



NĀ MEA HOU

News and Stories from the Maui Historical Society

Something New

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Aloha Makahiki Hou,

Happy new year to all our members, sponsors and supporters. As we move into the new year with feelings of rejuvenation, inspiration, and hope, we are excited to welcome you and share about two exciting events on our MHS horizon:

- **April 1, 2023:** MHS Kapa Day event from 10am-1pm with a special member's only kapa panel discussion from 2- 3:30 pm.
- **May 1, 2023:** MHS Lei Day Heritage Festival from 2pm - 7pm: Make a lei, Wear a lei, give a lei.

Looking forward to seeing you at our upcoming events!

Sissy Lake-Farm.

Executive Director, Maui Historical Society



As we are preparing for the spring issue, our minds are full of chocolate and love. Let's begin with an old Hawaiian love story with Maui roots.

Ka'ahumanu was born in 1768 on the island of Maui at Pu'u Ka'uiki in Hāna. Her mother was Namahana, sister of Chief Kahekili of Maui. Her father was Ke'eaumoku, warrior, trusted friend and advisor of Kamehameha. Ka'ahumanu was of royal lineage, and when she was an infant, it was prophesied that she would marry a king. Her family moved to the island of Hawai'i to be close to the royal court and allow her father to join the royal forces. She grew into a strong, beautiful, and intellectually gifted young woman.

His birth, on the northern part of the island of Hawai'i in 1758 was an exciting and intriguing story, but that is a thriller, and this is a love story. His lineage was also royal, but not quite as high ranking as hers. He was prophesied to be a King and to rule all the islands. Already, he distinguished himself on the battlefield as a powerful warrior, and he was regarded as a skilled and determined leader. We know him as Kamehameha.

Kamehameha and Ka'ahumanu met when she was 17 and he was 27 and fell very much in love. They married and enjoyed perhaps the happiest time of her life. They loved the ocean -- both being talented surfers. As they discussed his dream of uniting the islands, he developed an appreciation of her intelligence. They had happy years together, but they were both strong willed and the marriage was at times tempestuous. Kamehameha came to value Ka'ahumanu, not only as a lover,

but a deeply respected advisor, and it is the role of advisor that outlived the role of wife. The role of trusted friend and councilor lasted for the rest of his life. He and Ka'ahumanu had no children. Kamehameha then married Keōpūolani whose royal lineage was of the purest blood lines and they had sons, who would rule after him. It was Ka'ahumanu that he trusted and selected to guide his sons and the kingdom after his passing. Ka'ahumanu lived for 13 years after Kamehameha's passing. The huge influence she had on the future of Hawai'i is impossible to overstate.

In addition to schools, programs, songs, and buildings statewide, here on Maui we are reminded of Ka'ahumanu almost daily, from the road names to the Queen Ka'ahumanu Center located in Kahului. Founded in 1972, the Center was named in her honor and a regal likeness of the Queen greets the Center's visitors. The 'Ahahui Ka'ahumanu, one of the Hawaiian Benevolent Royal Societies, pays homage to the Queen annually on her birthday with a lei draping ceremony. This year's celebration will recognize the 255th anniversary of the birth of our Queen Ka'ahumanu.

Talk Story with Cody Pueo Pata



Maui based Kumu Hula Cody Pueo Pata lives in the ahupua'a of Makawao, in the moku of Hāmākuapoko.

Pueo, as most people call him, is a shortened version of his Hawaiian name Kapueola'akeanui (The owl that flies in the cumulous clouds in the sky.) This name was gifted to him when he graduated as a Kumu Hula by his main teacher, Kumu Hula Nona Kaluhiokalani, (Auntie Nona).

Pueo is the Kumu Hula of Hālau Hula 'o Ka Malama Mahilani. He is also a classically trained Haku Mele, a world-renowned musician and entertainer, an author, a cultural consultant and educator. Pueo is an 'ūniki graduate of the Lanakilakeikiahialī'i lineage and proudly showed me a tatau on his wrist consisting of seven pā'ū-like motifs arranged largest to smallest to commemorate the late masters who trained him in the 'Oihana of Hula and Haku Mele.

Pueo began his training at 16 in 1992 with Auntie Nona and her teacher George Nā'ope, (Uncle George). He said his chanting voice helped him develop his singing voice. "When you are trained to chant you are taught how to embody a lyric...and not detract from the meaning of the words. It is a sound-scape that we create with our voice and in that sound-scape we can project warmth in our tone, or coolness or thickness..."

In 1995 he was sent to learn falsetto from Auntie Ke'ala Kūkona, another one of the teachers depicted in his tatau.

Five years later Pueo won the Frank B. Shaner Hawaiian Falsetto Competition and soon after released his first solo album. There have been many award-winning albums since. A beautiful voice singing in 'ōlelo Hawai'i styled and orchestrated with ukulele and sometimes, steel guitar, is quintessentially Hawaiian music, but what sets his music apart is that he is a Kumu Haku Mele.

Pueo's latest recording project "Ka Haku Mele" was a collaborative album with Keali'i Reichel, Kainani Kahaunaale, and Zachary Lum. It was released in September 2022, and made possible by a grant from the U.S. Institute of Museum and Library Services. The album features 12 new compositions aimed at demonstrating the unique attributes of Haku Mele

(Hawaiian language song composition). The album is accompanied by videos where the four composers provide insight into their creative process

One of Pueo's songs, "Kahalaoweke," is about a hala grove in Hāna. In this composition Pueo weaves various place names and weather patterns in Hāna to instruct the listener in the eight main steps in the weaving of lauhala hats. The precise and poetic lyrics are beautifully sung with a melody that Pueo describes "as meant to reflect the over-under-over actions of the nala lauhala process".

Pueo includes maps in all of the liner notes for his compositions on "Ka Haku Mele," which demonstrates how important place names are in his mele. He says, "When we study place names we learn how they are composed of words that have meaning and the components of these words can form sentences that can be utilized in the songs".

In his new book released in 2022 "Ohu'ohu nā Mauna o 'E'eka, Place Names of Maui Komohana," Pueo has used over 47 historical maps, along with oral and written history to painstakingly compile over 1,600 inoa 'āina, of the place names of the three Moku ecomprising the Maui Komohana. (West Maui).

The first line in the introduction of the book is a quote from Diane Nāpua Amadeo, another one of Pueo's teachers, who said, "If it has a Hawaiian name it has a Hawaiian story" And if you read all the entries you will read 1600 different stories. These place names are informed by geography, geology, history as well as culture and mythology. For example: Ka-lolo-pahu may translate to "Exploding brains" referring to a 1789 massacre that happened off the shores of Olowalu.

We read and learn the names and locations of heiau, disappeared but no longer forgotten. We learn the history that lies beneath "super-imposed names of foreign ownership." For example: Spreckelsville, eponymously named for Claus Spreckels, one of the early industrialists on Maui. "This area inshore of Papa'ula and Wawa'u was once made up of Russian Village, Japanese Village, Hawaiian Village, Cod Fish Village".

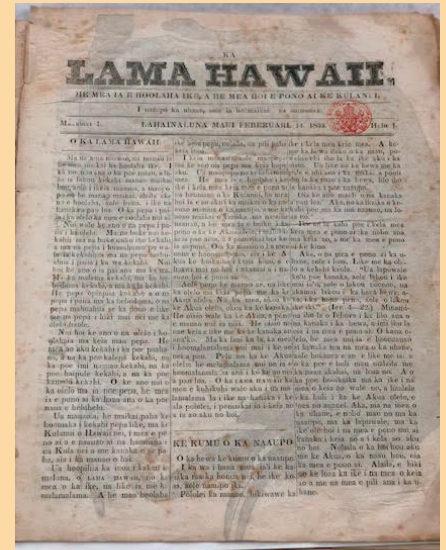
Pueo said, "When we remove the Hawaiian names or forget those names, we remove whole sections of knowledge from the general population." In recording and cultivating the use of these place names for those of us on Maui and Hawaii, Pueo has helped preserve them as an important 'Ōiwi resource.

In an article he co-wrote with his partner, Keoni Kuoha, entitled "Ōiwi Resources: What are they and why should you care?", 'Ōiwi resources are described as "the Hawaiian language, place names, historical and archival materials, cultural sites, iwi and burials and the variety of natural resources used in cultural practices." (To read the full article please refer to www.kawaiola.news, September 2022 edition.) Pueo acted as a cultural consultant to Maui County and Mayor Victorino in 2022, helping to translate county action and resiliency plans into 'Ōlelo Hawai'i and was instrumental in the process

of creating a department of 'Ōiwi Resources. The Hālau of 'Ōiwi of Art is slated to be built in 2026 at the corner of Vineyard and Church street in Wailuku. Pueo and other committed Kumu Hula are acting as a steering committee for this facility.

Pueo once said, "The seven late masters who trained me and trusted me as a vessel for their love, time, and knowledge. None of what they poured into me actually 'belongs' to me, it is meant to benefit Hawai'i nei and the world. I always feel fulfilled when their 'ike lives on through the projects I'm involved with."

From the Archives



The archives at Hale Hō'ike'ike house many Hawaiian language newspapers (nupepa in 'ōlelo Hawai'i) showcasing the high literacy rate of the Hawaiian people in the 1800s and forward. Hōkūao Pellegrino shares Ka Lama Hawaii with the Kamehameha Schools Maui haumana.



The History of 'Ōlelo Hawai'i

'Ōlelo Hawai'i, the Hawaiian language, has a rich history spanning centuries, from its origins, to its near extinction in the 20th century, and the current revival.

Hawaiian is a Polynesian language closely related to Tahitian, Tongan, and Māori. After the Marquesans colonized the archipelago around 300 CE, an amalgamation of their various languages became 'ōlelo Hawai'i. In a time before Captain Cook and missionaries, Hawaiian was only an oral language. Traditions, histories, mo'olelo, etc. were passed down orally from generation to generation. This practice served to perpetuate genealogical and cultural knowledge for centuries.

In 1778, when Captain James Cook and his crew made their entry into Hawai'i on the island of Kaua'i, a few of the crew members knew Tahitian from their travels. While understanding Tahitian is not synonymous with a fluency in Hawaiian, some individuals were able to talk about simple matters with the Hawaiian people. Captain Cook's resident naturalist and philologist William Anderson was well versed in Tahitian by the time the voyage arrived in Hawai'i and he used his time on Kaua'i to write down words from the Hawaiian language.

Over the next few decades, many travelers, explorers, and business people began similar overtures to understand and define 'ōlelo Hawai'i in written form. Motivated by a desire to convert the Hawaiian people, 19th century Calvinist missionaries officially assigned Latin characters to the oral language. The writing system had a 12-character alphabet that formed the basis for all Hawaiian words. The language was later expanded on to include the addition of the 'okina which adds a glottal stop to Hawaiian; something the missionaries, as untrained linguists, did not realize was actually a consonant of the language.

By 1834, the vast majority (over 90%) of Hawaiians were able to read and write – making Hawai'i one of the most literate nations in the world. Both the Hawaiian people and newcomers were schooled in Hawaiian. Of course, the first Hawaiian language newspapers were published by Protestant missionaries hoping to use the paper as a way to educate and convert the Hawaiian population but this new print media still greatly helped to perpetuate and integrate Hawaiian in written form into day-to-day life. This integration and progression was soon forcibly put to rest.

After the Hawaiian Kingdom was overthrown in 1893, the English language was pushed forward as the primary language of education and government. The language was officially banned from use in schools and in a government capacity by 1896. While 'ōlelo Hawai'i was not technically banned in other contexts, any attempts to perpetuate the language at home or within the community were met with harsh resistance and consequences from authorities. Families were reprimanded

for using 'ōlelo Hawai'i, with their children and children receiving punishments at school if they were caught speaking their mother-tongue. Even the all-Hawaiian Kamehameha School students fell victim to the ban on 'ōlelo Hawai'i – some students even being expelled for chanting in Hawaiian. The fate of the language only darkened as the Hawaiian Kingdom in 1898 was officially annexed by the United States.

As the years passed, the Hawaiian language was spoken less and less. Parents did not want harm brought on their children, and they reluctantly, and not without overtures of rebellion, made the choice to allow English to take center stage. 'Ōlelo Hawai'i became a painful relic of the past. Besides the obvious government involvement in this decline, changing demographics played a key role in distancing Hawaiians from 'ōlelo Hawai'i. Prior to 1890, the majority of schools were made up of Hawaiian students but by the 1900s, this number fell to less than 40%. Plus, some Hawaiian people married foreigners and those foreigners tended to favor English, or their language of origin, as the primary household language. The Hawaiian language retreated to rural areas with a heavy Hawaiian population while English ravished cities and was forced in the mouths of immigrants and natives alike.

In the 1960s and 70s, the Hawaiian community resurged. With few resources or support from the government, the people of Hawai'i began their own movement and garnered grassroots support for resurrecting the culture, music, hula, and language that had been buried. That time is often referred to as the Hawaiian Renaissance.

However, the Renaissance faced a startling reality that if the remaining individuals familiar with 'ōlelo Hawai'i and traditional Hawaiian practices died, their knowledge would be lost with them. A more structured or formal effort to revitalize the beleaguered state was made by its people and in 1978 at the Constitutional Convention, the Office of Hawaiian Affairs –OHA was created. The State Constitution was amended to reflect that the State of Hawai'i would be mandated to study Hawaiian culture, history, and language and provide the means to do just that. It also recognized Hawaiian as the official language of the state.

It continued to be an uphill battle to reintegrate not only the language but the culture that was lost back into Hawai'i. For many generations, Hawai'i was cut off from this connection to its ancestors. The renaissance flooded the State of Hawai'i with a renewed sense of cultural identity and pride. The 'Aha Pūnana Leo organization created the first Hawaiian immersion pre-schools in 1983 and by 1989, these schools gained federal funding and fought for upward expansion to further grade-levels. Now, High School through Doctoral degrees can be obtained in Hawaiian. There have since been many efforts to incorporate more Hawaiian elements into the State of Hawai'i

curriculum for all children. A 2016 report found that there were over 18,000 Hawaiian language speakers in Hawai'i.

'Ōlelo Hawai'i has survived war, missionaries, overthrow, and even statehood. There is much to say about the endurance of the people of Hawai'i and the atrocities that befell the islands. It is easy to fall into despair over all that has been lost. However, as 2023 opens and 'ōlelo Hawai'i month passes with much excitement and fanfare from keiki to kūpuna, our spring dawns and hope flourishes for our precious language.

MHS at Kamehameha Schools Maui



On Wednesday, February 22nd, the Maui Historical Society was honored to visit the Kamehameha Schools Maui campus for Mahina 'Ōlelo Hawai'i. At the MHS table, our representatives, Liana Vasconcellos and Jasmine Joao, displayed an original copy of Nūpepa Kū'oko'a published in December 1887 in Honolulu. Of course, the children could only look on as Liana with gloved hands explained the history of the paper. However, the MHS resources also brought printed copies of Ka Lama Hawai'i from the 1830s and 1840s that the children could flip through at their own leisure.



There were six rounds of children ranging from grades 3 through 5. The children were delighted to see the old fraying paper of Nūpepa and many asked about other artifacts stored at the museum. All of the haumāna were incredibly inquisitive about various aspects of both newspapers and many of the children found great interest in the fact that Maui had its own printing press in Lahaina. The drawings of various African animals in Ka Lama Hawai'i were particularly popular among the groups of keiki who loved learning to pronounce animal names in 'ōlelo Hawai'i. It is great to see the haumāna actively participating in the history of our island and perpetuating 'ōlelo Hawai'i.



2022-2023

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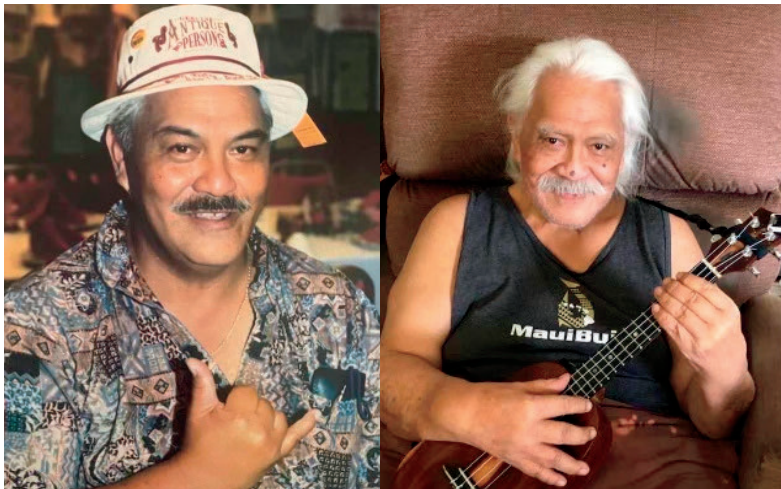
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In Loving Memory
Anakala Hinano Kaumeheiwa



With deep appreciation for his service to the Maui Historical Society, we bid aloha oe to Anakala Hinano Kaumeheiwa, former trustee and supporter of Hale Hō'ike'ike. From the kama'āina Kaumeheiwa 'ohana, Hinano was a well-respected teacher, athlete, musician, community member, and beloved husband, father, and grandfather. He was looked upon as a wise resource for Maui Historical Society during his terms on the Board. MHS Executive Director, Sissy Lake-Farm, turned to him for guidance in enhancing the mission and work of Hale Hō'ike'ike. Mahalo nui loa, Hinano. Mahalo nui loa, Anakala. Your aloha and belief in the value of MHS continues to inspire us.

Contact Us




Give us a call for more information about our services and products.

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