



Limit

A non-profit organization on the Big Island of Hawaii

EDITH KANAKA'OLE FOUNDATION

Liko ka liko i ka ua.

March 16, 1995

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Our hula tradition comes from our maternal grandmother, Mary Ahiena
 Kanaele Fujii, ^{who} was born in the early 1880's. Her birth was special
be cause she was taken to Kaipalaoa for her piko to be cut. Then
 she was taken to Puna to be raised in a cave. At three she ^{was brought} ~~went~~ to
^{live} stay with her kumu, Kaholowaa, in Makuu along with her two cousins.
^{The three of them} they lived hula kapu until 'uniki. She was given ^{away} at birth so that
 her rank would not be that of an aipuupuu, a kitchen slave, in the
 ruling family's house. Hanai'd by her granduncles, Keleko and
 Kapeliela, who were well known laau lapaau and laau kahea, Tutu Mary's
 was ^{raised under} ~~placed with~~ the kapu uha, ^{which meant} her loins were not to be soiled for
 any reason. Uniki came in five years but the kapu was for ^{her} a life-
 time. Her ^{learning} ~~teaching~~ was subliminal; when she was asleep her kumu
 would come into her dream and teach her the hula. In the morning
 she would dance all that she was taught in her dream.

new par.

~~This kind of grooming prepared her for the household of Queen Emma
 and her relatives. She continued to teach and learn from other
 masters.~~ She married at fifteen had thirteen children from Kanaele.
 All her children were either raised by her granduncles or hanai.
 She continued to teach hula and dance, ^{and} by this time she was closely
 associated with Akoni Mika. ~~She traveled with Akoni to Lalani
 Village and Bishop Museum.~~ This was about my mother's time. Mom
 started hula at ^{age} six, there ^{were} ~~was~~ people like Napua Stevens and the

new par

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the Beamer girls in her papa hula. A term was given to the type of hula she was ^{studying:} in, hula auwana, ^{They still used} ~~this where there is still~~ a kuahu and they ^{went through} ~~did go thru~~ kuhu pu'aa and 'ailolo. They did have a sacred pa'u for the 'ailolo event but they were not tied to the kapu of the kuahu.

new par.

When it was our turn, Tutu Fujii, as everyone liked to call her, was still teaching but the halau was taken over by my oldest female first cousin, Mary Keahilihau. Cousin took the older students, and Tutu took the new students. My grandmother taught with the puili in hand ready to hili the hand, feet or kikala. ^{Have one} ~~And that was the fond memories.~~ ^{also} ~~When I first started Tutu would bring in the older women students to massage our legs, arms, fingers and the killer step on our uha's. We were taught how to care for bruises and sprains.~~ About this time

new par

my cousin moved to the mainland so it was decided that my mom would take care of the halau.

So mahalo for asking cause I could go on..One thing I do know ~~and~~ that ^{I was} ~~is~~ I'm fortunate to ^{have known} know both my grandmothers, ^{the} ~~they~~ were both opposites but ^{they had in} one thing was common, they both refused to speak English.

~~The result was~~ ^{was} ~~we were~~ ^{blessed with hearing the} ~~beautiful Hawaiian language spoken~~ ^{that} ~~every day in a very~~ ^{beautiful and natural way.}

Aloha

~~Ma'ezan
These pass on to Grammy. Saw so sorry this is late but I rewrote what you sent and I think it answers all the questions~~

