

Ho'okela

HAWAIIAN HERITAGE AND CULTURE CENTER

Nūleka 'O Pualeilani

Ka Mahina 'O 'Aukake

FEATURED ARTICLE THIS MAHINA (MONTH)

Ma Uka to Ma Kai

Remembering the Original Waterways of Waikīkī

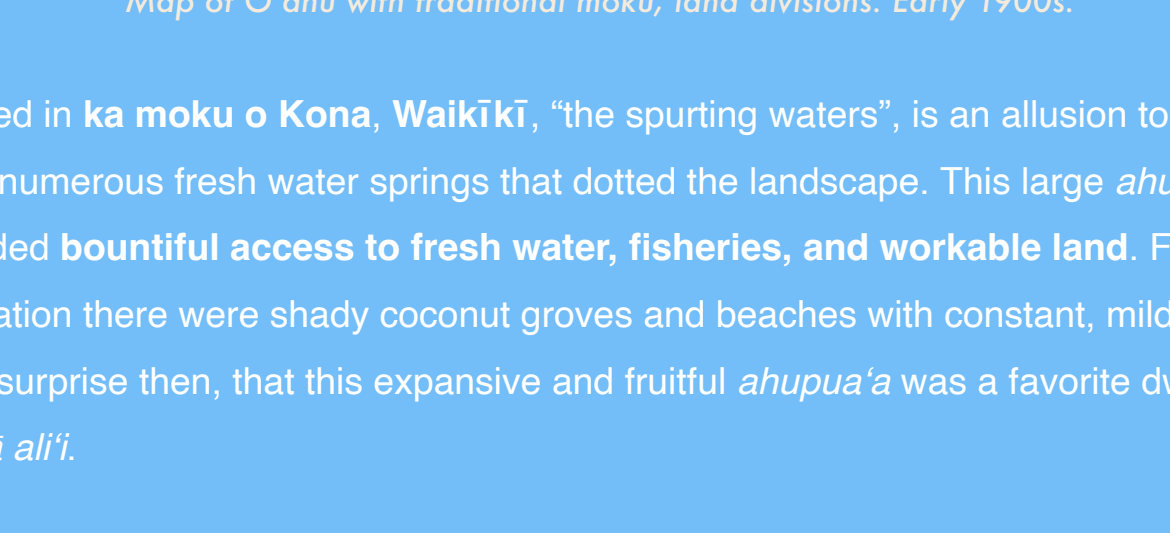
KĀKAU 'IA NA

Kamaluhiā Cheong

UWE KA LANI, OLA KA HONUUA.

THE HEAVENS CRY, THE EARTH LIVES.

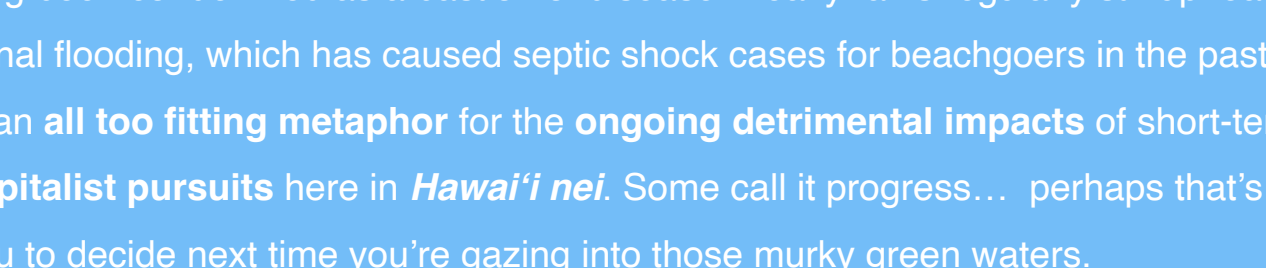
If you have stayed in Waikīkī, you've surely taken a lazy afternoon stroll through the city streets. As you walk past the **International Marketplace**, have you been called by the not-so-glimmering waters of the **Ala Wai**? This canal is a significant landmark for many visitors and *kama'āina* alike, but did you know, the canal is not a natural waterway? In fact, the canal was completed in 1928, only within the last 100 years, diverting natural streams, altering the natural landscape, and providing the foundation for all that you see around you today in Waikīkī — for better or worse.



Ala Wai Canal and Golf Course. (1972)

To better understand the Waikīkī area, let's briefly dive into traditional land use in Hawai'i... Each island was known as a *mokupuni*. Ka mokupuni o O'ahu is divided into districts, or *moku*, which are further subdivided into watersheds, *ma uka ā ma kai*, from mountain to sea, known as *ahupua'a*. Ahupua'a consist of natural water sources in the inland mountains and valleys that wind through the plains and flow into the ocean along the coast.

Ma'īllukukahi, a 15th century O'ahu chief, is credited with establishing the *ahupua'a* boundaries here on O'ahu. His reign predates that of Kamehameha Nui by more than two centuries. Naturally defined land boundaries allowed people inhabiting each ahupua'a to be economically self-sufficient. This in turn allowed neighboring ahupua'a to prosper peacefully and to foster mutually beneficial relationships with the land and its people.



Map of O'ahu with traditional moku, land divisions. Early 1900s.

Nestled in ka moku o Kona, Waikīkī, "the spurting waters", is an allusion to the once numerous fresh water springs that dotted the landscape. This large *ahupua'a* provided bountiful access to fresh water, fisheries, and workable land. For recreation there were shady coconut groves and beaches with constant, mild surf. It is no surprise then, that this expansive and fruitful *ahupua'a* was a favorite dwelling for *nā ali'i*.

The *ahupua'a* of Waikīkī spanned across three valleys *ma uka ā ma kai*: Makiki, Mānoa, and Pālolo. Each of these three valleys supports its own eponymous stream in the uplands. As the Makiki stream flowed into the sea, it was then called Pi'inao. Mānoa stream becomes Kālia in the plains, and finally the 'Āpuakēhau as it enters the ocean. Finally, Pālolo stream becomes Pāhoā, and then Kuekaunahi as its waters emptied into the sea. Thus the lands in this area are known as Waikolu, "the three waters", because of the three major streams that defined it.

Prior to becoming a major tourist destination, Waikīkī was, and continues to be, 'āina momona, a land of plenty. There were acres of flourishing *lo'i kalo*, taro fields, and estuaries that supported some of the largest *loko'i'a*, fisheries, across ka pae 'āina o Hawai'i. With the massive labor migration of Chinese and Japanese immigrants to Hawai'i in the 19th century came a replacement of wetland taro with a new cash crop: rice. By the 20th century, the land had been bought by wealthy prospectors, dredged and dammed to make way for the artificial canal we see now.

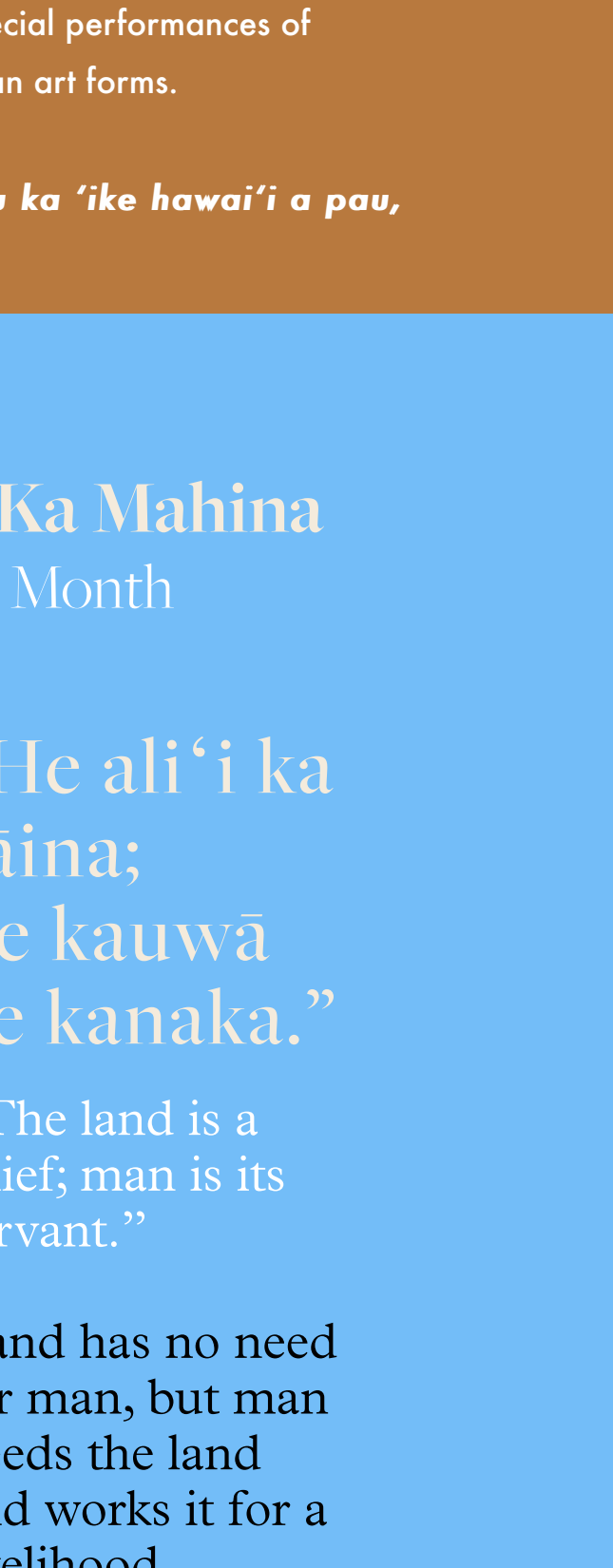
The Ala Wai since its creation has been controversial. Its stagnant waters have long been condemned as a bastion of disease. Heavy rains regularly stir up fears of canal flooding, which has caused septic shock cases for beachgoers in the past. It is an all too fitting metaphor for the ongoing detrimental impacts of short-term capitalist pursuits here in Hawai'i nei. Some call it green... perhaps that's for you to decide next time you're gazing into those murky green waters.

What Happened Last Month:

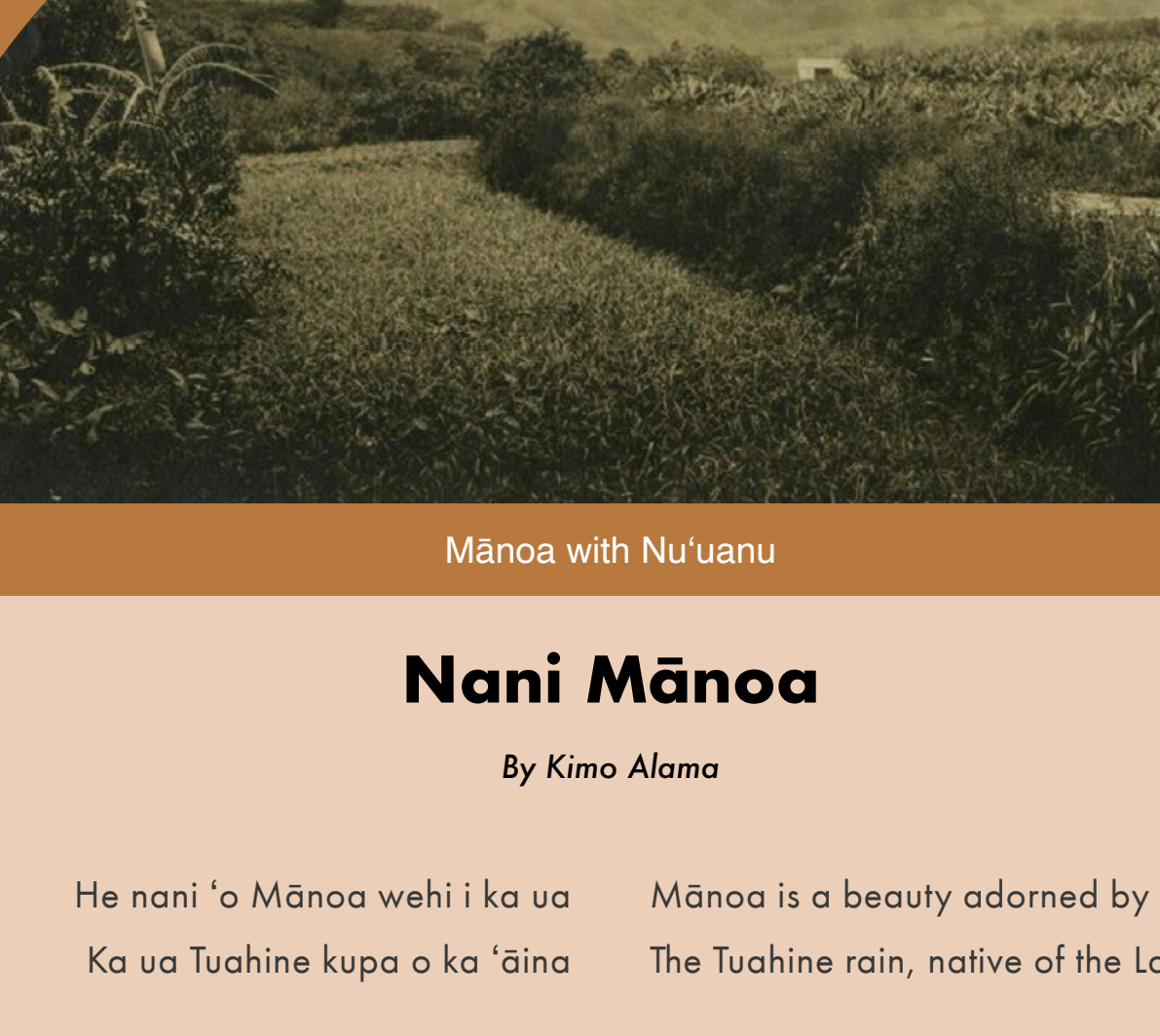
"Hānau Hou Ka Hula Kī'i."

The Dance of the Sacred Image: Hawaiian Puppetry

We here at Ho'okela had the honor and privilege of attending the opening ceremony last month for a special exhibition curated by Kumu Hula Auli'i Mitchell.



With the gracious support of the **First Nations Development Institute & Henry Luce Foundation**, the event was hosted at the **Downtown Art Center**, a bustling art gallery in the heart of Chinatown in Honolulu on July 9th. The inaugural event placed a spotlight on **hula kī'i**, or **Hawaiian puppetry**, with the exhibit running from 7/10 - 7/30. With light refreshments in hand, the gallery guided us through the crafting (or rather, ka hānau 'ia — the birthing) of individual puppets created by Auli'i Mitchell and his haumāna.



Members of the Hula Kī'i Collaborative visit the Bernice Pauahi Bishop Museum collections to see Pa'akaula's puppets.

Left to Right: Nancy Alejo, Kumu Lilioe Lindsey, Kamala Du Prez (Cultural Resource Specialist, Bishop Museum), Meleanna Meyer, and Auli'i Mitchell.

The night began with *oli kāheha* and *oli komo*, **chants** requesting permission to enter, and to welcome entry, into the gallery. This formal protocol set the scene for an immersive cultural and artistic experience. Several **hula hālau** participated in the historic exhibit, including **Hālau o Kahiwhiwa**, under the direction of Kumu Hula Auli'i Mitchell himself. Renowned kumu hula were in attendance to witness this historic sharing of 'ike.

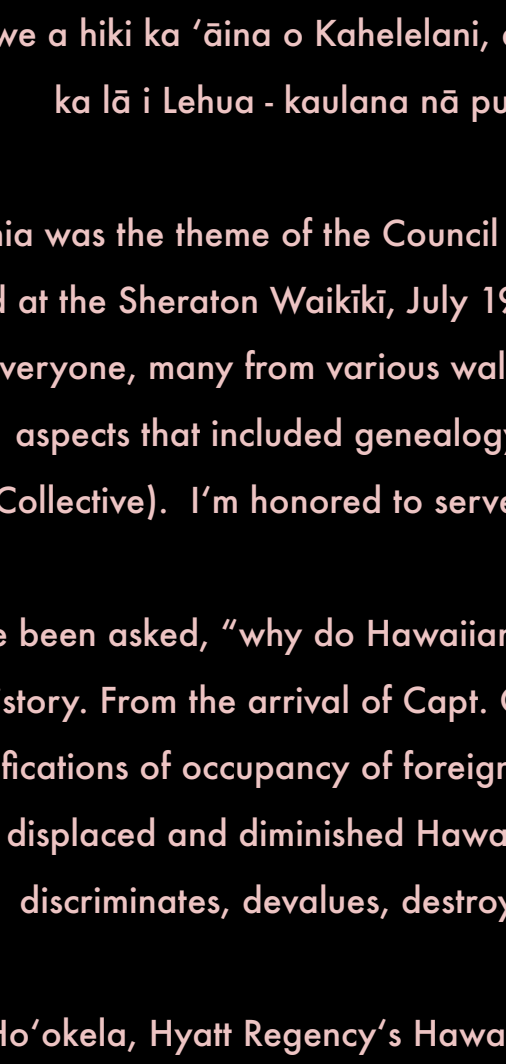
We were treated to rare glimpses into **hula kī'i** that are hardly performed outside of the privacy of **hālau**. **Hula kī'i** has an astounding range of artistic manifestations, spanning serious *hula kahiko* to *kolohē* comic storytelling. Another seldomly seen traditional art form that was also featured was **hei**. **Hei** is a **string-based art form**, similar to cat's cradle, used for storytelling in Hawaiian culture. Much knowledge around **hei** has nearly been lost following **Colonization and the arrival of Christian Missionaries**.

What a remarkable night filled with special performances of rarely-seen traditional Hawaiian art forms.

Mahalo iā 'oe e kumu Auli'i, e ola mau ka 'ike hawai'i a pau, e ola i ke kī'i!

Ka 'Ōlelo No'eaui o Ka Mahina

Wise-Saying of the Month



"He ali'i ka 'āina; he kauwa ke kanaka."

"The land is a chief; man is its servant."

Land has no need for man, but man needs the land and works it for a livelihood.

- Pōkai's, *Ōlelo No'eaui*, no. 531.

Ka Mele o Ka Mahina

Song of the Month



Mānoa with Nu'uauu

Nani Mānoa

By Kimo Alama

He nani 'o Mānoa wehi i ka ua Mānoa is a beauty adorned by the rain
Ka ua Tuahine kupu o ka 'āina The Tuahine rain, native of the Land

U'i maoli 'o Akaaka kau mai i luna Akaaka, held above, a radiant beauty
Me ka wai 'ānapanapa a'o Waiakeakua with the glistening waters up on Waiakeakua

'O ka pi'o 'ana mai o ke ānuenuu The arching forth of the rainbow
Kāhiko nani nā ia kau i ka lani kelakela Indeed is beautiful finery placed in the richest heavens

Ha'ina 'ia mai ana ka puana Let the story be told now and forever
He nani 'o Mānoa wehi i ka ua Tuahine Mānoa is a beauty adorned by the Tuahine rain

Another Important Event from July:

More on this below, a message from **Ku'uipo Kumukahi**, Hyatt Regency Waikiki, Director of Hawaiian Culture and Community Relations

WĀ HULIHIA — a time of complete change

E ho'omaika'i e nā hana lima a pau o Council for Native Hawaiian Advancement a me Kūhiō Lewis, 'o ia ka po'o o ka hui ikaika loa o nā kanaka 'ōiwi o Hawai'i pae mōkū - mai ka 'āina o Keawe a hiki ka 'āina o Kahelelani, a puka o ka lā ma Kumukahi e hele loa a i ka napa'o 'ana o ka lā i Lehua - kaulana nā pua o Hawai'i nei mau loa - e ola e ola e ola mau loa.

Hulihia was the theme of the Council for Native Hawaiian Advancement 2022 Convention. It was held at the Sheraton Waikiki, July 19 - 22. Nearly 1600 native Hawaiians gathered in Waikiki. Everyone, many from various walks of life who attended came to learn and share on many aspects that included genealogy, Red Hill water disaster, media and tourism (Kilohana Collective). I'm honored to serve on the selection committee for the Kilohana Collective.

I've been asked, "why do Hawaiians dislike tourism". The answer lies in the spoils of Hawai'i's history. From the arrival of Capt. Cook in 1778 to 2022 - Hawaiians have suffered from the ramifications of occupancy of foreign presence. Tourism is an economy driver that has colonized, displaced and diminished Hawaiian values, sold Hawai'i through culture appropriation, discriminates, devalues, destroys sacred sites, and this is only the beginning of the list.

Ho'okela, Hyatt's Hawaiian Heritage & Culture Center is at the front of Hulihia in Waikiki. With the support of Hyatt's leadership team, Hulihia is present at Ho'okela. Let's all congratulate our leadership 'ohana for their foresight, continued commitment to share our kanaka 'ōiwi heritage with all. We tell our story to all visitors who come to Ho'okela. Please join us - I KA WĀ HULIHIA. E ʻō Ho'okela!

A LOOK AT WHAT'S COMING UP THIS MONTH

- Every **THURSDAY** in August:
 - **Jerry Santos & Friends**: 7pm-10pm, Poolside Mele Hawai'i event, at SHOR, Hyatt Regency Waikiki
- Every **FRIDAY** in August:
 - **Kū'ai Ho'oulu**, 10am-2pm, Native Hawaiian and Hawai'i-inspired Vendors at Ho'okela
- Saturday **August 27th**:
 - **Nā Kūpuna Nights**, Concert 4 - Celebrating Nā Kūpuna of Mele Hawai'i
 - for tickets, go to: HMPSHawaii.com here

Featured Community Events & Publications

THE HEALER STONES OF KAPAEMAHU
June 16 – October 16, 2022

Cover image: Photo recreation of the stones and healers with the painted Healer (M. Kapaemahu, Honolulu, Hawaii).

Kaho Pono VOTE 2022
Special: Primary Election Candidate Surveys

Ho'okela works in partnership with **Hawaiian Music Perpetuation Society (HMPS)** and other community groups in reigniting the Hawaiian cultural presence here in Waikiki.

HMPS is dedicated to the preservation, promotion, and perpetuation of *mele Hawai'i*.

He mau nūpepa? Have questions? Contact Ho'okela below:

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