

## LLED 565D : Living Our Indigenous Languages Through Performative Arts

Instructor:

Dr. Candace Kaleimamoowahinekapu Galla

Students:

Anna Grunfeld  
Mayu Ishida  
Roxane Letterlough  
Talia London  
Kendall Moraski  
Suke Padam  
Lydia Ruenzel  
Maria Tsagaris  
Matthew Yanko  
and  
Micah Letterlough

*Hula, mele* and *oli* are a tribute to what has been carried forward from generations past that withstood the factions of colonization and is a reminder of the many facets of language and culture that are deeply embedded in *hula, mele* and *oli* that are often overlooked and under utilized as a form of education. The Hawaiian culture, language, stories of Hawai'i's history, royalty, landmarks, landscapes will be unveiled and described with hand motions, foot movements, instruments and our voices.

Dr. Galla (Native Hawaiian) is an Assistant Professor of First Nations Languages & Education in the Department of Language & Literacy Education at UBC. Learning from kumu hula (hula master) Leiola Aquino Galla, who is also her mom, instilled a direct linkage to the Hawaiian culture and language at a very young age. No matter where Dr. Galla lived or visited, hula always provided a sense of comfort and a familial experience.

<http://lled.educ.ubc.ca/lled-faculty/candace-galla>

## Hukilau

Hukilau is a hapa-haole song (Hawaiian song with primarily English lyrics) written by Jack Owens after attending a lū'au in Lā'ie, O'ahu. Hukilau is a gathering of fish with a net, with ends being drawn together to encircle the fish.

Oh we're going to a hukilau  
A huki huki huki huki hukilau  
Everybody loves the hukilau  
Where the laulau is the kaukau at the lū'au  
We throw our nets out into the sea  
And all the 'ama'ama come a swimming to me  
Oh, we're going to a hukilau  
A huki huki huki hukilau

What a beautiful day for fishing  
The old Hawaiian way  
The hukilau nets are swishing  
Down in old Lā'ie bay

---

**I ulu no ka lālā i ke kumu**

*The branches grow because of the trunk*

‘Ōlelo No‘eau 1261

---

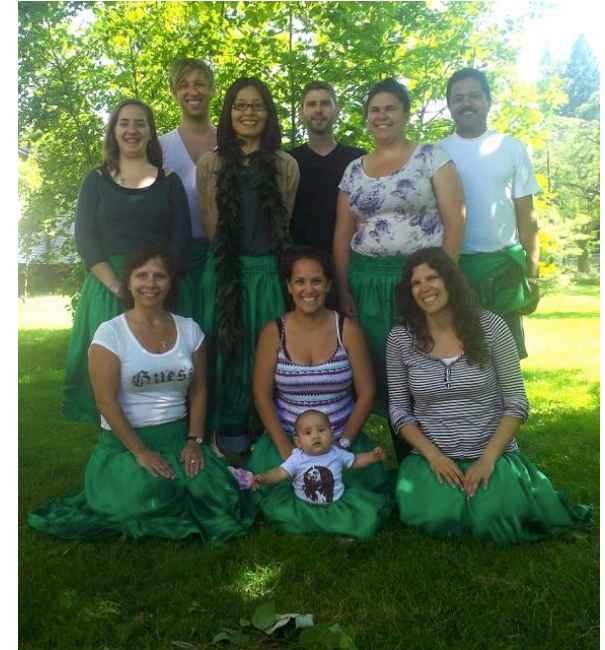
## **Mahalo (thank you) to:**

- Museum of Anthropology, UBC
  - Taylor LaVallee
  - Gerry Lawson
  - Anne Stevenson
- Summer 2012 Indigeneity Educational Institute
  - Dr. Jo-Ann Archibald
- Language & Literacy Education
  - Dr. Annette Henry
- Leiola & Dino Galla
- J. Magic Patterson
- Keisha Padam
- LLED 565D Students
- Family & Friends of LLED 565D Students

*The Summer 2012 Indigeneity Educational Institute includes four courses offered by the Departments of Educational Studies and Language and Literacy Education in the Faculty of Education at the University of British Columbia.*

## **E ola ana ka ‘Ōlelo Hawai‘i ma o ka hula, mele, a oli**

*Living the Hawaiian language  
through Hawaiian dance, songs, and chants*



## **Hō'ike Performance**

Friday July 20, 2012

3:00 – 4:00 pm

Museum of Anthropology Great Hall

*Hula is the language of the heart,  
therefore the heartbeat of the  
Hawaiian people.*

*~King Kalākaua*



**a place of mind**

**THE UNIVERSITY OF BRITISH COLUMBIA**

**Faculty of Education**

## Kūnihi Ka Mauna

Kūnihi Ka Mauna is a mele kāhea, a chant used for admittance to enter a particular environment. This mele kāhea is chanted by the haumana (student) asking permission to enter the hālau (hula school). It is not until a reply is heard that they may enter.

Kūnihi ka mauna i ka la'i ē  
'O Wai'ale'ale lā i Wailua  
Huki a'ela i ka lani ka papa 'auwai o Kawaikini  
Ālai 'ia a'ela e Nounou  
Nalo Kaipuha'a  
Ka laulā ma uka o Kapa'a ē  
Mai pa'a i ka leo  
He 'ole kāhea mai ē

E hea i ke kanaka e komo ma loko  
E hānai ai a hewa ka waha  
Eia nō ka 'uku lā 'o ka leo  
A he leo wale nō, 'ae

## Kāwika

Kāwika is a mele inoa, a name chant in honor of King David Kalākaua, which is accompanied with an ipu (gourd drum). This mele describes his requests to the governments of both France and Great Britain. A variation of this mele was also sung for his sister, Queen Lili'uokalani.

Eia no Kāwika  
Ka heke a'o nā pua

Ka uila ma ka hikina  
Mālamalama Hawai'i

Ku'i e ka Lono i Pelekāne  
Ho'olohe ke kuini o Palani

Na wai e ka pua i luna  
'O Kapa'akea he mākua

Ha'ina 'ia mai ka puana  
'O ka lani Kāwika he inoa

## Ka'iulani

Ka'iulani held the title of crown princess. She was known throughout the world for her intelligence,

beauty, determination, love of her people, including giving public speeches denouncing the overthrow of the Hawaiian Kingdom. This mele describes her surrounding environment. She died at 23 years of age.

Auheha wale ana 'oe e ka pua  
E Vikolia Ka'iulani  
Mahalo aku wau i ka nani  
Ka lehua popoe i ka nahele

Ke noho maila i Pana'ewa  
I ka uka onaona i ke 'ala  
He 'ala ka pua 'o ka mokihana  
I pili 'ia mai me ka malie

Onaona ia ka la o ke kau  
Lipolipo i ka ua tuahine  
Ha'ina ka inoa o ku'u lani  
O Ka'iulani no he inoa

## Ke Ao Nani

Ke Ao Nani is a children's song written by Mary Abigail Kawena'ulaokalaniala'iakaikapoliopoleka-wahine'aihounuaināleilehuaapele Wiggin Pukui (1895–1986), known as Kawena. Ke Ao Nani is a hula noho (seated hula) and describes various element in nature: "Above, birds of the heavens. Below, flowers of the earth. In the mountains, the forest. In the sea, fishes of the ocean. This is the story of the beautiful world, in the name of the children."

I luna la, i luna, nā manu o ka lewa

I lalo la, i lalo nā pua o ka honua

I uka la, i uka, nā ulu lā'au

I kai la, i kai, nā i'a o ka moana

Ha'ina mai ka puana a he nani ke ao nei

## 'Ulupalakua

This mele was composed by John Pi'ilani Watkins in 1947. 'Ulupalakua literally translates as "breadfruit ripened on the back" as people would travel to Kīpahulu to bring breadfruit to the Chief of Maui. By the time they returned, the breadfruit would be ripe

from being carried on their backs. On a visit to 'Ulupalakua, Watkins wrote this song as a dedication to the region, known for its cool climate, fragrant ginger flowers and particularly the cowboy ranchers who lived there.

Kaulana mai nei  
A'o 'Ulupalakua  
He 'īnikiniki ahiahi  
Ka home a'o paniolo

He wehi e ku'u lei  
A'o 'Ulupalakua  
'Onaona me ka 'awapuhi  
He nani ma'oli nō

Ha'ina mai ka puana  
A'o 'Ulupalakua  
He 'īnikiniki ahiahi  
Ka home a'o paniolo

## Lei Nani

Lei Nani, which means "beautiful garland", is a hula 'auana (modern hula). It is possible that the lyrics of Lei Nani carry more than one meaning; one possible interpretation is that the lyrics are about an unforgettable meeting and unexpected love between two lovers, and a lei is used as a metaphor for their love.

'Auheha wale 'oe  
Ku'u lei nani  
Ho'i mai no kāua  
La e pili

Kou aloha ka'u a'e  
Hi'ipoi nei  
Hāku'iku'i 'eha  
I ku'u mana'o

'Ano'ai ka pilina  
Poina 'ole  
E lei a'e 'oe  
Me ku'u lei

Ha'ina 'ia mai  
Ana ka puana  
Ho'i mai no kāua  
La e pili