

Na kânaka o nā mokupuni o ke Kai Pākīpika i hilina’i nui i kā lākou mau wa’a ku’una no ko lākou ola ‘ana — i kapa ‘ia he Wa’a, Vaka, Waka, a i ‘ole Va’a, e like me ka ‘āina.

The people of the islands of the Pacific greatly depended on their traditional canoes for their survival — called Wa’a, Vaka, Waka, or Va’a, depending on the land (region).

→ This line explains that across the Pacific, island peoples relied heavily on their canoes, which had different names in different languages but the same cultural meaning and function.

I kapa wale ‘ia e nā haole he “canoe,” ‘a’ole na’e he mea halihali kanaka wale nō kēlā mau moku.

They were simply called “canoes” by foreigners, yet they were not merely vessels for carrying people.

→ This clarifies that while Europeans reduced them to the general term “canoe,” for Pacific peoples, these vessels had far deeper cultural and spiritual importance.

‘O lākou ka hā o ka huaka’i ‘imi ‘āina, ke kumu ola o ke kanaka, a me ke ala e ho’oili ai i ka nohona a me ke ‘ike ma luna o ke kai nui o ke Kai Pākīpika.

They were the breath of exploration, the source of human life, and the pathway through which culture and knowledge were carried across the great ocean of the Pacific.

→ This powerful poetic statement shows that canoes were not just physical tools but living symbols — the life force behind exploration, survival, and the transmission of culture and wisdom across generations and islands.

Akā, ma waho a’e o ko lākou ho’ohana pono, na kēia mau moku wai i ho’oenehana i ke ‘ano o ka no’ono’o a me nā waiwai mo’omeheu o kēlā me kēia kaiāulu Pākīpika.

But beyond their practical use, these watercraft shaped the ways of thinking and the cultural values of each Pacific community.

→ This means that the canoe influenced not just transportation or survival, but also the worldview, philosophy, and cultural identity of Pacific peoples.

‘O ke kūkulu ‘ana, ka ho’okele ‘ana, a me ke ho’onani ‘ana i kēia mau wa’a, ua pili hohonu ia me nā waiwai e like me ke kūkalahale, ka mahalo i ke kaiāulu a me ke kai, ka ‘ike kūpuna, a me ka kuleana laulā o ke kaiāulu.

The building, navigating, and adornment of these canoes were deeply connected with values such as cooperation, respect for the community and the sea, ancestral knowledge, and the shared responsibilities of society.

→ This highlights that every part of the canoe tradition—construction, voyaging, even

decoration—was tied to moral and social principles: teamwork, environmental respect, wisdom, and communal duty.

‘A’ole ka wa’a he mea hana wale nō — he ho’onui ia o ka ‘ike a me ke ‘ano o ka po’e, he hō’ike lana o kā lākou mo’olelo kumu a me ko lākou mo’okū’auhau.

The canoe is not merely a tool — it is an extension of a people’s knowledge and character, a living expression of their origin stories and genealogy.

→ This beautifully expresses that the canoe represents the people themselves: their intellect, identity, and lineage.

Ua noho mau ka wa’a he hō’ailona o ke kūpa’a, ka na’auao, a me ke kū mau ‘ana o ka nohona Pākīpika.

The canoe has always stood as a symbol of resilience, wisdom, and the enduring spirit of Pacific life.

→ The final sentence honors the canoe as a lasting emblem of strength, intelligence, and cultural continuity across the Pacific.

Loa’a i kēlā me kēia kaiāulu mokupuni kāna iho ‘ano wa’a, i hana kūikawā ‘ia e nā kumuwaiwai kūlohelohe o kēlā me kēia mokupuni.

Each island community had its own type of canoe, specially made according to the natural resources of that particular island.

→ This means that every island’s canoe design reflected what materials were available—such as the kinds of trees, fibers, and stones—unique to that island’s environment.

‘O ke ‘ano a me nā hi’ohi’ona o kēia mau wa’a, ua ho’ohālikelike ‘ia nō ho’i e ke kūlana o ke kai a puni a me nā ‘ano makani e pūnāwai ana ma kēlā me kēia pū’ulu mokupuni.

The form and characteristics of these canoes were also shaped by the ocean conditions and the types of winds that prevailed around each island group.

→ In other words, environmental factors like ocean currents, swell direction, and dominant winds influenced how each canoe was built — whether for rough seas, long voyages, or calm inshore waters.

Na ka lepo momona o Hawai’i i hā’awi i ka lāhui Hawai’i i nā kumuwaiwai kūlohelohe ‘a’ole i loa’a ma kahi ‘ē a’e o ke Kai Pākīpika.

The rich soil of Hawai’i provided the Hawaiian people with natural resources not found anywhere else in the Pacific.

→ This emphasizes Hawai‘i’s unique abundance — its fertile land and special materials that allowed for the creation of canoes distinct from those of other Pacific cultures.

‘O ka mana‘o o Make‘e Wa‘a e aloha i ka wa‘a Hawai‘i.

The meaning (or mission) of He Make‘e Wa‘a is to cherish the Hawaiian canoe.

→ “Make‘e Wa‘a” literally means “to cherish or love the canoe,” and this sentence expresses that as the central value or philosophy of your organization or project.

Aia i loko o ka mō‘aukala a me nā ku‘una o ka wa‘a Hawai‘i nā ha‘awina e pili ana i ke ola ‘ana ma ka mokupuni i kēia au hou.

Within the history and traditions of the Hawaiian canoe are lessons about how to live on an island in this modern age.

→ This means that by studying the traditional canoe, we can learn important values and practices that still apply to island life today—sustainability, cooperation, respect for nature, and balance.

Ke hana nei nā lālā o kā mākou hui e ho‘omau i nā ku‘una a me nā hana o ka Wa‘a Hawai‘i Ku‘una, a e mālama nō ho‘i i ka pili a me ka pili kūpono o ia mau mea i kēia au hou.

The members of our organization are working to continue the traditions and practices of the traditional Hawaiian canoe, while also preserving their relevance and proper connection in this modern era.

→ This expresses your group’s active effort to keep the cultural practices alive and to ensure they remain meaningful and appropriate today.