



HUI LIMA KOKUA NEWSLETTER - Pepeluali & Malaki 2025

Hawaii Club of Ventura County - February & March 2025

Calendar & Upcoming Events

Malaki | March

8 - Hui Lima Field Trip - Seabee Museum

9 - Daylight Savings Time

17 - St. Patrick's Day 

26 - Prince Kūhiō Day

Hui Lima Meeting Location

US Navy Seabee Museum
3201 N. Ventura Road
Port Hueneme, CA 93043

Next Meet-Up: Saturday, March 8th, 11a

For our March meet-up we are doing something different - a field trip to the Seabee Museum in Port Hueneme! We will enjoy a tour of the museum, and perhaps get to hear some stories from our very own Seabees, **Mario Castroni** and **Tom Fraser**. A big mahalo to **Arlene Fraser** for coordinating this effort!

In January, we enjoyed the Hawaiian music and hula performance from Lorien Sanders & Da Band and Hālau Hula Pualanina'auali'ioha. February's program was a fun guessing game trying to match baby & youth pictures to their owners. Mahalo to all that participated!

UH Mānoa Research Team Discovers Accuracy of Ancient Hawaiian Calendar System

Near Kahalu'u Beach Park in Keauhou on Big Island are two heiau, Hapaiali'i and Ke'eku. A heiau is a sacred site, an ancient/pre-Christian Hawaiian temple or place of worship, ritual, or sacrifice. Hapaiali'i Heiau is thought to be the older one, with carbon dating indicating it was built in the 1400s, and the Ke'eku Heiau built later in the 1500s. Pictured, Hapaiali'i is on the left, and Ke'eku is on the right.



Ke'eku was a heiau for sacrificial use. It is the site where the sacrifice of Maui Chief Kamalalawalu occurred after an attempt to invade Big Island, but then suffered defeat by Chief Lonoikamakahiki.

The two heiau were reconstructed by Kamehameha Schools in 2007. During reconstruction, it was discovered that Hapaiali'i could mark the seasons if standing behind the center stone on the top platform and lining up specific points on the heiau. When the sun set directly over one corner of the platform, it indicated the winter solstice. During summer solstice, it sets over another corner.

However, this latest discovery seems to confirm the precision and accuracy of the Hapaiali'i Heiau as a seasonal calendar that influenced ancient Hawaiian daily life, including agricultural and fishing practices. Professor Albert S. Kim of UH Mānoa's Dept. of Environmental and Construction engineering and Brenton Sasaoka, a Native Hawaiian civil engineer and alum of UH Mānoa led the study. Their team mathematically analyzed the coordinates, distances, and angles of the stone placements, and also used measurements from Google Earth and Google Maps. This in combination with their analysis of sunset positions throughout the year helped them better define the calendar system that the ancient Hawaiians used to track changes in the seasons. They determined the left-most pillar marked the winter solstice, which was the wet and rainy season and a time for peace. The right-most pillar marked the summer solstice, a season for harvest and preparation for warfare.

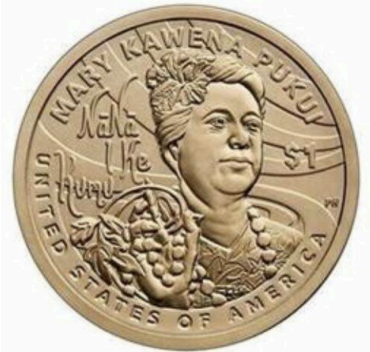
The team's findings further support that the ancient Hawaiians were intentional and extremely skilled masters, keenly in tune with their environment. This influenced their daily life and culture, and also how they managed their resources sustainably. Their research is published in *Waka Kuaka*, the journal of The Polynesian Society. We look forward to hearing more revelations in Hawaiian ingenuity from this and further research!



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Another Hawaiian Face Minted on a U.S. Coin!



In late January of this year, the U.S. Mint launched their 2025 Native American \$1 coin featuring Mary Kawena Pukui.

Each year, the U.S. Mint honors the contributions of Native Americans on a \$1 coin, with the obverse/heads side featuring Sacagawea, and the reverse/tails side another chosen indigenous person whose contributions have helped shaped U.S. history. The U.S. Mint did acknowledge the awkwardness of applying the “Native American” series name to a Native Hawaiian, but encourages people to further explore and honor the indigenous people of the Americas, the Hawaiian Islands, and the Pacific.

Mary Kawena Pukui was a renowned Hawaiian scholar, educator, author, composer, and expert in Hawaiian traditions and hula. Born Mary Abigail Tui

Kawena‘ulaokalaniohi‘iakaikapoliopolekawahine‘aihonua Wiggin in 1895 and raised in her early years by her maternal grandmother, she absorbed all of the Hawaiian knowledge and culture her tūtū instilled upon her. Fun fact: her grandmother Pō‘ai was a hula dancer from Queen Emma’s court. After Pō‘ai’s passing when Mary was nine, she returned to her parents, Mary Pa‘ahana Kanaka‘ole and Henry Nathaniel Wiggin. She clung to her Hawaiian upbringing, and her mother continued this path for her. Her parents also encouraged her to learn English as well more about her New England roots from her father’s side.

Being bilingual and biracial put her in the unique position of navigating between two communities, the Hawaiians and the Anglo-Americans. Mary was three years old when the U.S. annexed Hawai‘i, so she experienced the efforts to dampen the culture and rights of the kānaka maoli, the Native Hawaiians. She was able to make a niche for herself when introduced to the staff at the Bishop Museum at age 26 in 1921. Mary would work with various well-established anthropologists and scholars to translate the Hawaiian language and put into writing Hawaiian stories, chants, and other cultural information that was typically passed down through oral tradition. She would go on to author books either on her own or collaboratively about Hawaiian stories, language, and folk tales.

Though she had been working with anthropologists and scholars with the Bishop Museum, Mary was finally officially hired by them in 1937. She continued working as a Hawaiian language and culture translator, a researcher, a consultant, and also a teacher. Under the guidance of a husband and wife research team, Dr. E.S.C Handy and Willowdean Chatterson Handy, she learned how to conduct field research and accompanied them in collecting narratives and artifacts of indigenous Hawaiians through personal interviews. In the 1940s, part of Mary’s time was also spent working with the U.S. Army Corps of Engineers as an expert in Hawaiian culture. In 1943, she helped publish the *Introduction to the Hawaiian Language with the English-Hawaiian, Hawaiian-English Dictionary*. This text was an essential lifeline for the Hawaiian language; again, as traditionally this knowledge was passed down through oral tradition, it risked extinction with the continued suppression of Native Hawaiian culture and practices. Mary continued to update the text over the years, and eventually co-authored a grammar book and place names book.

In the 1950s, Mary continued to collect narratives from Native Hawaiians, focusing on the senior citizen population to preserve their stories and knowledge of Hawaiian culture. She recorded numerous conversations and songs, most of which are kept at the Bishop Museum.

Eventually, she became known as a *kumu* (source, teacher, foundation) of traditional Hawaiian culture. During the Hawaiian Renaissance of the 1960s and ‘70s, much of Mary’s work served as a foundation for the kānaka maoli to reinvigorate their cultural pride and stand up against years of oppression from colonization.

Mary was an essential figure in her local community as well. In addition to teaching at the Bishop Museum, she taught at the





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YWCA and Kamehameha Schools.

As for her personal life, she had married Kaloli'i Pukui at the age of 18 in 1913. In 1920, they adopted a Japanese orphaned infant whose parents had passed during a flu epidemic. They named her Patience. A year later, they adopted another orphaned Japanese Hawaiian girl and named her Faith. Then, in 1931, Mary gave birth to a daughter, Pelehonuamea. They immersed the girls in Hawaiian culture and knowledge. Sadly, Kaloli'i passed away suddenly in 1943. Mary herself passed away in 1986 at the age of 91.

We owe a lot to Mary Kawena Pukui. She worked tirelessly to preserve and keep alive the true traditions of the k naka maoli, despite the effects of colonization and eventually tourism, which would tend to bastardize cultural practices for commercial entertainment or consumption.

The inscription on her coin says, "N n  I Ke Kumu" which means "look to the source," so appropriate of her life's mission and of her, being the source and custodian of Native Hawaiian knowledge.

Kalani Pe'a Takes Home 4th Grammy Award

Hawaiian music artist Kalani Pe'a, now four-time Grammy Award winner, celebrated his latest win in the Best Regional Roots Music Album category in early February.

The winning album, *Kuini* was released in July 2024 with 11 original tracks, some with collaborations from other famous artists, including Jake Shimabukuro.

His 2016 debut album *E Walea* secured his first Grammy, *No 'Ane'i* in 2018 his second, and 2021's *Kau Ke Pe'a* his third. That makes four out of his five album releases Grammy winners.

41-year-old Pe'a is originally from Hilo, but now resides on Maui. He takes tremendous pride in his Hawaiian heritage and family, both of which he honors through his music. Pe'a speaks and sings fluently in both Hawaiian and English, and is a passionate advocate for Native Hawaiians and culture.

Ho'omaika'i ana (congratulations) e Kalani Pe'a!



Prince K hi  Day, Wednesday March 26th



March 26th is known as Prince K hi  Day in Hawai'i, for the birth of Jonah K hi  Kalaniana'ole in 1871. He was known as the "Prince of the People" for his efforts to advocate for the k naka maoli (Native Hawaiians) in the time of foreign takeover of the Hawaiian Kingdom. He was effectively the last prince of Hawai'i.

His active fight for the Hawaiian Kingdom included his participation in the 1889 Wilcox Rebellion, a revolt against the provisional government that overthrew the Hawaiian monarchy. After his release from prison and a pardon, he had left Hawai'i for several years but was persuaded to return and began his career as a statesman. He was named a territorial delegate, but officially had no voice in Congress. He did, however, still have a heavy influence and numerous contributions to Hawai'i during his lifetime.

Prince K hi  was responsible for the Hawaiian Homes Commission Act (HHCA), which was created to support Native Hawaiians who were displaced and dispossessed by the foreign takeover. He also secured funding for the military fortifications of Pearl Harbor, established Makapu'u Point Lighthouse, Hilo Wharf, Hawai'i Volcanoes National Park, and K lauea National Park. During the leprosy epidemic, he supported the construction of a hospital for those exiled to Kalaupapa. He is also credited with shaping the foundations of modern



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Hawaiian government and county systems that exist today.

The Prince also restored the Royal Order of Kamehameha I, which was originally created in 1865 by King Kamehameha V to defend the sovereignty of the Kingdom of Hawai'i. Following the overthrow of Queen Lili'uokalani in 1893, the Royal Order went underground as the Provisional Government considered it a threat. However, in 1903, Prince Kūhiō publicly declared the restoration of the Royal Order, and also the reorganization of Hawaiian Royal Societies and created the Hawaiian Civic Clubs. He was also a supporter of women's suffrage. In 1919, he proposed the first Hawai'i Statehood Act, although would not live to see its fruition.

At the age of 51 on January 7, 1922, Prince Kūhiō passed away from heart failure in his Waikīkī home. He is fondly remembered and celebrated for his intense advocacy of the kānaka maoli, for promoting and preserving Hawaiian culture and identity.



HAU'OLI LĀ HĀNAU

to our Pepeluali birthdays:

**Al Beridon Adele Kammeyer
Linggee Wong**

and our Malaki birthdays:

**Leandra Castroni Amy Cherot
Lianne Frame Ray Louie
Mike Nakamura**



*Hope you had/ have a beautiful day and
enjoy your celebrations!*

Hau'oli lā Hānau e Hōkūle'a!

Hōkūle'a, the famous double-hulled canoe, and topic of many newsletter articles - turns 50 this year!

The Polynesian Voyaging Society (PVS), the guardians of Hōkūle'a, is celebrating with a series of events, including a gala, canoe tours, and a birthday commemoration at the 16th Annual Kualoa Hakipu'u Canoe Festival at Kualoa Regional Park on March 8th. This area was essentially Hōkūle'a's birthplace - where she was assembled, blessed, and launched into the ocean on March 8th, 1975.



Hōkūle'a's original purpose was part of a Hawaiian cultural pride and revival - to prove that the ancient Hawaiians were expert navigators and wayfarers and the journey from other Polynesian islands to the Hawaiian islands was an intentional one, not just "drift theory".

Today, her purpose has expanded to connect communities around the world with a united vision to protect our planet, and encourage future generations to be those custodians of our earth.

Hiki nō!

Hope to see you at our March Meet-Up, Saturday, 3/8 11a!

Comments, Corrections, Questions, Suggestions? Feel free to reach out and let me know if you have suggestions for future newsletters, or corrections / comments on previous ones. Leah Kammeyer, LKammeyer@gmail.com, (805) 469-9230