

Hālau Hāmākua

na No'eau Peralto, Dec. 5, 2016

Hālau Hāmākua I ke kuauli o Maunakea A he kula ulu kukui I ka Hauola, <u>Ola nā mamo</u> a Kuleana I ke ao e hō'ea mai nei	Hāmākua is a hālau ¹ On the verdant back of Maunakea ² The plains where the kukui groves grow ³ In the life-giving dew of Hauola ⁴ The offspring of Kuleana thrive ⁵ In the arriving light of day ⁶
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**Mele is repeated 3x with higher pitch each time. Underlined portions are to be chanted loudly by a selected group.*

¹ "Hālau" refers to a long house of learning, a school, a place of knowledge. It can also mean, "long" or "numerous," used here to also refer to the vast size of the district of Hāmākua, from the coast to the summit of Maunaloa, which forms a hālau.

² Hawai'i Island is often referred to in mele and mo'olelo as "Hawai'i nui kuauli," "great Hawai'i of verdant countryside." Here "kuauli" is used to invoke the imagery of the verdant (uli) back (kua) of Maunakea, and to honor this special place in which the school located.

³ Historically, this lowland region of Hāmākua was known for having abundant groves of kukui, the remnants of which can still be seen in our many streams and gulches. The kukui is a very important tree that serves many functions, including its use for creating light. Accordingly, the kukui is symbolic of light and enlightenment. Thus, the reference to "kula ulu kukui" is used here to invoke imagery of the rolling plains (kula) where groves of kukui (ulu kukui) thrive, symbolic of a school (kula) where enlightened students and teachers (ulu kukui) thrive.

⁴ Hauola is the name of the ahupua'a in which most of the school campus is situated. This name is memorialized in the name of the street that leads up to the school (Hauola Road). "Hauola" can be translated as "life-giving dew" or "life-giving snow"—hau (dew or snow) ola (life). This reference is intended to honor the original place name of this 'āina and to highlight the importance of the cycles of water and life that this name invokes.

⁵ "Ola nā mamo" is a common saying used to describe or invoke well-being in the offspring or youth (mamo) of a particular 'ohana or place. "Mamo," figuratively meaning "offspring" or "youth," can also refer literally to the yellow lehua blossoms that remain abundant in the upland forests of this region of Hāmākua. Here, the mamo specifically referred to are the "mamo a Kuleana," the offspring of Kuleana, honoring the names of 'Umi-a-Līloa's mother and grandfather, Akahi-a-Kuleana and Kuleana-kūpiko. Metaphorically, "mamo a Kuleana" also refers to all those who embody the value of kuleana (responsibility). This reference is used here to invoke the importance of kuleana in knowledge and knowledge sharing—that with knowledge comes kuleana, and that knowledge is only granted to those who demonstrate respect for and an ability to uphold the kuleana of that knowledge.

⁶ "Ao" can mean light, day, dawn, enlightenment, or an era of time. This final verse invokes the imagery of a new dawn, with the sun rising (hō'ea) in the east. Not far to the east of the school is an ahupua'a named Hō'ea, which is where Akahi-a-Kuleana and Līloa, the parents of 'Umi, first met and conceived their child, 'Umi. Here, the sunrise symbolizes new beginnings, new knowledge, and new growth, which will bring new life to the school and all who are housed within it.