

fall 2013 residency of māori carver rangi kipa

Māori carver Rangi Kipa was in residence at Kamakakūokalani for eight weeks during the 2013 fall semester, co-teaching a studio course with professor Maile Andrade and meeting Hawaiian artists on O'ahu, Kaua'i and Maui.



Kipa is one of Aotearoa's leading carvers, known for taking traditional forms and working with them in a variety of media. He says that Māori do not stand still; that, as a people, they crossed the Pacific to Aotearoa, moving physically and in their culture and lifestyle as well, as they made sense of their new environment.

"As a carver in the 21st century," says Kipa, "I have no reason to stand still either. We should be continuing to discover new materials to carve and new ways of doing things."

One of the new materials Kipa uses is Corian, a dense plastic mostly used for kitchen and bath counter tops. At Kamakakūokalani, he introduced students to the material and his system of carving.



"Rangi emphasized the process of creating art, of sticking with it, from concept to sketch, to the carving itself," said Andrade. "He emphasized knowing what you can do with the material, then working it to the end."

Kipa was the fourth Māori artist-in-residence at Kamakakūokalani, following carver Lyonel Grant, ceramicist Baye Riddell and weaver Donna Campbell. Andrade said the residencies give students the privilege of learning from artists working at the highest level and provides broader access to indigenous art in its highest expression, raising students' skills and consciousness.

"You might ask, why not have a Hawaiian artist teach," said Andrade. "But having a master artist from Aotearoa rather than Hawai'i gives students a broader appreciation of Polynesian and indigenous art, and they can see Hawaiian art in relationship to that. It's a cultural exchange. With an artist from Aotearoa there are more layers."

—Tino Ramirez

new faculty member kekuewa kikiloi

Kamakakūokalani's newest faculty member is Kekuewa Kikiloi, a graduate of the Hawaiian Studies bachelors program who went on to earn a doctorate in anthropology with an emphasis on archaeology. Since returning to Kamakakūokalani in Fall 2013 as an associate professor, Kekuewa has been teaching courses in the mālama 'āina, resource management concentration. Among the courses is Pana Paemoku O Kana Loa, a course on the Northwestern Hawaiian Islands, where he has done extensive research that is shifting perspectives of the islands' place in Hawaiian history.

Kekuewa's interest in archaeology grew out his connection to the 'āina of Ko'olaupoko. As a boy in Ha'ikū, he was always outdoors, in the forest, and swimming or catching fish in the streams. Then, construction of the H-3 freeway from Hālawā to Ha'ikū began. He could hear the land being dynamited, and on the way to school he would see the work on the Ko'olau and feel depressed. Cultural sites, such as Kukuiokāne heiau, were being destroyed, and he made the connection between archaeology and politics.



"Hawaiians are true environmentalists and here were Lilikalā Kame'eleihiwa and Kāhau Abad, fighting for the land,"

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kamakūokalani center for hawaiian studies

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Kekuewa remembers. "Then at Windward Mall, I bought my first Hawaiian book, *Nā Wahi Pana O Ko'olaupoko*, Kapulani Landgraff's H-3 book with photos of sites."

He was then directed to *Sites of O'ahu* and realized sacred places were all over Hawai'i's landscape.

During his sophomore year at Mānoa, he decided to pursue his two interests, "rocks and Hawaiian Studies." He double-majored in Hawaiian Studies and anthropology. Kekuewa says he wanted to have an impact on the field of archaeology.

"First, I wanted more Hawaiians in archaeology. There was always just a handful, and it was a lonely path. As I was going through the program, I saw there was an inherent inability in archaeology to rectify science and culture, which is why Hawaiians are averse to archaeology. There is a lack of Hawaiians in the process, from surveying sites to caring for sites. It's changing now, but Hawaiian communities were not really taken seriously in caring for their sites."

For his graduate research, Kekuewa focused on the Northwestern Hawaiian Islands: Papahānaumokuākea. He has been on ten trips to the islands, and has done extensive research on Nihoa and Mokumanamana, once spending more than three weeks on the latter. His work had two phases, he says.

First, he wanted to show people that the islands were part of Hawai'i, "another half of ourselves that people didn't know existed. I was trying to deal with the assumptions that the islands weren't part of Hawai'i, and that the material culture there did not represent Hawai'i."

The he wanted to show that what remains on the islands is not evidence of a failed attempt at settlement. Hawaiians lived there continuously and the question is how they managed to do so.

"As I did more research, I saw it was a major feat of our kūpuna to live there, it was never a question of abandonment. It took great planning and effort, and the movement of people back and forth. You realize this when you spend time alone there."

As Kekuewa goes forward with teaching at Kamakūokalani, he is broadening his approach: archaeology can inform mālama 'āina.

"If it's presented as a hybrid of science and culture, it can be relevant. Archaeology always wanted to be a hard science, but it deals with societies and it's situated among the social sciences, so it's been dealing with the issue for a long time.

"Nine-tenths of our history is pre-contact, and besides the oral tradition, archaeology has the most direct access to those times."

—Tino Ramirez

ava konohiki visits moloka'i

In the wake of Tropical Storm Flossie last summer, Professor Lilikalā Kame'eleihiwa led a team of student researchers and Hawaiian educators on a four-day trip to Moloka'i. Most of the students worked for Ancestral Visions of 'Āina Konohiki, a project funded by the Administration for Native Americans. Through an array of courses and hands-on work with Kingdom of Hawai'i and state land documents, the project's goal was working toward food independence and sustainability in Hawai'i while training students to be konohiki of the 'āina.

As part of the mission, the AVA Konohiki team visited the moku of O'ahu to reconcile the land with archival maps, to look for ahupua'a boundaries, and to see beyond the built environment to understand how land had been managed by Hawaiian ancestors to nourish people. Visiting Moloka'i was an opportunity to see a place where resources are more intact than O'ahu and to learn from people managing those resources with long-term sustainability in mind.

"One of the things that we are studying at AVA Konohiki are the fishponds of O'ahu, as part of O'ahu's food sustainability potential," said Kame'eleihiwa, who is principal investigator of the project. "O'ahu once had 113 fishponds that produced 1.3 million pounds of fish per year. However, since only 11 of the original 113 fishponds on O'ahu still exist and since none of them are fully functioning as a traditional fishpond, we went to Moloka'i, where there are four working fishponds."



On Moloka'i, the group met with Walter Ritte, Hanohano Naehu, Kauwila Hanchett and others who had restored fishponds and were managing them. Kame'eleihiwa had learned that fishponds are fed by freshwater springs and many were inland. Ponds along the shore had walls to keep seawater out to decrease salinity as fish prefer spawning in fresher water. One question for Moloka'i was, how many springs were located in an acre of fishpond?

Kamalu Poepoe discussed the island's 'Aha Moku council, which advises the state about land management.

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kawaihuelani center for hawaiian language

Dr. Sam L. No'eau Warner: Sam I Am

The name Dr. Sam L. No'eau Warner is extremely well-known among children in the Hawaiian Language Immersion Program. Of all the things that might be said about a college professor, this would seem a little odd to most. However, some of Dr. Warner's most notable work involved the development of a number of Hawaiian language children's books designed to facilitate the acquisition of a Hawaiian worldview.



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At Ka'awanui pond, east of Kaunakakai, Hanohano Naehu showed the group that the entire pond was a freshwater spring: "Wherever you walk in the pond and poke the ground with a stick, the freshwater gushes out."

Kame'eleihiwa said Hawaiian tradition instructs generosity in the use of a fishpond, and religiously worshipping the mo'o who live in the pond—if the mo'o are not in the pond, the fish won't come.

"To me that means the mo'o are symbolic of the freshwater springs. When we care for mo'o we are caring for the fresh water and increased production of fish."

Walter Ritte told the group that a fishpond is a mirror of an ahupua'a. Whatever happens upland is going to show up in the pond. A healthy ahupua'a means a healthy fishpond.

On Moloka'i, the AVA Konohiki group also learned about management of other resources. Uncle Matt Poepoe told them about his program to train konohiki for the inshore fishing grounds of Mo'omomi. Glenn Teves, an extension agent for the College of Tropical Agriculture and Human Resources talked about teaching young people to farm. Kamalu Poepoe discussed the island's 'Aha Moku council, which advises the state about land management.

Kame'eleihiwa said she was grateful that people on Moloka'i took the time to talk with a group from O'ahu. "I was also really happy to hear that Moloka'i people are still eating from the land in a sustainable way. Eō Moloka'i!"

—Tino Ramirez

His work is notable for the very fact that it was theory-driven and purposeful at a time when these were not primary considerations in the field. His books were intentionally designed to rectify some of the more egregious calques (literal translations, usually of thoughts or phrases, from English) that plague second language learners of Hawaiian.

He was intent on finding ways to reach children in spite of the overwhelming influence of the ambient and ubiquitous English that attends their experience and guides their expression.

Dr. Warner was able to identify problem areas in the linguistic development of children educated in Hawaiian and design books that exuded a quality of professionalism in all aspects. The books were well-illustrated: aesthetically pleasing and supportive of the language utilized in the text. Many local illustrators were used, some of whom have become quite well-known. The stories are culturally appropriate and relevant to the lived experiences of Hawaiian language speakers, and perhaps most importantly, they are designed to be pedagogically effective. Every decision made in the production of the books was the result of careful research, and that research was driven by a belief that in all research there must be a transformative element to make it worthwhile.



Perhaps the most enlightened decision that Dr. Warner made along the way was to write a federal grant whereby the government could be tapped to pay for all costs incurred in the development and printing of the books. He was able to give each child in the Hawaiian Language Immersion Program, as well as numerous other children with varied levels of exposure to Hawaiian, a box of thirty-one books. It has been reported that some children have read Dr. Sam L. No'eau Warner's books, or have had the books read aloud to them, hundreds of times—or so it seems.

—Liana Wong

kawaihuelani center for hawaiian language

huaka'i 'ōlelo hawai'i i kaho'olawe

Elauhoe mai na wa'a; i ke kā, i ka hoe; i ka hoe, i ke kā; pae aku i ka 'āina*

Aloha nō kākou e nā hoa makamaka o Hawai'inuiākea.

E like me ia 'ōlelo no'eau e waiho nei ma luna a'e o kēia wahi 'elele waha 'ole, 'o ia ihola ka hana o ka huaka'i 'ōlelo Hawai'i o kēia Malaki i ka'a hope aku nei. 'O kēia nō ka lua o nā makahiki 'o ka huaka'i 'ōlelo Hawai'i 'ana i Kaho'olawe. He 'oko'a iki kēia makahiki, no ka mea he mau haumāna kulanui ka hapa nui o nā mea huaka'i. He 55 mau kānaka i hele, a



he 35 mau haumāna kulanui, a he 'eono mau kumu 'ōlelo Hawai'i kulanui kekahi a me ho'okahi kumu 'ōlelo Māori nō ho'i. 'O ka hapa nui o ke koena o nā kānaka, ua kēkelē 'ia ma ka 'ōlelo Hawai'i a i 'ole ka 'ike Hawai'i. He nani maoli nō ka hui 'ana ma ka 'ōlelo Hawai'i ma luna o Kanaloa Moku.

'A'ole nō i kana mai ka nui o ka 'ōlelo e pili ana i ke ka'awale o nā kulanui o Hawai'i ma Mānoa a me Hilo. Pau a'elaia wā, penei ka mana'o o kēia mea kākau a me nā hoa 'ōlelo Kanaka ona. I ka 'āpono 'ia 'ana o kēia huaka'i e ka Protect Kaho'olawe 'Ohana (PKO), 'o ke kāhea akula nō ia i ko Hilo, iā Ka Haka 'Ula o Ke'elikōlani, e komo pū me ko Kawaihuelani nei. 'Ae koke maila ko Hilo. A ma muli o



ka nui o nā haumāna e 'i'ini ana e hele, wae akula 'o Kawaihuelani a me Ka Haka 'Ula o Ke'elikōlani i nā haumāna e huaka'i pū ana. Ua hui pū ko Mānoa a me ko Hilo, a alu like akula i ka hana pū, ka 'ōlelo pū, a me ka launa pū. Ahu wale ka 'ōpua o ka 'āina, a he nani maoli ka 'ikena.



Alu like akula kēia huaka'i i ke kāmoe ala loa 'ana. He papahana ke ala loa a ka PKO e hana nei i kēia manawa i mea e moe ai he ala hele ā puni ka mokupuni o Kaho'olawe. Aia ā kāmoe 'ia, e ka'apuni ana ka huaka'i makahiki iā Kaho'olawe. Lana ko'u mana'o e hiki ana nō ia huaka'i ia'u ke ka'apuni i kahi wā.

Kohemālamalama aku nei au lā,

I ke kau Pualele lā,

I ke kai nu'anua.

Hakioawa aku nei au lā,

I ka launa kanaka lā,

Maka'ala 'iole.

Moa'ula aku nei au lā,

I ka pi'i i uka lā,

Pule ho'ola'a.

Honokanai'a aku nei au lā,

Kahi i kaulana lā,

I ka 'au me nā nai'a.

Kealaikahiki aku nei au lā,

I ka holo moana lā,

Ma ka wa'a kaulua.

Kanapou aku nei au lā,

I ka 'opihi nunui lā,

Kulu ka hā'ae.

Hā'ina Kohemālamalama,

I ke kau moku zodi lā, a ho'i i Makena.

honored faculty



Na Kealohapau'ole Ahuna, Haili'ōpua a me Ka'iu Baker, Ka'iulani Carvalho, Ka'iuokalani Damas, Ikaika Gante, Kamalani Johnson, Kanoa O'Connor, Ke'alohe Reppun a me Nohea Tandal.

Palena 'ole ko'u mahalo i nā kumu i kōkua mai i kēia huaka'i. 'O ia ho'i 'o Kekeha Solis lāua 'o Ali Perez (Kawaihuelani), Alohalani Housman lāua 'o Maikalani Glendon-Baclig (Ke'elikōlani). Pēia pū me Kauka Kapā'anaokalā Oliveira no kona kāko'o 'ana i kēia papahana a me kona 'āpono 'ana i ke kēlā no nā haumāna a me nā kumu o Kawaihuelani. Pēia pū me Kauka Keiki Kawai'ae'a no kona kāko'o i ka hele pū 'ana mai o ko Ke'elikōlani.

—Kaliko Baker

*Na Pukui, 'olelo no'eau #327



Two of Hawai'inuiākea's faculty were honored at the 2014 U.H. Mānoa awards ceremony that recognizes the dedication and service of faculty, staff, and students committed to enhancing the university's mission of excellence.

University of Hawai'i at Mānoa Chancellor's Award for Outstanding Service was presented to Edward C. Kahiapo Cashman Jr., Academic Support, Ka Papa Lo'i 'O Kānewai



"The University of Hawai'i at Mānoa Chancellor's Award for Outstanding Service honors Mānoa staff members who demonstrate outstanding work performance, service and leadership. Criteria include record of competence and efficiency, exceptional contribution in the attainment of program objectives, creative solutions to difficult problems, integrity, and dedication to the mission of program."



The Board of Regents' Medal for Excellence in Teaching was presented to Annette Ku'uipolani Wong, Assistant Professor, Kawaihuelani Center for Hawaiian Language

"The Regents' Medal for Excellence in Teaching is awarded by the Board of Regents as a tribute to faculty members who exhibit an extraordinary level of subject mastery and scholarship, teaching effectiveness and creativity and personal values that benefit students."

hui 'āina momona cluster scholars

In alignment with the goals of its strategic plan, the University of Hawai'i at Mānoa committed to address compelling issues of indigenous Hawaiian knowledge and practices, including the environmental, cultural, legal, and social aspects of mālama 'āina, through collaborative research, teaching, and training.

To achieve this, the University created Hui 'Āina Momona: a cluster of tenure-track faculty in Natural Resource Management, Social Sciences, Law, and Hawaiian Studies. Transcending traditional academic boundaries we focus on cross-disciplinary solutions to natural and cultural resource management, sustainability, and food security issues facing Native Hawaiians, Pacific Islanders, and other Indigenous communities. We seek solutions based on traditional knowledge and practices as we embrace the dynamic and evolving nature of Hawaiian culture.

Recruitment and hiring for the Hui was completed in September, 2013. We are comprised of four scholars with 75% and 25% appointments in various U.H. schools and departments. Dr. Kamana Beamer and Malia Akutagawa, Esq. were jointly appointed as assistant professors to the Ka Huli Ao Center for Excellence in Native Hawaiian Law of the William S. Richardson School of Law and Kamakakūokalani Center for Hawaiian Studies of Hawai'inuiākea School of Hawaiian Knowledge. Dr. Greg Chun is a specialist with both HSHK and the Social Science Research Institute of the College of Social Sciences. Dr. Mehana Blaich-Vaughan serves as an assistant professor with the Department of Natural Resources and Environmental Management of the College of Tropical Agriculture and Human Resources and Sea Grant of the School of Ocean and Earth Science and Technology. A percentage of each faculty appointment is explicitly dedicated to developing partnerships across Mānoa colleges and schools and with community-based organizations.

During the 2013 fall semester, we developed a strategic plan to establish Hui 'Āina Momona as a formal program within

the university. Our strategic plan identifies four strategies for building our body of work:

- 1) Development of a graduate level certificate program;
- 2) Development of an applied research agenda;
- 3) Creation of a network of field schools that would provide students experience in working with communities on resource stewardship, food security, and community capacity issues; and,
- 4) Establishment of a resource center that facilitates community access to university resources in the areas of stewardship, community development, and traditional ecological knowledge and practice. Figure 1 is a high level summary of the strategic plan titled *Kahua*.

While we are pursuing all four strategies simultaneously, the development of our certificate program is our priority. We are conducting due diligence during the 2014 spring semester which will provide the foundation for building our action plan for the certificate program's implementation.

As part of our community outreach efforts we conducted two huaka'i during the academic year with the support of the dean's office. In November 2013, the Hui and a group of senior faculty mentors visited several community-based groups and businesses on Hawai'i Island and in April 2014, we visited Kaua'i. The groups who hosted us are working collaboratively and innovatively with community, focused on the nexus of resource stewardship, place-based education, energy, and food security. We were inspired by the work of each of these groups and we learned much about the challenges and contributions of community-based work.

We will continue to ho'omau with our strategic plan through the summer and look forward to reporting our progress next year. Until then, aloha 'āina and a hui hou.

—Greg Chun

WHO WE ARE

Our purpose is to strengthen capacity to kōkō 'āina, care for and govern natural resources at the local level. We focus on the development of cross disciplinary solutions to natural and socio-cultural resource management, sustainability, food security, and other compelling issues impacting the health and well-being of Native Hawaiian and Pacific Island communities in Hawai'i and the Pacific region. We are comprised of four tenure track faculty who hold joint appointments across U.H. Mānoa, colleges & schools.

VISION

Lako ka 'āina o Hawai'i nei, momona mai, uka a i kai. (*Abundant 'āina, thriving people.*)

MISSION

Hui 'Āina Momona enhances Hawai'i's ability to nourish 'āina and people physically, intellectually, and spiritually through integrated scholarship and community engagement, manifesting aloha 'āina.

VALUES

Laulima. We work through interdisciplinary collaboration, integrating a diversity of skills, knowledge, perspectives, policy and academic disciplines across the university and communities.

Aloha 'Āina. We foster close, familial relationships between people and 'āina, grounded in regular interaction, observation, guardianship, advocacy, and hana.

Kūleana. We perpetuate a balance of rights and responsibilities towards resources in which rights depend upon pono fulfillment of responsibilities.

'Ohana. We build 'ohana by fostering reciprocal and intergenerational learning, enhancing connections between the university, policymakers, community and 'āina across ka pae 'āina o Hawai'i, the Pacific, and other indigenous groups.

AREAS OF SCHOLARSHIP

Applied Research • Certificate Program

Field School Network • Resource Center

Evaluation of traditional food production systems

Development and applicability of community-based resource stewardship systems and models of practice

Models for sustainable resource use and community development.

Best practices in culturally-based community engagement and capacity development.

Application and evaluation of 'āina-based educational practice in community-based resource stewardship.

i ulu i ke kumu 2014

Our 5th annual I Ulu I Ke Kumu awards ceremony and dinner on March 22 was a celebration of extraordinary approaches to Native Hawaiian education. This year, four influential leaders and organizations were honored for the strides they have made in raising the level of excellence in their areas of expertise: Benjamin B.C. Young, the Protect Kaho'olawe 'Ohana, Māpuana & Kihei de Silva, and Dee Jay Mailer.



"The honorees have made contributions to education in diverse ways, and have often done so in a humble, behind-the-scenes way," said Dean Maenette Benham, "from advocacy for Native Hawaiian health and leadership to the preservation of sacred land and traditional practices."



Dr. Ben Young's leadership in Native Hawaiian health culminated in his executive directorship of the Native Hawaiian Center of Excellence at the John A. Burns School of Medicine from which he retired in 2007. A medical graduate of Howard University and trained in psychiatry at U.H., Dr. Young was one of just ten licensed Hawaiian physicians in Hawai'i in 1972. He was the physician on *Hōkūle'a's* maiden voyage from Tahiti

to Hawai'i and served as president of the Polynesian Voyaging Society.

His most recent endeavor has been cross-continental, historical research into the fascinating story of Matthew Makalua, the first known Native Hawaiian trained in Western medicine.

Protect Kaho'olawe 'Ohana, founded in 1976, spearheaded a grassroots protest that ultimately halted the bombing of Kanaloa (Kaho'olawe) in 1990. Just as significant, the movement ignited an unstoppable cultural, political, spiritual, and educational renaissance among Hawaiians. For 38 years the PKO has engaged over 15,000 participants from every background in the ongoing stewardship of Kanaloa, fulfilling its mission to perpetuate aloha 'āina through cultural, educational, and spiritual activities that heal and revitalize the cultural and natural resources of the island.



Māpuana and Kihei de Silva are the kumu hula and hula historian duo who lead Hālau Mōhala 'Ilima. In 1976, Māpuana, an 'ūniki graduate of Maiki Aiu Lake, established Hālau Mōhala 'Ilima with the support of her husband Kihei. The traditional hālau has the goal of educating its members in the practice and performance of

hula and various elements of Hawaiian knowledge as they relate to hula. The hālau has formally graduated 26 kumu hula, 3 ho'opa'a and almost 50 'ōlapa.

The hālau has represented Hawai'i at the Pacific Festival of Arts since 2000 and participated in countless hula competitions in Hawai'i, recording in the public eye hula and mele whose history predates the arrival of Captain Cook, while contributing to 20th & 21st century discourse of kānaka maoli through the media of hula. Their most important value remains the impact they have made on the hālau's members, their communities, and the lāhui. The hālau is 300 strong and is currently working toward the realization of a Hawaiian culture center in Kailua, O'ahu, to house the hālau as well as a small group of master craftsmen and women.



Dee Jay Mailer joined Kamehameha Schools as CEO in 2004 to lead the largest private school in the U.S. and the largest private



landowner in Hawai'i. Among her chief priorities was to vastly increase the number of Hawaiian children able to access KS' educational opportunities. In 2013 this number reached 6,900 students in preschool and K-12 campuses and 40,000 learners in community outreach programs. Mailer's other kuleana included expanding the practice of Hawaiian culture

and language throughout the organization and growing the endowment while ensuring wise stewardship of its lands.

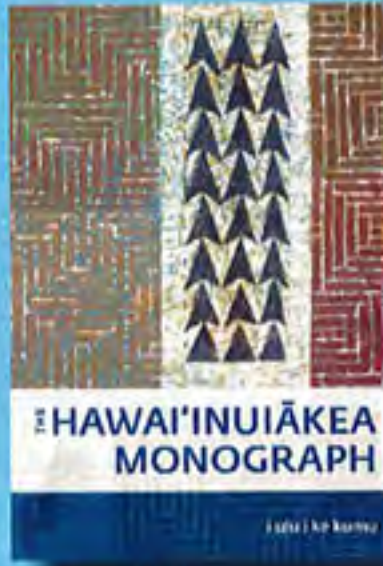
Of funds raised, \$15,000-\$17,000 will be allocated to the Student Emergency Fund, an innovative financial assistance tool that helps students who experience unexpected events continue their enrollment uninterrupted. Approximately \$5,000-\$7,000 will be provided to the Dean's Student Advisory Circle, a group of undergraduate and graduate students, to host scholarly brown bags, provide mentoring sessions, and support student conference attendance and presentations.

The award reflects the wisdom of the Hawaiian proverb, I ulu nō ka lālā i ke kumu, the branches grow from the trunk. It is a reminder that without ancestors, the current generation would not exist. Previous honorees include Dr. Haunani-Kay Trask, Dr. Lilikalā Kame'eleihiwa, Oswald Stender, Florence Lōlena Nicholas, Manu Ka'iama, Hui Aloha 'Āina Tuahine, Alan T. Murakami & the Native Hawaiian Legal Corporation, Dr. Kū H. Kahakalau, Naomi Noelanioko'olau Clarke Losch, S. Haunani Apoliona, Dr. Nanette L. Kapulani Mossman Judd, Lynette & Richard Paglinawan, Dr. Michael J. Chun, Kimo Alama Keaulana, Senator Daniel Kahikina Akaka, Dr. Kekuni Blaisdell, Eddie & Myrna Kamae, and Marvlee Kēhaulani Naukana-Gilding.

—Lilinoe Andrews

hshk publishing

Hawai'inuiākea Publishing now has two volumes of the Hawai'inuiākea series in print and available from University of Hawai'i Press. The second volume, entitled *I Ulu I Ka 'Āina* and edited by Dr. Jonathan Osorio of Kamakākūokalani Center for Hawaiian Studies, was launched at Native Books in December and focuses on the connection that Native Hawaiians have with the land. Arriving in late September will be volume three: *'Ike Ulana Lau Hala*, a collection of essays, mele, and poetry celebrating the art of lau hala weaving. The volume will accompany an travelling exhibit of lau hala art and history cosponsored by the Bishop Museum and Michigan State University.



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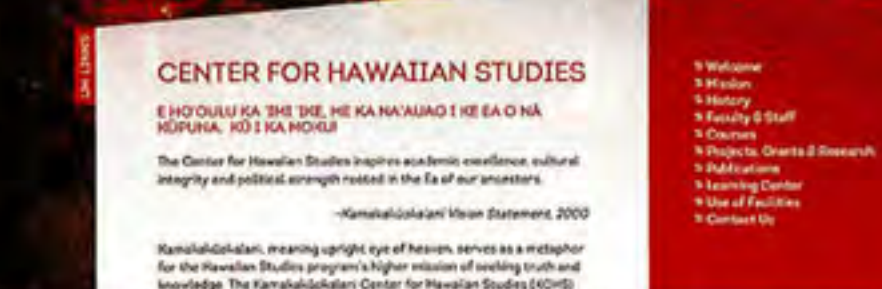
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Redesigned in 2013, our website is easy to navigate, up-to-date, and full of resources and information for students, families, and anyone interested in the programs, services, research, and events here at HSHK. The website won Stacey Leong Design honors in the AIGA Honolulu Hawaii's 5-O Design competition.



CENTER FOR HAWAIIAN STUDIES

E HO'ŌULU KA 'IHI 'IHE, HE KA NA'AUAO I HE EA O NĀ KŪPUNA, KŪ I KA MO'ŪI

The Center for Hawaiian Studies inspires academic excellence, cultural integrity and political strength rooted in the 'ā of our ancestors.

—Kamakūōkalanī Mission Statement, 2000

Kamakūōkalanī, meaning upright eye of heaven, serves as a metaphor for the Hawaiian Studies program's higher mission of seeking truth and knowledge. The Kamakūōkalanī Center for Hawaiian Studies (KCHS)

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