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This is an extended written Q&A with Associate Professor Larry Kimura produced by [Keaohou](#), a website about the research and scholarly activity at the University of Hawai'i at Hilo.

Larry Kimura is an associate professor of Hawaiian language at the University of Hawai'i at Hilo. He is often described as the “grandfather” of the movement to revitalize the Hawaiian language in modern Hawai'i. Among his most notable work, Kimura was co-founder of the non-profit 'Aha Pūnana Leo that established the first Hawaiian medium preschools in the 1980s, a cornerstone in language revitalization efforts. He spent over 45 years creating audio documentation of the last native Hawaiian language speakers. He also helped conceive and now serves as chair of the Hawaiian Lexicon Committee to create new Hawaiian words.

“A people's own language is their inherent and precious link to their cultural identity,” says Kimura. “It has evolved over thousands of years, encoding a way of being and understanding the world. Without it, the wellbeing of a people is jeopardized. Yet this vital link is so subtle, hardly to be missed in today's globalization, and is among the first aspects of a distinct people to vanish as their language is lost to another.”

Kimura says cultural features may linger, like literature, food, crafts, songs and dances, giving the impression of a surviving culture, without realizing that its main artery, the language, was the very first cultural aspect to be severed.

“It is astonishing, but perhaps not so surprising, how something so precious is allowed to become extinct,” he says.

Here is an extended written Q&A with Larry Kimura about his work, unedited except for very few instances in the interest of clarity.

What is the most significant contribution of your research and scholarly activity to the field of Hawaiian language revitalization?

I am a co-founder of the 'Aha Pūnana Leo Hawaiian medium preschools [established in the 1980s] that initiated the return of the Hawaiian language into the home through three- and four-year-old children and continues to do so until today. This then prompted a myriad of actions affecting the continued growth of the children through the Hawaiian language and identity, and has led me to engage in other beginnings in such fields as legislation and policy for the maintenance of the Hawaiian language, teacher and curriculum development for

Hawaiian medium education, more focused second language and cultural acquisition for Hawaiian revitalization, creating new Hawaiian lexicon for new concepts, exchanging lessons with other endangered languages and cultures of the world, and incorporating traditional Hawaiian knowledge and perspectives into current times. These are among some of the inroads established in my work.

How does this work benefit or strengthen our culture, community, and region?

Hopefully some basic ground work being established through the fairly new UH Hilo College of Hawaiian Language will serve to regenerate Hawaiian in the many domains of society required for the fulfillment of true life for the language. When this happens, then Hawai'i and the world it embraces becomes a better place to live.

What was your role in the establishment of UH Hilo's Hale Kuamo'o Hawaiian Language Center?

The approval by the Department of Education to begin a pilot Hawaiian Immersion Program in 1987, with the understanding that the department could not supply qualified teachers and curriculum, prompted the effort at the State Legislature to establish a Hawaiian language center at UH Hilo. I had proposed such a center, named Hale Kuamo'o, in my testimony to the Native Hawaiian Study Commission, created by Congress in 1980 to, "conduct a study of the culture, needs and concerns of the Native Hawaiians."

The need for such a center became crucially evident in the 1988 legislative session to address the needs for the newly approved 1987 DOE Hawaiian Language Immersion Program, that lacked a program to provide qualified Hawaiian immersion teachers and curriculum. When the state legislature approved a nominal budget of \$250,000 in 1989 to build a portable building at the UH Hilo campus for a Hawaiian language center, the funds came through to the Hilo campus not as a direct line item, creating a bit of a "feeding frenzy" among Hilo's UH Hawaiian programs under Chancellor Ed Kormondy.

The approval of my request for a one-year leave of absence from my Hawaiian language position at the Indo-Pacific department at UH Mānoa to a Hawaiian language position at UH Hilo was prompted on the understanding that a Hawaiian language center was to be established at UH Hilo. I had participated actively in the campaign at the Legislature for the funding of this center and finally when misinterpretations were cleared at UH Hilo about the legislation, the process to construct a portable building to house the Hale Kuamo'o Hawaiian Language Center proceeded to fruition.

I served as the first director of Hale Kuamo'o from 1989-1990, while a budget was available for the portable building; a budget for operations was still being

worked out. In the meantime, my grant from the Funds for the Improvement of Post-Secondary Education (FIPSE) carried out the initiation of Hawaiian immersion teacher support and curriculum development through the Leo Ola summer institutes.

What did your FIPSE project accomplish?

Primary Written Hawaiian Language Resources for Hawaiian Immersion Curriculum Development

The primary focus of the 1987-1991 FIPSE project was to make a wide selection of topic content published by native Hawaiian speakers in the Hawaiian language newspapers from the late 1830's to 1948 that were specifically about or involved the following subjects: mathematics, poetry, natural science, biota, sports and literature.

The subject of literature makes up the majority of this collection. One must realize that in 1988-1989, when this portion of the grant was being carried out, over 100 Hawaiian newspaper publications could only be accessed through the laborious and tedious labor of using microfilm and microfiche. Then each selection was xeroxed to organize them into a hard copy resource. The Hawaiian newspaper collection had not yet been programmed into an electronic library.

Three literary epic selections from this collection have become the main source of data analysis for three Ka Haka 'Ula [College of Hawaiian Language] master's theses. Also the poetry section of this resource is well used by the Hawaiian Studies 462 course on Hawaiian Poetry, and several literary selections have been modernized to standard Hawaiian orthography for publication by the Hale Kuamo'o Hawaiian Language Center. Also many Leo Ola and Kāko'o Kaiapuni (Hawaiian immersion teacher institutes / workshops) have used this resource for curriculum development and I am sure it will continue to serve its usefulness for the current and future work of the college.

Hawaiian New Words (Hawaiian Lexicon) Committee

FIPSE was the first funding source to support the official work of the lexicon committee for the creation of new Hawaiian words, concerns for spelling, word separation, discerning meanings and context of meanings, and concerns dealing with grammatical usages. The Hawaiian lexicon committee consisted mainly of seven native Hawaiian speakers representing four major island counties; Hawai'i, Maui, O'ahu and Kaua'i. Also, there were two Hawaiian fluent linguists, myself as chair and one recorder. Airfare for four members and lunch for the committee were the only two expenditures. Following the second lexicon committee from 1988-1989, the ending budget of FIPSE funded the 1989-1990 lexicon committee. The lists of new words created by the two lexicon committees

contributed to the 6,500+ entries that were published in the 2003 publication of the new Hawaiian words book, *Māmaka Kaiao*.

Leo Ola Hawaiian Immersion Teacher and Curriculum Summer Institute

FIPSE was instrumental in sponsoring the first Leo Ola Hawaiian Immersion Institutes, 1988-1991.

Advancing the establishment of a Hawaiian Language Center at UH Hilo

The import of the timely approval of the FIPSE grant, 1987-1991, demonstrated to the state legislature and the DOE the important work that was initiated by the FIPSE grant to support Hawaiian immersion teachers and curriculum development. This demonstration was a crucial element in advocating for the legislative budget that established the Hawaiian language center, Hale Kuamo‘o, at the UH Hilo campus.

Can you explain more about the work of the Hawaiian Lexicon Committee and your role in it?

The Hawaiian Lexicon Committee was born out of necessity when curriculum was being planned and created for the first Hawaiian immersion preschool Pūnana Leo in 1983-1984. My fellow cofounders and I knew that the Hawaiian language was not used as a medium of education since the last Hawaiian language medium school was terminated in the Republic of Hawai‘i and there is a whole new scope to teaching and curriculum along with a magnitude of new knowledge and words and phrases we use to talk about this information.

As the Hawaiian immersion education expanded into the public school system at the kindergarten-first grade level in 1987, a more “official” Hawaiian lexicon evolved. Creating new words is done one at a time. It is tedious, time consuming work. What keeps this work progressing is pure commitment for the survival of the language. The committee is not paid and the work is more liable to criticism than praise.

I have chaired this committee since its more “official” beginning in the summer of 1987. It started as a three/four-member group but when my grant proposal from the Funds for the Improvement of Postsecondary Education (FIPSE) was approved for 1987 to 1990, I was able to do more for the lexicon committee by holding mini workshops with linguists and curriculum developers.

We brought a Mohawk nun and educator, Sister Dorothy Lazore, from Kahnawake, Montreal to work with a small Hawaiian immersion curriculum development team during the summer of 1987 at UH Hilo to prepare curriculum for the pilot Hawaiian immersion program approved to begin at two DOE sites in the fall of 1987. One site was at Keaukaha, Hilo, Hawai‘i and the other at Waiau,

O'ahu. Sister Lazore's work with creating new words in Mohawk served as an inspiration for the new words committee.

This initial team of Hawaiian curriculum developers worked throughout the day and toward the end of the day we would gather to discuss words and concepts we needed to create. Sometimes, a word or several choices were already created by a particular curriculum leader and brought to the group for review, discussion and approval. Since none of the curriculum team was interested in doing the math curriculum, I ended up with the math content for kindergarteners and first grade students. I continued for the following four years to do math all the way up to sixth grade.

Part of the lexicon work was to review what Hawaiian language curriculum had been developed for the Hawaiian schools during the Hawaiian monarchy and ascertain the relevance for modern times and to also create new words that were non-existent for the current and ever changing content of the present school curriculum.

In 1988-1989, I organized a Hawaiian Lexicon Committee of seven fluent native Hawaiian speakers, representing five different regions of Hawai'i, and all in their senior years except the representative from Ni'ihau, who was in her forties. Two Hawaiian-speaking linguists assisted this committee, and myself as chair and one Hawaiian speaking university student assistant that audio recorded all the meetings.

This committee did not continue into another year mainly because the challenge for native speakers to create new words for school curriculum content was difficult. So it was decided that these native speaking members would be used as consultants for language use and meaning clarifications. Within a short time as well, these elder native speaker members would have passed on, which represented the same condition for all of Hawai'i's fluent native speakers outside of the small Hawaiian speaking community on the island of Ni'ihau.

The work of the Hawaiian Lexicon Committee has continued for the past 30 years and its members consist mainly of Hawaiian language educators, all fluent and knowledgeable in the language, and still retaining the assistance of a native Hawaiian speaking representative from Ni'ihau as the committee's language consultant. Currently the committee meets about six times a year, for a full day, usually at the convenient travel destination of O'ahu, but because of budget constraints the committee will be conducting its meetings via Skype.

The Hawaiian Lexicon Committee published its first new words lists, consisting of over 6,500 entries, in a new Hawaiian words book entitled, *Māmaka Kaiāo* (The Lifting of a New Dawn), in 2003. This Hawaiian dictionary is the second most popularly used (per Ulukau electronic library count) Hawaiian dictionary, next to the major Hawaiian dictionary by Pūku'i and Elbert. The committee's current

unpublished list of new words consists of approximately 1,200 entries and is made available as a pdf document online through the Ulukau electronic library.

You were elected Secretary General of the Polynesian Languages Forum (Te Vaka Reo) in 1993, when the annual conference was hosted by UH Hilo's Hale Kuamo'o Hawaiian Language Center. What is the purpose of these annual conferences, what was your role in the 1993 gathering, and what are the current goals of the group?

There are fourteen official member countries of the Polynesian Languages Forum:

- 1 Hawai'i
- 2 Aotearoa (New Zealand)
- 3 Rapa Nui
- 4 French Polynesia
- 5 Marquesas (Approved as a separate member from French Polynesia)
- 6 Cook Islands
- 7 Tonga
- 8 Sāmoa
- 9 American Sāmoa
- 10 Wallis & Futuna
- 11 Tokelau
- 12 Niue
- 13 Rotuma
- 14 Fiji (Approved through Rotuma connection)

I was elected Secretary General at the 1993 Polynesian Languages Forum, when the constitution and membership were officially established. For context, official meetings of the forum during 1991-2003 are listed below. One of the main subjects of these meetings was to share language programs initiated in each Polynesian country to address the concern for the wellbeing of each, native Polynesian language. This helped to assure these tiny and scattered countries of the Pacific can be large and united as one for the welfare of our languages, no matter the differences in our government affiliations.

- 1991, Leo Pasifika Conference to establish the Polynesian Languages Forum under the auspices of the Maori Language Commission of New Zealand. Held in Hamilton, NZ.
- 1992, Polynesian Languages Forum Conference, Fare Vāna'a Tahitian Language Academy, Pape'ete, Tahiti.
- 1993, Polynesian Languages Forum Conference, Hawaiian Language Department, UH Hilo, Hawai'i.
- 1995, Polynesian Languages Forum Conference, Te Taura Whiri I Te Reo Māori, Māori Language Commission, Wellington, NZ.

- 1998, Polynesian Languages Forum Conference, Fare Vāna‘a Tahitian Language Academy, Pīra‘e, Tahiti.
- 2000, Polynesian Languages Forum Conference, Hanga Roa, Rapa Nui.
- 2003, Polynesian Languages Forum Conference (Te Vaka Reo), Te Taura Whiri I Te Reo Māori, Māori Language Commission, Wellington, NZ.

At the 1993 Polynesian Languages Forum I was elected secretary general. At that particular conference, the following was accomplished:

- Approved and hired a one-year administrative assistant position for the Office of the Polynesian Languages Forum, Hale Kuamo‘o, UH Hilo.
- Officially approved office of the Secretary General at the Hale Kuamo‘o, Hawaiian Language Center, UH Hilo.
- Established Polynesian Language Foundation within the University of Hawai‘i Foundation to establish an account for the Polynesian Languages Forum.
- Incorporated as a state non-profit organization.
- Initiated an attempt through the Hawai‘i State Legislature in 1995 via HB 1740 to establish and fund the central office of the Polynesian Languages Forum at the UH Hilo in conjunction with the Hale Kuamo‘o Hawaiian Language Center. Several Polynesian countries have a designated government office to represent the welfare of their indigenous languages at the national and international levels. This legislative effort was to clarify Hale Kuamo‘o as such an agency with specified funding to officially recognize and initiate such a responsibility.
- Engaged PEACESAT to conduct special business meetings to better accommodate the scattered geographical location of member countries and the difficulties of communication (technically and differences in languages). Some of the agenda topics were as follows:
 - a. A short-range budget for the Office of the Secretary General.
 - b. Long term concerns for funding.
 - c. Projects: Various exchange programs and research type programs.
 - d. Three week teacher exchange program between Hawaiian immersion teachers and teacher/school programs in Rarotonga, Cook Islands.
 - e. Next PLF meeting site and agenda.
- Initiated possible publishing collaboration on each countries story of Māui.
- Initiated the Te Re‘o O Maui terminology database to share lexicon concerns and new words creation between the family of Polynesian languages.

The goals of the Polynesian Languages Forum are currently more relevant to the College of Hawaiian Language since 1993 when the Department of Hawaiian Studies hosted the conference. Now that the Hawaiian program has attained the college status becoming the first UH Hilo program to offer a graduate program with a master of arts in Hawaiian and a doctor of philosophy in Hawaiian and

Indigenous Language and Culture Revitalization, the continuation of the Office of the Secretary General of the Polynesian Languages Forum becomes more important. Collaboration in publishing, teacher and student exchange programs and the establishment of a Polynesian words and terminology database are more relevant now for the college than in 1993.

Government support at the state, federal and international levels must be pursued and funding resources sought there from as well as from private entities to conduct the goals and objectives of the Polynesian Languages Forum as prescribed in its constitution. State recognition for the role of Hawaiian in its connection to the greater Polynesian languages family as a benefit to the survival of all endangered Polynesian languages and cultures, will be vital in the continuation of my office as Secretary General to the Polynesian Languages Forum.

You are co-author of *Ke Kumu Honua Mauli Ola Hawai'i (The Creation of a Hawaiian Philosophy for Hawaiian Medium Education)*. Can you explain the development of this philosophy and publication?

To fashion a philosophy for Hawaiian education, more so an educational system conducted through the medium of the Hawaiian language and identity, seemed at the start of our meeting in January 30 - February 1 of 1998, to be a daunting task. As a PhD candidate, I composed a PowerPoint for my paper documenting this undertaking in my KED 663 C, Classical Hawaiian Education course.

The engagement of a Hawaiian philosophy for Hawaiian medium education really started with the conducting of the first two Hawaiian immersion preschools, Pūnana Leo in 1985, one in Honolulu and one in Hilo. From that initiation and progressing into a P-20 Hawaiian education setting, and affecting significantly the tertiary program developments at the UH Hilo, until 1998, afforded the prime time of actually engaging in the Hawaiian education philosophy that was to be put into writing in 1998.

A beginning obstacle was to put aside goals and mission statements, and paths to accomplishing the mission, as a philosophy. With that dispelled, thinking returned back to the pregnancy and birthing of a child into a Hawaiian world and the consideration of major cultural values transferred in that Hawaiian domain that guided the rearing of that child. When I was informed and invited to be a part of this undertaking, I felt the great import of this assignment, as I am sure all of the other nine participants of the committee felt. From the birth of the child to his/her teens and young adulthood within the upbringing of the Hawaiian world, the discussion and deliberation on documenting a Hawaiian education philosophy flowed smoothly.

The basic first draft of Kumu Honua Mauli Ola, a Hawaiian Philosophy on Hawaiian medium education, was completed at the end of that weekend retreat.

The committee met a couple more times to edit wording and format and then it was presented in May 1998 to the Kāko‘o Kaiapuni gathering of Hawaiian immersion teachers, and adopted as a Hawaiian medium educational philosophy for Ka Haka ‘Ula College and its consortium of Hawaiian immersion laboratory schools and the ‘Aha Pūnana Leo. It remains a Hawaiian educational philosophy for any program ready and willing to consider as their philosophy for education. It serves as a vital document in guiding the continuing growth of the Hawaiian language revitalization movement.

The Kumu Honua Maui Ola philosophy was created and written only in Hawaiian and remained so until 2009, when the ‘Aha Pūnana Leo and the Hale Kuamo‘o, published the philosophy as a book translated from Hawaiian into four languages, Spanish, French, English, and Japanese. Because this Hawaiian philosophy originates from a Hawaiian perspective tied to its own Hawaiian language, it was somewhat of a challenge for each different translation to capture the essence of the Hawaiian.

What was the succession of events leading to the realization of the International Conference on Language Documentation and Conservation (ICLDC) and the Hilo Field Study He ‘Ōlelo Ola?

2006: University of Hawai‘i, Mānoa

The initial planning for the subject of language documentation and conservation took place at a two-day meeting held at the East-West Center in Honolulu on April 7-8, 2006. This meeting was attended by 28 linguists and academics involved in the field of language documentation and conservation. The participants came from Japan's National Museum of Ethnology, the Massachusetts Institute of Technology, the University of California at Santa Barbara, the University of Hawai‘i at Mānoa, the University of Hawai‘i at Hilo, the University of Melbourne, the University of Minnesota, the University of Oregon, and the University of Toronto.

I was invited to represent UH Hilo basically because of my background documenting among Hawai‘i’s last native Hawaiian language speakers through my weekly Hawaiian language interview format radio programs, Ka Leo Hawai‘i. Each weekly program was recorded over a sixteen-year period, totaling about 540 hours of audio recording. I believe this audio collection is the most substantial documentation of native Hawaiian speakers available today, exceeding that of the Bishop Museum and Bingham Young University-Hawai‘i.

Although the initial planning meeting did not focus on the application of language documentation for language revitalization, the UH Hilo master’s candidate student that accompanied me to this planning meeting helped to emphasize the importance of using language documentation to restore life for moribund languages.

2007-2008: University of California, Santa Barbara

Serving as a co-chair for the new UH master plan for the astronomy precinct on Maunakea and subsequently serving on two Hawaiian cultural committees—Hawaiian Cultural Committee, ad hoc to the Maunakea Management Board, and Kahu Kū Mauna, the standing Hawaiian culture committee to the Maunakea Management Office, UH Hilo—introduced me to Dr. Henry Yang, chancellor of the University of California, Santa Barbara and president of the board for the Thirty Millimeter Telescope on Maunakea. When Dr. Yang learned about the work of UH Hilo College of Hawaiian Language, he suggested that he would provide a scholarship to attend UC Santa Barbara's first Institute on Field Linguistics and Language Documentation (InFIELD) during the summer of 2008.

I attended the two-week pre-institute program, and as part of the workshop on Models of Language Maintenance and Revitalization, presented on the Hawaiian language model. Several people, who attended the 2006 UH Mānoa language documentation and conservation meeting, were also present at this first InFIELD Institute, among them, Dr. Kenneth Rehg of the UH Mānoa Department of Linguistics. He and I had several informal meetings about his intentions to plan and launch a conference and journal from his Department of Linguistics at UH Mānoa, on language documentation and conservation and that he was very much interested to include the Hawaiian language revitalization efforts occurring through the College of Hawaiian Language at UH Hilo.

2009, 2010, 2013: First three ICLDC and Hilo Field Study Conferences

In the Spring of 2009, the first International Conference on Language Documentation and Conservation (ICLDC) (<http://nflrc.hawaii.edu/icldc/2009/>) was started at the Imin Conference Center, UH Mānoa, and the Language Documentation and Conservation (LDC) Journal (<http://nflrc.hawaii.edu/lcdc/>) was also launched as an annual electronic journal, with Dr. Kenneth Rehg as the Journal's first Editor. I serve on the ICLDC Planning Committee and the Editorial Board of the LDC Journal. I am also the Coordinator of the Hilo Field Study adjunct to the ICLDC.

At the second ICLDC in 2011, I was asked to represent Ka Haka 'Ula O Ke'elikōlani [College of Hawaiian Language] in the Consortium on Training in Language Documentation and Conservation (CTLDC, <http://www.ctldc.org>), by the co-Conveners of CTLDC, Carol Genetti from the University of California at Santa Barbara and Margaret Florey from Resource Network for Linguistic Diversity. Ka Haka 'Ula O Ke'elikōlani has approved my participation to represent the college in the CTLDC, which is comprised of linguists, language planners, and language activists at an international level. The CTLDC fosters networking and collaboration among people and organizations that support training in language documentation and promote the ongoing use of all of the world's languages.

The ICLDC Conference is now in its fourth season being conducted every two years, starting with the spring of 2009, followed by the spring of 2011, 2013 and the fourth conference is being planned for the spring of 2015. My input for the main theme for the fourth ICLDC, has resulted in the theme, “Enriching Theory, Practice, and Application.” The emphasis will investigate the how language documentation can serve the study of language/linguistics on the one hand, and the teaching of endangered languages in the classroom on the other. In spite of Hawai‘i’s geographic isolation, conference participants come from all over the world and the planning committee looks forward to another 400+ travelers to ICLDC 2015.

The number choosing to attend the two-day Hilo Field Study following ICLDC, is anticipated to be the same as per the last three conferences, at well over 25% of the ICLDC delegation. He ‘Ōlelo Ola (A Living Language) is the Hawaiian name of the Hilo Field Study and the theme for 2015 is, “Nānā I Ke Kumu, Look to the Source.” Acknowledging and applying the basic principles of traditional knowledge, behavior, spirituality and language, is at the foundation of the Hawaiian language revitalization program. The Hilo Field Study has provided a vital connection to linguists and indigenous peoples to learn about the Hawaiian language revitalization efforts. Perhaps even more importantly, it affords a place for our teachers, professors and students of Ka Haka ‘Ula to present on various subjects, especially from practical experience, regarding the work that fits best the movement to bring vitality back to an endangered Hawaiian language. This is the first ongoing conference symposium in which the newly established Ka Haka ‘Ula college has been engaged.

2014, Stabilizing Indigenous Languages Symposium (SILS)
<http://sils2014.hawaii-conference.com>

Ka Haka ‘Ula will host the 21st Stabilizing Indigenous Languages Symposium (SILS) in January 15-19, 2014, entitled “He Wa‘a Ke Kula; Na Ka ‘Ōlelo E Uli - Schools are Canoes; Language Steers Them.” Dr. Pila Wilson [professor of Hawaiian Studies at UH Hilo College of Hawaiian Language] and I are the co-organizers of this conference, which is expected to bring 300+ participants (mostly indigenous peoples) to UH Hilo where our newly completed College of Hawaiian Language building, Hale‘ōlelo, will be one of the conference venues.

This conference will especially focus on the second language acquisition of the heritage language, while doing an onsite visit to the Ka Haka ‘Ula O Ke‘elikōlani course programs in language and culture at the BA, MA and PhD levels, and also Hawaiian language curriculum development and Hawaiian immersion teacher preparation. Another onsite visit will be to the Ka Haka ‘Ula Laboratory school to experience first-hand the site’s Hawaiian medium programs from infant toddler and preschool, elementary, intermediate and high school. Paper presentations will highlight the broad range of concerns, when an endangered indigenous language is the medium of education in formal, institutionalized education to

meet educational standards and to restore wellbeing for the survival of that language.

What is your involvement with planning for and education about Maunakea?

1998-2000: Co-chair for the UH Committee for a new Maunakea Management Master Plan

In February 1998, the Hawai'i State Auditor's Report (No. 98-6) criticized the University of Hawai'i's management of its 65-year lease agreement negotiated in 1968 with the State Department of Land and Natural Resources, especially regarding environmental and cultural neglect of the summit area of the 13,785-foot Maunakea used by thirteen separate astronomical observatories.

In spring of 1998, UH President Kenneth Mortimer invited 24 individuals to serve on the Maunakea Advisory Committee to assist in developing a new management plan for the 11,288-acre science precinct on the mountain. Committee members represented various organizations including UH Hilo, the UH Institute for Astronomy, environmental groups, the business community, native Hawaiian organizations, state agencies, county government, and the broader Hawai'i community.

UH requested that the newly established College of Hawaiian Language at the UH Hilo campus chair the Maunakea Advisory Committee. William "Pila" Wilson, head of the Hawaiian studies division, and I consented to co-chair the advisory committee, a prolonged and difficult task that would span nearly two controversial years conducting public hearings until the Summer of 2000 when the UH Board of Regents approved the new Maunakea Science Reserve Master Plan.

The Master Plan established an Office of Maunakea Management with a Maunakea Management Board to address many of the state auditor's criticisms in the area of environmental and cultural concerns, and established the office at UH Hilo on the island where Maunakea is located. The management plans also calls for a Hawaiian culture advisory committee to the Management Board of the management office.

Throughout the 1998-1999 period of public hearings a great controversy stirs over the use of Maunakea's summit area and especially in regards to the Hawaiian culture and its connection to the mountain. Hawai'i's senior congressional representative, Senator Daniel Inouye, is approached by some of his constituents and becomes interested in their idea for an education center [about Maunakea]. Senator Inouye sets the theme for this proposed center in the following statement:

"Let us proceed forward, working together through open communication, and

where necessary, compromise to allow for continued scientific exploration and discovery, while respectful of cultural practices and protocols, as well as a joint commitment to an education that bridges astronomy and culture in a way that will inspire Hawai'i's children, grounded in the culture, to seek out a career in science. I look forward to working with you." (MKAEC Report, 1998).

2001-2005: Hawaiian culture planner and interpreter for the Maunakea Astronomy Education Center. (The center is later named the 'Imiloa Astronomy Center of Hawai'i.)

With significant funding secured through the efforts of Senator Inouye from NASA in 2000, the Maunakea Astronomy Education Center Project, under the auspices of UH Hilo, began to plan and develop an exhibit content for a 42,000-square-foot space, relevant to the mission of bringing Hawaiian culture together with astronomy to inspire an educational program.

I was loaned from the newly formed College of Hawaiian Language, Ka Haka 'Ula O Ke'elikōlani, in the fall of 2001, to begin my work with the project as the Hawaiian culture planner, and much later as the Hawaiian culture interpreter, along with one full time assistant researcher. Our work spanned a five-year period from 2001 to the realization of the 'Imiloa Astronomy Education Center. I and my assistant are responsible for all the Hawaiian exhibits now at the 'Imiloa Center, having the responsibility for all the content, planning of design and fabrication, interpretation through labeling, projection through an object theatre, video, host stations, immersive or hands-on medium, and overall connection to potential educational programs.

As the landscaping design was being completed to compliment the building and its content program, I offered the Hawaiian name for the center, 'Imiloa, based on a quote said by one of Hawai'i's early Hawaiian scholars, Kepelino, of the mid-nineteenth century: *Ahu kupanaha ka 'ike iā Hawai'i 'imi loa!* "Astonishing indeed is the knowledge of the Hawaiian people, acquired by seeking and delving deep and wide."

There were many challenges in completing this project. Some challenges more or less to be expected and others unique to the project, nevertheless, all came to some degree of solution or understanding. Below is just a short list of such tasks.

- Confusion of visions, muddled mission.
- Working with two advisory committees of 12 + members: astronomy & Hawaiian.
- Landscaping with native & endemic plants; creating a "canoe" plant garden.
- Astronomy and Hawaiian culture getting together; astronomy for astronomy; Hawaiian for astronomy; Hawaiian for Hawaiians; Hawaiian for the wider public.

- Interpreting content for fabrication: “the lady from Kansas” verses Hawai‘i’s public as the priority visitor.
- Educational programs.
- Funding.
- Controversy on the mountain.
- Bilingual labels in Hawaiian and English.
- How true is a theory, and how true is myth? Can a myth be a theory? What language perspective decides the definition?
- Is the theme of traditional Hawaiian voyaging the only Hawaiian connection to current astronomy?

What was your role in the four-day 21st Stabilizing Indigenous Languages Symposium held in Hilo in January 2014?

I was co-chairperson with William Wilson.

The events of the 21st SILS conference to stabilize indigenous languages held by Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language was successfully achieved through the conference’s theme, “Schools Are Canoes; Language Steers Them.” Some 300 participants came from 25 states of America and eleven foreign countries to include Canada, Taiwan, Okinawa, Japan, Rapa Nui (Chile), Saudi Arabia, Singapore, Norway, New Zealand, Australia and the Republic of Micronesia.

The conference delegation was divided into two groups to visit the Hawaiian language schools where they were first greeted then guided by well-prepared student escorts to the schools’ programs. While one group visited Nāwahīokalani‘ōpu‘u School on the morning of the first day, the other group was at Ka Haka ‘Ula O Ke‘elikōlani College. On the second morning, these groups switched to experience first-hand the other Hawaiian language revival school.

At Nāwahī, student and teacher panels were held at noon and a student panel was also conducted at the college in addition to various presentations on curriculum development, teacher preparation, second language acquisition, linguistics course work, and graduate thesis topics by master’s candidates. When participants returned to the Hilo Hawaiian Hotel, there were Hawaiian culture exhibits on poi making, hula drum carving and Hawaiian language video production.

Scheduled for one evening before dinner, graduates from Hawaiian medium education were highlighted on a panel, and on another evening a teacher panel on special content areas was featured. Paper presentations on various topics accepted for the conference were offered on the last full conference day and hands-on Hawaiian cultural activities were also incorporated. On the final morning of the conference, informal discussions were held on the topics of teacher preparation and second language acquisition

Conference participants were very pleased with the conference overall and learned a lot in their visits to the Hawaiian language school programs of Nāwahīokalani'ōpu'u and Ka Haka 'Ula O Ke'elikōlani. They experienced the belief in the Hawaiian language as the steering paddle that directs the course of formal education to renew life for the Hawaiian language and identity and the wellbeing of a people.

What are your plans for the future?

The college's undergraduate senior seminar course is an important introduction of students to some aspect of the community for a more meaningful application of their classroom education. I believe this teaching approach is crucial to the context of reviving an endangered language that is bound to its cultural identity, the mission statement of the college: Language Binds Us to Our Cultural Identity. More of this kind of classroom extension into some aspect of the community can be done especially for upper division courses. New courses can also be developed with this emphasis. I acknowledge my continuing engagement in this area of development for the near future.

My organizing and or attending symposiums or conferences on language revitalization I perceive as a necessary prelude to communicating the progress of work being accomplished for the life of the Hawaiian language. It stimulates mutual concerns for language renewal and the establishing of a formal network to address the world's crisis of endangered languages that can begin to explore possible strategies for moribund languages, each at its own place. This can take form in exchange teacher and or graduate student programs and other projects such as the proposed joint publication of a mutually shared heroic Polynesian traditional figure for the Te Vaka Reo Polynesian Languages Forum.

Since the last meeting of this organization in 2003, changes diminishing the vitality of several of these Polynesian languages have surfaced and the reactivation of my office as the secretary general of Te Vaka Reo becomes more imminent. After conducting three He 'Ōlelo Ola Hilo Field Study conferences for 2009, 2011, and 2013, in conjunction to the biannual International Conference on Language Documentation and Conservation (ICLDC), Department of Linguistics, UH Mānoa, I will continue to serve on the Planning Committee for the ICLDC conference and carry on the organizing of the He 'Ōlelo Ola Hilo Field Study.

Kū I Ka Mānaleo (taking on native speech qualities) by making accessible the collections of significant audio and video recordings of native Hawaiian speakers to teachers and students will be an ongoing activity for me. Fortunately, the college's new building will have an archival vault to properly store master copies, especially of audio and video. There is also a small library area, a portion that can eventually be used for teachers to edit their own mini sound or video lessons appropriate to language content levels. A digital electronic master audio library,

however, will be required for this usability that entails a critical step to establish an audio electronic library.

I see myself coordinating the task of advancing my collection of audio recordings that I have documented over some 45 years, as well as other sources of native Hawaiian sound recordings, into a digitized audio database. I can also begin to demonstrate areas of valuable use, by providing a start in audio curriculum material for instructors who are not familiar with using audio native Hawaiian discourse. As the last traditional native Hawaiian speakers become extinct during my lifetime and as new native Hawaiian speakers are being raised through the Hawaiian language revitalization movement, it is vital to maintain the language's connection to the last primary speakers of Hawaiian through a digitized electronic source.

I see myself engaged more actively in graduate instruction in the near future. My mentoring duties will be extended not only to graduate students but also to junior faculty and colleagues of the Ka Haka 'Ula O Ke'elikōlani.

A few areas of my doctorate dissertation will be considered for publication. One such subject is the termination of the last native Hawaiian speaker and some common community factors that critically affect the demise of a viable Hawaiian speaker, or conversely, those crucial community components that can contribute to the survival of the Hawaiian language. Highlighting critical areas of language elements that persist as the last visages of a viable Hawaiian language just before the point of termination is another area from my dissertation that can be assessed for publication, with the purpose that these findings can be of benefit not only for the Hawaiian language but for other threatened languages in similar circumstances as Hawaiian. I also believe the language categories and the methodology of analysis that I employed can serve as a framework for evaluating other mother tongue languages at their terminal position.

The contributions of the Hawaiian New Words Committee (Hawaiian Lexicon Committee) becomes even more important as more equitable and reliable Hawaiian language testing instruments for the Department of Education's Hawaiian Immersion Program are to be developed. Current issues are the inaccurate Hawaiian translations that have recently been engaged for standardized testing, let alone assuming for example, that the language arts content can be fairly tested simply by translating the English language content into Hawaiian. I see my role as the chair of the Hawaiian Lexicon Committee as essential in the ongoing work for the well-being of Hawaiian medium education.

The Hawaiian language remains on the list of the world's endangered languages and though there have been some major inroads accomplished for Hawaiian's survival over the last 30 years, there is still much more to do.

Larry Kimura is an associate professor of Hawaiian language and Hawaiian Studies at UH Hilo. He was a Mellon Hawai'i Fellows Doctoral Scholar, 2011-2012. He received his master of arts in Hawaiian language and literature and his doctor of philosophy in Hawaiian and indigenous language and culture revitalization from UH Hilo. [Contact](#).