

STUDY GUIDE

Hale

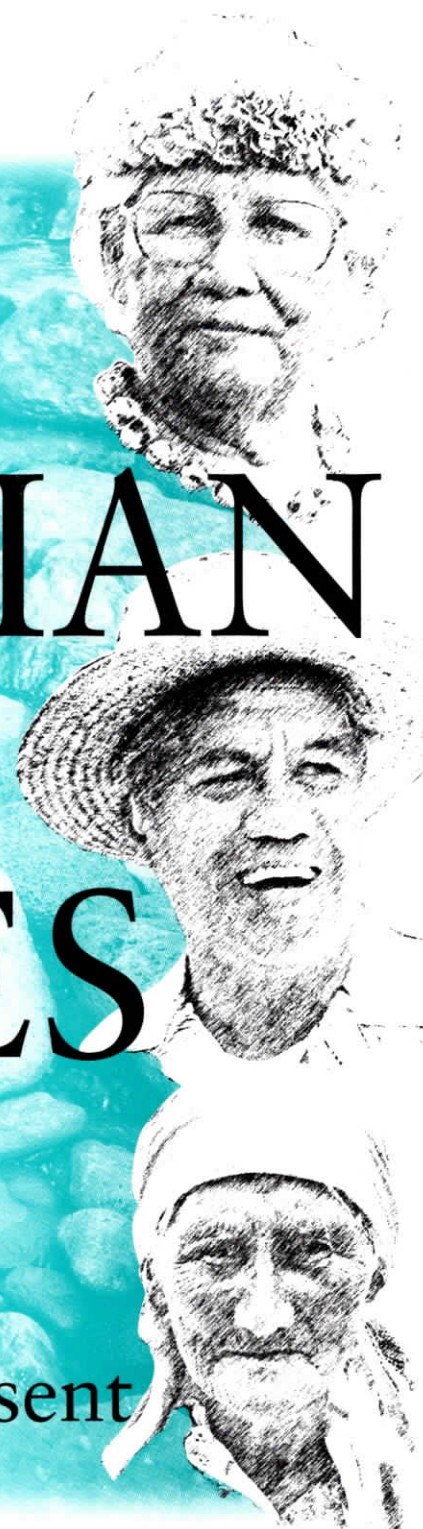
HAWAIIAN

Ka'alakea

VOICES

Kaholoa'a

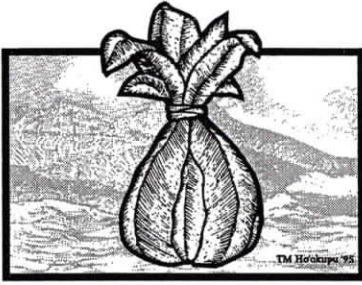
Bridging Past to Present



"The voices and stories of these old-timers reveal the true nature of our culture. Listening to the tūtū folks reminds me of the way it was when I was growing up. Mama Hale, Kahu Ka'alakea, Auntie Ruth Kaholoa'a and all of our treasured elders are our window into the past and a way of keeping the culture alive."

-- Eddie Kamae

An Award-Winning Documentary by
Eddie & Myrna Kamae



THE HAWAIIAN LEGACY FOUNDATION

Ho'okupu Project

P.O. Box 8230

Honolulu, Hawai'i 96830-0230

Phone: (808) 951-7316 or Fax: (808) 949-7718

Email: hawnlegacy@lava.net

Date: April 2004

To: School Principal

Re: Donation of VHS and Study Guide for the Award-Winning
Documentary **HAWAIIAN VOICES: Bridging Past to Present**

Dear Principal,

Since he began making films in 1986, the main focus of Eddie Kamae's work has been to document and preserve Hawaiian culture and music for young people such as your students. Eddie and I hope that through these films and study guides, students will gain a deeper appreciation for the shared history, culture and music of these islands.

A VHS of the award-winning documentary, **HAWAIIAN VOICES: Bridging Past to Present** and accompanying study guide is being sent to your school courtesy of The Hawaiian Legacy Foundation with the generous sponsorship of Friends of Hawai'i Charities, Hawaiian Electric Company, Tesoro Hawai'i and The Queen Emma Foundation through the Department of Education school library system. This is our ho'okupu (gift) to your school's current and future students.

Eddie and I hope you will post or circulate this letter so that others in your school, such as the librarian, kūpuna, and Hawaiian Studies teachers know that this resource is available to them.

Mahalo nui for all you do. We hope that you, your teachers and students find this program useful. We always love hearing your comments and ideas.

Sincerely,

Myrna Kamae
Producer

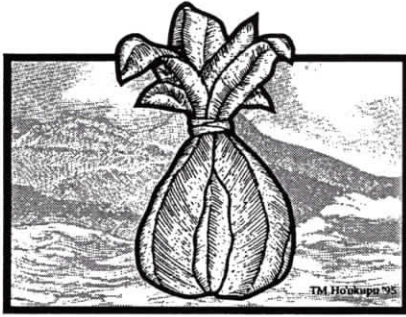
✂

It is important for us to know that your school has received these materials. Please acknowledge receipt by mailing back a signed copy of this letter. We would really appreciate it!

Date: _____ School: _____

Signature (Principal): _____

Comments (optional): _____



THE HAWAIIAN LEGACY FOUNDATION

Ho'okupu Project

P.O. Box 8230
Honolulu, Hawai'i 96830-0230

FAX: (808) 949-7718

January 2004

Dear Teacher,

Our main reason for doing Hawaiian cultural documentaries is to have the opportunity to share with you and your students the stories and wisdom of the kūpuna. There are now seven documentaries in our Hawaiian Legacy Series. Enclosed is the award-winning documentary, *HAWAIIAN VOICES: Bridging Past to Present* with its Study Guide. We hope you find it useful and easy to integrate into your curriculum.

We are grateful that Auntie Ruth Kaholoa'a, Kahu David Ka'alakea and Kupuna Lilia Hale have given us a chance to understand the lessons life has taught them. We feel fortunate to have known these wonderful *kūpuna* and are happy that you and your students now have a chance to meet them through this film.

This version of *HAWAIIAN VOICES* has been specially edited into three sections to make it easier for you to fit it into your classroom schedule. In the Study Guide you will find viewing suggestions to help you in working with your students. Also enclosed is an evaluation form. We would love to have comments from you and your students, along with any thoughts you may have about how we could improve the materials.

We are grateful to all our supporters for helping us make these films accessible to all schools statewide. And thank you for sharing the film with your students.

Me ke aloha,

Eddie Kamae
Director

Myrna Kamae
Producer

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“Through the stories of the *kūpuna*
our ties with the past are strengthened;
understanding them helps us know who we are.

The *kūpuna* are guardians of all that came before,
and now it is our turn to carry on
the wisdom they have shared.”

—Eddie Kamae

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Written by

David S. Boynton & Myrna Kamae

Mahalo nui

Carol M. Fox, James D. Houston, Fred Kalani Meinecke
Hattie Phillips & Muriel R. Roberts

NOTE TO TEACHERS

After reviewing the documentary, you may decide to have your students watch it in sections, depending on their age and/or the classroom time available. To assist in your planning, see Before Viewing the Documentary (page 6).

The word "*kūpuna*" means elders. A macron over the ū makes it plural. Without the macron "*kupuna*" is singular.

Reviewed by The Hawaiian Studies and Language Programs Section
Office of Curriculum and Instruction and Support Services
Instructional Services Branch - Hawai'i Department of Education

HAWAIIAN VOICES: Bridging Past to Present Study Guide
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SYNOPSIS

HAWAIIAN VOICES is an award-winning one hour documentary which pays tribute to the role of *kūpuna* in preserving Hawaiian culture. It focuses on the legacies of three respected Hawaiian elders whose lives bridged the transition from older times into the late 20th century. They are Ruth Makaila Kaholoa'a of the Big Island, Hawai'i; Lilia Wahinemaika'i Hale of O'ahu and Moloka'i; and Reverend David "Kāwika" Ka'alakea of Maui. A special emphasis in the documentary is on the power of the Hawaiian language as a key to cultural continuity. Each of these *kūpuna* speaks the Hawaiian language fluently, as it was spoken by their families. Each of them is a possessor of invaluable lore and recollection, a treasure whose stories, memories and perspectives need to be shared as a way of bringing the healing wisdom of the past into the often fragmented world of the present.

GOAL

To record and preserve Hawaiian cultural traditions for future generations.

OBJECTIVES

- To share traditional Hawaiian music, language and values.
- To perpetuate Hawaiian history and folk wisdom as shared by the *kūpuna*.
- To pass on to the young people of today a sense of authentic Hawaiian cultural continuity.

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LISTENING TO THE VOICES

Eddie Kamae, Director of *HAWAIIAN VOICES*, remembers his mother, father, and grandmother speaking Hawaiian, that sounded like the three *kūpuna* you meet in this video. They speak it with a soft and gentle sound. The Hawaiians call it *palupalu*, because it is spoken melodically like a song.

The three *kūpuna* featured in *HAWAIIAN VOICES* share their stories in a simple, direct, and earthy manner. They are *mānaleo*, native Hawaiian speakers. They speak in the way we all speak when we are relaxed and at home; simple and direct. They have the rhythm, sound, and distinctly Hawaiian way of speaking that is seldom heard today.

Message from Ruth Makaila Kaholoa'a

Hana! Hana! Hana! (Work! Work! Work!) Hard work is important!

Auntie Ruth Kaholoa'a raised 17 children, mostly on her own. She fished, gathered 'ōpae, grew taro, and picked 'ōpihi. This tiny woman carried 100 pound bags of 'ōpihi from Waipi'o Valley to sell in Kukuiahaele so she could buy food for her family. She continued to grow taro in her yard until she was 92! Auntie Ruth is a prime example of a person who has worked hard throughout her life. Her message to all of us is that it is not what you are given in life, but what you do with the life you are given.

Message from Lilia Wahinemaika'i Hale

*He hana maika'i loa a po'okela e a'o
i nā kamali'i ka 'ōlelo Hawai'i pono'ī.*

It is best and most important to transmit the quality of the Hawaiian language to the children.

Lilia "Mama" Hale has always had a deep respect for education. She believes that education is the key that unlocks the door to opportunity. Mama Hale has worked diligently to bring educational opportunities to the children of Hawai'i by introducing Hawaiian language instruction to schools, working as a kupuna for 20 years. Her message is that it is never too late to learn, and that each of us should strive to learn one new thing each day.

Message from Reverend David "Kāwika" Ka'alakea

*He pepeiao 'oe, pepeiao.
He maka 'oe, maka.
He waha nō, he waha.*

You have ears, listen.
You have eyes, observe.
A mouth to speak.

Kahu Ka'alakea spent his early years living with his grandmother in Kīpahulu, Maui. She often said these simple, but powerful words to him. Kahu Ka'alakea's message is to first listen and observe, and then speak. This is what his grandmother taught him. This message has the power to change lives.

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BIOGRAPHY

RUTH MAKAILA KAHOLOA'A

1905 - 2002

Recognized as a storehouse of Hawaiian folk knowledge, Auntie Ruth Kaholoa'a spent her long life on the Big Island of Hawai'i. She was born in Waipi'o Valley in 1905. Of Hawaiian and Japanese ancestry, she grew up among the north shore valleys in an era when Hawaiian was still widely spoken as a first language. At age five she went to live with her Hawaiian grandmother, Pō'aimoku, in Waimanu, the next valley up the coast, accessible in those days only by a route she would travel many times -- up and down twelve gulches and under a waterfall.



For four years she lived in Hakalau, north of Hilo, while attending school. She then returned to Waimanu to help her grandmother, and her formal schooling became intermittent. At sixteen she married a Hawaiian man from Hilo, by whom she had seventeen children, all raised in and around Waipi'o. In the years that followed she was often their sole provider, sometimes supporting them by picking 'ōpihi off the rocks to sell by the 100-pound sack in nearby Kukuihaele. For family meals she would gather such foods as 'ōpae and the fish called 'o'opu, and she raised her own taro.

From her early immersion in the Hawaiian communities of the Hāmākua coast, Auntie Ruth was a living archive of traditional knowledge in such areas as subsistence farming, shoreline survival, family medicine and herbal lore, preparing and preserving food. She continued cultivating taro even into her nineties. Auntie Ruth is a grandmother and great-grandmother many, many times over.

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BIOGRAPHY

LILIA WAHINEMAIKA'I HALE

1913 - 2003

A translator, performer, and devoted language teacher, Lilia Wahinemaika'i Hale is recognized for her knowledge of the poetry and subtlety of traditional Hawaiian speech. She was born in the Pālama district of Honolulu in 1913. Raised by her grandparents and other relatives, in her youth she lived on four of the other islands, Moloka'i, Maui, Kaua'i and Hawai'i. She came of age when the use of Hawaiian was being discouraged in schools and in public offices, and she dates her passion for the importance of language instruction from those times. When she was six, a first grade teacher struck her for using her native tongue on the playground, then gave her a tag to wear that said, "Don't Speak Hawaiian at Home." Proudly she recalls her grandmother's response: "In this house I am the boss, and you speak Hawaiian here. You learn English there."



She worked hard most of her life. After marrying at seventeen, she raised five children while earning money at various jobs, including sixteen years at Shriner's Hospital as a laundress, cook, and surgical aide. Though her schooling ended with the 8th grade, her education continued in the Hawaiian way, by observing and listening to her elders.

In the 1970s she became a leader in the movement to introduce Hawaiian language instruction into the schools. In 1976, under the auspices of the Lili'uokalani Trust Children's Center, she began twenty years of teaching as a *kupuna* in elementary and intermediate schools on the Windward side of O'ahu. She has also shared her expertise in Hawaiian language and culture in Alaska, California, New Zealand, at Kamehameha Schools, at Windward Community College, and is a resource teacher ("*mānaleo*" native Hawaiian speaker) at the University of Hawai'i, Mānoa.

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BIOGRAPHY

REVEREND KAHU DAVID "KĀWIKĀ" KA'ALAKEA 1919 - 1998

A respected teacher and Christian minister on Maui, Reverend Ka'alakea was an expert in the traditional lore of his home island. His wide ranging knowledge included songs and music, farming and fishing, plants and their healing properties, place names and their stories. He was born in 1919 at Kīpahulu, then a small and remote sugar plantation town on Maui's southern shore. He grew up in this rural Hawaiian community, raised by his parents and his grandmother, Kaleohano Maka'ena, all of whom spoke Hawaiian as their first language.

His formal schooling ended at the fourth grade, after which he had to help his family. As a young man he worked for ranches in the regions around Kīpahulu, Kaupō and 'Ulupalakua, on the slopes of the great dormant volcano, Haleakalā.

After leaving home as a young man, he did not speak Hawaiian for many years. But in 1956 his father helped him recover from a long illness by reading the Lord's Prayer aloud from a Hawaiian Bible. It was a turning point in his life, since he dates his calling to the ministry from that time, and also his re-awakening to the power of his native tongue. "We both prayed the Lord's Prayer until we said amen," he says, "and I started to speak Hawaiian again." For over forty years Reverend Ka'alakea devoted his life to his Christian ministry on Maui, to sharing his mastery of the language, and to fostering the perpetuation of Hawaiian culture. He passed away in 1998, a few weeks after attending the *HAWAIIAN VOICES* premier and giving a moving tribute and blessing to the film and filmmakers.



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BEFORE VIEWING THE DOCUMENTARY

Preparing for the Documentary

- The film is divided into three sections for student viewing. Showing the film over a two or three day period may help maintain students' attention.
- Mention to the class that the main reason the Kamaes produced the documentary, is to share the stories and wisdom of the *kūpuna* so that people will have an opportunity to understand the lessons life has taught them. Discuss with students the importance of passing knowledge from one generation to the next. Can they think of examples from their own lives?
- Present the three biographies (pages 3-5) to the class. Depending on the students' age level, reading abilities, and the nature of the class, you might read the biographies aloud, or students might share in reading paragraphs to the class.
- Distribute copies of page 2 "Listening to the Voices." Read and discuss each of the messages. Ask students to listen for the special messages that the *kūpuna* share as they watch the documentary. See if they can think of people in their own lives who have shared similar messages.
- Suggest that during the film students look for personality traits of the *kūpuna*, such as perseverance, hard work, self-confidence, a sense of humor, and love of '*ohana* (family). Ask students to think about what is special about each of the three *kūpuna*.
- Have Hawaiian language dictionaries available for students to look up the words in both Hawaiian and English. It's interesting to see how many words Hawaiians have for things such as rain and wind. This might help students understand more about the Hawaiian way of looking at life and nature.
- Look over the various activities in the Study Guide to help plan for viewing times and content.

VIEWING TIMES AND CONTENT SUMMARY

HAWAIIAN VOICES - Section I (27 minutes total)

Introduction

Viewing Time: 4:49 minutes (0:00 to 4:49)

The song, *Mele 'Ai Pōhaku* (Stone-eating Song also known as *Kaulana Nā Pua*), begins the documentary. The three *kūpuna* express their opinions and Eddie Kamae introduces the film. This section raises questions about the value of culture and the part we each play.

Famous Are the Children of Hawai'i *Kaulana nā pua a o Hawai'i*

Viewing Time: 22:24 minutes (4:49 to 27:13)

The three *kūpuna*, Reverend David "Kawika" Ka'alakea, Mama Lilia Wahinemaika'i Hale, and Auntie Ruth Makaila Kaholoa'a share their stories and experiences.

HAWAIIAN VOICES - Section II (14 minutes total)

Steadfast Behind Their Land *Kūpa'a mahope o ka 'āina*

Viewing Time: 9:24 minutes (27:13 to 36:37)

The *kūpuna* have a strong and personal connection to the land. Through living on the *'āina* (land), we appreciate and better understand the need to take care of it. The *kūpuna* share their stories and tell us about their lives. Kahu Ka'alakea sings *Ka Makani Kā'ili Aloha* (The Wind Which Abducts Love).

We Are Satisfied with the Stones *Ua lawa mākou i ka pōhaku*

Viewing Time: 4:55 minutes (36:37 to 41:32)

Mama Lilia Wahinemaika'i Hale and Reverend David "Kawika" Ka'alakea open this section with the song, *Mele 'Ai Pōhaku*. Stones and rocks are shown to have many important purposes in Hawaiian life, both physical and spiritual. The line in the song "We are satisfied with the stones" was written as an expression of defiance. It means we will survive.

HAWAIIAN VOICES - Section III (16 minutes total)

The Astonishing Food of the Land *I ka 'ai kamaha'o o ka 'āina*

Viewing Time: 7:00 minutes (41:32 to 48:32)

The *kūpuna* assist us in understanding the concept of *'ohana* (family) values which exemplify the Hawaiian way of life. They do this by demonstrating and sharing their life experiences.

Tell the Story of the People Who Love Their Land *Ha'ina 'ia mai ana ka puana, ka po'e i aloha i ka 'āina*

Viewing Time: 8:58 mins.
(48:32 to 57:30)

The *kūpuna* share their love for the poetry of traditional Hawaiian speech. They teach us about the old Hawaiian values of strengthening family relationships, taking care of the land, and realizing that the power of the land is in the stones.

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REMEMBERING THE VOICES

This Study Guide includes activities to stimulate further discussion and learning opportunities.

The activities may be adapted for use at various grade levels from upper elementary through high school. Department of Education content standards and benchmarks are included for each activity.

LIST OF ACTIVITIES

- Activity 1: **HAWAIIAN: Preserving a Living Language**
Benchmarks for grades 4-5 and 9-12. Page 9.
- Activity 2: **CULTURAL VALUES: Finding the Purpose in Life**
Benchmarks for grades 4-5, 6-8 and 9-12. Page 10.
- Activity 3: **'ŌLELO NO'EAU: Understanding Hawaiian Proverbs**
Benchmarks for grades 4-5, 6-8 and 9-12. Page 11-12.
- SONG: *Ka Makani Kā'ili Aloha*. Page 13.**
- Activity 4: **THE LIFE OF A KUPUNA: Understanding How Culture Impacts Life**
Benchmarks for grades 4-5, 6-8 and 9-12. Page 14.
- Activity 5: **THE WORDS OF THE KŪPUNA: How Do Values Affect Us?**
Benchmarks for 4-5, 6-8 and 9-12. Page 15-16.
- Activity 6: **CULTURAL CHANGE: *Mālama 'Āina***
Benchmarks for grades 9-12. Page 17.
- Activity 7: **MELE 'AI PŌHAKU: Satisfied with the Stones**
Benchmark for grades 9-12. Page 18.
- Activity 7: **SONG: *Mele 'Ai Pōhaku*. Page 19.**
- Activity 8: **KŪPUNA AS A SOURCE OF KNOWLEDGE: Recording Stories from the Past**
Benchmarks for grades 4-5, 6-8, and 9-12. Page 20-21.

REMEMBERING THE VOICES

HAWAIIAN: Preserving a Living Language

ACTIVITY 1 - SUMMARY

Have students recall Hawaiian words from the film and learn some Hawaiian phrases.

DESCRIPTION OF ACTIVITY

One of the reasons Eddie and Myrna Kamae wanted to make this film was to give young people the opportunity to hear the Hawaiian language spoken by native speakers. Explain to students that one of the most important ways of perpetuating Hawaiian culture is to get people interested in learning and using the Hawaiian language, thus keeping the language alive.

Have students write down several Hawaiian words and meanings while they are watching the documentary. If students do not know the meaning of a word, have them look it up in a Hawaiian dictionary or ask if anyone else knows the meaning. Each student could also make a drawing or computer graphic to illustrate the meaning of one or more Hawaiian words. These could make an interesting display. You might even want to have a competition to stimulate students to learn the words.

Hawaiians taught their children to listen, watch, help and work, as indicated in the phrases below. Have the students learn these phrases and use them in a sentence to show their meaning.

<i>Hana ka lima</i>	(Work with the hands)
<i>Ho'olaulima</i>	(Work together)
<i>Ho'oikaika</i>	(Work hard)
<i>Ho'olohe mai</i>	(Listen)
<i>Nānā i ke kumu</i>	(Look to the source or teacher)
<i>'Ōlelo pono</i>	(Speak well)
<i>Mālama pono</i>	(Be careful)

CONTENT STANDARDS

SOCIAL STUDIES (Cultural Systems)

Students understand culture as a system of beliefs, knowledge, and practices shared by a group.

(Grades 4-5) Explain how language, stories, music, dance, artifacts, traditions, beliefs, values, and behaviors are elements of culture and contribute to the preservation of cultures.

VISUAL ARTS

Students understand and apply art materials, techniques, and processes in creating original artworks based on ideas, experiences, stories and opinions.

(Grades 4 - 5) Apply materials, techniques, and processes in various ways to evoke different responses.

LANGUAGE ARTS

Adapt messages appropriate to audience, purpose, and situation.

(Grades 9-12) Use language to elicit a desired response.

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REMEMBERING THE VOICES

CULTURAL VALUES: Finding the Purpose in Life

ACTIVITY 2 - SUMMARY

Students review cultural values as shared by the *kūpuna* in the documentary, and keep a journal showing how they express these values in their own lives.

DESCRIPTION OF ACTIVITY

In the documentary, the *kūpuna* share values that have given them a real purpose in life. Ask students to give examples from the film and their own lives of the following values:

- * learning, and sharing knowledge
- * hard work
- * caring for the land
- * kindness
- * having respect
- * living a life of aloha

Suggest that for a one week period, students try to practice these values in their daily lives, at school and at home. Have students keep a journal during this week and write their thoughts on what they did to live up to these values. Discuss whether or not these values have changed since the *kūpuna* were children. Can you think of values that have changed in the past century?

CONTENT STANDARDS

SOCIAL STUDIES (Historical Empathy)

Students learn to judge the past on its own terms and use that knowledge to understand present-day issues, problems, and decision-making.

(Grades 4-5) Explain how the rules and values of a society determine the behavior and attitudes of its members.

(Grades 6-8) Develop historical empathy, analyzing the past on its own terms, not judging it solely by present-day norms and values.

CAREER AND LIFE SKILLS (Individual, Family, and Community Development)

Students develop knowledge and understanding of how individuals grow and develop (emerge) over the life span within the context of various family and community systems.

(Grades 9-12) Analyze ways individuals cope with multiple, often conflicting, roles in society.

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REMEMBERING THE VOICES

'ŌLELO NO'EAU: Understanding Hawaiian Proverbs

ACTIVITY 3 - SUMMARY

Students will write sayings or proverbs about the lessons of life, and illustrate them.

DESCRIPTION OF ACTIVITY

The *kūpuna* in the documentary had many hardships in their lives, yet they learned to forgive and rise above the hurt and pain. They created happy lives by having a positive attitude and a loving spirit. They learned diligence (to keep on trying) through the varied experiences that life offered them. They sincerely strived to remember what their *kūpuna* taught them. These lessons have been passed down through *'ōlelo no'eau* (proverbs or wise sayings).

Have students research or make up a wise saying and design a poster or computer graphic to accompany it. This should be shared with the class and/or displayed. For grades 4-5, consider whether the saying is based on a law of society or a personal value. For grades 6-8, discuss whether each student's saying represents values of the past, the present, or both. For grades 9-12, have students analyze an *'ōlelo no'eau* written in Hawaiian. Also ask them if it has *kaona* (hidden meaning).

Here are *'ōlelo no'eau* from Hawaiian historian and author Mary Kawena Pukui, to help students understand the way proverbs are written:

I ka nānā no a 'ike.

By observing, one learns.

*Ke 'ike a ka makua
he hei na ke keiki.*

The knowledge of the parent
is absorbed by the child.

Pa'a ka waha, hana ka lima.

Shut the mouth; keep the hands busy.
(Never mind the talking, start working.)

He pūko'a kani 'āina.

A coral reef that grows into an island.
(A person beginning in a small way gains steadily
until he/she becomes firmly established.)

He 'ōpae, he panau.

A shrimp that moves with a flip of its tail.
(Said of one who gads about. He/she is compared
to a shrimp who with one flip of its tail is over here
and with another flip is over there.)

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REMEMBERING THE VOICES

CONTENT STANDARDS

SOCIAL STUDIES (Historical Empathy)

Students learn to judge the past on its own terms and use that knowledge to understand present-day issues, problems, and decision-making.

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VISUAL ARTS

Students understand and apply art materials, techniques, and processes in creating original artworks based on ideas, experiences, stories and opinions.

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LANGUAGE ARTS

Adapt messages appropriate to audience, purpose, and situation.

(Grades 9-12) Use language to elicit a desired response.

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SONG: KA MAKANI KĀ'ILI ALOHA

(The Wind Which Abducts Love)

Composed by Matthew H. Kāne

Students might enjoy learning the song and discussing the *kaona* (hidden meanings) in this and in some of their favorite songs.

Paukū 1

*E aloha a'e ana nō au
I ka makani kaulana o ka 'āina
A'u e ho'oheno nei
I ka makani kā'ili aloha*

Hui

*Ku'u pua, ku'u lei, ku'u milimili e
Ku'u lei kau i ka wēkiu
A he milimili 'oe, a he hiwahiwa na'u
A he lei mau no ku'u kino*

Paukū 2

*I aloha 'ia nō ia home
Ia home luakaha a ka malihini
A'u i noho ai ā kupa
I ka makani kā'ili aloha*

Verse 1

I love
The famous wind of the land
Which I cherish
The wind which abducts love

Chorus

My flower, my lei, my beloved
You are my lei above all others
You are my beloved, a precious one for me
A lasting adornment for my person

Verse 2

This home so beloved
A home delightful to visitors
Where I lived from youth until maturity
The wind which abducts love

Hawaiian composers were masters at writing songs, poetry, chants and riddles. Their poetry often had *kaona* (hidden meanings) which expressed their personal thoughts without the interpretations being revealed. Many times only the composer knew the intended meanings behind the words. In this song, the composer leaves the interpretation to the individual's imagination.

Matthew H. Kāne composed the song, *Ka Makani Kā'ili Aloha* (The Wind Which Abducts Love), to tell the story of a man of Kīpahulu, Maui, whose wife disappeared. He went to a *kahuna* (priest) to ask for help to get his wife back. The *kahuna* told him to climb a coconut tree, find a very young coconut, cut it in half and breathe into it, seal it up again and place it carefully into the ocean.

Very early one morning on O'ahu, his wife went to the shore at Ala Moana and saw something floating on the ocean that looked like the head of a man. When it came close, she saw it was a coconut and grabbed it. She opened the coconut and smelled the breath in it and cried, because she was reminded of home and her husband. She started thinking "I must go home." She got on the next canoe which was going to Moloka'i. On Moloka'i she met some people who were going on another canoe to Maui. She asked if she could go with them and they said yes. Her husband was happy to be with her again--his flower, his garland, that was abducted by the wind.

REMEMBERING THE VOICES

THE LIFE OF A *KUPUNA*: Understanding How Culture Impacts Life

ACTIVITY 4 - SUMMARY

Students will write an imaginary autobiographical account of the life of a *kupuna*.

DESCRIPTION OF ACTIVITY

The Study Guide includes biographies for each of the featured *kūpuna*. Explain the difference between biography (an account of a person's life written by another person) and autobiography (account of a person's life written by the person himself or herself).

Have students imagine that they are *kūpuna* who have lived a long life here in the islands. Have them write an autobiography about their life history, set in the early decades of the 1900s. How would they have lived without cars, computers, and maybe even electricity? Some important things to include in this autobiography are: name, place and year of birth, education, jobs, family, accomplishments, and community contributions. Ask students to include how they would like to be remembered.

As students share their autobiographies with the class, focus discussion on the appropriate grade-level content standards as described below.

CONTENT STANDARDS

SOCIAL STUDIES (Historical Empathy)

Students learn to judge the past on its own terms and use that knowledge to understand present-day issues, problems, and decision-making.

(Grades 4-5) Explain how the rules and values of a society determine the behavior and attitudes of its members.

(Grades 6-8) Develop historical empathy, analyzing the past on its own terms, not judging it solely by present-day norms and values.

SOCIAL STUDIES (Cultural Dynamics/Change and Continuity)

Students understand culture as dynamic, selective, adaptive, and ever-changing.

(Grades 9-12) Evaluate the impact of culture, particularly changing culture on individuals, groups, and issues in America and demonstrate an understanding of the relationships between culture, cultural change, and social conditions.

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REMEMBERING THE VOICES

THE WORDS OF THE KŪPUNA: How Do Values Affect Us?

ACTIVITY 5 - SUMMARY

Student will discuss how values, such as those contained in the quotes below, change or do not change over time, and how that affects us.

DESCRIPTION OF ACTIVITY

The *kūpuna* in the documentary are excellent sources of knowledge and teach us important lessons in life and about Hawaiian language. Their stories help us understand a part of old Hawai'i that cannot be found in history books.

The following are direct quotes from the documentary. Read the quotes to the class, and have the students describe cultural values implied by these statements. Have these values changed during the past century?

Kahu Ka'alakea **4:59 to 11:43 (Video - Section I)**

“With all my heart I give what I have. To *mālama* the survival...the value of our *‘āina*, of our land. The land that we were born and raised from our *kūpuna*. Mouth to mouth. That’s what I was raised. My grandmother feed me by her mouth to me. *Ka ‘ōlelo mama.*”

Kahu Ka'alakea speaks of “mouth to mouth” which is literally how Hawaiians fed their children. He is also speaking of how our *kūpuna* nourish us with their knowledge. Hawai'i's oral tradition was the main way history was passed on to each generation. What are the main ways we are passing our history on to future generations?

Lilia Hale **11:43 to 21:22 (Video - Section I)**

“First day in school (1919). So happy to go to school with my new dress, right away you hear, ‘Don’t speak Hawaiian.’ The teacher sent a note to my *tūtū* saying, ‘Do not speak Hawaiian at home.’ My *tūtū* said, ‘You learn the English language, you come home, speak Hawaiian or I’ll snap your mouth with my fingers.’ Today, I thank my grandmother for that.”

Eighty years later, Lilia Hale is still proud of her role as a native speaker and teacher. Her grandmother defied authority to pursue her own strong belief in the importance of passing her cultural heritage on to the next generation. Are there times when it is important to pursue our own values in the face of opposition from our peers, or even the prevailing attitudes of society?

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REMEMBERING THE VOICES

Ruth Kaholoa'a

21:22 to 27:13 (Video - Section I)

“You know, my life is miserable. When I sit in my home in the night I cry for parents because my mother was my big helper, take care of my children...Well, today, I think of my life when the sun come up it's good. But when the sun goes down, I'm old... But I'm happy. I don't sorry. I'm happy.”

Ruth Kaholoa'a shares her personal experiences from a life that presented many challenges, a life very different from what most of us experience today. Through all the challenges of her life, family has always been very important to her. What are the challenges we face in our lives today, and who or what do we turn to when we need help? How do we remain happy even in the face of difficult times?

CONTENT STANDARDS

SOCIAL STUDIES (Historical Empathy)

Students learn to judge the past on its own terms and use that knowledge to understand present-day issues, problems, and decision-making.

(Grades 4-5) Explain how rules and values of a society determine the behavior and attitudes of its members.

(Grades 6-8) Develop historical empathy, analyzing the past on its own terms, not judging it solely by present-day norms and values.

SOCIAL STUDIES (Cultural Dynamics/Change and Continuity)

Students understand culture as dynamic, selective, adaptive, and ever-changing.

(Grades 9-12) Evaluate the impact of culture, particularly changing culture on individuals, groups, and issues in America and demonstrate an understanding of the relationships between culture, cultural change, and social conditions.

REMEMBERING THE VOICES

CULTURAL CHANGE: *Mālama ‘Āina*

ACTIVITY 6 - SUMMARY

Students will discuss the concept of *mālama ‘āina* (caring for the land) and relate this to local versus global changes, and the pace of change.

DESCRIPTION OF ACTIVITY

Hawai‘i, like many other places around the world, is a place of rapid change. Most of us who grow up in Hawai‘i have lives that are very different from those experienced by the *kūpuna* in the documentary. In the film, you can sense the *kūpuna*'s connection to the land, and changes that have occurred. You hear their voice frustration at how the land is being abused.

Involve the class in a discussion of the concept of *mālama ‘āina* (caring for the land). Have students describe their personal connection to the land, and to the natural environment. Discuss the speed with which changes occurred in pre-Polynesian, ancient Hawaiian, and post-Captain Cook eras. For example, in pre-Polynesian times, scientists estimate that a new species (plant or animal) became established about once every 30,000 to 50,000 years. A few dozen species became established during a thousand years of Hawaiian habitation, and now about 20 - 50 new species become established in Hawai‘i every year.

Compare what has happened in Hawai‘i (native peoples' loss of land, environmental degradation, attitudes toward caring for the environment) to other places around the world. What are some other global challenges that affect our lives in Hawai‘i? For example: Global warming; dependence on oil and other foreign products and resources; population pressures; endangered species, alien species, loss of habitats; etc.

CONTENT STANDARDS

SOCIAL STUDIES (Global Cooperation, Conflict, and Interdependence)

Students understand similarities and differences across cultural perspectives, and evaluate the ways individuals, groups, societies, nations and organizations change and interact.

(Grades 9-12) Analyze and evaluate the interconnections of local and regional issues with global challenges and how this changes over time and with technology.

SOCIAL STUDIES (Change, Continuity, Causality)

Students employ chronology to understand change and/or continuity and cause and/or effect in history.

(Grades 9-12) Explain how change occurs at varying rates during different time periods and in different regions of the world.

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MELE 'AI PŌHAKU: Satisfied with the Stones

ACTIVITY 7 - SUMMARY

Students discuss the cultural value of *pōhaku* (stones) to ancient Hawaiians, and seek the meaning of a Hawaiian phrase, *Ua lawa mākou i ka pōhaku* (we are satisfied with the stones) in a song written about the overthrow of the Hawaiian monarchy.

DESCRIPTION OF ACTIVITY

Pōhaku (stones or rocks) played an important part in Hawaiian history and are mentioned in the documentary. Brainstorm with the class to come up with the many uses of *pōhaku* by ancient Hawaiians. For example: Foundations for homes, canoe sheds; pavement for pathways and floors; irrigation ditches and taro patch walls; religious structures such as *heiau* and altars; weapons such as sling stones, club heads and canoe smashers; tools such as adzes, poi pounders, knives, medicine grinders, fishing sinkers; household items such as mirrors, *ulumaika* game stones; for cooking in the *imu*; carving of petroglyphs and figurines, etc.

Have students read the words to the song *Mele 'Ai Pōhaku* (page 19) and discuss the multiple meanings of the phrase *Ua lawa mākou i ka pōhaku* (We are satisfied with the stones). The discussion might delve into topics such as the great importance of stones in the ancient culture; the context of the song as it relates to the overthrow of the Hawaiian monarchy and loss of Hawaiian lands; spiritual relationships of ancient Hawaiians to their land; and the intriguing image of rocks being the food of the land. Why do many Hawaiians still have a great reverence for this song today, more than a century after it was written?

CONTENT STANDARD:

SOCIAL STUDIES (Historical Empathy)

Students learn to judge the past on its own terms and use that knowledge to understand present-day issues, problems, and decision making.

(Grades 9 - 12) Apply knowledge of historical periods to assess present-day issues and decision making.

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SONG: MELE 'AI PŌHAKU

(Stone-eating Song)*

**Composed by Ellen Wright Prendergast
in 1893 for Queen Lili'uokalani**

*Kaulana nā pua a o Hawai'i
Kūpa'a mahope o ka 'āina
Hiki mai ka 'elele o ka loko 'ino
Palapala 'ānunu me ka pākaha*

Famous are the children (descendents) of Hawai'i
Steadfast supporting their land
The evil-hearted messenger arrives
With the greedy document of plunder

*Pane mai Hawai'i moku o Keawe
Kōkua nā hono a'o Pi'ilani
Kāko'o mai Kaua'i o Mano
Pa'apū me ke one Kākūhīhewa*

Hawai'i, island of Keawe, responds
The bays of Pi'ilani assist
Kaua'i of Mano lends support
United with the sands of Kākūhīhewa

*'A'ole a e kau i ka pūlima
Maluna o ka pepa o ka 'enemi
Ho'ohui 'āina kū'ai hewa
I ka pono sivila a o ke kanaka*

No one will fix a signature
Upon the paper of the enemy
With annexation, the wrongful
Sale of native civil rights

*'A'ole mākou a e minamina
I ka pu'ukālā a ke aupuni
Ua lawa mākou i ka pōhaku
I ka 'ai kamaha'o o ka 'āina*

We do not value
The government's sums of money
We are satisfied with the stones
The astonishing food of the land

*Mahope mākou o Lili'ulani
A loa'a 'ē ka pono o ka 'āina
(A kau hou 'ia e ke kalaunu)
Ha'ina 'ia mai ana ka puana
Ka po'e i aloha i ka 'āina*

We back Lili'ulani**
Who has secured the rights of the land
(She will be crowned again)
Tell the story
Of the people who love their land

According to author and historian, Ethel M. Damon, the song, *Mele 'Ai Pōhaku*, was composed in 1893 for Queen Lili'uokalani by Ellen Wright Prendergast, who was a close friend of the royal family. Two members of the Royal Hawaiian Band pleaded with Mrs. Prendergast to write this song to voice their objections against the new government, to pledge their loyalty to Queen Lili'u and to share their love for their native land. The stone-eating concept of the song is to portray the love of the Hawaiian people for their land which sustained them spiritually and provided for their means of survival.

* Also known as: *Kaulana Nā Pua* [Famous are the Children (descendents)]

** Lili'ulani - The name is shortened from Lili'uokalani to accommodate the length of the music.

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REMEMBERING THE VOICES

KŪPUNA AS A SOURCE OF KNOWLEDGE: Recording Stories from the Past

ACTIVITY 8 - SUMMARY

Students interview *kūpuna*, and share their stories with the class.

ACTIVITY DESCRIPTION

Option A

Kūpuna are an older source of knowledge. Grandchildren are referred to as *mo'opuna*. *Mo'opuna* will continue the knowledge passed down to them. The students are like *mo'opuna* because they listen and learn from the *kūpuna* and pass on what they have learned. One way for them to do this would be to interview a *kupuna*.

Suggestions for a successful interview.

1. Choose a person to interview. It can be a grandparent, an elder, uncle, auntie, friend, teacher, or anyone they like, admire, and respect.
2. Call or contact the person, explain the project, and set up a time to conduct the interview.
3. Prepare questions for the interview and write down the responses.
4. To help with the interview, here are some suggestions for questions: Name; place and year of birth; education; jobs; accomplishments; family and community contributions. Ask the person what they believe was the most important thing that happened in their life and what advice they have for the future. Ask if they have a story or lesson from their life that they'd like you to record for future generations.
5. If the person being interviewed is willing, the student should draw a sketch or take a photograph.
6. After the interview, write a one or two page paper and give it a title that reflects the characteristics of that person.
7. Evaluate this activity by answering the following questions and submit answers to the teacher along with the completed interview.
 - * What did you learn from conducting the interview?
 - * Did you enjoy being a *mo'opuna*?
 - * How did you show respect and express aloha for the *kupuna*?
 - * Did you remember to write a thank you note to your *kupuna*?

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Option B

Students research and gather information about their home district or island relating to Hawaiian chants, songs, stories, biographies, or *‘ōlelo no‘eau* (Hawaiian proverbs and poetical sayings). Possible sources for this information: school or public libraries, school *kūpuna*, and publications such as the enclosed List of Reference Books for Teachers (page 24).

CONTENT STANDARDS

When sharing the interviews, focus on the appropriate grade level content standards. For grades 4-5, explain how a “culture” is the sum of the lifestyles of all its people; for grades 6-8, perhaps look at how people from different ethnic groups have cultural similarities and differences; for grades 9-12, relate cultural traditions to individual rights and responsibilities.

SOCIAL STUDIES (Cultural Systems)

Students understand culture as a system of beliefs, knowledge, and practices shared by a group.

(Grades 4-5) Explain how language, stories, music, dance, artifacts, traditions, beliefs, values, and behaviors are elements of culture and contribute to the preservation of cultures.

(Grades 6-8) Describe and analyze the ways in which different cultures have influenced and continue to influence families, communities, nations, and the world.

(Grades 9-12) Describe similarities and differences in ways cultures use rules, folkways, mores, and taboos to define individual rights and responsibilities and analyze the implications of those beliefs and actions on the larger community.

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Bridging Past to Present

EVALUATING THE VOICES

Study Guide Evaluation for Teachers

Mahalo for taking the time to complete this evaluation form. Your response will provide valuable information and essential feedback that will assist us in improving future programs and activities. Use the back of this sheet if you need additional space.

Please return the completed evaluation form and your students' evaluation forms to:

The Hawaiian Legacy Foundation
P.O. Box 8230
Honolulu, HI 96830-0230

Your Name: _____ Date: _____

School Name: _____

Grade(s) you teach: _____ Number of students: _____

1. Was it a valuable experience for you and your students to view the documentary, *HAWAIIAN VOICES: Bridging Past to Present*?
2. What did you like about the documentary? What do you think the students enjoyed most?
3. Was the study guide helpful? Do you have any suggestions for next time?
4. Which activities did you like best? What do you think your students enjoyed most?
5. Please add any other thoughts, comments, or suggestions. We appreciate your input!

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EVALUATING THE VOICES

Study Guide Evaluation for Students

Your Name: _____ Date: _____

School Name: _____ Grade: _____

Please answer the following questions. Attach an extra sheet if you need additional space. There are no right or wrong answers. Eddie and Myrna Kamae are interested in knowing your ideas and feelings about the film and activities.

1. What part of the documentary did you like the best and why?
2. Would you like to make your own documentary some day? What subject would you choose and why?
3. From which *kupuna* did you learn the most? What did you learn?
4. Which activity or activities did you enjoy?
5. Tell Uncle Eddie and Auntie Myrna anything you want them to know about the documentary, the activities or your own personal goals.

Eddie and Myrna really enjoy receiving copies of any of your interviews, autobiographies, writings, and/or artwork about the *HAWAIIAN VOICES* documentary. Just write your name and the name of your school on your paper and ask your teacher to send it to them.

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LIST OF REFERENCE BOOKS FOR TEACHERS

HAWAIIAN CULTURE

Handy, E. S. Craighill and M. K. Pukui. 1972. *THE POLYNESIAN FAMILY SYSTEM IN KA-'U, HAWAI'I*. Rutland, Vermont & Tokyo, Japan: Charles E. Tuttle Company.

Kane, Herb Kawainui. 1997. *ANCIENT HAWAI'I*. Captain Cook, Hawai'i. The Kawainui Press.

Mitchell, Donald D.K. (Rev. Ed. 2000) Resource Units in *HAWAIIAN CULTURE*. Honolulu, Hawai'i. The Kamehameha Schools Press.

HAWAIIAN LANGUAGE

Pukui, M. K. and S. H. Elbert. 1986. *HAWAIIAN DICTIONARY*. Honolulu, University of Hawai'i Press.

Pukui, M. K. 1983. *'ŌLELO NO'EAU: HAWAIIAN PROVERBS & POETICAL SAYINGS*. Honolulu, Bishop Museum Press.

HAWAIIAN SONGS

Elbert, S. H. and N. Mahoe. 1970. *NĀ MELE O HAWAI'I NEI: 101 HAWAIIAN SONGS*. Honolulu, University of Hawai'i Press.

HAWAIIAN GEOGRAPHY

Juvik, S. P. and J. O. Juvik. 1998. *ATLAS OF HAWAI'I Third Edition*. Honolulu, University of Hawai'i Press.

HAWAIIAN PLACE NAMES

Pukui, M. K., S. H. Elbert, and E.T. Mookini. 1974. *PLACE NAMES OF HAWAII*. Honolulu, University of Hawai'i Press.

HAWAIIAN VOICES: Bridging Past to Present ACTIVITIES AT A GLANCE

At A Glance suggests how to organize the activities in the Study Guide with the Hawai'i Content and Performance Standards II (HCPSII). The activities can be integrated with most content area standards and performance indicators. It is not limited to the standards or the grade levels listed. When planning the activities in your curriculum, it may be helpful to select one content area standard appropriate for your subject area or grade level for consistency and maintaining a focus on the key concepts. For example, a social studies focus for the eight activities. A template for your use is included. The latest version of the HCPSII may be downloaded from the internet at <http://www.doe.k12.hi.us>.

ACTIVITY 1: HAWAIIAN: Preserving a Living Language

Key Concept: Keeping language alive also perpetuates culture.

Standard	Benchmark	Performance Indicators	Activity	Assessment
<p>Social Studies: Cultural Systems Students understand culture as a system of beliefs, knowledge, and practices shared by a group.</p> <p>World Languages: Connections and Communities Students use the language to connect with other disciplines, access information through authentic language sources, and explore opportunities to interact in multicultural settings.</p>	<p>Explain how language, stories, music, dance, artifacts, traditions, beliefs, values, and behaviors are elements of culture and contribute to the preservation of cultures (4-5 grade).</p> <p>Identify uses of the language studied outside of the classroom (K-3 grade).</p>	<p>The student: Interprets and/or illustrates how Hawaiian culture is composed of items (arts, artifacts), ideas (beliefs, values) and behaviors, (observable practices).</p>	<p>Have students write down several Hawaiian words and meanings while they are watching the documentary. If they do not know the meaning of a word, have them look it up in a Hawaiian dictionary.</p>	<p>Students will make a drawing or computer graphic to illustrate the meaning of one or more Hawaiian word. Create a bulletin board display using the student illustrations.</p>

**HAWAIIAN VOICES: Bridging Past to Present
ACTIVITIES AT A GLANCE**

ACTIVITY 2: CULTURAL VALUES: Finding the Purpose in Life

Key Concept: Making connections with cultural values is important in understanding your identity.

Standard	Benchmark	Performance Indicators	Activity	Assessment
Social Studies: Historical Empathy Students learn to judge the past on its own terms and use that knowledge to understand present day issues, problems, and decisions-making.	Explain how rules and values of a society determine the behavior and attitudes of its members (4-5 grade).	The student: Connects behaviors and attitudes of Hawaiians to their values and rules/laws.	<ul style="list-style-type: none"> Students note cultural values shared by the <i>kūpuna</i> in the video. Students keep a journal showing how they express these values in their own lives. 	<ul style="list-style-type: none"> Student journals. Ask students to give examples from the film and their own lives of the values shared in the video.

ACTIVITY 3: 'ŌLELO NO'EAO: Understanding Hawaiian Proverbs

Key Concept: Hawaiian proverbs are lessons in life.

Standard	Benchmark	Performance Indicators	Activity	Assessment
Fine Arts: Visual Arts Students understand and apply art materials, techniques, and processes in creating original artworks based on ideas, experiences, stories and opinions.	Explain how rules and values of a society determine the behavior and attitudes of its members (4-5 grade).		Students research Hawaiian proverbs and select one that relates to their life. Design and create a poster or computer graphic to illustrate the meaning of the Hawaiian proverb.	Students poster illustrating the meaning of the Hawaiian proverb.

**HAWAIIAN VOICES: Bridging Past to Present
ACTIVITIES AT A GLANCE**

ACTIVITY 4: THE LIFE OF A KUPUNA: Understanding How Culture Impacts Life

Key Concept: An Autobiography is an account of a person's life written by the person himself or herself.

Standard	Benchmark	Performance Indicators	Activity	Assessment
Language Arts: Writing	Reveals the writer's developing voice and style (4-5 grade).	The student: Projects the point of view of the individual writer (e.g., expresses what the writer truly thinks and feels, not what he/she or someone else might want to hear	<ul style="list-style-type: none"> Read the brief biographies of the <i>kūpuna</i> in the Study Guide. Have students imagine that they are <i>kupuna</i> who have lived a long life here in the islands. Have them write an autobiography about their life history, set in the early 1900's. 	<ul style="list-style-type: none"> Students will share their autobiographies with their classmates. Students contrast and compare how authentic their autobiography sounds when compared to the biographies of the <i>kūpuna</i> viewed on the video and included in the Study Guide.

ACTIVITY 5: THE WORDS OF THE KŪPUNA: How Do Values Affect Us?

Key Concept: Our *kūpuna* are great sources of knowledge.

Standard	Benchmark	Performance Indicators	Activity	Assessment
Social Studies: Historical Empathy Students learn to judge the past on its own terms and use that knowledge to understand present day issues, problems and decision making.	Explain how rules/laws and values of society determine the behavior and attitudes of its members (4-5 grade).	The student: Connects behaviors and attitudes of Hawaiians to their values and rules/laws.	Read the quotes to the class, and have the students describe cultural values implied by these statements.	Students discuss how these values have changed during the past century and make conclusions on how these changes have affected the <i>kupuna's</i> life.

**HAWAIIAN VOICES: Bridging Past to Present
ACTIVITIES AT A GLANCE**

ACTIVITY 6: CULTURAL CHANGE: Mālama ‘Āina

Key Concept: *Mālama ‘Āina*, caring for the land, is a concept that is relevant to our lifestyle locally and globally.

Standard	Benchmark	Performance Indicators	Activity	Assessment
<p>Social Studies: Change, Continuity, Causality Students employ chronology to understand change and/or continuity and cause and/or effect in history.</p>	Place people and events in chronological order to explain causal relationships between and among people and events (4-5 grade).	The student: Using chronology, explains how key people and events changed or stayed the same over time.	<ul style="list-style-type: none"> Discuss the concept of <i>mālama ‘āina</i> The film shows the <i>kāpuna</i> and their connection to the land and changes that have occurred. Student listen to the interviews which include the <i>kupuna</i>'s history and their account of their life and how they <i>mālama ‘āina</i>. 	<ul style="list-style-type: none"> Students discuss their personal connection to the land, and to the natural environment. Students compare what has happened in Hawai‘i to other places around the world.

ACTIVITY 7: MELE ‘AI PŌHAKU: Satisfied with the Stones

Key Concept: *Pōhaku* or stones were not only important in building structures but were also symbols of strength and stability.

Standard	Benchmark	Performance Indicators	Activity	Assessment
<p>Social Studies: Historical Empathy Students learn to judge the past on its own terms and use that knowledge to</p>	Explain how rules/laws and values of society determine the behavior and attitudes of its members (4-5 grade).	The student: Connects behaviors and attitudes of Hawaiians to their values and rules/laws.	Students discuss the value of <i>pōhaku</i> (stones) to ancient Hawaiians and seek the meaning of the Hawaiian phrase,	<ul style="list-style-type: none"> Students will express their opinion on why “<i>Mele ‘Ai Pōhaku</i>” is a song held in great

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<p>understand present day issues, problems and decision making.</p>			<p>“ua lawa mākou i ka pōhaku” (we are satisfied with the stones) in the song “Mele ‘Ai Pōhaku.”</p>	<p>reverence by the native Hawaiian people today.</p> <ul style="list-style-type: none"> Discuss the song “Mele ‘Ai Pōhaku” and its relationship to the ancient culture and to the overthrow of the Hawaiian monarchy.
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ACTIVITY 8: KŪPUNA AS A SOURCE OF KNOWLEDGE: Recording Stories from the Past

Key Concept: Listen and learn from the *kūpuna* and pass on what they have learned.

Standard	Benchmark	Performance Indicators	Activity	Assessment
<p>Social Studies: Cultural Systems Students understand culture as a system of beliefs, knowledge, and practices shared by a group</p>	<p>Explain how language, stories, music, dance, artifacts, traditions, beliefs, values, and behaviors are elements of culture and contribute to the preservation of cultures (4-5 grade).</p>	<p>The student: Interprets and/or illustrates how Hawaiian culture is composed of items (arts, artifacts), ideas (beliefs, values) and behaviors, (observable practices).</p>	<ul style="list-style-type: none"> Students interview a <i>kupuna</i> or older person. Students research and gather information about their home district or island relating to Hawaiian chants, songs, stories, biographies or ‘<i>ōlelo no ‘eau</i>. 	<ul style="list-style-type: none"> Students will share their interview of a <i>kupuna</i> (video or oral presentation, etc.) with the class. Students will present their research on their home district or island (video or oral presentation) to the class.

**HAWAIIAN VOICES: Bridging Past to Present
ACTIVITIES AT A GLANCE**

ACTIVITY _____ : _____
Key Concept: _____

Standard	Benchmark	Performance Indicators	Activity	Assessment