'i.

Kahuawaiola Indigenous Teacher Education Program is a graduate certificate program that aims at doing just that.

Kahuawaiola not only prepares qualified licensed teachers in content knowledge and skills, curriculum development, assessment, and other essential teacher tools. Kahuawaiola produces teachers that are effective in teaching in the medium of Hawaiian and through the values and understandings of the Kumu Honua Mauli Ola (KHMO) educational philosophy, that focuses on Hawaiian language, traditional knowledge, spirituality, and behavior and dispositions for nurturing the *kanaka* (person). The program is 3 semesters of rigorous coursework and practicum that start in the summer and end in the spring. All of the courses are taught in Hawaiian. The summer courses are substantially taught by current teachers from various schools and grade levels, providing diverse backgrounds and perspectives for our teacher candidates to have a rich and extensive understanding of KHMO education in Hawai'i's schools. All of the various coursework in content areas such as language arts, science, mathematics, social studies, physical education, and fine arts, are taught in Hawaiian, allowing for our teacher candidates to be immersed in the language to hear and see the lexicon being used to teach that content area, to observe effective models, and to learn implementation practices of teaching through Hawaiian.

Kahuawaiola graduated its first cohort in 1999. Since then there have been 118 graduates from 15 teacher cohorts. Most of the graduates are teachers in one of the Hawaiian language medium-immersion schools, in either the 12 Pūnana Leo preschools or the 25 Kula Kaia'ōlelo-Kaiapuni schools. Others are teaching in Hawaiian-focused charter schools or teaching Hawaiian language and culture classes in mainstream schools or private schools. Today, Kahuawaiola has graduates teaching in P-20, most of Kahuawaiola's graduates are teachers in early education through secondary school (P-12). Some are teaching at the college and university level in undergraduate and graduate masters and doctoral programs. There are a few in administrative positions in our schools.

In a recent review of its graduates, 100% of Kahuawaiola's graduates from 2009 to 2017 are currently educators. Amidst Hawai'i's critical teacher shortage, it is incredibly important to point this out. Many of the Kahuawaiola graduates have said that teaching has given them a profound purpose and they see themselves as change agents for our communities, future, and in the survival of the Hawaiian language. This inspires them to

be proactive problem solvers who welcome a challenge as a learning opportunity, and continuously seeks improvement.

To grow and increase their knowledge many of Kahuawaiola's graduates pursue advanced degrees. An estimated 25% of its graduates from the year 2009 to 2017 have received masters or doctorate degrees or are current candidates in a program. For most of Kahuawaiola graduates, along with their daily teaching roles and obligations, they go above and beyond the call of duty by providing Hawaiian language classes to the families of their students, coaching team sports, teaching cultural classes such as hula, traditional planting, and outrigger canoe paddling. Kahuawaiola prepares its teacher candidates to be strong community leaders, lifelong learners, and active seekers of knowledge.

In 1983, there were under 50 children that were fluent in Hawaiian. This has increased to about 3,000 children today. The growth is a direct result of our Pūnana Leo and Kula Kaia'ōlelo-Kaiapuni schools. At the core of these schools are its kumu which makes the preparation and licensing of these kumu significantly important.

Kahuawaiola's graduates are typically awarded multiple licenses. The majority of Kahuawaiola's candidates have degrees in Hawaiian language or Hawaiian studies. These individuals have the option to teach the Hawaiian language and culture in English medium schools from preschool to grade 12 and Hawaiian medium-immersion settings. If a candidate received a degree in more than one major, they might also choose to pursue additional licensure with appropriate student teaching practicum placement in the content area of their degree.

In August 2018, Kahuawaiola became the first teacher education program in the world to receive accreditation from the World Indigenous Nations Higher Education Consortium (WINHEC) for the maximum 10 years. This is a prestigious validation for Kahuawaiola of its educational effectiveness.

As Kahuawaiola looks back at its journey and the progress it has made over these past 20 years, it honors the many kumu mauli ola Hawai'i who are changing the climate of education in Hawai'i. These kumu work diligently towards the advancement of Hawaiian language, culture, and knowledge by providing quality education and producing strong and knowledgeable future leaders and communities. Their commitment stands as a testament to the success of a model of effective teaching through an indigenous language that benefits Hawai'i and beyond.



KA PĀHIAHIA HAWAI‘I A ME KE AUKAHI ‘ŌLELO HAWAI‘I



NA KALENA SILVA, POLOPEKA, PH.D
KA HAKA ‘ULA O KE‘ELIKŌLANI

Ua noi ‘ia mai au e kākau no ka loli a me ka holomua o ka ‘ōlelo Hawai‘i ma ka pāhiahia Hawai‘i ma muli o ke aukahi ho‘ōla ‘ōlelo o nā makahiki 40 i hala iho nei. Ma ka nui, ke māhuahua a‘e nei ka pāhiahia Hawai‘i ma muli o ke aukahi, a ke ‘ike nei au i ka loli a me ka holomua pū. Ua nui nā ‘ao‘ao e kilo ai kākou i ka pāhiahia, ua kaupalena ‘ia nō na‘e ka lō‘ihi o kēia ‘atikala. ‘Aole i komo ia mau ‘ao‘ao a pau, aia nō na‘e ma lalo iho nei kekahi mau mana‘o nui o‘u no ke mele, ke oli, ka hīmeni, ka hula, ka ha‘i‘ōlelo, a me ka hana keaka.

KE MELE

Ke nui a‘e nei ka po‘e e ‘imi ana i ka ‘ike ku‘una ma nā kūmole kuamua (e la‘a me nā nūpepa, lipine leo, a palapala Hawai‘i kahiko ‘ē a‘e). Ma ia mau kūmole nā ‘ano mele like ‘ole he nui a lehulehu. Ua pōmaika‘i kākou i ka na‘auao o nā kūpuna i mālama i ia mau mele pēlā no nā hanauna hou. Ma ka heluhelu a kilo pono ‘ana aku i ia mau mele kahiko e ‘oi a‘e ai ko kākou ‘ike ku‘una a me ka mākaukau ma ka haku ‘ana i kā kākou mau mele pono‘i iho nō. Ke nui a‘e nei nō ka po‘e akamai i ka haku mele ‘ana i waena o kākou.

‘O kekahi nīnau e hāpai ‘ia mai nei, ‘o ia ho‘i, no wai ke kuleana e ho‘ohana ai i nā mele mai nā waihona palapala kahiko? A inā e ho‘ohana ‘ia, pehea? Ma ka wā hea? Ma hea? E wai? No ke aha? ‘Aole ia‘u ka hā‘ina pau loa o ia mau nīnau, koe wale nō kēia mana‘o: ma ka nui i hiki, e ho‘ohālikelike kākou i ka mana‘o a me ke ‘ano i ho‘ohana ‘ia ai ke mele i ka wā ma mua me ke ‘ano e ho‘ohana ‘ia ai i kēia wā. I ke au o ka manawa, ua nui ka loli o ka noho ‘ana, a he waiwai ka nalu maika‘i ‘ana a koho kākou i ka waiho a ho‘ohana kūpono ‘ana paha.

KE OLII

Ma muli o ka nui ‘ana a‘e o ka po‘e ‘ōlelo Hawai‘i, ke nui pū a‘e nei ka po‘e e oli nei. Ke nui a‘e nei nō ho‘i

nā pō‘aiapili e oli ai kākou. Ma ke kenekulia 20, ma mua o ka ho‘omaka ‘ana o ke aukahi ho‘ōla ‘ōlelo, ‘aole i loa‘a ke Kulāia Ali‘i, ka ‘Aha Piko, ka Ho‘okipa Malihini, a me ka ‘Aha Ho‘omoloa kahi e komo ai ke oli ‘ana. He hō‘ailona maika‘i ia o ka ikaika ‘ana a‘e o ia ‘ano ‘ōlelo Hawai‘i e paipai ‘ia ai ka māhuahua ‘ana.

Ma kekahi mau ‘ano nō na‘e, ua ‘oko‘a ka ho‘opuka ‘ana i ka leo oli, ‘oko‘a ka leo wala‘au. Ua ‘oko‘a ke kani a ka leo, a ua ‘oko‘a nō ho‘i ka ho‘opuka ‘ana i ka ‘ōlelo.

Ke ho‘omana‘o nei au i ka ‘ōlelo a ka ‘ōlohe hula, a Kau‘i Zuttermeister, iā mākou haumāna nāna, ‘o ia ho‘i, “O ke oli ‘ana ‘o ia ka ‘ōlelo a nā akua.” No laila, ‘aole ia e like me ka wala‘au ‘ana. ‘Oiai ua ma‘a kākou i ka leo hīmeni a ka po‘e, ‘aole ho‘i i ka leo oli kahiko, he kohu ‘ano hīmeni nō ke kani a ka leo o ka po‘e oli. A ‘oiai ua ma‘a ka po‘e i ka leo wala‘au, i kekahi manawa, he ‘ano ‘ē nō ka ho‘opuka ‘ana i ka ‘ōlelo ke oli ‘ia, ‘aole kūlike me kā nā kūpuna.

Eia he la‘ana no ka ho‘opuka ‘ana i ka ‘ōlelo ma ke oli ‘ana. Ma ke oli ‘ana o ka po‘e kahiko i akamai i ia hana, he komo wale kekahi mau woela ma kekahi mau wahi



‘O ka hana keaka ‘o “Au‘a ‘Ia: Holding On” ma Nūioka.

ma‘amau, aia i ka woela a koneka paha ma mua a ma hope o ka woela komo wale. ‘Oiai ‘a‘ohe woela komo wale o ka wala‘au ‘ana, ‘a‘ole i nui ka po‘e o kēia manawa i ma‘a i ka ho‘okomo pono ‘ana i ke oli ‘ana. Aia ma lalo iho nei kekahi mau lālani mele i palapala ‘ia ai ke oli ‘ana o ‘elua kūpuna (me ka woela komo wale):

“I laila ka (o) pili kua, ka (o) pili alo . . .

O wa(e)kawa(e)ka (e) ka niho o (e) ke akua ‘ai kāne”

(He mele pule no Pele na P. K. Kuhi i oli)

“O ka lei lau‘i pala lei ou, e La(e)ka.

‘O La(e)ka ‘o(uo)e, ‘o La(e)ka ‘oe ‘o ka wahine i noho i ka lipo, I ka uluwehi palai nei lā, e ho(uouo)‘i.”

(He mele pule ho‘oulu no Laka na James Pālea Kuluwaimaka i oli)

Ma ka ho‘olohe maika‘i a pinepine ‘ana i ke oli ‘ana o nā kūpuna e ma‘a hou aku ai ko kākou pepeiao a me ka waha pū ke kani a‘e.

KA HĪMENI

Ma kahi paha o ke 30 makahiki aku nei, ua lohe ‘ia ke kani‘uhū i waena o nā make‘e hīmeni Hawai‘i no ke emi ‘ana o ka po‘e ‘ōpiopio -- po‘e keiki kāne a kaikamāhine -- e ho‘omau ana i ka hīmeni leo ki‘eki‘e ‘ana. E ‘ume ‘ia ana ka po‘e ‘ōpiopio o ia wā e nā ‘ano hīmeni ‘ē a‘e. Ma hope na‘e o ka ho‘omaka ‘ana o ke Kindy Sproat Falsetto and Storytelling Contest na ia kupa nō o Kohala, ma ka makahiki 1991 i Hawai‘i mokupuni nei, ua ho‘omaka e laha hou a‘e ia hana ho‘okūkū hīmeni leo ki‘eki‘e ma Maui, O‘ahu, a me Kaua‘i. (I ka makahiki 1983, ua ho‘omaka mua ‘o Ka Hīmeni ‘Ana ma Honolulu e ho‘okūkū ai ka po‘e ma nā

“hīmeni nahenahe”, ‘a‘ole na‘e e kālele ma luna o ka hīmeni leo ki‘eki‘e.) ‘O ia mau ho‘okūkū nō paha kekahi kumu nui i ‘inana hou mai ai ia ‘ano hīmeni ‘ana. He hō‘ailona ia o ka hoihoi o ka po‘e Hawai‘i i ka ho‘okūkū ‘ana a me ka ‘ike maopopo i ka nani makamae o ia ‘ano hīmeni ‘ana.

‘Aole i li‘uli‘u, ua ho‘omaka e kū mai ka po‘e ‘ōpiopio ma nā kalapu hīmeni a me ke kū pākahi. Ma ka ‘ao‘ao kāne, ua kū mai ‘o Nā Palapalai i ka makahiki 1995, a ua puka kā Keauhou sēdē mua i ka makahiki 2016. Ma ka ‘ao‘ao wahine, ke ho‘omau nei ‘o Pōmaika‘i Lyman i ka ho‘oilina hīmeni o kona kupuna wahine ‘o Auntie Genoa Keawe i hala iho nei, a ua kaulana nō ho‘i ‘o Raiatea Helm, he kupa no Moloka‘i, i ka nani o kona hīmeni ‘ana.

Ua nanea ka pepeiao i ka ho‘olohe i ia po‘e ‘ōpiopio e ‘imi nei i ka ‘ōlelo pololei o nā hīmeni a e hāpai nei i ka ‘ōlelo Hawai‘i i luna. Ua lohe au ua hiki i nā hoa hīmeni a pau o Keauhou ke ‘ōlelo Hawai‘i — he ‘ike waiwai loa nō ma ka hīmeni a me ka ho‘olohe ‘ana. ‘A‘ohe sēdē kīna‘una‘u ‘ole, ua ‘oi loa nō na‘e i kā kekahi po‘e hīmeni o ka wā ma mua o lākou nei.

KA HULA

Ma muli o nā waihona mele a me nā ho‘ākāka ‘ana o nā kūpuna i hala, ua pōmaika‘i ka po‘e hula o kēia manawa e like me ko nā ‘ano pāhiahia Hawai‘i ‘ē a‘e. Ua nui ka ‘ike ku‘una, loina, a ‘ōlelo Hawai‘i ma ia mau waihona e ho‘ona‘auao ai i nā kumu hula, nā haumāna hula, a me nā po‘e a pau e hoihoi ana i ka hula. ‘O ka ‘ike ‘ōlelo Hawai‘i ke kī e wehe ai i ka puka komo i ia ao ‘ike ‘ōiwi.

Ma kekahi ‘ano nō na‘e, ua ‘oko‘a ka hula mai nā pāhiahia



‘O ka hana keaka ‘o “Nā Kau a Hi‘iaka” ma O‘ahu.



‘O ka hana keaka ‘o “Nā Kau a Hi‘iaka” ma O‘ahu.

Hawai‘i ‘ē a‘e i nui ka palapala ‘ia. ‘O ia ho‘i, ‘a‘ole e hō‘ike kiko‘i mai ia mau waihona kahiko pehea e ‘uwehe ai, e kāholo ai, e hela ai; pehea ho‘i e kuhi ai ka lima i ka pali, ke kai, ka makani, a nui hou aku.

Ua ho‘omaka ka palapala ‘ana o ka po‘e Hawai‘i i ka ‘ike Hawai‘i i ka ho‘omaka ‘ana o ke kenekulia 19 -- ke ‘ane‘ane aku nei e piha 200 makahiki o ia ‘ano palapala ‘ana.

‘O nā ki‘i nō na‘e e palapala ana i ka ‘oni ‘ana o ke kino kanaka hula, ua ho‘omaka ma hope loa mai, i ka pau ‘ana o ke kenekulia 19, he mau ki‘i kū pākahi nō. ‘A‘ole ho‘i i ho‘omaka nā ki‘i ‘oni‘oni hula a hiki i ka ho‘omaka ‘ana o ke kenekulia 20, a ua kāka‘ikahi loa ia mau ki‘i ‘oni‘oni ma muli o ke ‘ano hou a me ka pipi‘i o ia ‘enehana i ia manawa.

No ka ‘u‘uku o ia waihona ki‘i hula kahiko, a no laila kākou e ‘ike ai i ke ‘ano mea nui o ka ‘ike e mau mai nei i ka waihona no‘ono‘o, ke kino, a me ka na‘au o nā kumu hula e a‘o nei i kā lākou po‘e haumāna i kēia manawa. Aia ia ‘ike ‘uwehe, kāholo, hela a nui hou aku i ia mau kumu. Aia nō ho‘i i ia mau kumu ke kuleana e mālama i ia ‘ike a ho‘oili aku i kā lākou po‘e haumāna. ‘O nā wikiō a ki‘i ‘oni‘oni he nui a lehulehu e palapala nei i ka hula o kēia wā, ‘o ia ana ka waihona nui no nā hanauna o kēia mua aku. Mau nō na‘e ke koho a kēlā me kēia e mālama i ka ‘ike e Hawai‘i ai ka hula ‘ana o nā hanauna hou.

‘O ke a‘o ‘ana i ka hula ma o ka ‘ōlelo Hawai‘i, ‘o ia kekahi hana e komo hohonu ai ia ‘ike i ka papa o ka na‘au o ka po‘e, e Hawai‘i mai ai ho‘i ia pāhiahia. Ma muli o ke aukahi ‘ōlelo Hawai‘i, ke māhuahua a‘e nei nō ka po‘e e a‘o nei i ka hula ma o ka ‘ōlelo Hawai‘i. Ma Hawai‘i mokupuni nei nō, ua ho‘okumu nā kumu hula ‘o Kekoa lāua ‘o Pele Harman i ka Hālau I ka Leo Ola O Nā Mamo kahi e mālama piha ‘ia nei

nā papa a pau ma ka ‘ōlelo Hawai‘i. He nani nō -- e nui hou aku nō ia ‘ano hālau hula.

KA HA‘I‘ŌLELO

Ma muli nō ho‘i o ke aukahi ‘ōlelo Hawai‘i, ke māhuahua pū a‘e nei nā pō‘aiapili e ha‘i‘ōlelo ai ka po‘e. Ma nā ‘aha like i helu ‘ia a‘e nei ma luna -- ke Kulāia, ka Piko, ka Ho‘okipa, ka Ho‘omoloa -- ma laila e mālama like ‘ia ai ka ha‘i‘ōlelo, he kūlana ki‘eki‘e o ka ‘ōlelo hiehie e komo ai nā ‘ōlelo no‘eau, nā lālani mele, nā puana‘i kaulana, a nui hou aku. Na ka ha‘i‘ōlelo mīkololohua e ho‘onanea a ho‘opā ka pepeiao a me ka na‘au o ka mea ho‘olohe.

Ho‘omaopopo au i ka hele mua ‘ana o kekahi o mākou po‘e ‘ōlelo Hawai‘i i Aotearoa, ma laila i ‘ike a lohe ai i ka nani o kā ka po‘e Māori whaikōrero. Ua koi ‘ia mai mākou e ha‘i‘ōlelo ma ka ‘ōlelo Hawai‘i ma laila, a no‘u iho, ua ha‘alulu wale ma muli o ka ‘akahi akahi. I ka ho‘i ‘ana mai i ka ‘āina, ua mōakāka maila ka pono me ka waiwai o ka ‘imi ‘ana e pi‘i ka pae mākaukau ma ka ‘ōlelo e kō ai nā koina ha‘ako‘iko‘i o ka noho a me ka hana ‘ana o kākou po‘e ‘ōlelo Hawai‘i.

Ma kekahi mau ‘ano, ua mau mai nā lōina ha‘i‘ōlelo kahiko i loko o ka pule uluwale Kalikiano a kekahi po‘e kūpuna i ‘ano nui nā la‘ana i ho‘opā‘a leo ‘ia. Ke kūkulu a‘e nei kekahi po‘e ‘ōpiopio -- ‘o Hiapo Perreira kekahi ma kāna pepa lae‘ula -- ma luna o ia ‘ike ma ka noi‘i nowelo ‘ana i loko o nā palapala kahiko me ka ho‘ohana pū i ia ‘ike ku‘una ma nā ha‘i‘ōlelo i mua o ka po‘e a ma ke a‘o ‘ana i nā haumāna. He hō‘ailona ia ‘anu‘u hou aku o ka ‘ōlelo o ka ikaika hou ‘ana a‘e o ka ‘ōlelo Hawai‘i i waena o kākou.

KA HANA KEAKA

Ma ka hana keaka ‘ōlelo Hawai‘i e komo ai nā pāhiahia Hawai‘i like ‘ole a pau (koe paha ka ha‘i‘ōlelo uluwale): ‘o ke mele ‘oe, ‘o ke oli ‘oe, ‘o ka hula ‘oe, ‘o ka hīmeni ‘oe, ‘o ka ho‘okani pila ‘oe, a ‘o ka ‘ōlelo hana keaka nō ho‘i ‘oe. ‘Oiai ua mālama ‘ia nā hana keaka ‘ōlelo Hawai‘i i ke kenekulia 19, ma hope o ka ho‘okahuli aupuni a me ke ka‘aluna ‘ana mai o ‘Amelika, ua emi iho a pau loa nō. Ma muli na‘e o ka nui hou ‘ana a‘e o ka po‘e ‘ōlelo Hawai‘i i nā makahiki 40 i hala iho nei, ua mākaukau ke kaiāulu ‘ōlelo Hawai‘i no nā hana keaka ma kā kākou ‘ōlelo.

Ma ka makahiki 1995, ua ho‘okumu ‘ia ‘o Hālau Hanakeaka ma O‘ahu e nā alaka‘i ‘o Kaliko lāua ‘o Haili‘ōpua

Baker no ka hō'ike 'ana i nā hana keaka ma ka 'ōlelo Hawai'i. 'O "Kaluaiko'olau", "Ka Mo'olelo O Kamapua'a", "Lā'ieikawai", a me "Nā Kau A Hi'iaka" kekahi mau hana keaka o nā mo'olelo Hawai'i kahiko a ka Hālau i hō'ike ai.

He la'ana nā hana keaka a ka Hālau Hanakeaka o ke akamai o ka po'e Hawai'i ma ka ho'ohawai'i 'ana i nā mea i lawe 'ia mai no ka 'āina 'ē mai. Ua lawe 'ia mai ke kīkā i Hawai'i nei, a ua ho'omohala nā Hawai'i i ke kīkā kī hō'alu a me ke kīkā kila. Ua lawe mai ka po'e Pukiki i ka "braguinha", a ua ho'olilo 'ia akula he pila e kaulana nei a e mana'o 'ia nei e ka po'e a puni ka honua no Hawai'i ia pila he 'ukulele. Ua lawe mai nā wāhine mikionali i ka "patch quilting", a ho'omohala akula nā wāhine Hawai'i i ke kapa kuiki maiau a nani lua 'ole. Ua hiki mai ka hana keaka i Hawai'i nei, a ua ho'ohawai'i 'ia nō. He hō'ailona hou aku ia o ka ikaika hou 'ana a'e o ka kākou 'ōlelo aloha ma ka 'āina nei.

Ma nā makahiki 40 i hala iho nei, ma muli o ka māhuahua 'ana a'e o ka 'ōlelo o ka 'āina, ua 'ike 'ia nō ho'i ka ikaika 'ana a'e o ka pāhiahia Hawai'i. Ua 'ike pū 'ia ka loli ma ka pāhiahia -- he

mea ma'amau o nā mea ola a pau. E like me ka loli 'ana o ka nohona a me ke kuana'ike o ka po'e, pēlā ka loli 'ana o ko lākou mo'omeheu, pau pū me ka 'ōlelo a me ka pāhiahia. 'A'ole na'e e loli wale ka nohona a me ke kuana'ike ke 'ae 'ole ke kanaka. 'Oiai he koho kā ke kanaka, e hiki iā ia ke koho i ke apo i ka mauli Hawai'i e kupu hou mai nei. Ma ia koho 'ana, pēlā e konikoni mau aku ai ka iwi hilo 'ōiwi Hawai'i, pēlā nō ho'i e Hawai'i ai ka pāhiahia o ka 'āina.



'O ke kalapu hīmeni 'o Keauhou ma Mele Ma Ka Lihiwai.

Hawaiian Performing Arts & Hawaiian Language Revitalization

na Kalena Silva, Ph.D

Over the past 40 years, since 1978 when it was made an official language of Hawai'i, Hawaiian has increasingly become a valued part of people's daily lives. Much remains to be done until its use is fully normalized, but extraordinary progress can be seen in the rising number of families, institutions, and events that welcome, encourage, and engage in the use of Hawaiian. As the health of the Hawaiian language continues to improve, so does the strength and vitality of Hawaiian performing arts.

We are reminded, however, that, due to numerous socio-political and cultural changes over the years, the lives of present-day Hawaiians are different – radically, in some ways – from that of our kūpuna. To remain relevant today, the Hawaiian language and performing arts continue to adapt and to evolve. This evolution

gives rise to concerns about authenticity – about what and how traditional knowledge is actively retained, integrated, and cultivated in the lives of present and future generations.

Technological advances provide access to cultural repositories of knowledge that can play a critical role in this evolutionary process. If used wisely and thoughtfully, these repositories can provide a substantial means to deepen and broaden Hawaiians' understanding of our precious ancestral knowledge. When that soul-stirring understanding reverberates to the innermost core of the composer, the chanter, the singer, the dancer, the instrumentalist, the orator, and the actor, Hawaiian performing arts will thrive, retaining their Hawaiian character and distinctive beauty, no matter the generation or the era.



KA HŌKEO 'IKEPILI



NA PUAKEA NOGELMEIER, LUNA HO'okele, PH.D
AWAIĀULU

I ka māhuahua mau 'ana a'e o ka 'ōlelo Hawai'i i ka hopena o ke kenekūlia aku nei, ulu nui a'e ka hoi a ulu pū me ka pono i nā kumu 'ike e ho'olako mai i nā kūlana like 'ole o ke a'o, 'o ia nā papa kula like 'ole, nā 'ohana, a ma ke kaiāulu nō ho'i. Ho'omaka 'ē 'ia ka 'imi loa 'ana i mau mea waiwai o ka wā i hala e ho'olako mai i ia pono, a loa'a nō nā momi maika'i. Pa'i 'ia kekahi mau mea mai ka waihona kahiko mai no nā kula, a laila, ho'omaka ka pa'i hou 'ana i kekahi mau 'ohina nui ma ke 'ano he puke makua, 'o ia 'o *Ke Kumu Aupuni, Ka Mo'olelo o ka Hon. Joseph Nāwahī, Ke Aupuni Mo'i me Kekūhaupi'o*. Ho'omaka pū 'ia mai ka ho'olele 'ana i nā ki'i nūpepa ma ka pūnaeweale a ulu auane'i ka papahana 'o Ho'olaupā'i. Huli nui 'ia nā nūpepa a palapala ho'i e ho'olele ai, a he kaheāwai ka hua o ka hana.

Ma ia huli noi'i 'ana, ua ana maoli 'ia maila auane'i ka nui, ka laulā me ke 'ano manamana o ka waihona o ka 'ike Hawai'i i pa'i mua 'ia ma nā nūpepa, kākau 'ia ma nā palapala a hana 'ia e nā 'oihana aupuni o ke au i hala. A 'ike ho'omaopopo 'ia ka nui o ka 'ike ma ia waihona 'ōlelo, 'ike akāka pū 'ia ka māhele nui loa o ka 'ike, ka mo'olelo, me ka mo'aukala o Hawai'i nei i ho'okomo 'ole 'ia i loko o nā mea a'o 'ia ma ka 'ōlelo Pelekane me ka 'ōlelo Hawai'i nō ho'i. He hakina li'ili'i wale nō o ia waihona 'ōlelo Hawai'i ka i nānā 'ia a ho'okomo 'ia i ka 'ike o ke au e holo nei, 'oiai waiho 'ia aku ke koena ma ka pohihihi me ka poina loa.

'O ka hakina wale nō ka i pa'a i nā puke, i nā kumu a'o a i nā haumāna ho'i, no laila, pehea kākou e ho'omōhala a'e ai i ko kākou kahua o ka na'auao Hawai'i? He ko'iko'i ka ho'okomo hou 'ana a me ka ho'oku'i hou 'ana i ka 'ike o ia waihona waiwai me nā mea e 'ike 'ia nei i kēia au

hou. He hana panepo'o ka hu'e 'ana i ia 'ike o mua no ka po'e 'ōlelo Hawai'i a no ka po'e a pau ho'i o waho ala o ka pō'ai 'ōlelo 'oiwi. He 'ike ko'iko'i ia 'ike Hawai'i no ka po'e a pau, ma 'ane'i a ma kahi 'ē nō.

'Ōlelo kaukau maila 'o Nakila Steele, "A'ole pili i ka 'ōlelo wale nō, pili ho'i i ka 'ike," a paipai nui 'o ia e ho'omau 'ia ka pa'i 'ana i nā puke 'ōlelo Hawai'i waiwai mai loko mai o ia waihona kupuna me ka mana'o e unuhi 'ia ia mau mea no ka lehuhele. I ia manawa o ka ho'ōla 'ōlelo, ho'okae 'ia ka unuhi 'ana mai ka 'ōlelo Hawai'i a i ka Pelekane, 'oiai pono e paipai i ka po'e a pau e a'o i ka 'ōlelo i mea e loa'a ai ia 'ike. No laila, 'a'ole a'o nui 'ia ka unuhi 'ana a 'a'ole loa a'o 'ia ka unuhi 'ana i kēia 'ano mea o ka wā i hala loa. Pa'i 'ia, heluhelu 'ia paha, 'a'ole na'e unuhi 'ia. Hō'ike au iā Nakila i ka li'ili'i o ka po'e unuhi no ia 'ano hana nui, a ho'oholo 'o ia e ho'okumu i wahi a'o unuhi, 'o Awaiaulu.

No ia 'ano o ka hana a'o, ua lilo au i kumu a'o unuhi, a lawe 'ia 'elua haumana poeko, 'o Kamaoli Kuwada me Saho Fukushima. Ho'omākaukau 'ia ke kikokikona o *Ka*



(Hema i ka 'Ākau: Lālani o Lalo: Loretta Ritte, Lolena Nicholas, Kau'i Sai-Dudoit, Limahana o Wakinekona Hale, Puakea Nogelmeier, Ha'alilio William-Solomon, Heua'olu Sai-Dudoit. Lālani o Waena: Nāhulu Maioho, Lihauanu Maioho, Aolani Ka'ilihou, Kalei Roberts, Kamuela Yim, Hina Kneubuhl, Hilina'i Sai-Dudoit, Jon Yasuda. Lālani o Luna: Kainoa Pestana, Ka'iuokalani Damas, Pā'ani Kelson, Kaho'okahi Kanuha, Pili'aloa Kamakea-Young, Kalikoaloha Martin, Keawe Goodhue)

Mo'olelo o Hi'iakaikapoliopole (Ho'oulumāhiehie 1905-6, *Ka Na'i Aupuni*) ma ka 'ōlelo Hawai'i a unuhi 'ia ma ka 'ōlelo Pelekane. I ka hala 'ana o 'elua makahiki ma ia hana unuhi, mōhala maila ko lāua mākaukau a puka maila ia mo'olelo ma nā 'ōlelo 'elua. Ho'olako 'ia ka pō'ai 'ōlelo a me ka lehulehu pū me nā puke hou a me nā mea unuhi hou. Ho'omau 'ia nā hana like 'ole a Awaiaulu, a i kēia manawa, aia 15 "haumana" e a'o pū nei ma ia malu. Lawe 'ia 'elua mea hou, a ma hope o 'elua makahiki, na lāua i alaka'i i ke a'o 'ana i 'ehā haumana a'e. Hala 'elua makahiki hou, a lilo lāua i kumu alaka'i, lilo nā haumāna unuhi i mea a'o a lawe 'ia maila 'eiwa hou haumana e hana ma lalo o lākou. Ke hana

nei i nā puke waiwai i lako no nā kula a me nā kaiāulu 'ōlelo Hawai'i, a i lako no ke ao ākea i hoihoi i ka 'ike Hawai'i maoli o ke au i hala. I ka wā like, a'o nui lākou i ke 'ano o ka 'ōlelo Hawai'i o ke au i hala, ke kūana 'ike o ia mau wā, a me ka mo'olelo Hawai'i maoli, mai ka peni mai o ka po'e loa i ola i ia wā.

Nui loa nā mea e mahalo ai i ka holomua 'ana o kēia ne'epapa 'ana o ka 'ōlelo Hawai'i, a nui nā kānaka i ku'upau aku i ka hana i mea e pa'a ai kēia holomua. 'O Awaiaulu kekahi wahi kū'ono o ia holomua 'ana, a mana'olana au i ka holomua mau - ma ka 'ike kuluma a manamana o ka Hawai'i.

Information Databases

na Puakea Nogelmeier, Ph.D

As Hawaiian revitalization flourished three and four decades ago, the need for resources for classes, families, and the community grew. Historical materials from newspapers, manuscripts, and government documents, were sought out and made into books and reading materials. As the extent of the Hawaiian-language repository became clear, it was apparent that a huge body of Hawaiian knowledge was still untouched and unknown – by Hawaiian speakers and nonspeakers alike.

Translation was disparaged at the time, as people were urged to learn Hawaiian instead. Nakila Steele, a champion of Hawaiian language who made Hawaiian

books (and schools) possible, urged that the books we were producing should be in English too, so others could access the knowledge. He said "It's not just about language, it's about knowledge." When told that there were no translators, especially for unfamiliar historical material, he founded Awaiaulu as a place for fluent speakers to train as translators while producing bilingual resources. Awaiaulu has 14 fluent scholars in training now, at various levels of expertise, producing resources and resource people, and making historical knowledge accessible today.



MOKUOLA HONUA



NA AMY KALILI, LUNA HO‘OKELE, J.D.
MOKUOLA HONUA

He ke‘ena ‘o Mokuola Honua Global Center for Indigenous Language Excellence i kapa ‘ia no ka inoa o ka mokupuni li‘ili‘i e ‘au ana i ke kai ‘o Paikākā i Hilo, ‘o Mokuola nō ho‘i. Wahi a ka mo‘olelo Hawai‘i, i ke aho o ka makau a Māui, kekahi kupua kaulana, i moku ai i ka lawai‘a ‘ana a‘e i nā mokupuni o Hawai‘i, he māhele o ka mokupuni ‘o Maui kai moku. ‘O ia māhele i moku ka mokupuni li‘ili‘i i kapa ‘ia ‘o Mokuola. Ua ‘ōlelo ‘ia, i ka wā i moku ai ke aho o ka makau, ua ‘ale‘ale nō ke kai. E like nō me ka hana a Māui, pēlā nō ka hana a Mokuola Honua.

Ua kumu mai ke ke‘ena ‘o Mokuola Honua mai loko mai o ka nui hana i kō i ka ho‘omoe ‘ia ‘ana o ke kahua o nā aukahi ho‘ōla ‘ōlelo like ‘ole, me ka mana‘o, e ‘imi ‘ia kekahi kaukoe ‘ana o ka hana i mua. ‘Ehā wale nō makahiki i ka‘a hope akula o ka hana a Mokuola Honua, a ke ho‘omau nei nō i ka hana pū me ke ku‘ikahi ‘ōlelo Hawai‘i ‘o ka ‘Aha Pūnana Leo, Nāwahīokalani‘ōpu‘u, a me Ka Haka ‘Ula o Ke‘elikōlani e ‘ike ai i nā ala e komo pū mai ai nō nā kaiāulu ho‘ōla ‘ōlelo ‘ōiwi ‘ē a‘e i loko o ka hana ho‘okuluma ‘ōlelo e ‘oi a‘e ai ka pā o kōnaka ‘ōiwi a puni.

(hō‘ulu‘ulu ‘ōlelo Hawai‘i ‘ia na Kamalani Johnson)

Q & A With Amy Kalili – ‘Ale‘ale Newsletter Feature Article

For ‘Ale‘ale’s inaugural feature article, we sat down with Mokuola Honua’s Director, Amy Kalili, to talk “shop” about the work accomplished over the past three years since inception and what’s in store going forward.

Q: Before we jump in to the work going on with the Center, give us some insight into the name of our brand new newsletter - “Ale‘ale”?

A: Interestingly enough, ‘Ale‘ale is directly related to the core of Mokuola Honua’s work. Mokuola Honua Global Center For Indigenous Language Excellence is named for the small island in Hilo Bay called Mokuola, traditionally said to be a piece of the neighboring island of Maui that was dislodged by the hook of the cultural hero Māui. In the story of Mokuola, the island sails through the air landing close to shore in Hilo Bay. When the island landed in the water, energy was released and traveled out to other lands like the ripples from a pebble thrown into a pond. “Ale‘ale” is a Hawaiian word for such ripples and represents the intent of our newsletter to act as those ripples traveling out from our Center to all of our Mokuola Honua ‘ohana or family, keeping us connected via information sharing.

Q: Remind us again what the impetus and goal of Mokuola Honua is.

A. The progress that we have experienced in the Hawaiian language movement since the mid-1980’s has been due in no small part to the relationships we developed early on with other indigenous peoples working

on initiatives to revitalize their own languages. It allowed us to share and learn about what works really well and also what hasn’t worked so we weren’t individually recreating the wheel as we moved forward. These collaborative efforts grew organically out of necessity given we all represent such small sparse communities as compared to the widespread presence of the world’s dominant languages that threaten our ‘ōlelo ‘ōiwi, our indigenous languages. Mokuola Honua was born from the desire to bring a bit of structure and intention to this organic network.

Q: So what is on the horizon for Mokuola Honua?

A: While Mokuola Honua is still early on in its development years, having four years behind us now, we feel like we’ve put in the tenets of what this center is going to do moving forward. We will continue to work closely with the Hawaiian language consortium, which includes ‘Aha Pūnana Leo, Nāwahīokalani‘ōpu‘u and the Hawaiian language college, to see how we can bring other





indigenous language revitalization and normalization communities and advocates into this network in ways are of real benefit and impact.

This will include physical gatherings via our symposiums and site visitation program, providing a communication portal disseminating resources to the network, supporting indigenous scholars outside Hawai'i through the Hawaiian Language College's degree-granting programs, identifying existing and new collaborative research and publications and engaging in national and international indigenous language advocacy efforts.

The most recent development that we are excited to share with everyone is the upgraded Mokuola Honua website and particularly the resources section. This digital resource section is something that we will continue to maintain and develop and while the value of gathering aloa-he-alo, or face-to-face, to keep learning and sharing is fundamental to how we as indigenous peoples operate, this "virtual communications portal" will keep us connected even when we don't have the resource to gather in person.

Q: What is Mokuola Honua doing for IYIL?

A: First and foremost we are excited about and thankful for the opportunity to engage in the 2019 "International Year of Indigenous languages" (IYIL) activities. The international year is a huge mechanism and opportunity for us as indigenous language advocates to highlight the importance of ensuring that our languages survive and thrive. There are global events taking place and there is an amazing communications and social media effort being implemented. It is providing all of us working in our own individual indigenous communities a global platform to highlight the work being done and the necessity to see all of our 'ōlelo 'ōiwi live and thrive.

I am honored, in my capacity with Mokuola Honua, to be representing the indigenous peoples of the Pacific region on UNESCO's steering committee (SC) for the year. It's been a privilege to work with the other steering committee members given the level of experience and

expertise that they represent, not only as individuals but as members of their communities. Being a part of the SC is a significant role Mokuola Honua is playing in the overall 2019 IYIL efforts.

Q: In addition to being on the SC, what else does Mokuola Honua have lined up for IYIL?

A: We launched a pilot program this year called the Pulakaulāhui Youth Advocacy Program. It is premised on the understanding that the work that we're doing to ensure our indigenous languages thrive is directly dependent on future generations engaging in the work and being advocates themselves.

Pulakaulāhui was an opportunity for us here in Hawai'i to work with some of the youth who are products of the advocacy that took place 35 years ago. Had it not been for those pioneers of the Hawaiian language movement who were basically parents who wanted to ensure that the language would live for their children and future generations, had they not stood up and advocated for our language, these soon-to-be adults arguably wouldn't be who they are as fluent Hawaiian speakers, afforded with the opportunities that they have.

This was about working with these 'ōpio, the youth, to develop their voice as advocates, because who better to advocate for our language and the necessity to see it live than those who are "products" of those efforts.

Q: And how will Mokuola Honua wrap up this 2019 IYIL?

A: We are excited to be the throws of shoring up the details for upcoming symposium in November of 2019! The first one was held in 2016 where 120+ individuals, representing over 25 indigenous peoples from around the globe, attended the 3-day symposium. There were presentations and compelling discourse around three thematic areas of education, media and policy as it relates to indigenous language revitalization and normalization. So we are excited to be bringing people together again for our second symposium that will be held in Hilo, Hawai'i.

Attendees will again have an opportunity to engage in site visits and conversations with individuals that have been implementing and working in Hawai'i's language movement. But we also look forward to stimulating, inspiring and productive conversation around similar thematic areas. We will be adding a business and industry thematic area as well as a youth track this year to hear from a younger generation about their hopes and vision for what the future looks like as it relates to having their indigenous languages live and thrive. So please save the dates! We look forward to another great event and reconnecting, alo a he alo!



E Ola I Ka 'ŌLELO HAWAI'I: HE KULEANA KUMUKĀNĀWAI KA HO'ONA'AUAO KULA KAIAPUNI



NA KA'ANO'I WALK, LUNA LOILOI KĀNĀWAI, J.D.
KE KULA 'O KAMEHAMEHA

(Ua pa'i mua 'ia kēia mo'olelo piha ma I Mua Newsroom, 25 Nowemapa 2019)

Mai ka pi'ina a ka lā i ka lae 'o Kumukahi, a ka welo loa 'ana aku a ka lā i Lehua, aloha pumehana iā 'oukou e nā hoa heluhelu. E kūkala laulā 'ia ma nā huli a pau o kēia pae'aina, he kuleana kumukānāwai ka ho'ona'auao 'ia 'ana ma ke Kula Kaiapuni!

Ma ka lā 17 o 'Aukake, 2019, ua polo'ai, a hō'ioia ho'i, ka 'aha ho'okolokolo ki'eki'e o ka moku'aina i kēia kuleana kumukānāwai ma kā lākou 'olelo ho'oholo 'ano nui no ka hihia 'o Clarabal v. Hawai'i.

'Ike kākou he lehulehu a manomano ka 'ikena a ka Hawai'i. A ma ka hana (ke a'o 'olelo) ho'i ka 'ike. E mahalo 'ia ka mo'i 'o Liholiho, i kona 'ike le'a 'ana i ka waiwai lua 'ole o ia mea 'o ka palapala. Mai iā ia mai kekahi lei hanohano o nā kūpuna, ka mākaukau o ko Hawai'i po'e i ka heluhelu a me ke kākau—ma ke ki'eki'e loa he 95%!—i ka makahiki 1834, 'umikumamāhā wale nō makahiki ma hope o ka hō'ea 'ana mai o ia 'ike hou. Na'auao.

Akā, 'ike pū kākou a pau i ka wā i uhi 'ane piha 'ia ai ka 'ōlinolino o ka lāhui a me ka 'olelo makuahine ho'i. I ka makahiki 1896, i ke au o ke kū hewa 'ana o ka Repubalika i ka moku, ho'okoho 'ia ka 'olelo Pelekānia, 'o ia ka 'olelo ho'okahi o ke a'o 'ana ma nā kula a pau—ke kula aupuni a me ke kula uku. Na'auapō.

I ka makahiki 1978, ho'oholo 'ia e palapala i 'elua māhele hou o ke kumukānāwai o ka moku'aina: ka Paukū XV, Māhele 4 (he 'olelo kūhelu ka 'olelo Hawai'i) a me ka Paukū X, Māhele 4 (e ho'oholomua ka moku'aina i ke a'o 'ana o ka 'ike, ka mo'olelo, a me ka 'olelo Hawai'i; a e ho'okumu ka moku'aina i papahana ho'ona'auao Hawai'i). A ma muli ho'i o ke kauleo 'ana o nā 'ohana ho'opūlama 'olelo i ka moku'aina a me ka ho'okumu 'ana nō ho'i i ka Pūnana Leo a me nā Kula Kaiapuni—18 Kula Kaiapuni ma lalo o ka 'Oihana Ho'ona'auao o ka moku'aina a me 6 kula ho'āmana—ke polapola a'e nei ka 'olelo Hawai'i. 'Aole loa i pio.

Ma Lāna'i a Kaululā'au, i ka makahiki 2014, nui ka hoihoi a me ke kākō'o o ka 'ohana Clarabal e ho'okomo i nā keiki i

loko o ke Kula Kaiapuni mua loa ma ia mokupuni. Eia kā, 'a'ole i ho'opa'a a hai 'ia ke kumu Kaiapuni a 'o ka hoka wale nō ka loa'a ma Lāna'i. A no laila, ma ka 'ao'ao o ke kula, 'oia i 'a'ole kumu Kaiapuni e hai ai, hai 'ia he kumu panihaka no ka makahiki kula e a'o i kekahi mau 'ano ha'awina 'olelo, mo'olelo, a 'ike Hawai'i. 'Okō'a kekahi a 'okō'a ho'i kekahi. 'A'ole launa i ka papahana Kaiapuni. 'O ke aha paha kā ka 'ohana ma Lāna'i i nele i ke Kula Kaiapuni 'ole? 'O ka ho'opi'i akula i ka moku'aina nō ia!

Ma ka 'aha ho'okolokolo ka'apuni 'āpana 'ekahi, noi akula ka 'ohana Clarabal i ka 'aha e hō'ioia mai i ka hana 'a'e kuleana kumukānāwai a ka 'Oihana Ho'ona'auao ma ka ho'okumu 'ole 'ana i Kula Kaiapuni no nā keiki Clarabal ma Lāna'i. Ho'opale akula ka 'Oihana Ho'ona'auao me ka 'olelo ua kō ke kuleana kumukānāwai ma muli o ka hai 'ia 'ana o ke kumu pani hakahaka me kāna mau ha'awina paipai 'olelo a me ka 'ike Hawai'i. Ma ka hopena o ka ho'okolokolo 'ana, kākō'o ka 'aha ho'okolokolo ka'apuni i ka 'olelo pale a ka 'Oihana Ho'ona'auao a noi koke ka 'ohana Clarabal i ka 'aha ho'okolokolo ki'eki'e e ho'olohe 'ia kā lākou noi.

'Ae maila ke noi a loa'a ihola ka 'olelo ho'oholo e ho'okūpa'a ana i ka mana'o nui o nā 'elele o ka 'Aha Kumukānāwai o 1978 e pili ana nō i ka Paukū X, Māhele 4: 'o ke kumu o ka 'āpono 'ia 'ana, 'o ia ho'i ka ho'ōla hou 'ana i ka 'olelo makuahine. 'Aole wale nō 'o ka paipai i ke ola hou 'ana.

Eia kekahi, wahi a ka 'aha ho'okolokolo ki'eki'e, ma muli o Paukū X, Māhele 4, he koina ka ho'olako a ho'okumu 'ana paha, ma ke 'ano kaulike ma ka no'ono'o, i ala ho'ona'auao Kula Kaiapuni e ka moku'aina ma muli o ke ko'iko'i loa o ia papahana i ka ho'ōla a me ka mālama mau 'ana i ka 'olelo makuahine.

A me ia 'olelo ho'oholo e ho'i hou ka hihia 'o Clarabal v. Hawai'i i ka 'aha ho'okolokolo ka'apuni 'āpana 'ekahi e ho'oholo hou i ke kūpono a kūpono 'ole paha o ka hana a ka 'Oihana Na'auao ma ka mālama 'ana i kēia kuleana kumukānāwai. Eia ka nīnau nui: ua ho'ā'o anei ka 'Oihana Na'auao, ma ke 'ano kaulike o ka no'ono'o, e ho'olako i ala

no ka ho'ona'auao 'ia 'ana o nā keiki Clarabal ma Lāna'i ma loko o kekahi Kula Kaiapuni? A eia kekahi, ho'omaopopo akula ka 'aha ho'okolokolo ki'eki'e i nā hana kaulike a lākou i no'ono'o ai: e ho'onui 'ia ka uku o ke kumu Kaiapuni a makepono ke a'o 'ana, e uku 'ia ka holo a me ka lele 'ana paha o ke kumu, e hai 'ia paha he mau kumu a'o papa, e hana pū me ka po'e o ke kaiāulu i mākaukau ma ka 'ōlelo Hawai'i, e ho'ololi 'ia paha nā hola hana ma'amaui o ke kumu, a e no'ono'o 'ia paha kekahi mau ala hou aku e ho'olako kūpono ai i ke ala ho'ona'auao Kula Kaiapuni. He 'ōlelo ho'oholo kupaianaha a he lanakila ho'i.

E ola hou ko Hawai'i pae 'āina i ka 'ōlelo makuahine a mau loa aku.

E Ola I Ka 'Ōlelo Hawai'i – Hawaiian Language Immersion is a Constitutional Right

na Ka'ano'i Walk, Kamehameha Schools Senior Policy Analyst, J.D.

"The language of a people is an inextricable part of the identity of that people. Therefore, a revitalization of a suppressed language goes hand in hand with a revitalization of a suppressed cultural and political identity."

On August 13, 2019, this opening statement set the foundation for the Hawai'i Supreme Court's (Court) landmark decision which held that the state must take all reasonable efforts to provide access to Ka Papahana Kaiapuni – Hawaiian language immersion – education.

We celebrate the illuminating rise to literacy of our people through the innovative leadership of the ali'i in the 19th century, however, our Islands also contain a darker history that includes the purposeful suffocation of Hawai'i's aboriginal language to near extermination. Three years following the U.S.-backed illegal overthrow of Hawai'i's independent nation government, a law was passed declaring English as the medium and basis of instruction for both public and private schools throughout Hawai'i.

While the language appeared to be on the

704 P.2d 883, 887 (1985) ("(T)he mandate of the constitution must accord with the changing circumstances of modern times and the exigencies of life in a society dependent on technology such as the automobile.").

Thus, the specifics of the Hawaiian education program required by article X, section 4 have evolved through time and will continue to be refined as circumstances and the state of human knowledge about reviving and preserving language changes. What is key is that the program effectuates the constitutional purpose of article X, section 4 by being reasonably calculated to revive 'ōlelo Hawai'i.³¹

...the undisputed evidence in the record demonstrates that providing reasonable access to a Hawaiian immersion program in public schools is necessary to the revival of 'ōlelo Hawai'i.³⁴ As related above, William O'Grady, a linguistics professor specializing in language revitalization, stated repeatedly and emphatically in his declaration and deposition that a language immersion program in which children receive at least twenty-five to thirty percent of their language exposure in 'ōlelo Hawai'i is currently "the only realistic course of action" to revive the language and preserve it for future generations.³⁵ He explained that providing reasonable access to an immersion program is not the "gold standard" for language revitalization, but rather the "minimum standard."

We therefore affirm the circuit court's denial of Clarabal's motion for partial summary judgement, which requested a declaration that the State has a duty and obligation to provide her daughters with actual access to a Hawaiian immersion program, and remand for a determination of whether the State has taken all reasonable steps to afford Clarabal's daughters access to Hawaiian immersion education in light of the circumstances associated with providing greater accessibility.

IV. Conclusion

A well known Hawaiian proverb states "I ka wā ma mua, ka wā ma hope," or "In the past, lies the future."⁴⁰ The spirit of this adage motivated the framers' adoption of article X, section 4 of the Hawai'i Constitution, which imposes on the State a duty to provide for a Hawaiian education program in public schools that is reasonably calculated to revive the Hawaiian language. Because the evidence in the record demonstrates that providing reasonable access to Hawaiian immersion education is currently essential to reviving the language, it is an essential component of any such program.

verge of extinction, the 1978 Hawai‘i State Constitutional Convention codified both Article XV, Section 4 (Hawaiian as an official state language) and Article X, Section 4 (State shall promote Hawaiian culture, history and language) in the State Constitution in hopes of turning the tide. Furthermore, through the advocacy and education efforts of *mānaleo* (native speakers) and ‘Aha Pūnana Leo, Inc., ‘ōlelo Hawai‘i was successfully reintroduced into the classroom. Today, there are 18 Kula Kaiapuni, or Hawaiian language immersion program, public schools statewide in addition to six Hawaiian language immersion public charter schools with grades spanning from pre-kindergarten to 12.

In 2014 on Lāna‘i, the Clarabal ‘ohana anxiously awaited the opening of a Kula Kaiapuni at Lāna‘i High and Elementary School. Although there was tremendous support from the island community and school to establish a Kula Kaiapuni that school year, the immersion program ultimately was not established, and instead, a long-term substitute teacher was hired to offer supplementary instruction in Hawaiian language, history and culture.

Without access to a true Kula Kaiapuni education, the Clarabal ‘ohana turned to the courts for relief. Central to the issue in the suit is the family’s claim that the State Department of Education had breached Article X, Section 4 of the constitution to provide a Hawaiian education program in public schools because they failed to establish a Kula Kaiapuni on Lāna‘i that the keiki could enroll in.

The State maintained that the classes offered on Lāna‘i (including standard Hawaiian history and supplemental Hawaiian instruction) were sufficient to “contribute to the revival of ‘ōlelo Hawai‘i.” However, this was refuted in court documents submitted by Professors William O’Grady, professor of Linguistics at the University of Hawai‘i at Mānoa, and Kīōpe Raymond II, associate professor of Hawaiian studies at UH Maui College, which stated that the program offered on Lāna‘i would not revive the language – immersion education is the minimum standard, and it is absolutely necessary to preserve ‘ōlelo Hawai‘i.

In its momentous opinion, the Court stated that Article X, Section 4, in alignment with the intent of the framers, was adopted for the express purpose of “reviving the Hawaiian language.” More specifically, the Court found that “providing reasonable access to a Hawaiian immersion program is an essential component of any Hawaiian education program reasonably calculated to revive and preserve ‘ōlelo Hawai‘i, and it is thus required by article X, section 4.”

Paul Nahoa Lucas, KS legal senior counsel and author of “A Dictionary of Hawaiian Legal-Terms,” explained that, “In reversing the lower court, the (Court) stated that the DOE’s teaching of a Hawaiian Studies course as a substitute for an immersion program was unacceptable.”

Furthermore, the State’s goal must be to revive and preserve ‘ōlelo Hawai‘i and the culture when weighing what additional reasonable actions are needed to provide access.

The lower (circuit) court must determine whether or not the State took all reasonable measures to provide access to a Hawaiian immersion program to the Clarabal keiki on Lāna‘i. According to the Court, reasonable steps may include:

- Providing greater financial or other incentives to attract immersion teachers to Lāna‘i;
- Furnishing transportation for a teacher to commute to Lāna‘i;
- Using multiple instructors to share teaching duties;
- Partnering with community members knowledgeable in ‘ōlelo Hawai‘i;
- Modifying school days or hours of instruction to accommodate the availability of a teacher; and adopting any other alternative method of providing access to a Hawaiian immersion program.

“This is a historic decision because it is the first time that the Court has interpreted the legal effect of amendments made to the State Constitution in 1978 to strengthen Native Hawaiian government programs and customary practices,” said Lucas.

‘Ōlelo Hawai‘i is, and will always be, the language of our beloved home. E ola kākou i ka ‘ōlelo Hawai‘i. Let us all find healing through Hawai‘i’s mother tongue.



(Walk, left, and KS Legal Senior Counsel Paul Nahoa Lucas discussed the Clarabal case ruling at a recent Pū Pa‘akai forum with KS employees.)



HE NOI'I NOWELO I KA 'IKE KU'UNA HAWAI'I O KA 'ŌNAEAO



He makamua loa 'o A Hua He Inoa (AHHI) e ho'onené nei i ka 'ike ku'una a 'olelo 'oiwi o Hawai'i nei a puni ka honua. He noi'i nowelo e 'awili pū ana i ka 'ike ku'una me ka 'ike 'eppekema hou ma o ke kapa inoa 'ana i nā kaunānā kilohōkū e 'imi 'ia nei ma Hawai'i. 'Oiai ua piha he 35 makahiki i ke aukahi ho'ōla 'olelo Hawai'i, he mea nui ka hō'ōia i kona mana a me ka hiki ke ho'ohana laulaha 'ia ma nā 'ano pō'aiapili like 'ole o kēia au nei.

'O A Hua He Inoa kekahi o kēia mau pō'aiapili waiwai maoli nō 'oiai he hō'ōia i ke ola o ka 'olelo me kona kuana'ike i loko o nā hana 'eppekema o kēia au nei. Ma kona ho'okolohua 'ia aku nei, ua ahuwale ka pili a me ka waiwai o kēia 'eppekema kilohōkū i ka 'olelo a me 'ike ku'una Hawai'i. He mea 'o A Hua He Inoa e laha hou aku ai ka waiwai o ka 'ike ku'una a 'olelo Hawai'i i nā hanauna hou.

Ua komo kino nā haumāna i ka hana me ke a'oa'o pū 'ia e nā loea 'olelo Hawai'i, nā alaka'i ho'ona'auao a me nā po'okela o ka noi'i 'ike kilohōkū no 'elua lā. Ua huaka'i hele pū i ka piko kaulana 'o Maunakea no ka 'ike kino i ia kuahiwi kamaha'o ma kona mau 'ao'ao a pau. Ua pa'hana nā 'ōpio i ka 'imi 'ike o ke ao noi'i 'eppekema i kūkulu 'ia nō na'e ma luna o ka 'ike mo'okū'auhau Hawai'i i mea e ho'ākea 'ia ai nā kuana'ike no ia mea 'o ka 'eppekema hou a me ka pili o ia 'ike hou i ka 'ike ku'una.

Ma ia hana ku'ikahi a 'awili nō ho'i o nā hanauna o nā pae noi'i nowelo like 'ole i ho'ohua 'ia mai ai he mau inoa



Nā haumāna o Ka Haka 'Ula o Ke'elikōlani, Nāwahiokalani'ōpu'u, a me Kekaulike i komo ma A Hua He Inoa.



Nā polopeka, kākō'o, a me nā haumāna o A Hua He Inoa 2019.

hou no 'elua kino o ka lewa lani. 'O Kamo'oalewa kekahi inoa (no 2016 HO3), he hōkūnā'i e holo ana a puni ka lā a kōhu pili like me ko ko kākou honua holo puni 'ana. A 'o Ka'epaoka'āwela kekahi inoa hou (no 2015 BZ509), he hōkūnā'i e holo 'epa nei a puni ka lā a he pili nō ho'i i ka hōkūhele 'o Ka'āwela. E hāpai 'ia ana ia mau inoa i mua o ka hui kau'aina 'o International Astronomical Union (IAU), no lākou ke kuleana 'o ke kapa kūhelu 'ana i nā inoa no nā kaunānā kilohōkū. A ke paipai 'ia nei kēia hui e 'āpono kūhelu i nā inoa a e hāpai pū i ka 'ike Hawai'i i ke kūlana kau'aina.

Ma ia mau hana a A Hua He Inoa, ku'upau ka hana a nā 'ōpio ma nā hana kālailai a hakuhi me ka 'awili pū 'ana i ka 'ike 'eppekema hou me ka 'ike ku'una Hawai'i o ka 'ōnaeao. Ma ia mau hana he maka mua nō ho'i, ua ahuwale maila ke akamai a me ke kuleana ko'iko'i o ka hanauna hou ma ka ho'omau 'ana i nā lōina Hawai'i - no Hawai'i, a no ke ao holo'oko'a.

I ka holomua 'ana o kēia papahana, he mahalo palena 'ole kēia i nā haumāna, nā mākuā a me nā kumu no ke kākō'o a komo piha 'ana ma kēia noi'i nowelo o ka 'ōnaeao Hawai'i! E ho'omau 'ia ana nō ka hana a 'Imiloa, 'o ia ho'i ka ho'omāhuahua hou 'ana aku i nā 'ike a me nā hana e o mau ai ka 'ike Hawai'i ma nā honuanua hou a puni ke ao. Ahu kupanaha iā Hawai'i 'imi loa, 'a'ole e pau nā hana a Hawai'i 'imi loa!

Propelling Hawaiian Language And Traditions To The Global Astronomical Stage

na ko 'Imiloa

A Hua He Inoa - a collaborative effort lead by 'Imiloa - is shifting global paradigms, positioning Hawai'i as the first place in the world to weave traditional indigenous practices into the process of officially naming astronomical discoveries. As Hawai'i celebrates 35 years of revitalizing 'ōlelo Hawai'i (Hawaiian language), we acknowledge the capacity and relevance of 'ōlelo Hawai'i -- and the worldview that it informs -- in modern contexts.

A Hua He Inoa creates pathways in which language and culture are at the core of modern scientific practices. A first pilot project, the recent A Hua He Inoa retreat informed and enhanced western astronomical work in Hawai'i. A Hua He Inoa helps us share traditional knowledge, values and practices through generations.

Hawaiian speaking students from throughout Hawai'i Island and Maui spent two days immersed in knowledge from 'ōlelo Hawai'i experts, education leaders and top research scientists from our state's astronomical observatories. They peered into the world of scientific research, learned about the recent discovery of two unusual celestial bodies, ascended the summit of Maunakea and expanded their understanding of the vital relationship, and role, of tradition and culture in modern day science.

The mighty collaboration across ages of cultural leaders, astronomers and our student cohort culminated in the selection of two Hawaiian names for two major

astronomical discoveries. These names will serve as the official names for 2016 HO3 (Kamo'olewa) - an asteroid that orbits the Sun like the Earth but in a slightly different orbit, and 2015 BZ509 (Ka'epaoka'awela) - an asteroid near the orbit of Jupiter that moves in an opposite "retrograde" direction. We are currently proposing these two names be adopted by the International Astronomical Union - an organization that governs observatories and astronomical science worldwide - propelling Hawaiian naming practices and Hawaiian culture onto the global scientific stage.

As part of our process, these students stretched their minds and imaginations, gaining an appreciation of the Hawaiian culture in relation to the universe and an understanding of the unlimited potential for future fusions of culture and science. These students helped us make history, and learned that their voices are not only important, but necessary. They witnessed how we can use the traditions that built us to carry us forward, and how bold initiatives can truly change the world.

As the A Hua He Inoa program moves forward, we are so grateful for the students, parents, teachers and administrators that make this great work possible. 'Imiloa Astronomy Center will continue to take daring steps, inspiring our community and extending the culture of Hawai'i and the immense value of indigenous practices out into the world.



Nā polopeka, kākō'o, a me nā haumāna o A Hua He Inoa 2019 e ho'okupu ana i ka lei lā'i ma ka panina o ia papahana



➤➤➤➤ A TIMELINE OF HAWAIIAN LANGUAGE REVITALIZATION

Primordial

Hawaiian develops in Hawai'i as the first language of the islands with an unbroken genealogy within the Polynesian and Austronesian language families stretching back thousands of years. Hawaiian knowledge is preserved and transferred to new generations orally with mele a primary means of doing so.

597

The Latin alphabet is brought to England by missionaries from Rome to write the language of Old English language. That alphabet is eventually modified with new letters, e.g., w, j and distinct pronunciation for older letters to meet the needs of the English language. The earliest non-Polynesians to reach Hawai'i, beginning with Captain James Cook, record Hawaiian words following principles of the English Latin-based alphabet.

1822

English-speaking Calvinist (Kalawina) missionaries from the United States find that following English usage of the Latin alphabet is not appropriate for Hawaiian. They adopt pronunciation values of the alphabet following principles previously established by British missionaries for Tahitian and Māori. The word "pī'āpā" that the Kalawina missionaries use for the word "alphabet" is the word already used for alphabet in Tahitian. Resident Tahitians already literate in their own language assist the spread of Hawaiian literacy. The first Hawaiians who learn to read using the pī'āpā are sent out by the ali'i to teach reading in community schools using a model based on the hālau hula.

The first Christian sermon is given in the Hawaiian language by Rev. William Ellis, who had recently arrived from Tahiti, and whose proficiency in Tahitian allows him to rapidly learn Hawaiian. The American missionaries who arrived in 1820 are still learning to speak Hawaiian and use Rev. Ellis as a resource in their work.

1826

The Hawaiian alphabet is divided into two sections one for indigenous Hawaiian words and the other for borrowed words, e.g., 'ekalesia 'church membership' (from Greek), berita 'covenant' (from Hebrew.) Those two sections are commonly known today as the Pī'āpā 'Ōiwi and the Pī'āpā Paipala.

1829

The first portion of the Bible in Hawaiian is produced by American missionaries. It would take several decades for the entire Bible to be translated into Hawaiian. Religious publications played a prominent role in the spread of Hawaiian literacy from the earliest period.

1831

Lahainaluna is opened as an institution of higher education taught by missionaries through Hawaiian. It provides individuals who fill leadership positions in the islands. Students study such areas as trigonometry, astronomy, navigation, English and Greek through Hawaiian.

1834

The first Hawaiian language newspaper, Ka Lama Hawai'i, is printed at Lahainaluna. Over a little over a century from that first newspaper, over 100 different newspapers and over 125,000 pages of Hawaiian newspapers are printed providing a unique resource for the Hawaiian language, history and culture.

1836

Hilo Boarding School is established as a Hawaiian language medium school for boys feeding into Lahainaluna. Among its graduates are several key figures in Hawaiian history who wrote in Hawaiian. Iosepa Nāwahīokalani'ōpu'u graduated from Hilo Boarding School and also served at one time as its principal.



1838



The first history of Hawai'i, *Ka Mo'ō'ōlelo Hawai'i*, is published in Hawaiian at Lahainaluna. The primary writer is believed to have been Dāvida Malo, with Rev. Sheldon Dibble, the editor.



1839



Ke Kula O Kehehena, also known as the Chief's Children's School and Royal School was opened as a partial boarding school for potential heirs to the throne by the American mission. Operated in the home of missionary Cook family, the school was conducted primarily in English although John Papa ʻĪi and his wife serve as kahu and assistant teachers using Hawaiian with the students. Students also attended church in Hawaiian, but with proper regard for their chiefly status. Indeed, the separation of these children from other children is part of the class system in Hawai'i that becomes solidified in Hawai'i marked by differences in language used in schooling and peer group life. In 1850, Ke Kula O Kehehena became a school operated by the government for teaching English. From that period on ali'i children are educated in other private schools, primarily those associated with the Anglicans.

An initial translation of the Bible into Hawaiian is completed. It is translated directly from Hebrew and Greek.



1840



The first constitution of Hawai'i is established. It is written in Hawaiian.

The Hawaiian language community schools are united by Kamehameha III as a separate government department of public education which continues until the present. The only U.S. state with a Department of Education older than that of Hawai'i is Massachusetts. The result is that over 90% of the Hawaiian people become literate in Hawaiian through the efforts of the public school system. The first superintendent of public education is Lahainaluna educated, Hawaiian history scholar Dāvida Malo.



1841



Punahou School is opened as a boarding school for children of missionaries in Hawai'i and elsewhere in the Pacific. Previously the American missionaries sent their children back to New England to school at a very young age. The separation of the children of the missionaries from the general population of children was to avoid an outcome that had been observed in Tahiti. There, missionary children became more proficient in Tahitian than in their parents' English and assimilated to Tahitian cultural norms. Punahou was the first school west of the Mississippi and east of Asia where only the English language was used. Although originally restricted to Caucasian children, Punahou soon began to accept Hawaiians from among the ali'i classes and later more well to do individuals from other races as well. A quota on Asians accepted enrolled begun after the overthrow was lifted in 1944. As Punahou opened up to non-Caucasian and working class students attending on scholarship it remained a bastion of peer group use of standard English when Hawaiian and later Pidgin were the common peer group languages of the playgrounds of the public schools.



1846



Catholic missionaries open a school for Hawaiian boys in ʻĀhuimanu on O'ahu. This school taught through Hawaiian develops into the private Saint Louis School. Saint Louis developed from initial instruction through Hawaiian transferring to use of English as political events pushed Hawaiian into the background and finally to near extinction. Among private schools, Saint Louis has been an early leader in late 20th century inclusion of Hawaiian in its curriculum.



1849



Kekela, first Hawaiian Kalawina (Congregational) minister is ordained. For well over a hundred years thereafter, Hawaiian speaking ministers conduct services entirely in Hawaiian for their congregations, providing a place of strength, and later a protective refuge, for the language.



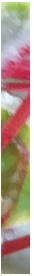
1854



Hawaiian translation of the Catholic missal produced. Latin was the language of the mass in the Roman Catholic church during the 19th and early 20th century when Hawaiian was still widely spoken. However, missals allowed congregants to follow the mass in their own language and also use Hawaiian to participate in other forms of Catholic worship.



1855



Richard Armstrong is appointed Minister of Public Education in the Kingdom. He expands public English medium dayschool education in Hawai'i as a replacement of education through Hawaiian, especially in larger population centers. He is referred to by historians as "the father of American education in Hawai'i". As early as 1852, he proposes that "English become the language of the natives."

A translation of the Book of Mormon into Hawaiian is completed and is used extensively in Hawai'i. Many individuals who have played an important role in Hawaiian language and culture revitalization have been members of the Church of Jesus Christ of Latter Day Saints.

1858




Ka Hōkū O Ka Pākīpika begins publication, it is the first newspaper produced entirely by Hawaiians.

1861




Ka Nūpepa Kū'oko'a begins the serialized publication of S. Mānaiakalani Kamakau's articles on Hawaiian culture and history, a process that takes ten years.

1862




The Book of Common Prayer used in the Anglican (Episcopalian) worship is translated into Hawaiian. Kamehameha IV played a key role in the history of this denomination in Hawai'i.

1863



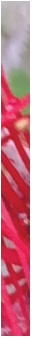
Lā'ieikawai, by S.N. Hale'ole is published. This is the first Hawaiian novel published as a bound book. It had previously been serialized in a Hawaiian newspaper. Serialization in newspapers remains the most common method of publishing traditional Hawaiian language literature for many decades thereafter.

1864



Mataio Kekūānā'o, President of the Board of Education issues a report criticising the prioritizing and higher funding of English medium dayschools and boarding schools over Hawaiian language medium schools, stating that the teaching through English was producing inferior academic results and class divisions and threatened the future status of Hawai'i as an independent nation. He advocated teaching English through a foreign language course in Hawaiian medium schools rather than operating English medium schools. Kekūānā'o and his wife Kīna'u were key figures in the Kamehameha Line as parents of 'Iolani (Kamehameha IV), Kapuāiwa (Kamehameha V) and kahu hānai (hānai parents) of Bernice Pauahi. Kekūānā'o is also the father of Ke'elikōlani. However, Kekūānā'o's perspective goes against both the Euro-American racial low opinion of things "native" and Hawaiian ali'i adoption of Western ideas of class divisions that relegate use of Hawaiian to the lower working classes and education through English as a mark of good breeding.

1867



Saint Andrew's Priory school for girls is established by the Anglican church of Hawai'i through an initiative of Queen Emma Kaleleonālani. The Kamehameha family's preference for the British extended not only to adopting the British Anglican religion over American Calvinism, but also to teaching young Hawaiians English with a British accent rather than the American accent generally used at Punahou and public English medium schools. Hawaiian remained the most common home language of girls educated at Saint Andrew's Priory until annexation when many upper class Hawaiians switch to Standard English in the home. The Anglican boys' school 'Iolani has a similar history to Saint Andrew's Priory, originally serving primarily upper class Native Hawaiian families. All the way into the first half of the twentieth century, upper class Native Hawaiians can be distinguished from both Caucasian Americans and working class Native Hawaiians by their British-like accents.

1868



The entire Hawaiian Bible – in a revised form – is published, becoming a standard used widely in churches in the Hawaiian community.

Hampton Institute is founded to educate newly freed slaves under the leadership of General Samuel Armstrong, graduate of Punahou School and son of Hawai'i Minister of Education Richard Armstrong. General Armstrong is among the white officers charged with commanding coloured troops, including Hawaiians, during the Civil war. Hampton Institute focuses on basic literacy and manual trades which could be used by African Americans in all black communities. Hampton enrolls no whites, but does include some American Indians as well as a Hawaiian, David Kanuha. Kanuha, father of Gladys K. Brandt, graduated from Hampton Institute in 1892. He was the first



1868

non-white hired to teach at Kamehameha. His area of instruction was tailoring, as students at Kamehameha were required to sew their own military uniforms.

1876

The Reciprocity Treaty is ratified giving the United States control of Pu'uloa (Pearl Harbor) in exchange for tax free entry of sugar from Hawai'i into the United States. This treaty was opposed by Iosepa Nāwahīokalani'ōpu'u and many other Hawaiians. They saw it as diminishing the nation's sovereignty. The treaty resulted in Hawaiian being pushed into the background as English speaking sugar planter interests moved to the forefront. The next year, 1877, Lahainaluna and Ke Kula Hānai O Hilo (Hilo Boarding School) are moved to English medium schools eliminating the main two sources of teachers for Hawaiian medium schools. Education through Hawaiian beyond the elementary level does not come into existence again for over 100 years.

1879

Carlisle Indian Industrial School is opened by the federal government in Pennsylvania after American victories in the Indian wars of the West. It is the first off-reservation boarding school for Native Americans. Its founder General Richard Pratt famously states that the purpose of this school is to "Kill the Indian and save the man." Many young Indian children are forcibly taken from their parents to these boarding schools where they are kept for years before being returned home. At these boarding schools, the children are shorn of their traditional clothing and hairstyles and punished severely for any use of their own languages or customs. Carlisle is modeled in large part after Hampton Institute for freed slaves. Its first students consist of a group of American Indian prisoners of war transferred from the Hampton Institute to Carlisle. In the twenty-first century many American Indians blame over a century of government operated Indian boarding schools for the loss of their languages and cultures.

1887

Bayonet Constitution removes voting rights from all Asians and the majority of Native Hawaiians. The period leading up to this forced change in the constitution, political attacks on education through Hawaiian follow. Funding for the provision of school materials in the Hawaiian language for Hawaiian medium schools is greatly reduced.

The Kamehameha Schools is opened as an English medium manual boarding school for boys, with many parallels with American Indian boarding schools. At Kamehameha, as at Carlisle, students live in dormitories away from their parents, wear military uniforms, are punished for use of the indigenous language, and forbidden to participate in certain features of traditional Hawaiian culture. The teachers are all Caucasians until David Kanuha is hired to teach a tailoring class in 1892. The focus is on creating an American English language using working class. Upper class Hawaiians do not generally enroll at Kamehameha but continue to dominate at 'Iolani and Saint Andrews Priory where the focus is more academic and British English is used. Kamehameha is funded through the estate of Ke Ali'i Pauahi, the major portion of which came from her cousin Ke'elikōlani. It is ironic that a no Hawaiian language rule is enforced at a school funding in large part by the lands of Ke'elikōlani who insisted on the use of Hawaiian in her presence, even by non-Hawaiians.


Charles Reed Bishop becomes President of the Board of Education. He is a strong believer in the importance of Hawaiians mastering English to obtain employment in a country where English has now become privileged over the national language. Under his leadership, American teachers are imported in large numbers and grow to become almost 40% of the total teacher force. Hawaiians and British are still common in teaching positions, but the focus on American English in the schools reduces future opportunities for employment as teachers for those two ethnic groups. Although many public day schools are now essentially American English immersion schools, Hawaiian remains the language of the playground and of normal daily life. Most Hawaiians see English seen as a tool for working with foreigners and big business rather than use in their daily life. Immigrant students learn Hawaiian from peers on the playground in the public schools, even in the English medium public schools. Students are generally not punished for speaking Hawaiian on public English medium day school playgrounds until after annexation.

1893

The Hawaiian Kingdom is overthrown.

1896

Education through the Hawaiian language in both public and private schools is outlawed on the model of U.S. policy towards the use of American Indian languages in education, (Act 57, Sec. 30 of the 1896 Laws of the Republic of




Hawai'i). In the year previous to completely eliminating the Hawaiian language schools, the Republic's education report predicts their elimination, justifying that outcome with the statement "The gradual extinction of a Polynesian dialect may be regretted for sentimental reasons, but it is certainly for the interests of the Hawaiians themselves." That the extermination of Hawaiian was not for the interest of the Hawaiians themselves can be seen in statistics that showed those of Hawaiian ancestry having the highest rate of literacy, including bilingual literacy of all ethnic groups at the end of the 19th century. However over the following century Native Hawaiians not only lost Hawaiian, but came to have the lowest literacy rate of all major ethnic groups in the islands.

1898




Hawai'i is annexed by the United States of America.

1900



A territorial government is established with a legislature elected by popular vote, but the governor appointed by the U.S. president retains veto power over all legislation. Hawaiian is the primary language understood and used by the electorate and the territorial legislators use Hawaiian in campaigning and in discussion in the legislature, but the federal government requires legislation to be in English. Ballots in Hawaiian continue for many decades later.


1917



A Hawaiian language newspaper editorial bemoans the fact that English has replaced Hawaiian as the peer group language of Hawaiian adolescents and younger children. It calls for the reestablishment of Hawaiian medium schools, complaining that efforts to pass legislation for Hawaiian language schools has been killed by politicians who are themselves Hawaiian. Many Hawaiian politicians see passing Hawaiian legislation as futile as all legislation is subject to veto by the territorial governor appointed by the president of the U.S. The editorial also criticises the type of English now the normal peer language of working class Hawaiian adolescents and children in the public schools and Kamehameha. Pidgin (Hawai'i Creole English) has arisen in the first decade of the Territory to take the place of Hawaiian on the playgrounds under the strict punishment of Hawaiian. Immigrant children follow the Pidgin English playground language use of the Hawaiian students in the public schools as they had earlier followed use of Hawaiian. When Hawaiians cease to be the largest ethnic group in the public schools (1911), Pidgin with much influence from Hawaiian is already set as the peer group language of the public schools. The other non-white children of Hawai'i join with the working class Hawaiian children in further leading the development of a "local" linguistic identity of those born and raised in Hawai'i.

Lili'uokalani passes. Her legacy includes her example of strength and leadership under the most difficult of circumstances and beautiful poetry in Hawaiian. Her original intention is to leave her home, Washington Place, as a location to teach Hawaiian language and music, but is told by her lawyer that the language is doomed to die out and that the music is too simple to merit a special foundation. She eventually leaves her estate for the benefit of Hawaiian orphans. Years later, the Lili'uokalani Trust becomes a source of support for the revitalization of Hawaiian language and culture in the development of Mary Kawena Pūku'i's Nānā I Ke Kumu series, the strong support of its staff member Mālia Craver and various Hawaiian language and culture initiatives. Individuals supported by the Trust have also worked in the revitalization of the language.

1919




The Territorial Legislature passes a law requiring the Hawaiian language to be taught as a foreign language style course in all public high schools and in the territorial teacher preparation program. Later an additional law requires that Hawaiian be taught as a daily course in all elementary schools serving the Hawaiian Homestead areas. These Hawaiian language instruction laws are poorly enforced and the classes are ineffective.

A full generation has passed since annexation. Most Hawaiians born under the American flag before 1920 are able to speak Hawaiian as it is the language used with them in the home by their parents and grandparents. Although this first generation can speak Hawaiian, the English Only schools have transitioned most of them to seeing English, albeit Pidgin English, as the language in which to raise their own children. Adding to the pressure against using Hawaiian is a speak English campaign throughout the United States and Hawai'i from World War I into the early 1920s.

1922

The Territorial Legislature mandates the introduction of Hawaiian to be taught on a basis equal to foreign languages at the University of Hawai'i.

1929




George Mossman opens a private Hawaiian language School in Honolulu. Unlike foreign language schools, it lacks the support of an external government providing books, teachers, and other resources. There are difficulties in supporting this with tuition and fundraisers and it eventually closes. Throughout much of the early territorial period Hawaiian newspapers continue to urge Hawaiian parents to use Hawaiian at home, to urge Hawaiian churches to conduct Sunday School for children in Hawaiian and to urge the establishment of Hawaiian language schools either as part of the public school system or as private efforts like that of George Mossman. While Hawaiian remains the language of many Hawaiian churches even into the 1950s and while some courses are established in public schools and the University of Hawai'i, the larger sentiment in the Hawaiian community focuses on children acquiring a higher standard of English than the Pidgin that has come to mark the identity of most Hawaiian children born in the territory. The sense that Hawaiian is somehow inferior remains from the second half of the nineteenth century when education in Hawaiian was underfunded and deemed a mark of lower class status.

1930




The Territorial Legislature through Act 243 funds the publishing of the first Hawaiian language textbook, by Mary H. Atcherley, for public secondary schools.

1938




Mary Kawena Pūku'i is hired as the Hawaiian translator at the Bishop Museum. Her work in recording the Hawaiian language and culture makes these resources accessible to younger English dominant generations. Pūku'i's work comes to play a central role in the revitalization of the Hawaiian language and culture. Like many Hawaiians of her generation, she was punished for speaking Hawaiian in school. While such punishment results in Pūku'i dropping out of high school, she is later awarded two honorary doctorates by Hawai'i tertiary education institutions.

1949




Samuel Elbert hired as the first linguist at the University of Hawai'i. He learned Hawaiian and played a role in modernizing the teaching of the language in University of Hawai'i classes moving away from teaching Hawaiian from the Bible to teaching the language based on traditional Hawaiian literature. He worked with others, notably Dr. Dorothy Kahananui, a music professor at the University who developed curriculum materials for high school and college Hawaiian language courses that employed methodologies then seen as best practice for learning second languages.

1957




The Territorial Legislature funds the Hawaiian Dictionary publication by Mary Kawena Pūku'i and Samuel H. Elbert. The full use of the 'okina and kahakō in this extensive dictionary opens up the full pronunciation of Hawaiian to younger generations and access to a huge body of some 30,000 words.

1959



Hawai'i becomes a state. The legislature establishes the Committee for the Preservation of Hawaiian Language, Art and Culture at the University of Hawai'i. The Committee funds the collection of oral history of Hawaiian speakers by Mary Kawena Pūku'i among other projects. The tapes are housed at the Bishop Museum.

1961



Dorothy Kahananui is hired to teach Hawaiian at the Kamehameha Schools with students receiving credit equivalent to that accorded foreign language study nearly four decades after the legislature mandates the teaching of Hawaiian in public high schools. While Kamehameha is the first private high school to offer Hawaiian for credit under American rule, for decades counselors discouraged Kamehameha students from enrolling in Hawaiian. Other long established private high schools do not begin offering Hawaiian for credit until some forty years after Kamehameha. The sole exception besides Kamehameha is Saint Louis which begins teaching Hawaiian in the 1970s.



1963

Gladys Kamakakūokalani Brandt becomes the first Hawaiian principal at the Kamehameha School for Girls. She is credited with the removal in 1965 of the over a half century ban at Kamehameha on standing hula there. Mrs. Brandt also played a major role in the reform of the Bishop Estate during the trustee controversy of the 1990s and served as a Regent of the University of Hawai'i. Born in 1906, she was brought up in a time and in institutions that suppressed the Hawaiian language. She could understand the language but not actively speak it. She contributed to the use of Hawaiian as a medium of instruction as a board member of the 'Aha Pūnana Leo until her death in 2003.

1966

Sarah Quick (Keahi) is hired as the first regular faculty member teacher of Hawaiian at Kamehameha. She is at the vanguard of a new generation of leaders in Hawaiian language revitalization, raised with kūpuna who spoke Hawaiian, but learning Hawaiian themselves from a base in formal lessons in the University of Hawai'i system strengthened by interaction with the remaining native speakers. Ms. Quick is a strong advocate for Hawaiian not only at Kamehameha, but for other schools both public and private.

1971

At the urging of Dr. Elbert, Larry Kimura is hired to teach Hawaiian at the University of Hawai'i at Mānoa. Kimura moves Hawaiian language teaching in a new direction - use of Hawaiian with the remaining elderly native speakers as a language of regular communication of daily life from the perspective of the Hawaiian identity in which they were raised.

The Merrie Monarch Festival hula competitions begin. These competitions form a means through which poetic use of the Hawaiian language and its literature are showcased. As a focal point of the Hawaiian Renaissance, this annual event inspires other similar events and a general interest in all things Hawaiian including the Hawaiian language.

Businessman Matsuo Takabuki is appointed as trustee of the Bishop Estate. His appointment is widely protested based on a sentiment that a Hawaiian should have been appointed. Despite the opposition to him, Takabuki devotes his business acumen to improving the financial strength of Kamehameha. The Bishop Estate moves from "land rich but cash poor" to a financial power house allowing Kamehameha to move from the poor man's private manual school to a richly endowed college preparatory school. Acceptance at Kamehameha is now sought by upper classes that formerly looked down upon it. Kamehameha begins to use its wealth to support Hawaiian language in the community.

1972

A growing Hawaiian cultural awakening that came to be known as the Hawaiian Renaissance included growing interest in the Hawaiian language in high schools and universities. Hawaiian language enrollments at the University of Hawai'i at Mānoa are several hundred strong with a full four years of Hawaiian offered. Students protest to have four years of Hawaiian offered at the new four-year branch at the University of Hawai'i at Hilo.

Broadcasting begins of Ka Leo Hawai'i, a Hawaiian language radio talk show sponsored by the Hui Aloha 'Āina Tuahine Hawaiian Language Student Organization and hosted by their teacher Larry Kimura. This radio show brings Hawaiian speaking kūpuna from throughout Hawai'i to share their memories and thoughts about contemporary issues through Hawaiian. The program serves as a primary means of increasing Hawaiian language fluency among college and high school students while also spreading much cultural and historical knowledge to a new generation. Recordings of the programs remain a primary educational resource until today.

With funding from the Kamehameha Schools under the direction of Fred Cachola, Larry Kimura teaches Hawaiian to children in Kalapana. All students taught by Kimura have grandparents who have Hawaiian as their first and preferred language. Relationships developed that summer provide the basis for later Hawaiian language slide shows featuring those kūpuna and their cultural practices.

The 'Ahahui 'Ōlelo Hawai'i, an organization of Hawaiian language teachers, is formed at a conference of teachers and kūpuna held at the Kamehameha Schools. Dorothy Kahananui is the first president. Support comes for this effort is provided from the Kamehameha Schools under the leadership of Fred Cachola, who is championing Hawaiian cultural outreach from Kamehameha.



1972



Hui Ho'oulu 'Ōlelo Hawai'i, and organization of Hawaiian speaking kūpuna seeking the revitalization of Hawaiian in the public schools, is organized in Hilo. Fred Cachola provides support from Kamehameha. Edith Kanaka'ole is its president.




1974



Place Names of Hawai'i by Mary Kawena Pūku'i, Samuel H. Elbert and Esther T. Mo'okini is published.




1976



The University of Hawai'i at Mānoa establishes a B.A. program in Hawaiian Language and a B.A. program in Hawaiian Studies to meet the growing student demand for these programs.



1978




At the State Constitutional Convention, John Waihe'e, President, submits two provisions for the State Constitution: 1. That the Hawaiian language be accorded the status of official language along with English. 2. That the study of Hawaiian be accorded special promotion by the State. Both provisions are passed. The State Constitution currently mandates in Article X, Section 4: "The State shall promote the study of Hawaiian culture, history and language."

The City and County of Honolulu passes an ordinance that new street names shall be in Hawaiian. This ordinance preserves and enhances the identification of the population with the Hawaiian language. Similar ordinances are later passed in the other counties of the state.

The 'Ahahui 'Ōlelo Hawai'i convenes meetings of teachers in the high school and college levels at the Kamehameha Schools through which the teachers come to agreement on a set of spelling rules for Hawaiian to provide consistency in written Hawaiian among educational institutions.



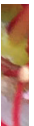
1979



The DOE Waimea Canyon Hawaiian Bilingual Project is funded by the federal government to help the children of Ni'ihau families migrating to Ni'ihau transition to English. The program is taught in West Kaua'i school from kindergarten to grade 8 through English, but with assistance from a combined staff of former university students of Larry Kimura and Ni'ihau speakers who translating for them both in and outside of class. Ni'ihau students are teased by the other students for using Hawaiian.




1980



Hawaiian Studies Program established within the Office of Instructional Support of the State DOE. Two components: The Kupuna Component (K-6 grade) and the Secondary Component (focus on Social Studies courses such as, Hawaiian Monarchy (7th grade) and Modern Hawaiian History (grades 9 or 11).



1982



The University of Hawai'i at Hilo initiates a Hawaiian Studies degree taught through Hawaiian. The focus of the degree is traditional Hawaiian language and culture to complement the focus of the Mānoa campus B.A. on Hawaiian history and politics. This is the first time that Hawaiian has been used as a medium of government funded education since 1895.

Dr. Donnis Thompson—State Schools Superintendent—visits Ni'ihau and returns concerned about the educational needs of Ni'ihau students not being met. Thompson asks Kaua'i District Superintendent Dr. Mitsugi Nakashima to draft a plan to change education on Ni'ihau, which was met with considerable concern on Nakashima's part. A controversy develops over whether Ni'ihau should be taught in Hawaiian as the public felt that since the Department of Education had unresolved issues with the academic, linguistic, and social problems of the other islands, Ni'ihau should be left alone. In response to Thompson's call for change, Pila Wilson then offers assistance to Nakashima in developing a Hawaiian-medium program for Ni'ihau children. Dr. Tīmoti Kāretu, Māori language revitalization leader, then on a sabbatical in Hawai'i, provides information on use of Māori in schools in the Tūhoe tribal, which like Ni'ihau then retained home use of the indigenous language.

Dr. Tāmami Reedy of the Office of Māori Affairs, gives a speech in Honolulu regarding the establishment of the first Kōhanga Reo language nest earlier that year. Larry Kimura knows Tāmami from Tāmami's Ph.D. student years at UH Mānoa and is present at the talk. Kimura is keen to open similar schools in Hawai'i.



1983

Hawaiian language teachers associated with the Ka Leo Hawai'i radio program meet on Kaua'i to discuss dismal state of Hawaiian language. They form a grassroots organization, 'Aha Pūnana Leo, Inc. Board members draft a bill to reestablish Hawaiian as a legal language of instruction in Hawai'i public schools with special focus on children from Board Member Īlei Beniamina's community of Ni'ihau. The bill does not pass.

The Hawai'i Board of Education adopts the proposal from Dr. Nakashima to establish Hawaiian language medium education at Ni'ihau School. Later it is discovered that based on a law passed in 1896 it is illegal to teach through Hawaiian in the public schools.

Federal funding for the Waimea Canyon Bilingual Program for Ni'ihau children ends but funding to continue is provided by the Kamehameha School KEEP Project. An innovation this year is that Ni'ihau students are allowed to speak and read Hawaiian on Fridays. Kamehameha Schools funding ends in 1994 during a period of turmoil among the trustees.

The 'Aha Pūnana Leo is informed by the State Department of Human Services (DSSH) that it has determined that private Pūnana Leo are excluded from the right accorded foreign language schools to hire non-certified proficient native speakers of the language of instruction as teachers. Ironically, the justification for denying the endangered Hawaiian language this right is because it is an official language of Hawai'i.

1984

The first Pūnana Leo preschool opens in Kekaha, Kaua'i. Pūnana Leo o Kaua'i is funded with employment development funds assistance from the Hawaiian serving agency Alu Like. The 'Aha Pūnana Leo schools reach an agreement with the Department of Human Services allowing it a temporary license to operate its Pūnana Leo sites as preschools rather than as language schools. Under this agreement, Kauanoe Kamanā takes leave from the University of Hawai'i at Hilo to oversee, train and develop Pūnana Leo staff in Kaua'i, Honolulu and Hilo.

Bills championed by legislator Clayton Hee are introduced in the state legislature to remove barriers to Hawaiian as a medium of education in the public schools and private Pūnana Leo schools. Neither bill passes.

1985

Pūnana Leo open in Honolulu and Hilo. A bill is again submitted to the State Legislature to provide Pūnana Leo the same status as foreign language schools. Parents think the bill has passed, but in the joint committee, bill is changed so that it excludes children under five years of age, thus eliminating Pūnana Leo. Also failing to pass is a bill to remove the barrier to education through Hawaiian in public schools.

Lurline Wailana McGregor, a staff member from the office of Senator Daniel Inouye, and Heather Haunani Giugni film the use of Hawaiian by preschool aged children Hulilau and Keli'i Wilson raised in the home speaking Hawaiian as part of their Enduring Pride series. Lurline takes Pila Wilson's idea for a federal bill protecting Native American languages back to Senator Inouye who agrees to sponsor such a bill if the 'Aha Pūnana Leo can obtain national support from tribes and others.

Kauanoe Kamanā visits the Hualapai Indian Reservation in Arizona to see how they are allowed to regularly teach using the Hualapai language in the standard public school classroom under federal bilingual education legislation. She finds a vigorous bilingual program serving a community where almost all ages use the language, but reports back that English is systematically privileged over Hualapai in the school with imported monolingual English speaking teachers assisted by Hualapai speaking aides. She worries that the Hualapai language will be eventually lost among children, a prediction that eventually becomes true.

1986

The Hawai'i State Legislature passes a strong bill lifting the 1896 law banning Hawaiian-medium instruction in public schools. Law removing legal barriers for Pūnana Leo Preschools is also passed.

When the Department of Education (DOE) does not open a kindergarten taught through Hawaiian in the fall of 1986 in accordance with the newly passed legislation, the 'Aha Pūnana Leo opens a kindergarten class adjacent to the Pūnana Leo o Hilo and declares it a public kindergarten class. Named the Papa Kaiapuni Hawai'i (Hawaiian

1986

Environment Class), this kindergarten class is taught entirely in Hawaiian without charge to parents as it is considered a public school provided for the state by the 'Aha Pūnana Leo. Children from the Pūnana Leo o Honolulu whose parents declare them Hawaiian speakers are placed in bilingual kindergarten programs designed to transition immigrant children from the use of their home languages to English.

At the recommendation of Lucille Watahomagie of the Hualapai Bilingual Program, the 'Aha Pūnana Leo sends a delegation to the Native American Languages Issues Institute (NALI) conference in Oklahoma. There they meet Ofelia Zepeda of the American Indian Language Institute from the University of Arizona, opening up a means to further connect on a national level as encouraged by Senator Inouye.

The University of Hawai'i produces the Ka'ū Task Force on Hawaiian Studies mandated by the legislature. The reports calls for increased attention to the Hawaiian language including graduate programs taught through Hawaiian, teacher training through Hawaiian, and a Hawaiian immersion laboratory school program.

Pūnana Leo o Maui opens in Wailuku.

The Hawai'i State Legislature passes a resolution introduced by Senator Hee calling upon the DOE to implement schools taught through Hawaiian in accordance with the law.

The Legislature also passes a resolution calling upon the U.S. Congress to develop policy legislation in support of the survival of Hawaiian and other Native American languages. This resolution is proposed by the 'Aha Pūnana Leo political action committee and submitted by Senator Hee. Upon passage, it is sent to the office of Senator Inouye.

The 'Aha Pūnana Leo holds a meeting with Superintendent Charles Toguchi arranged by Senator Clayton Hee who introduced the Hawaiian language resolutions. An agreement is reached where the 'Aha Pūnana Leo will move its Papa Kaiapuni Hawai'i into a public school site in Hilo for a combined K-1 class taught through Hawaiian and the DOE will open a second K-1 site on O'ahu for students from the Pūnana Leo o Honolulu, including those earlier assigned to bilingual kindergarten programs. The 'Aha Pūnana Leo commits to seeking out certified Hawaiian speaking teachers for the two classes, recruiting additional students to fill up the classrooms, providing curriculum materials through Hawaiian, and providing parental support. The proposal must however be taken before the Board of Education (BOE) for approval.

1987

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In the summer of 1987, a small group of people met—Pila Wilson, Kauanoe Kamanā, Leinani Tam-Raffipiy, Elama Kanahele, Sarah Nākoa, and Dorothy Lazore—to create curriculum, primarily translating curriculum from English to Hawaiian as well as mathematics. This group of people met 2-3 weeks at a time working all-day long discussing and creating new words appropriate to the curriculum translated, which eventually led to the creation of the volunteer-based "Hawaiian Lexicon Committee" organized primarily by Larry Kimura to create, collect, and approve new vocabulary to support the revitalization of Hawaiian language.

In July of 1987, the BOE under Francis McMillan approves what it terms the Hawaiian Language Immersion Program. The first elementary indigenous language immersion classes in the United States officially begin at Keaukaha Elementary in Hilo and Waiau Elementary in Pearl City. Testimony from the mohawk nun, Sister Lazore, plays an important role in providing the BOE with a precedent from which to approve piloting the program.

The DOE classifies the new Hawaiian Language Immersion program as a bilingual program focused on Hawaiian speaking children. It commissions a study of the program that first year requiring children to be tested for proficiency

1987

in English to determine whether the program shall continue. There are families that refuse to have their children tested through English beginning a long history of resistance to anything but full equality for education through Hawaiian. The study recommends that education through Hawaiian continue into grade 2 but that the use of Hawaiian be reduced gradually until English predominates. Parents resist this recommendation as well.

1988

The first Leo Ola in-service training for immersion teachers organized by Larry Kimura through a Fund for the Improvement of Postsecondary Education (FIPSE) grant takes place at U.H. Mānoa.

The Board of Education reviews the immersion program and deems it successful. It is allowed to continue another year.

At the Native American Language Issues Institute (NALI) conference hosted by AILDI at the University of Arizona, a resolution drafted by Pila Wilson and Ofelia Zepeda based on the 1987 resolution from the Hawai'i State Legislature is approved by attendees. This is sent to Senator Inouye and become the basis of the initial Native American Languages Act Bill (NALA). It passes the Senate but fails in the House.

The U.S. Congress includes for the first time in federal educational legislation a section called Title IV: Native Hawaiian Education, with competitive grants for education from prekindergarten through to high school.

1989

The Legislature establishes the Hale Kuamo'o Hawaiian Language Center at U.H. Hilo to provide professional development, curriculum, lexicon, and a broad spectrum of multimedia resources, teaching aids, and enrichment materials to support the expansion and revitalization of the Hawaiian language.

'Aha Pūnana Leo receives funding under Title IV: Education for Native Hawaiians through the U.S. Department of Education. The Hale Kāko'o Pūnana Leo Support Office is established to strengthen the preschool program and follow-up program in Kaiapuni Hawai'i in the public schools. Hale Kāko'o focuses on four areas: curriculum and materials development; family programs; staff support and training; and new sites expansion.

The Kula Kaiapuni o Kapa'a opens at Kapa'a Elementary on Kaua'i.

The Kula Kaiapuni o Pā'ia is established at Pā'ia Elementary School in Pā'ia, Maui.

1990

The President signs the Native American Languages Act championed by Hawai'i Senator Daniel Inouye which was modeled in considerable part on the 1987 Native American languages resolution of the Hawai'i State Legislature.

The 'Aha Kauleo Hawaiian Immersion Advisory Council is established by the Department of Education to gather program input from all Kula Kaiapuni Hawai'i sites and agencies.

The Kula Kaiapuni Hawai'i program at Pū'ōhala Elementary in Kāne'ohe opens.

1991

Pūnana Leo o Moloka'i opens.

The Board of Education approves continuation of the Kula Kaiapuni Hawai'i program through grade 12 with one hour of English a day at all levels beginning at fifth grade.

1992

Kula Kaiapuni o Kualapu'u opens at Kualapu'u Elementary on Moloka'i despite opposition from District Superintendent Lokelani Lindsey. Ka Papahana Kaiapuni grows to K-12 (expansion to two total immersion sites on O'ahu and Hawai'i Island).

Hale Kuamo'o publishes the *Nā Maka o Kana* Hawaiian language newspaper.

1993

Pūnana Leo o Kona opens as a Hui Hi'ipēpē mother–infant program and later becomes a full-day preschool program in Keauhou, Hawai'i.

Pūnana Leo o Wai'anae opens.

At the request of Ni'ihau parents at Kekaha School, the Kamehameha funded KEEP program allows their kindergarten and first grade children to be educated totally through Hawaiian on the Kaiapuni Hawai'i model for one year. However, KEEP and all Kamehameha outreach in the public schools closes down. Ni'ihau families then request DOE to adopt the program and expand it to older Ni'ihau students using designated state funding for Kaiapuni Hawai'i. The DOE denies their request stating that Ni'ihau children already know Hawaiian are therefore ineligible for such funding. A group Ni'ihau parents then move their children out to a nearby park and begin their own school on a model previously used in Hilo and Moloka'i.

Appointed trustee of the Bishop Estate is Lokelani Lindsey, the former district superintendent of public schools for Maui, Moloka'i and Lāna'i. In her former position she had engaged in a battle with Pūnana Leo parents seeking to establish Hawaiian immersion on Maui and Moloka'i. The Board of Education rules in favor of the parents. Upon appointment to the Bishop Estate, Lindsey closes down all Kamehameha Hawaiian language and educational outreach that has been benefiting growth of Hawaiian language in the Pūnana Leo and public schools. Once this is accomplished, she begins to push against Hawaiian language revitalization efforts within Kamehameha itself.

1994

The 'Aha Pūnana Leo receives funding from the Office of Hawaiian Affairs to initiate a public kindergarten through a sixth grade Hawaiian medium program for Ni'ihau children at Kekaha Elementary to be called Ke Kula Ni'ihau O Kekaha. The certified teacher hired to operate the program is Hōkūlani Cleeland with Ni'ihau aides being Elama Kanahele (transferred from the Pūnana Leo O Kaua'i), Lama Kaohelaulii and Kalei Shintani.

Working in partnership with Dr. William H. Demmert, a founder of the National Indian Education Association, the 'Aha Pūnana Leo successfully lobbies the US Congress for inclusion of definitions and provisions of the Native American Languages Act into the Elementary and Secondary Education Act, thus allowing schooling taught through Hawaiian equal status with schooling taught through American Indian and Alaska Native languages.

Pūnana Leo o Wai'anae opens on O'ahu.

Pūnana Leo o Kona opens in West Hawai'i.

Kula Kaiapuni o Nānākuli opens at Nānākuli Elementary on O'ahu.

Kula Kaiapuni 'o Kalama opens at Kalama Intermediate on Maui.

The Native Hawaiian Education Act is extended through to 1999.

1995

The Board of Education approves Kula 'o Ānuenue on O'ahu as the State's first K-12 total immersion site. Ke Kula Kaiapuni o Kona is established as a Hawaiian immersion site and maintains the kindergarten class at the Pūnana Leo o Kona.

Ke Kula Aupuni a Kahelelani Aloha (KANAKA), an English-medium school for Ni'ihau children, is established at Waimea, Kaua'i.

The 'Aha Pūnana Leo rents part of a building in downtown Hilo to house an intermediate school program through Hawaiian, which it names Ke Kula 'o Nāwahīokalani'ōpu'u. This is the first time that a total Hawaiian school site other than Pūnana Leo preschools has been instituted. The program is official part of Hilo Intermediate School.

Nāwahīokalani'ōpu'u initiates its heritage language program with the teaching of Japanese to all students. The heritage language program late expands to include Chinese and Latin, with the intent of honoring non-Hawaiian ancestors and community members. Nāwahīokalani'ōpu'u is unique in that all students beginning in its early grades



1995

move through its program studying at least two non-Hawaiian languages and often three.

Ka Hālau Hana Keaka begins the process of revitalizing Hawaiian language theater at the university level with its first play Kaluaiko'olau: Ke kā'e'a'e'a o nā pali Ko'olau.

Banks begin to accept checks written in Hawaiian.




1996

Governor Benjamin Cayetano proclaims 1996 to be the "Year of the Hawaiian Language." Kula Kaiapuni o Kapa'a expands to Kapa'a Middle School on Kaua'i, and Kula Kaiapuni o Waimea opens at Waimea Elementary & Intermediate in Kohala, Hawai'i Island.

A grant from Office of Hawaiian Affairs "OHA" to the 'Aha Pūnana Leo provides the funding required to establish a total Hawaiian medium site in East Hawai'i as had been planned by the DOE. The site is an abandoned private school in Kea'au, Puna, formerly known as 'Ōpūkaha'ia School.

Under the leadership of Trustee Lokelani Lindsey and using funding formerly spent by Kamehameha on public school programs including Hawaiian language programs, two new Kamehameha School campuses are established. One is on Maui and one in East Hawai'i. An immediate effect of these new campuses is the loss of students and teachers from Kula Kaiapuni Hawai'i to English medium education at Kamehameha. Similarly, an effort to hire more Hawaiians fluent in Hawaiian to teach through English at the Kapālama campus impacts Kula Kaiapuni Hawai'i. Public Kula Kaiapuni cannot compete with the salaries and other resources offered to their teachers by Kamehameha. The momentum of Hawaiian language revitalization wanes and enrollments drop in Pūnana Leo and Kaiapuni Hawai'i. It appears that the class divisions and financial disparities between education for Hawaiians through the medium of Hawaiian and through the medium English characterizing the second half of the 19th century are about to repeat themselves. The challenge to Hawaiian language revitalization is further exasperated by efforts by Trustee Lindsey to restrain Hawaiian language study within the Kamehameha campuses themselves.



Act 315 is signed at the Native Hawaiian Education Summit that establishes the College of Hawaiian Language at the University of Hawai'i at Hilo. Ka Haka 'Ula O Ke'elikōlani, it is the first college in the United States administered and conducted entirely in an indigenous language. The act also establishes Ke Kula 'o Nāwahōkalanī'ōpu'u as a laboratory school of the college and mandates the development of a Hawaiian-medium teacher training program later named Kahuawaiola. Kahuawaiola Hawaiian-Medium Teaching Certification program begins at Ka Haka 'Ula o Ke'elikōlani with its first pilot cohort. This is the first culture-based teacher education program to be taught through the Hawaiian language.

The Native Hawaiian Education Council is established.

The Native Hawaiian Education 2nd Summit convened along with a published report by the Native Hawaiian Education Council called, the "Honu Report." The report describes a need for a Hawaiian Educational system that is 'āina and 'ohana based.



1997

Ke Kumu Honua Maui Ola, philosophy statement is written in Hawaiian under the sponsorship of the 'Aha Pūnana Leo and Ka Haka 'Ula o Ke'elikōlani.

Nona Beamer writes a letter published in the Honolulu Star-Bulletin criticizing restrictions on the teaching of Hawaiian at the Kamehameha Schools by Trustee Lokelani Lindsey. Such restrictions include sole use at Kamehameha of Hawaiian words existing in the lifetime of Ke Ali'i Pauahi. Lindsey bans the usage of modern Hawaiian terminology used in Pūnana Leo and immersion schools, as well as a ban on the pepeke grammar often used to prepare teachers in schools taught through Hawaiian. Beamer's letter is the beginning of a groundswell that eventually leads to the removal of Lindsey from the Board of Trustees and the overall restructuring of the Board. Beamer was herself dismissed from Kamehameha at one time for dancing hula and was a strong supporter of the revival of Hawaiian, a language in which generations of her family composed numerous songs and chants.

1998

'Aha Pūnana Leo sponsors a K-8 school for Ni'ihau children living on Kaua'i, Ke Kula Ni'ihau o Kaua'i. It officially opens its new site at the old state armory building in Kekaha.

Pūnana Leo o Lahaina opens on Maui.

Kula Kaiapuni o Ko'olauloa opens in Hau'ula, O'ahu.

1999

For the first time in over 100 years, a class of students educated entirely in Hawaiian from kindergarten to 12th grade graduates: six seniors graduate at Ānuenue and five at Nāwahīokalani'ōpu'u.

Ke Kula 'o Samuel M. Kamakau, in Kailua, O'ahu, and Ke Kula Ni'ihau o Kekaha becomes laboratory schools of Ka Haka 'Ula o Ke'elikōlani.

World's Indigenous People's Conference on Education holds the first panel in Hawai'i where Hawaiian is an official language of presentation with simultaneous translation into English and other languages.

2000

As the result of a suite filed by OHA against the DOE relative to lack of sufficient support for families seeking new Kula Kaiapuni and enrollment in existing programs, OHA and DOE enter a settlement agreement to strengthen Kula Kaiapuni Hawai'i. OHA agrees to provide up to \$2.5 million over five years.

Office of Hawaiian Education (OHE) is established within the Division of Learner, Teacher and School Support (DLTSS, formerly OASIS).

Kula Kaiapuni 'o Nāhi'ena'ena is established at Princess Nāhi'ena'ena Elementary School in Lahaina, Maui.

Kanu o ka 'Āina, an English-medium Hawaiian culture based school is established as the first Hawaiian-focused New Century Public Charter School. It is also the first school in the state of Hawai'i other than immersion schools to require all its high school students to study Hawaiian.

This is the first year of a fifteen year plan of Kamehameha that includes growth in 'Ike Hawai'i. Kamehameha is moving past the difficulties of the 1990s and once again becoming the force in support of Hawaiian language and culture. Among initiatives under this plan are teaching Hawaiian to the overall staff of Kamehameha staff.

Maui graduates its first immersion senior class from Ke Kula Kaiapuni Ki'eki'e 'o King Kekaulike.

Nāwahīokalani'ōpu'u Iki in Puna, Hawai'i, Ka 'Umeke Kā'eo (formerly Kula Kaiapuni o Keaukaha) in Keaukaha, Hawai'i, Ke Kula 'o Samuel M. Kamakau in Kailua, O'ahu, and Ke Kula Ni'ihau o Kekaha in Kekaha, Kaua'i, are established as public charter schools.

2001

BOE recognizes the need for support and coordination of Hawaiian Studies and Language programs under policy #2104. Native Hawaiian Education Council in partnership with Ka Haka 'Ula O Ke'elikōlani begins work on writing the first Hawaiian cultural guidelines document. 14-member writing committee is assembled consisting of representation from public, private, and community sectors of education. The document, called Nā Honua Maui Ola Hawai'i, Guidelines for Culturally Healthy and Responsive Learning Environments, is adopted in 2002.

Passage of No Child Left Behind with compulsory assessments of academic progress through English results in a major controversy over assessment in the medium of education for schools taught through Hawaiian.

Boycotts of assessments through English by parents at Nāwahīokalani'ōpu'u School have placed it on the list of lowest performing schools since the beginning of such testing and continue into the present as the DOE seeks to find an appropriate means to assess academic progress in schools taught through Hawaiian.

Punahou adds Hawaiian to its line of for credit world language study from middle school through high school. Hawaiian is now equal to French, Spanish, Mandarin and Japanese on campus. This closes a major gap of nearly

2001

140 years from when in 1863 all Punahou students were required to study Hawaiian in order to contribute to church work in the islands and a period of some 80 years from when Hawaiian is first offered for high school credit in the public schools.

2002

The first M.A. degree in Hawaiian Language and Literature is awarded at U.H. Hilo, to Hiapo Perreira, marking the first time in the nation a student receives an M.A. in a Hawaiian studies field or in any Native American language.

Kaua'i graduates its first immersion senior class from Ke Kula Kaiapuni Ki'eki'e o Kapa'a.

Pūnana Leo 'o Kamakau opens in Kāne'ohe, O'ahu.

The Honolulu Star-Bulletin begins publishing a weekly editorial in Hawaiian. Titled Kauakūalahale, it is produced and edited by Laiana Wong and Kekaha Solis of the University of Hawai'i at Mānoa. Publishing continues after the Honolulu Star-Bulletin is absorbed into the Honolulu Star-Advertiser.

2003

20th year of the 'Aha Pūnana Leo.

Kula 'o Samuel M. Kamakau and Ke Kula Ni'ihau o Kekaha graduate their first lead class at grade 12.

The HDOE officially recognize Kūpuna as cultural personnel resources.

2004

The legislature passes legislation establishing Hawaiian language medium education as a distinct educational pathway in the public schools. The legislation includes provisions for children from Hawaiian speaking families.

UH-Hilo's first doctoral program under Ka Haka 'Ula O Ke'elikōlani in Indigenous Language and Cultural Revitalization is approved by the University of Hawai'i Board of Regents. The M.A. in Indigenous Language and Culture Education is also approved.

Ulukau, the Hawaiian electronic library is established.

Kula Kaiapuni O Kahuku is established at Kahuku High & Intermediate School in Kahuku, O'ahu.

2005

The University of Hawai'i Board of Regents approves the offering of an M.A. in Hawaiian and an M.A. in Hawaiian Studies at the University of Hawai'i at Mānoa.

'Aha Pūnana Leo establishes an infant-toddler program, Hi'ipēpē, at Ke Kula 'o Nāwahīokalani'ōpu'u.

Moloka'i graduates its first immersion senior class from Ke Kula Kaiapuni Ki'eki'e 'o Hinaikamalama.

Kula Kaiapuni o Lahaina is established at Lahaina Intermediate School in Lahaina.

Kula Kaiapuni o Kualapu'u Conversion Public Charter School is established in Kualapu'u, Moloka'i.

Native Hawaiian Education Association established.

2006

HDOE approves two policies: Policy 2105: Hawaiian Language Immersion Program and Policy 5101: Hawaiian Language Fluency, requiring appropriate Hawaiian language skills to be hired as a teacher in Kula Kaiapuni Hawai'i.

The first doctoral dissertation written in the Hawaiian language by Laiana Wong is completed at the University of Hawai'i at Mānoa.

'Imiloa Astronomy Center of Hawai'i, the first science museum educational center designed to deliver presentations and displays in both of Hawai'i's official languages, opens to the public.

2006

The Hawaiian language department of U.H. Mānoa is later named Kawaihuelani center for Hawaiian language under Hawaiʻinuiākea school of Hawaiian knowledge.

Ke Kula Niʻihau O Kekaha produces the DVD film Kaluaikoʻolau in Hawaiian.

Kuini Piʻolani Hawaiian Civic Club established to serve as a Hawaiian language resource for the Hawaiian Civic Clubs and other entities.

2007

Kona graduates its first class from Ke Kula ʻo ʻEhunuikaimalino.

The University of Hawaiʻi at Hilo offers a Doctor of Philosophy degree in Hawaiian and Indigenous Language and Culture Revitalization. It is the first doctorate offered at UH-Hilo, the first doctorate in the United States in a Native American Language and the first doctorate in the world to revitalize an indigenous language.

Ka Papahana Kaiapuni Hawaiʻi, Hawaiian Language Immersion Program celebrates 20 years of Hawaiian Medium Education in Hawaiʻi's public school system.

Hawaiʻinuiākea School of Hawaiian Knowledge is established at UH Mānoa.

2008

The ʻAha Pūnana Leo celebrates 25 years of education through the medium of Hawaiian language.

Television station KGMB, behind the initiative of the ʻAha Pūnana Leo and the technical expertise of Palikū Documentary Films, launches ʻĀhaʻi ʻŌlelo Ola (Messenger of a Living Language), the first newscast to be delivered entirely in Hawaiian. It airs as a special segment on the morning show Sunrise on KGMB. ʻŌlelo Hawaiʻi is on the airwaves!

Kula Kaiapuni ʻo Kawaikini Conversion Public Charter School is established in Līhuʻe, Kauaʻi, adjacent to Pūnana Leo o Kauaʻi.

2009

Ka Haka ʻUla O Keʻelikōlani College of Hawaiian Language at the University of Hawaiʻi at Hilo, P-20 program, is awarded full accreditation by the World Indigenous Nations Higher Education Consortium (WINHEC). Its Teacher Preparation Program, Kahuawaiola, also receives full accreditation recognition from the Hawaiʻi Teacher Standard's State Accreditation Teacher Education team. The ʻAha Pūnana Leo receives affiliation status from WINHEC.

The inaugural He ʻŌlelo Ola Hilo Field Study is held at the University of Hawaiʻi at Hilo in partnership with UH Mānoa's linguistics department, in conjunction with the International Conference on Language Documentation and Conservation (ICLDC) focusing on, "A Living Language."

2010

Traditional Hawaiian language is introduced to 21st century technologies in large part to the work of the University of Hawaiʻi at Hilo's Ka Haka ʻUla O Keʻelikōlani College of Hawaiian Language and its Hale Kuamoʻo Hawaiian Language Center. ʻŌlelo Hawaiʻi is now available on the iPhone and Google.

Ka Haka ʻUla O Keʻelikōlani College of Hawaiian Language at the University of Hawaiʻi at Hilo awards its first doctorate in Hawaiian and Indigenous Language and Culture Revitalization to Katarina Edmonds.

ʻŌiwi Parker Jones, a Pūnana Leo o Hilo graduate and Hawaiian Medium Education student pursues higher education and receives Doctor of Philosophy in Linguistics from the University of Oxford.

Ke Kula Niʻihau O Kekaha opens its own video production studio. Since 2011, it has been a regular producer of Hawaiian language content for the Hiki Nō, the news program produced by Hawaiʻi school students for PBS Hawaiʻi, the state Public Broadcasting Service.

Ke Aloha ʻĀina Hawaiian Civic Club formed. It conducts its business entirely in Hawaiian, with its resolutions



2010

submitted in Hawaiian with an English language translation for those who need help in reading the Hawaiian. The passing of resolutions entirely in Hawaiian in contemporary Annual Conventions of the Association of Hawaiian Civic Clubs represents a major step in official use of Hawaiian within the Native Hawaiian community itself.

Kamehameha becomes more and more interested in changing itself from a “school for Hawaiians” to a “Hawaiian school”. Research conducted by Kamehameha into its own teachers, mainstream English medium DOE teachers, English-medium Hawaiian culture-based charters, DOE Hawaiian immersion, and charter Hawaiian medium schools finds schools taught through Hawaiian as higher scoring on Kamehameha favored culture-based metrics.

2011

The ‘Aha Pūnana Leo receives funding from the Office of Hawaiian Affairs designed to increase access to early childhood education.

‘Alo Kēhau o ka ‘Āina Mauna, a satellite school of Nāwahīokalani‘ōpu‘u Iki is established in Waimea, Hawai‘i through the initiative of Waimea ‘ohana.

Through an initiative of the new Hawaiian culture position at the Hawai‘i Tourism Authority, state airports welcome visitors and kama‘āina with a forty second recorded greeting in Hawaiian regularly repeated throughout the day.

Disney’s Aulani Hotel opens. It is the first private business in Hawai‘i to prioritize Hawaiian language knowledge among its employees. It includes an area where Hawaiian is the language of general use.

The second He ‘Ōlelo Ola Hilo Field Study is held at the University of Hawai‘i at Hilo in partnership with UH Mānoa’s linguistics department, in conjunction with the International Conference on Language Documentation and Conservation (ICLDC) focusing on, “A Living Hawaiian Language Through Revitalization.”

2012

Hawaii Revised Statutes is amended by adding a new section to appropriately designate the month of February as “‘Ōlelo Hawai‘i Month” to celebrate and encourage the use of Hawaiian language. SB409, SD1 (Act 28), codifies the month of February as “‘Ōlelo Hawai‘i Month” to celebrate and encourage the use of Hawaiian language. This measure is historic in that it is the first Act to be codified in Hawaiian and English.

Pūnana Leo o Mānoa opens on O‘ahu.

‘Aha Pūnana Leo representative is appointed to the State of Hawai‘i’s newly created Early Learning Advisory Board of the Executive Office of Early Learning.

The ‘Aha Pūnana Leo receives acceptance as a candidate seeking accreditation under the World Indigenous Nations Higher Education Consortium P-12 authority, based in international accreditation principles, allowing Pūnana Leo preschools to be appropriately accredited.

Bank of Hawai‘i in cooperation with the Hawai‘i Tourism Authority includes Hawaiian as one of the language options in its ATM machines statewide.

Ka‘iwakīloumoku Hawaiian Culture Center is dedicated at the Kapālama Campus of the Kamehameha Schools. It provides a venue for Hawaiian language and culture for Kamehameha and the larger Hawaiian community along with archives and other resources.

2013

The 26th Legislature of the State of Hawai‘i passes education legislation that, for the first time, includes the phrase “in Hawai‘i’s two official languages.”

The ‘Aha Pūnana Leo celebrates 30 years of education through the medium of Hawaiian language.

The third He ‘Ōlelo Ola Hilo field study is held at the University of Hawai‘i at Hilo in partnership with UH Mānoa’s linguistics department, in conjunction with the International Conference on Language Documentation and

2013

Conservation (ICLDC) focusing on, “E ‘Ike I Ke Ao Ma O Ka ‘Ōlelo Hawai‘i – To Know The World Through The Hawaiian Language.”

Pūnana Leo o Ko‘olau Poko opens in Kāne‘ohe.

Mā‘ilikūkahi, a satellite site of Nāwahīokalani‘ōpu‘u Iki, is established in Wai‘anae through the initiatives of Pūnana Leo o Wai‘anae families.

Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i at Hilo unveils its new building, Hale‘ōlelo. The dedication ceremony includes a tribute to those kūpuna who helped pave the path of the ‘ōlelo Hawai‘i revitalization journey.

The 21st Stabilizing Indigenous Languages Symposium (SILS) is held for the first time at Hale‘ōlelo, Hilo, focusing on, “He Wa‘a Ke Kula; Na Ka ‘Ōlelo E Uli – Schools, Our Canoes; Our Language Steers Them.”

The ‘Aha Pūnana Leo is awarded the world’s first accreditation of an early education program conducted through an endangered and indigenous language by the World Indigenous Nations Higher Education Consortium (WINHEC). Governor Abercrombie proclaims October 24, 2014, “‘Aha Pūnana Leo Day” in recognition of this achievement.

The State of Hawai‘i’s Board of Education reaffirms and strengthens its commitment to Hawaiian education and immersion programs in public schools through policies 2014 and 2015. These policies advance Hawaiian education as an integral part of public education. The ‘Aha Pūnana Leo is named as a strategic partner.

Hawaiian Immersion fourth grade teacher at Pā‘ia Elementary School is named Maui District Teacher of the Year. State legislature acknowledges that Hawaiian language lives on thanks to committed teachers who have dedicated their lives to the Hawaiian Immersion Program.

2014

US Secretary of Education Arne Duncan meets with Hawaiian Medium Education leaders and vows to look into Hawaiian language assessment concerns. The keiki of Pūnana Leo o Wai‘anae and Mā‘ilikūkahi greet Secretary Duncan with mele Hawai‘i before the meeting begins.

HIDOE Policy 2104 and 2105 amended: establishes the Office of Hawaiian Education.

BOE amends policy 2104 that establishes the Office of Hawaiian Education (OHE) under the Office of the Superintendent; policy 2105 which advances Article XV, Sec. 4 of the State Constitution for Kaiapuni Education Program K-12; and Nā Hopena A‘o (HĀ) through an E-3 implementation policy.

The National Coalition of Native American Language Schools and Programs is established.

A Hawaiian language commentary by Dr. Hiapo Perreira on the Merrie Monarch hula competition is broadcasted simultaneously with the English broadcast. The growing level of Hawaiian language proficiency among teachers, dancers, and the general audience has moved the competitions to a higher level of excellence. This is the first broadcast of its kind through Hawaiian of a Hawaiian community cultural event.

Punahou begins an afterschool Hawaiian language immersion program for its elementary school students following a model it uses with Chinese and Japanese. This is the first such afterschool Hawaiian immersion program offered in a private school.

2015

Office of Hawaiian Education is officially established under the Office of the Superintendent.

HIDOE receives federal ESEA waiver to administer and the KĀ‘EO field test assessment in language arts and mathematics for Papahana Kaiapuni students in grades 3 and 4 in lieu of the statewide Smarter Balanced assessment.

The Board of Education passes Board Policy 105.15 to award “...a Seal of Biliteracy to be awarded upon graduation

2015

to students who demonstrate a high proficiency in either of the State's two official languages and at least one additional language,..". This policy provides further equity between education through Hawaiian and English.

The Mokuola Honua Center for Indigenous Language Excellency is established in partnership with Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language and 'Aha Pūnana Leo Inc.

The fourth He 'Ōlelo Ola Hilo field study is held at Hale'ōlelo, Hilo, in partnership with UH Mānoa's linguistics department, in conjunction with the International Conference on Language Documentation and Conservation (ICLDC) focusing on, "Nānā I Ke Kumu – Look To The Source."

This is the first year of a five year plan of the Kamehameha Schools. Hawaiian language and culture further rise in prominence in this plan. Goal 1 is to "deliver world-class, culture-based education through a network of Native Hawaiian schools, inclusive of our KS schools and Native Hawaiian charter and immersion schools." This goal leads to the establishment of Kanaeokana. Kanaeokana provides a means for cooperation rather than competition and a hope for Hawaiian language revitalization that Hawaiian language medium education will not be relegated to second class status in the public and private schools as occurred in the late 1800s.

Figures collected in Hawai'i from 2010 to 2014 by the US Census Bureau are released relative to the population in Hawai'i speaking non-English languages in the home. For the first time in the Islands since the Monarchy, Hawaiian is listed as the largest non-English language reported by parents as spoken in the home by their children aged 5 to 17. The numbers are especially high on the Island of Hawai'i where the number of children reported by parents as speaking Hawaiian in the home equals the total of the next three highest languages.

The Mokuola Honua Center for Indigenous Language Excellency's inaugural symposium is held in Hilo, Hawai'i at Hale'ōlelo focusing on indigenous language revitalization in education, policy, and media.

Board of Education Policy 105-14: Multilingualism for Equitable Education, is established outlining the BOE's commitment to strive to provide a range of language programs for multilingual students, provide effective educators with appropriate knowledge, skills, and instructional materials, and provide outreach support to families.

Pūnana Leo o Hāna and Kula Kaiapuni Hawai'i o Hāna open as a joint effort of the 'Aha Pūnana Leo, the Kamehameha School, the DOE, and Ka Haka 'Ula O Ke'elikōlani. This long awaited effort quickly grows to become the majority educational stream for incoming children in K-12 Hāna School.

Kalani Pe'a, graduate of Nāwahīokalani'ōpu'u, becomes the first person to win a Grammy award for Hawaiian language music. He also wins a Nā Hōkū Hanohano award for the same album and repeats with the Grammy award the following year.

The Kea'au campus of the Kamehameha Schools present a Hawaiian language opera at the Fringe Festival in Edinburgh, Scotland. This is the first Hawaiian language opera presented in a foreign country.

'Iolani School begins the teaching of Hawaiian as a world language for high school credit joining Chinese, French, Japanese, Latin and Spanish. 'Iolani has its origin in a school founded in 1863 by the Anglican church for Hawaiian boys. The school is named for 'Iolani Kamehameha IV who brought the Anglicans to Hawai'i. 'Iolani has a history of Hawaiian being the primary language spoken by its student body for several decades with subsequent loss of the language the result of suppression of the language.

The Board of Education of Hawai'i adopts Nā Hopena A'o (HĀ) as its new educational outcomes. Developed from previous work in Nā Honua Maui Ola and Ke Kumu Honua Maui Ola emanating from Hawaiian language medium education, these new outcomes are uniquely grounded in Hawaiian values, language, culture and history.

2017

BOE approves the Hawaiian Language Arts Standards for the Papahana Kaiapuni Hawai'i.

2017

UH establishes a systemwide Associate in Arts (AA) degree in Hawaiian Studies.

HIDOE receives federal ESEA waiver for Kaiapuni students to take the KĀ'EO field test assessment in language arts and mathematics for students in grades 5-8; and science for students in grade 8 in lieu of the required Smarter Balanced mainstream assessments.

The first DOE awards are made for the Seal of Biliteracy. The largest number of awardees are Kaiapuni Hawai'i students receiving the award for Hawaiian-English biliteracy. Significantly, the Seal is awarded to these students for having Hawaiian as their primary language and English as their additional language.

Nāwahīokalani'ōpu'u School seeks state funded access to dual credits and early college enrollment in general education through the medium of Hawaiian, parallel to state funded access accorded English medium public school students. Ka Haka 'Ula O Ke'elikōlani offers experimental general education courses for Nāwahīokalani'ōpu'u students through Hawaiian, without the state funded access to such courses.

The fifth He 'Ōlelo Ola Hilo field school is held at Hale'ōlelo, Hilo, in partnership with UH Mānoa's linguistics department, in conjunction with the International Conference on Language Documentation and Conservation (ICLDC) focusing on, "O Ka 'Ōlelo Ke Ka'ā O Ka Maui – Language Binds Us To Our Cultural Identity."

A cosmic rock from deep space A/2017 U1 is named 'Oumuamua by Larry Kimura.

UH Mānoa's groundbreaking Hawaiian language theater program awards its first M.A. to Kau'i Kaina, a graduate of Pūnana Leo o Honolulu, Ke Kula Kaiapuni o Waiau and Nāwahīokalani'ōpu'u.

Keao NeSmith's translation of Alice's Adventures in Wonderland into Hawaiian is published. This is the first of several books he has translated into Hawaiian focusing on books of special interest to young readers. Such translation of world literature into Hawaiian harkens back to the tradition of including such translations as serialized features of Hawaiian newspapers.

Hawai'i Public Radio hires its first Hawaiian speaking reporter, Ku'uwehi Hiraishi, a graduate of the Pūnana Leo o Hilo and Nāwahīokalani'ōpu'u. Ku'uwehi includes interviews in Hawaiian with English explanations on the station.

2018

In response to the insistence of Kaleikoa Ka'eo to use Hawaiian to defend himself in court, the Hawai'i State Judiciary establishes a policy allowing use of Hawaiian even when a participant in court is proficient in English. This policy was promulgated only after the judge in Ka'eo's case issued a warrant for Ka'eo's arrest for using Hawaiian rather than English in court, a warrant which was quickly rescinded as the Hawaiian speaking community and others vehemently protested.

For the first time since the early 1900s, the legislature holds a hearing in which a Hawaiian translator is provided by the presiding committee and a large volume of testimony in Hawaiian is submitted. The bill relates to use of Hawaiian in the courts and translation of the State Constitution into Hawaiian.

There is a visible presence of the Hawaiian language in committee announcements in the legislature as use of the language continues to spread.

Nā Honua Maui Ola Cultural Pathways 2nd Edition is published.

The Hawaiian Bible is published by Partners in Development with the 'okina and kahakō. This version more easily read aloud in the oral standard of earlier kūpuna is produced in both a printed and electronic version.

2019

The sixth He 'Ōlelo Ola Hilo field school is held at Hale'ōlelo, Hilo, in partnership with UH Mānoa's linguistics department, in conjunction with the International Conference on Language Documentation and Conservation (ICLDC) focusing on, "Lono A'e I Nā Leo Kūpuna – Hearing Ancestral Voices.

The Hawai'i Supreme Court rules in the *Clarabal v. State of Hawai'i*, the State of Hawai'i must take all reasonable efforts to provide access to Ka Papahana Kaiapuni–Hawaiian language immersion–education, "...to revive and preserve 'ōlelo Hawai'i, and it is thus required by article X, section 4."

The United Nations declares 2019 as the Year of Indigenous Languages in order to encourage urgent action to preserve, revitalize, and promote indigenous languages.

The Mokuola Honua Center for Indigenous Language Excellency's second symposium is held in Hilo, Hawai'i at Hale'ōlelo focusing on indigenous language revitalization in education, policy, media, and business.

Hawaiian language speakers take a prominent role in the Thirty Meter Telescope controversy which raises awareness about 'ōlelo Hawai'i and Hawai'i sovereignty issues.

A black hole of the Messier 87 galaxy identified by the James Clerk Maxwell Telescope and Submillimeter Telescope in 2017, is named Pōwehi by Larry Kimura.

Asteroid 2016 HO3 and 2015 BZ 509 are named Kamo'oalewa and Ka'ēpaoka'āwela respectively, through the A Hua He Inoa Hawaiian naming pilot project in collaboration between 'Imiloa Astronomy Center and Ka Haka 'Ula College of Hawaiian Language, by Hawaiian immersion students from Nāwahīokalani'ōpu'u, Ke Kula Kaiapuni 'o Kekaulike, and undergraduate students from Ka Haka 'Ula o Ke'elikōlani which marks the first time Hawaiian language students join in naming an asteroid further supporting the usage of Hawaiian language in another domain outside of education.

A dwarf planet discovered by the Subaru Telescope is named Leleākūhonua and a quasar identified by UKIRT, Keck, and Gemini Observatories is named Pōniuā'ena by 30 Hawaiian immersion teachers in the Leo Ola institute, an A Hua He Inoa collaboration between 'Imiloa Astronomy Center and Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language, and sponsored by the Department of Education.

The Board of Education approves a pay differential for teachers in hard-to-staff geographical locations, Hawaiian immersion teachers, and special education teachers.

The Hawaiian Civic Clubs pass a resolution committing them to "preserve, revitalize, and promote normalization of 'ōlelo Hawai'i in our homeland and drive and inspire language growth to ensure a living language in Hawai'i and beyond."

The 26th Hawai'i Conservation Conference includes a total Hawaiian language medium panel with simultaneous translation into English, the first conference not specific to Hawaiian language or indigenous peoples with speakers using Hawaiian and simultaneous translation.

The Jehovah's Witnesses begin printing materials in Hawaiian to be used in their missionary work. The use of Hawaiian again in this way is a sign of the growth of the language.

Hawaiian Airlines strengthens its existing use of Hawaiian by operating a number of Hawaiian language featured flights fully staffed with a Hawaiian speaking crew and marking Hawaiian speaking staff on all flights with special 'ōlelo Hawai'i pins.

The first of a second generation of Hawaiian speaking children are in Kaiapuni Hawai'i high schools and graduating from them. They are the children of the first wave of Pūnana Leo children and Kaiapuni Hawai'i graduates raised in homes with Hawaiian speaking parents. Linguists say that three generations are needed to revitalize a language.

Samuel M. Kamakau Hawaiian language charter school initiates a program to assure all have been taught Samoan as a third language by graduation. This program not only honors ancestral connections to the rest of Polynesia, but also connects the school to the local Samoan community which has intermarried with Hawaiian families, including some at the school.

Hawaiian language teaching and teaching through Hawaiian moves on-line due to the COVID-19 virus crisis. Kanaeokana coordinates the provision of recorded resources through Hawaiian with open access throughout the state.

The first seniors at the Kapālama campus of the Kamehameha Schools graduate under a new requirement that all students complete two full years of high school Hawaiian or meet the requirement through assessed equivalent proficiency in Hawaiian. This requirement represents a milestone in moving knowledge of Hawaiian back to a position of prominence in Hawai'i.

Lahainaluna graduates the first seniors of its Kaiapuni Hawai'i stream. This is a historical return of Hawaiian to Lahainaluna, the oldest high school in Hawai'i, and one in which all instruction for all students was once in Hawaiian.

The Associated Students of the University of Hawai'i at Mānoa offers free non-credit weekly classes in Hawaiian language, drawing large numbers of students and others interested in learning Hawaiian.

Indigenous language revitalization is also progressing elsewhere in the United States. K-12 Chief Red Cloud School, established by Jesuits Catholic missionaries on the Pine Ridge Reservation in 1888, makes a decision to gradually transition from teaching all students Lakota (Sioux) as a second language to a full Lakota (Sioux) language immersion program with a goal of Lakota once again becoming a first language. Chief Red Cloud has already begun operating a Lakota immersion program in the lower grades, but is the first private school in the United States to make the decision to develop Indigenous language immersion through to grade 12. The leadership of this private school is important in Indian country because of its high academic reputation. It has the highest per capita percentage of Gates scholars in the US and sends a high proportion of its graduates on to college the Ivey Leagues. Chief Red Cloud has been developing its Lakota immersion program with assistance from Hawaiian medium Nāwahīokalani'ōpu'u School and Ka Haka 'Ula O Ke'elikōlani College.





