Let us plant seeds of knowledge for the next generation.
Let us plant seeds for a forest.

REDEFINED
The dichotomy of Kipuka and Halauola is a classic growth and improvement pairing. Engaging reciprocally for refining the quality of life.

Kipuka possesses the DNA from which one naturally acquires physical and emotional characteristics. These features accommodate a natural entity growth from the inside out. Such growth is from the inside out, sometimes energy comes in the forms of water, sunlight, knowledge, medicine, happiness, etc.

Halauola permeates a natural entity of the Kipuka in order to energize the quality of life physically, mentally, and spiritually. The movement for Halauola is from the outside in. Some of this energy comes in the forms of sunlight, knowledge, medicine, happiness, etc.

Reciprocation between the two is constant for growth and balance.
KI HUJIUONE COLLABORATIVE
EDITH KANAKAOLE FOUNDATION

06.25.15

KIPUKA
Intense, luxurious growth, inspired by the richness of the earth it sits on.
Survives the influx of Pelagonesmes in the form of hot lava.

KIPUKA
Acts as a ho'omakua or older generation flora and fauna contributtor to the fresh earth.
Mokuna or land severed from the surroundings of its initial development and now is the benefactor of seed plants for the bare and naked environment left by the female of the fiery pit.
It is the continuum for lives that are born, will grow, procreate, die and sprout again to live another life time.

The DNA of the forest that existed before and the forest which will develop around it.

KIPIKA
A peek into a living culture.
KIPUKA displays camaraderie between plants below. Light is streamed through to the ground allowing lives of the large trees to live just enough sun and rain as protected by the top canopy. The upper canopy breaks up to downpour of heavy rain by the time it hits the lowest canopy. The forest is made up of layers of canopy and moss, 100 years of survival by those life forms that have mobility. KIPUKA exhibits hundreds of years of survival. KIPUKA displays camaraderie between plants below. The forest is made up of layers of canopy and moss, 100 years of survival by those life forms that have mobility.
Lili'u e, lili'u mai! Kipuka Kaka'ako
He nui, he nui ka po'e wano aku
O ka po'e, Pepeia kepeu a kepeu, a kepeu
O ka po'e Hau Kupuna Lua, Lua
O ka po'e Nalae Lua, Nalae
O ka po'e Kua me ka pua iki
A e! Ka mehana a Kua mehana
Ohi ka la a la
Ohi ka wea a lono
O, Ohi a maka ka mua
Noho papa! Kipuka Kaka'ako
He ohe no ka e po'e a lana
Lana, mana! Kipuka Kaka'ako
He wahi lana ko na kama'aina
Growing about, growing near at Kipuka Kaka'ako.
Numerous people are in the reserved wilderness.

The parents look with and with our reason.
The rare Hau Kauma'iyok
The Mala look with many leaves.
The rare Koa look with the miniature flowers.
And is nurtured in the warmth of Haumea.
Gathers the heat of the Sun.
Gathers the waters of Lono.

Ohia maka'a was the first
Lying for generations at Kipuka Kaka'ako.
These wild-wood vestiges of Laka are family.
Singly existing at Kipuka Kaka'ako ma keal.
The offspring of the land has a piece of residue.

1. He who lived at Kipuka Kaka'ako
2. Laniakea at Kipuka Kaka'ako
3. He only the grandchildren of Laka
4. No one passed at Kipuka Kaka'ako
5. Ohia Koa in the Lono
6. Ohia Koa in the Lono
7. Ohia Koa in the Lono
8. A ha na Mahana a Haumea
9. Ohia Koa in the Lono
10. Ohia Koa at the Kipuka Kaka'ako
11. 'O Heo Hau Kauma'iyok
12. 'O Heo Papeha Ke'ana Ke'ana Ke'ana
13. The net the land made at Kipuka Kaka'ako
14. Litu e, litu mai Kipuka Kaka'ako.
Growing about, growing near at Kipuka Kaka'ako.

Ulū a'e, Ulū mai! Kipuka Kaka'ako
KAKA‘AKO

1. Kipuka has survival qualities needed for Kaka‘ako.

2. A Kipuka maintains a steady between the old and new.

3. A Kipuka gives from the inside out, disclosing a quality of all living organisms.

4. A Kipuka teaches survival, growth, and how to live in your environment.

5. A Kipuka shares its ho‘omakua qualities.

6. A Kipuka encourages the idea of evolution.

7. A Kipuka maintains a steady between the atmosphere above and the earth and vice versa.

8. Kipuka is the quality instigating Kaka‘ako as Kaka‘ako Kipuka.

Il is a mechanism that allows the island to make its own water.

KAKA‘AKO KIPUKA
Through the Pele and Hi‘iaka saga, Halaualoa consumes and breathes life.

Halaualoa
ThedichotomybetweenPeleandHi'iakaproducesnotonlylifeofthelandbutlifebecause
oftheland.PeleisonlytheredmatterorlavawhichistheinterpretationofPele-honua-mea.
Thispelecannotbestoppedandhastheho'okikfkanawai.Thiskanawaiisthenaturallaw
whichstatesthatlavamustcontinue.Peleis synonymous withlavamagmawhichisequivalent
totheWodlineofland'sbirth.

Hi'iakaistheinitiatesthelifeofthingsbornthroughtheprocreativeandregenerativecycles.
TheHi'iakatheatlifestyleisHiiaka'spathwaycycleorbloodlinethroughwhichlifecontinues.

TheHi'iakatheatlifestyleisHiiaka'spathwaycycleorbloodlinethroughwhichlifecontinues.
The diagram above is an example of a person’s halauaola as he or she is set up to face one's universe or be in spiritual union with all energy forces. The head is to the east to receive energy and the feet are to the west. The head to the north is Kealanupohiho Kana an, the winter solstice, and to the south is Kealanupohiho Kanaol, the summer solstice. These are indicators of the corridor of the sun therefore there are eight points to the full exposure to all energy forces.
Mountain in this case:
The feet faces the ocean which is west and the head would face east which is toward the
This is Hapua Alexa in Kailua, Kona.
This is an example of a helau set up to follow the sun's movement.
The center is still the same. Whether the sun is rising or setting, the head still indicates east and the person is standing.
This chant describes the pule invoking one to receive full health and energy or to revive one’s place in the culture back to its people. There are several chants of this nature, one done for Ka’ahumanu as her kahuku (lament) another done for a child who was on the brink of dying. However, the imagery and language involved in the chants are the same. This chant is used when something or someone is in dire need of help.

1. ‘AkonananimakaiWwaenohu
2. MehananaihaleIaKa’ulaikai
3. Keamoa’elakalimaoKaunuloa
4. KehoaIaikekuaoLeino’ia
5. He’aialohanauë
6. ‘OKa’ulanuikaiakaka
7. UapokahalauaolaIkanoe
8. ‘Okamanuna’eko’elele
9. KailunaoWa’ahilal
10. KenohoIaiLeino’ia
11. Heaialohanëiaia’oeIaë

Gathered is the exquisite features at Wawaenohu
It was like an empty house that is Kula at sea
And perhaps at the back of Kula it was
A sustenance of compassion I offer you
And attached to the back of Kula, it was
Laid by the hands of Kauaua
1. He a aloha nui ia, o e ia e
2. Ke ha na mano ia ka lima o Kauaua e
3. Ke amo luela ia ka lima o Kauaua e
4. Ke ha na luela ia ka lima o Kauaua e
5. He a aloha nui e
6. Ke na mano ia ka lima o Kauaua e
7. Ke a mano ia ka lima o Kauaua e
8. Ke kula e Kauaua
9. Ke no ho ia ka lima o Kauaua e
10. Ke no ho ia ka lima o Kauaua e
This chant is symptomatic of something or someone not in full health and is being tended within the structure of Halau aola and the full strength of life’s energy forces.

This particular request is made during the summer solstice to receive the full quality of the sun’s energy. The leeward wall is your body;

suspend yourself calmly, slowly, as a request from the younger.

For you is my statement of affection.

Say great sun, the vitality that ignites the sky.

Boundless divinity of Hi’iaka.

The leeward wall is your body.

After warrior of Helawai.

Kaua’ikou’ina.

2. Kia makaiwina o Helawai.

3. Pala kona i ou kano.

4. Akua nui o Hi’iaka.

5. E ka le l e, e ka konohi l e ka lani.

6. No u ho l e kau wahi aloha.

7. E ka mui le o, ka mui o Hea.

This chant is symptomatic of something or someone not in full health and is being tended within the structure of Halau aola and the full strength of life’s energy forces.

This particular request is made during the summer solstice to receive the full quality of the sun’s energy.
1. Hälauola at Kaka'akomakai is symbolic of reviving deep cultural awareness of the physical and spiritual essence of the wasted land.

2. Hälauola's Fundamental attribute is the cycle to refresh breath or transpiration through Rain, Mist and Clouds.

3. Hälauola will serve to enhance the Kula Nalu tower in recognizing the key of the land in its relationship to the rising of the sun.

4. Hälauola will bring consciousness to Kaka'akoa ma ke ai we seek the north or right hand strength from Pu'ouwina, Lihu'e, Koolauloa, Ko'olaupoko, and Ko'olau and let hand strength from the ocean which is Kanaloa.

5. Hälauola will bring consciousness to Kaka'akoa ma ke ai we seek the sun or left hand strength from Koolauloa, Ko'olaupoko, and Makapu'u.

6. Hälauola me kā koa o Kula o Nu'uanu, Koolauloa, Ko'olaupoko, and Makapu'u will convey horizontal and vertical environmental awareness.

7. The intelligence of Hälauola will bring pride to local residences.

8. The mythological beginnings of Hälauola will stand on a basic functional platform that Hawaiian lifestyle in whatever hierarchy it takes, when dealing with elemental forces, is valuable data.

EDITH KANAKOLE FOUNDATION
The people prosper
The land brings life to the people
Health of the waters brings life to the land

I ola o ka wai | Ho'ola ka aina
I hoomawiwi | Ka lahui
I ho'ola ka aina | Ho'oomawiwi | Ka lahui
I phana a Halauoala
Living the fullness of Halauoala

EDITH KANA'AKELE FOUNDATION
Halauaola encompasses the health of our (wai) resources, bringing health to the land and health to its people.

It embraces the health of the family unit with its ties to the land and its sustaining resources.

Halauaola is the restorative nature of body, mind, spirit, through the healing practices of traditional leau and leau arts.

It is understanding the resources, its cycles and how it affects the health of the forest, the health of its waters, the health of its people.

Lehua: the sun passes at the back of Lehua.

The first breath, I hiku a kea ka kaikana, at dawn to its last breath, ha ia ka la ka la, me ke kua o loa people. Halauaola embraces the health of the family unit like the path of the sun from the first breath, to its last breath, me ke kua o loa people.
We honor the past as we march forward at Kaka'ako Makai. The spirit of Ka'aukukui will dwell at Kulua Anu'u, the metaphorical beacon for the Hawaiian culture. Here, recitals of the Kulua chant shall call upon the elements.
Through observation, imagery and interpretation, Hawaiian becomes realization.

Connecting Hawaiian to terrestrial and celestial elements, Kūlia Anu'u will become the iconic symbol.
Kolia Anu’u

This relationship defines Kipuka.

A canoe, Kolia Anu’u will become the place of honor for wa’a and its practices.

"He wa’a he moku, he moku he wa’a. The canoe is an island and the island is an island and the island is an island."
Kulia Anu'u will align position: cardinal points, solstices, and distinct land features as Leahi and Pu'u O Waina. The star compass, integrated within the structure, connects and continues Kilohoku, perpetuating relationships with the wa'a and our people.
the deep ocean. Maintaining the relationship in an urban landscape is important to our people.

"Kōʻolau! Ka Palaoa. The line is Wa Elua of the Kumulipo defines the connections from mountain to
Kolia Anu'u will become the headlands for the observation of the kail, from shoreline to the reef and to the deep ocean. We honor the practices of our people, adhering to a keen survey of place.
Kulia Anu draws parallels to our sacred mauna. Mauna have a relationship with the atmosphere and it is the kanaka who serve as the kahu of this relationship through ritual and practice. The hale mua is the sacred space where ancient practices are able to ho'omau as stories are created of our ancestors and their deeds.
chants, video imaging, and interpretive exhibits.

Kolila Anu'u will illustrate man's presence at Kukuiue'o and Kakaokukui through
Kolila Anu'u will educate traditional movement of water, from lani to kai, connecting lo'i kalo and kalua. Establishing these practices will allow our people to thrive, connecting man to the elements of this universe.

Kolila Anu'u.

loko i'a.
The time is past, Kumulipo is the possibility
supported by the Honua and secured to the Heavens
Filled unrelentingly, filled to overflowing
filled until the lo'i, Kalo is leaking, until it ignites
the water will fill, the buds will emerge
and the nights become longer
before the seasons change swiftly
The turning that rumbles the earth
The earth’s waters “roots” that promotes growth
The spring system hydrates the plants
Natural phenomenon is present, man does not interfere
The nuku transports the water and nutrients from the ground
The day transitions to night

The day transitions to night
The night provides the nebulous section of larvae and plankton.
The land recedes to their place.
The reefs from the deep blue of Pala'au
The thriving ocean that presents itself at night
The surging otolined at night to those dark currents
that shrinks back into the covered ocean caverns.
The coral pulls all those currents together.
The vast intermittent edd and flow, the tides teaming with life.
The dark hidden depths that hold Pimoe
The channel very narrow tube-like that traverses and dives deep
all that is red and engulfed by channel
of the humped, of the concaved
The ocean is a vast expanse for them.
Aside the long lead of wrasse
Drilling all the way to the ocean bottom
The line of Pala'au are moving

271. O Kaha Ulili! wale i ka poa-le
270. O he'e wale ka'alana ia laken
269. He Kai ko'ake'a no ka Ulili o Pala'au
268. Po'e le wale ka moana powehi-wheli
267. O hoili ka pokiri! ke au ia ulili!
266. Ka meane e, anu wa'awae'a
265. O punehiu hako'ako'ae
264. O Hikawainui, o Hikawainia
263. Loa'a Pimoe! ke po'iika
262. O Ke a alo a Kolomio o Mihimio i hele al
261. O ka'a moniomoni! ke aalo
260. O Kumu'mi! o ka lopolole a p'a
259. Mana'a wale ke Kai laken
258. O ka opule ka'i loioa
257. E Kumu'i o ha'ena! ka moana
256. O ke ka'i na a Pala'au e ka'i nei!
The two pauku are from the Kumulipo wa'a la. The ancestors were well aware of this information. Unlikely Mars whose atmosphere has dwindled to almost nothing and whose water is mostly in the form of ice. Our planet earth is close enough to the sun for water to melt or keep its structure as liquid unlike Venus a supposed “twin” of Earth in size but whose closer proximity to the sun has wreaked havoc on its very toxic, very thick atmosphere forming liquid from elements that can handle the heat sublimate or precipitate into liquid. Unlike Venus’s atrocity, our planet earth is situated perfectly for life and therefore water. Its distance from the sun is far enough for Hydrogen and Oxygen to form a polar bond and thus endure water. Its flourishing of life on earth is due to a water filled planet. Our planet earth is situated perfectly for the survival and the flourishing of life on Earth is due to a water filled planet. In each wa or epoch water is the most fundamental structure, in other words living things that were first on this Earth. The epochs themselves describe organisms of the
This pauku explains the impact of water to our forests and the impact of water on our stream systems and therefore our lo‘i.

lo‘i

Water that does not get taken up by a rainforest supplies our rivers and streams. Water that sublimates and falls on our mountains feeds our rivers and streams. The rainforest, which grows on the banks of our large rivers such as Hi‘ilawe, and Waialiihu provides stability to the surrounding earth. These lo‘i depend on spring water as much as it depends on stream water to survive. Spring water provides minerals directly from compacted soil and volcanic rock, while stream water provides nutrients from plants and surface soil. Both waters are necessary for successful lo‘i.

The rainforest, which grows on the banks of our large rivers such as Hi‘ilawe, and Waialiihu provides stability to the surrounding earth. These lo‘i depend on spring water as much as it depends on stream water to survive. Spring water provides minerals directly from compacted soil and volcanic rock, while stream water provides nutrients from plants and surface soil. Both waters are necessary for successful lo‘i.
Both waters are also necessary for fish ponds due to the same reasons. This biological stock however also requires constant monitoring and maintaining a system of clean water from all sources. This knowledge was second nature to our ancestors thus was provided through constant monitoring and maintaining a system of clean water. Liu (limu) populations thrive in this environment and provide much needed protein for the fish stock. Again, both waters are also necessary for fish ponds due to the same reasons.
In Pauku 2, water is not caught up by the rainforest or by streams feeding into it, but falls to the ground and works its way through the volcanic rock. Depending on the makeup of the soil, water percolates down, through filtration. The very porous volcanic rock allows water to percolate down into the ground. These tubes act as rock pipes, transporting fresh water to the ocean, thereby sharing our freshwater nutrients with the ocean organisms. According to this Pauku, it goes as far as where the Palaua swim. Hawaii is unique, the very porous volcanic rock, allowing water to percolate down into the ground through filtration. Depending on the makeup of the soil, water retaining water涯es. Hawaiian is unique, our islands have very unlimited supply of fresh water. Hawaiian due to our volcanic nature, have very efficient aquifers. Left alone, our islands have an unlimited supply of fresh water. These tubes act as rock pipes, transporting fresh water to the ocean, thereby sharing our freshwater nutrients with the ocean organisms.
The reason for life is water. The reason for water is the sun. A display of this system is our Oh‘i‘a forests. Within our Native Rainforests there lies a unique weather system, precipitation is a daily activity due mostly to transpiration a basic life occurrence of plants. Transpiration releases both oxygen and water into the atmosphere. The water then quickly evaporates and then condenses as it rises. A little rain cloud is formed over the forest. Rain falls, is collected mostly by the canopy and the under-story, some water may actually reach the ground and then transpires again.

KIPUKA