

# Hakea Kupu

sprouting an 'umeke of abundance



# Hokeo Kupu

sprouting an 'umeke of abundance

Aloha Mai Uka 'Ohana:

We are in our second week of Mai Uka Ku'u Wa'a, and the theme is "Kupu." Kupu is a beautiful hua'olelo meaning sprout, to grow, germinate, and offspring. An expression our kupuna used was "Na wai ke kupu 'o 'oe?" - literally meaning "Whose sprout are you?" This was a way of asking who are your parents.

Kupu can also refer to spirit or supernatural beings (think kupua). It is exciting to share the power of kupu, sprouts and sprouting, with our 'ohana this week - they are nutrition-packed, 'ono, mana-ful mea'ai!

In this week's Hokeo Kupu is:

Hokeo Hanai 'Ohana - All of the ingredients to make an 'ono Korean chicken dinner, with Korean-style mung bean sprouts and rice. Hu ka ono!

Hokeo Ho'oulu 'Ai - All of the materials and directions you need to sprout alfalfa and mung bean at home.

Hokeo Hana No'eau - Make your move...this week's hana noeau is a konane kit. You will receive an unfinished board, with sand paper and wood polish. Sand and finish your board, then play some konane against a friend or a member of your 'ohana!

Mai Uka Ku'u Wa'a connects the uplands and the ocean through the culture of the canoe. For the last several summers, Ho'oulu 'Aina has been our pu'uhonua to share mo'olelo, to carve together, to cook together, to plant together, to sail together, to eat together and to birth canoes and communities together. This summer, each home and each 'ohana must become a pu'uhonua to perpetuate our culture.

To help perpetuate our cultural practices, we have prepared these hokeo as gifts for 'ohana to cook, plant, share mo'olelo, and carve at home! You will also receive a weekly packet with instructions, recipes, and activities for 'ohana to do together. **Everything is optional.** This is not like school, where the work can feel meaningless and is required, but it's for sharing 'ike kupuna and perpetuating our culture (and for fun too!).

Finally, we are inviting 'ohana to photograph or videotape their keiki and family engaged in their hokeo activities. You can post your images to social media with a special hashtag for Mai Uka families.

- IG/FB hashtag - #kuuhokeo
- tag line - @hoouluaaina
- go to [www.hoouluaaina.com/moolelo](http://www.hoouluaaina.com/moolelo) to access Mai Uka activities, photos, and videos. To access page, go to Mai Uka Ku'u Wa'a icon. This page is password protected and only accessible to Mai Uka families. Password: kuuhokeo20

Add more sprouts to this drawing so you have a field of happy sprouts. Then color using your pencils.



# Mo'ō 'Olelo

Sharing the stories of our home and our kupuna

*Ho'oulu 'Ai*

*"Corn, beans, squash ensured the survival of the Iroquois people."*

## The story of Three Sisters

a traditional Iroquois legend

The term "Three Sisters" emerged from the Iroquois creation myth. It was said that the earth began when "Sky Woman" who lived in the upper world peered through a hole in the sky and fell through to an endless sea. The animals saw her coming, so they took the soil from the bottom of the sea and spread it onto the back of a giant turtle to provide a safe place for her to land. This "Turtle Island" is now what we call North America.

Sky woman had become pregnant before she fell. When she landed, she gave birth to a daughter. When the daughter grew into a young woman, she also became pregnant (by the West wind). She died while giving birth to twin boys. Sky Woman buried her daughter in the "new earth." From her grave grew three sacred plants—corn, beans, and squash. These plants provided food for her sons, and later, for all of humanity. These special gifts ensured the survival of the Iroquois people.

### The Mo'olelo

Once upon a time there were three sisters who lived together in a field. These sisters were quite different from one another in their size, shape and way of dressing. One of the three was a little sister, so young that she could only crawl at first, and if she wanted to stand up she had to twine herself around her eldest sister. This sister wore velvet green with delicate tendril ribbons. The second of the three sisters wore a frock of bright yellow and had a way of running off across the field when the sun shone and the soft wind blew in her face. The third sister was the eldest. She was always standing very straight and tall above the other sisters trying to guard them.

There was only one way in which the three sisters were alike. They loved one another very much and were never separated. They were sure that they wouldn't be able to live apart.

After a while, a stranger came to the sister's field. It was a little Iroquois boy. He was as straight as an arrow and as fearless as the eagle that circled his head far above in the sky. He knew the way of talking to the birds and the small brothers of the earth, the mouse, the groundhog, the chipmunk, squirrel and fox.

## The story of Three Sisters

a traditional Iroquois legend

The three sisters were very interested in this little Iroquois boy. They watched him fit his arrow in his bow, saw him carve a bowl with his knife and wondered where he went at night.

Late that summer, the youngest sister in green velvet who couldn't stand up without the help of her big sister, disappeared. Her sisters mourned for her until the fall, but she did not return.

Once again the little Iroquois boy came to the three sister's field. He came to gather reeds at the edge of the nearby stream to make arrow shafts. The two sisters who were left watched him and gazed at him with wonder at the prints of his moccasins marking his trail to the field.

That night the second of the sisters disappeared. This time it was the sister who dressed in brilliant yellow and always wanted to run off across the field. She left no mark of her going but it may have been that she set her feet in the moccasin tracks of the little Iroquois boy.

Now there was only one sister left. Tall and straight she stood in the field not once bowing her head with sorrow, but it seemed could not bear to live in her field alone. The days grew shorter and the night grew colder. Her green shawl faded and grew thin and old. Her hair once long and golden was now brown and tangled by the wind. Day and night she sighed for her sisters to return to her, but they did not hear her. Her voice when she tried to call them was low and sad like the wind.

But one day when it was the season of the final harvest, the little Iroquois boy heard the crying of the third sister. He felt sorry for her so he took her in his arms and carried her to the lodge of his father and mother.

Oh what a surprise awaited her! Her two lost sisters were there in the lodge of the little Iroquois boy, safe and very glad to see her. They had been curious about the boy and they had gone home with him to see how and where he lived. They had liked his warm longhouse so well that they decided to stay there for the cold winter. And they were doing all they could to be useful.

# Mo'ō 'Olelo

Sharing the stories of our home and our kupuna

Ha'aulu 'Ai

## The story of Three Sisters

a traditional Iroquois legend

The little sister in green, now quite grown up, was helping to keep the dinner pot full. The sister in yellow sat on the shelf drying herself for she planned to fill the dinner pot later. The third sister joined them, ready to grind some meal for the Iroquois family's bread. Ever since then the three sisters spend their spring and summers in the field together, and their winters in the longhouse, helping to feed the family of the little Iroquois boy. And the three have never been separated since.

Every child of today should know these three sisters and need them just as much as the little Iroquois boy did. For the little sister is the bean who needs the eldest sister to keep her from crawling along the ground. The second sister is the squash, who has bright yellow flowers and tends to run away across the field. The eldest sister is the corn. Her kernels can be dried and ground up to make flour for bread. When the corn beans and squash are eaten, they provide a very nutritious meal with everything a person needs to be healthy.

Source: Erney, Diana. 1996. Long live the Three Sisters. Organic Gardening. November. p. 37-40.

There are many mo'olelo of the Three Sisters legend and each Native American tribe has their own version. What they share in common is that the story describes a mini ecosystem of plants and animals. This system creates a beneficial community between corn, bean, and squash helping each other to grow. This style of planting is called companion planting.

Our Native American cousins understood companion planting. They knew that the strength of the sturdy corn stalks supported the twining beans, and the shade of the spreading vine squash trapped moisture and prevented weeds from growing. The beans also absorbed nitrogen from the air, releasing it into the soil, which served as a nitrogen fixer for the corn.

To this day, the Iroquois believe the Three Sisters to be a sacred gift presented to them by their Almighty Creator. This gift of corn, squash, and beans sustains all life, and should be planted together, eaten together, and celebrated together.

### Guiding Questions

- How does the Three Sisters story compare to our own story of Haloa?
- What is it called when corn, squash, and beans are planted together?
- Can you think of any plants grown in Hawai'i that use a similar technique of planting?
- What is the author talking about when she writes, "Ever since then the three sisters spend their spring and summers in the field together, and their winters in the longhouse?"



Let your imagination soar. Draw a picture from the Three Sisters story OR write a poem or reflection about the mo'olelo.

## Helping the Shoots Grow

a traditional Chinese story

As precious legacies of traditional Chinese culture, Chinese idioms come from stories recorded in many famous classics. Many learned and wise scholars like to use these types of stories and the morals we draw from them to educate their disciples. The Chinese idiom helping the shoots grow by pulling them upward was once cited by a renowned ancient Chinese educator.

Mencius, a philosopher of the Confucius School, once recorded the thoughts of Men Ke, a famous educator in the Warring States Period (403 B.C.-201 B.C.). His thoughts consisted of political activities, political doctrines and philosophical ethnics. The Chinese idiom helping the shoots grow by pulling them upward is collected in that classic.

### The Mo‘olelo

A long time ago, a farmer lived in the State of Song. He was very worried about the growth of his rice sprouts, and he never got bored watching his crop. However, he found that his rice shoots didn’t grow for days on end. Filled with anxiety, he wondered: how could he help his rice to sprout quicker? Suddenly, he had an idea. “I must work out a quick method to help my rice shoots to sprout.”

One day, he came up with a solution. He rushed to his crop and pulled each rice shoot up from the ground. He worked hard from morning till sunset. Finally, he had accomplished what he had set out to do and felt exhausted.

When he returned home, he bragged to his son, “Papa is so tired, but today Papa helped our rice shoots sprout up. It’s not in vain.” Upon hearing this, his son hurried to their rice field and found all the shoots had died.

Men Ke tells this story to his disciples to impress upon them that if we disobey the laws of nature, it can only lead to poor results.

Adapted from:

<https://onlineon1mandarinlessons.weebly.com/blog/chinese-idiom-helping-the-shoots-grow-by-pulling-them-upward> accessed June 08, 2020

### **Guiding Questions**

- What can we learn from this mo‘olelo?
- Have you ever tried to rush through something? What was the end result?
- Is there a Hawaiian mo‘olelo or a story you know that had a similar ending to this one?





Let your imagination soar. Draw a picture from the Helping the Shoots Grow story OR write a poem or reflection about the mo'olelo.

# Hanai Kaiaulu

Feeding soil. Feeding our community.

Hanai Kaiaulu 'Ai

## Growing Alfalfa Sprouts

Recipe

### Materials

- 2 tablespoons of alfalfa seeds
- 1 quart size wide mouth mason jar
- 1 sprouting jar strainer lid

Suggested serving size: 2 T. for an 'ohana of 4

### Storage

If you are not ready to grow your sprouts, store your seeds in a cool and dark place, like a pantry. Keep seeds dry and out of the sun. When kept in these conditions, some seeds have a shelf life lasting up to five years. (visit [SproutPeople.org](http://SproutPeople.org) for a complete list of seeds and their shelf life)

### Preparation

- Fill your glass jar with 3-4 parts water to 1 part seed.
- Soak your seeds for 6-12 hours.
- Drain water. Do not soak again.
- Rinse with cool water, and drain thoroughly.
- Rinse and drain 2-3 times a day, every 8 - 12 hours. The more the better!
- Harvest on day 5 or 6 when the leaves are open.
- Make sure sprouts are reasonably dry before refrigerating them.
- When dry, seal the sprouts in a bag or container.
- Homegrown sprouts (depending on type) should easily keep for weeks in the refrigerator.
- Enjoy!

### Nutritional Information

Vitamins: A, B, C, E, K

Minerals: Calcium, Iron, Magnesium, Carotene, Phosphorous, Chlorophyll

Protein: 35%

# Planting Seeds of Hope

'Aina, Land which feeds us...

We plant in the soil, not in the dirt.  
We do not work in the garden,  
We take care of the garden.  
We cover the seeds when we plant  
them,  
We do not bury them, the seeds are  
alive not dead.  
We say, "Good night, seeds" after  
we plant them.  
When we hold the seeds in our  
hands,  
We give them energy.  
When the seeds have grown  
They give us energy.  
We do not plant with our hands,  
We plant with our Heart;  
Our Hands are the extension of our  
Heart.

Source: Hoa'Aina O Makaha, July 7, 2011

# Ho'okele

Knowing where we are, envisioning where we need to be, pulling up the island.

## Kilo Reflection

Draw a picture of your alfalfa seed **before** you soak it.

Day 1

What does your alfalfa look like on Day 2? Draw a picture of it.

Day 2

What does your alfalfa look like on Day 3? Draw a picture of it.

Day 3

What does your alfalfa look like on Day 4? Draw a picture of it.

Day 4

Our observations...



# Ho'okele

Knowing where we are, envisioning where we need to be, pulling up the island.

## Kilo Reflection

What does your alfalfa look like on Day 5? Draw a picture of it.

Day 5

What does your alfalfa look like on Day 6? Draw a picture of it.

Day 6

Our observations...



Kilo

# Ho'okele

Knowing where we are, envisioning where we need to be, pulling up the island.

## Kilo Reflection

# FREESTYLE KILO

Our space to draw, write a poem, reflect our sprout observations...

Kilo

# Hanai Kaiaulu

Feeding soil. Feeding our community.

“E ola ‘oe. E ola makou nei.”

- Pule for planting

## Growing Mung Beans

Recipe

### Materials

- ½ cup mung bean seeds
- 1 colander with bowl set
- 1 tea towel

### Storage

If you are not ready to grow your sprouts, store your seeds in a cool and dark place, like a pantry. Keep seeds dry and out of the sun. When kept in these conditions, some seeds have a shelf life lasting up to five years. (visit [SproutPeople.org](http://SproutPeople.org) for a complete list of seeds and their shelf life)

### Preparation

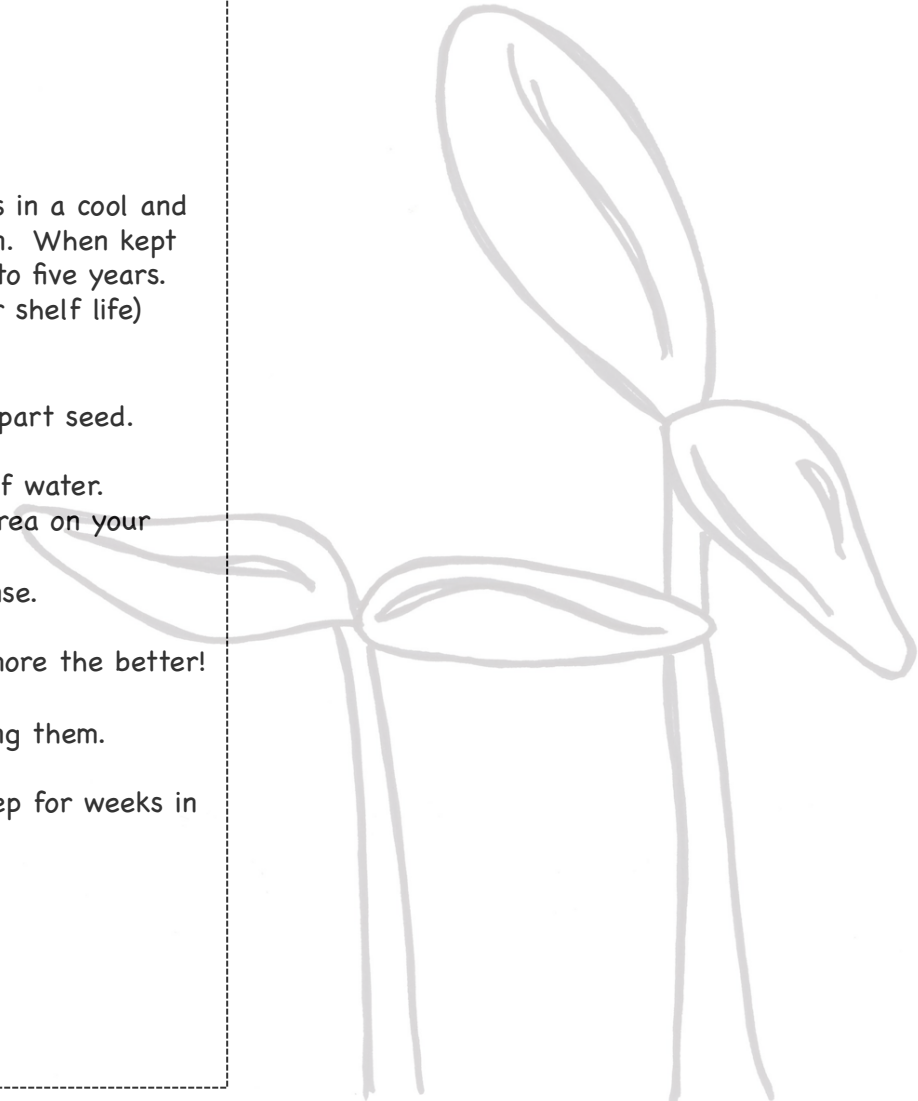
- Fill your colander/bowl set with 3-4 parts of water to 1 part seed.
- Soak your seeds for 8-12 hours.
- Remove colander from bowl and set aside. Empty bowl of water.
- Place tea towel over colander and store in a cool, dark area on your kitchen counter.
- Approximately 6 hours later, give mung beans another rinse.
- Rinse with cool water, and drain thoroughly in colander.
- Rinse and drain 3-4 times a day, every 6-12 hours. The more the better!
- Harvest after 3 - 5 days.
- Make sure sprouts are reasonably dry before refrigerating them.
- When dry, seal the sprouts in a bag or container.
- Homegrown sprouts (depending on type) should easily keep for weeks in the refrigerator.
- Enjoy!

### Nutritional Information

Vitamins: A, B, C, and E

Minerals: Iron, Magnesium, & Potassium

Protein: 20%



# Ho'okele

Knowing where we are, envisioning where we need to be, pulling up the island.

## Kilo Reflection

Draw a picture of your mung bean seed **before** you soak it.

Day 1

What does your mung bean look like on Day 2? Draw a picture of it.

Day 2

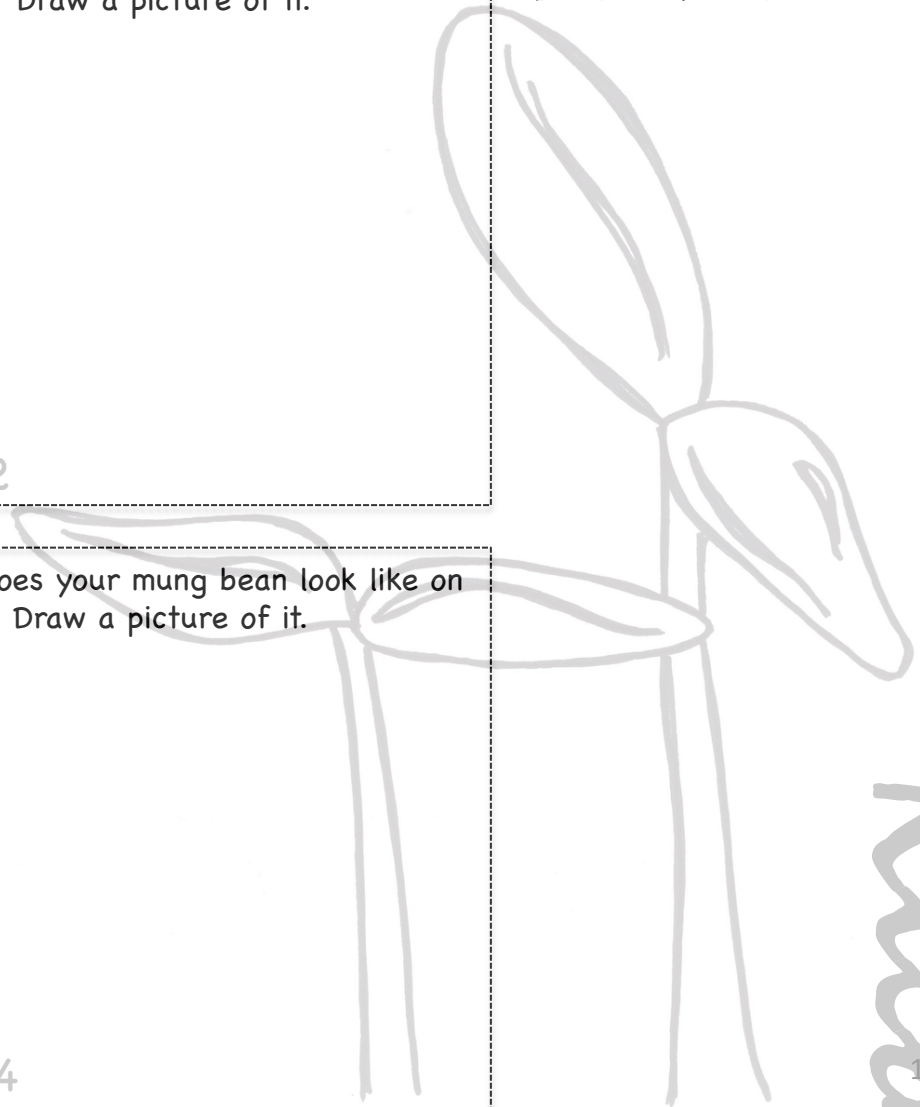
What does your mung bean look like on Day 3? Draw a picture of it.

Day 3

What does your mung bean look like on Day 4? Draw a picture of it.

Day 4

Our observations...



Kilo

# Ho'okele

Knowing where we are, envisioning where we need to be, pulling up the island.

## Kilo Reflection

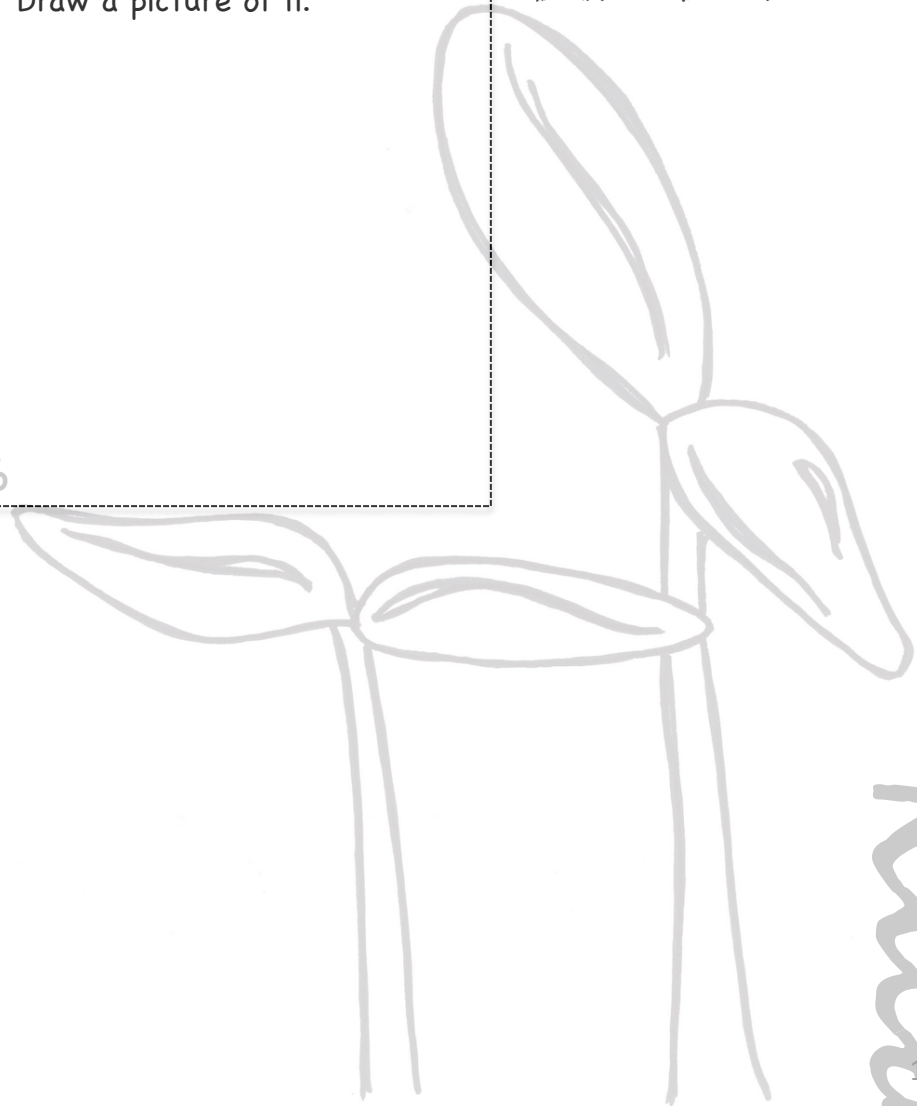
What does your mung bean look like on Day 5? Draw a picture of it.

Day 5

What does your mung bean look like on Day 6? Draw a picture of it.

Day 6

Our observations...



Kilo



# Ho'okele

Knowing where we are, envisioning where we need to be, pulling up the island.

## Kilo Reflection

# FREESTYLE KILO

Our space to draw, write a poem, reflect our mung bean observations...

(What is the weather like? sunny? rainy? windy? cloudy?)

Kilo

# Ho'ola 'Ulu La'au

Restoring healthy relationship with our forest.

*Hana Ohana*

*"Make your move!"*

- Uncle Maka

## Konane

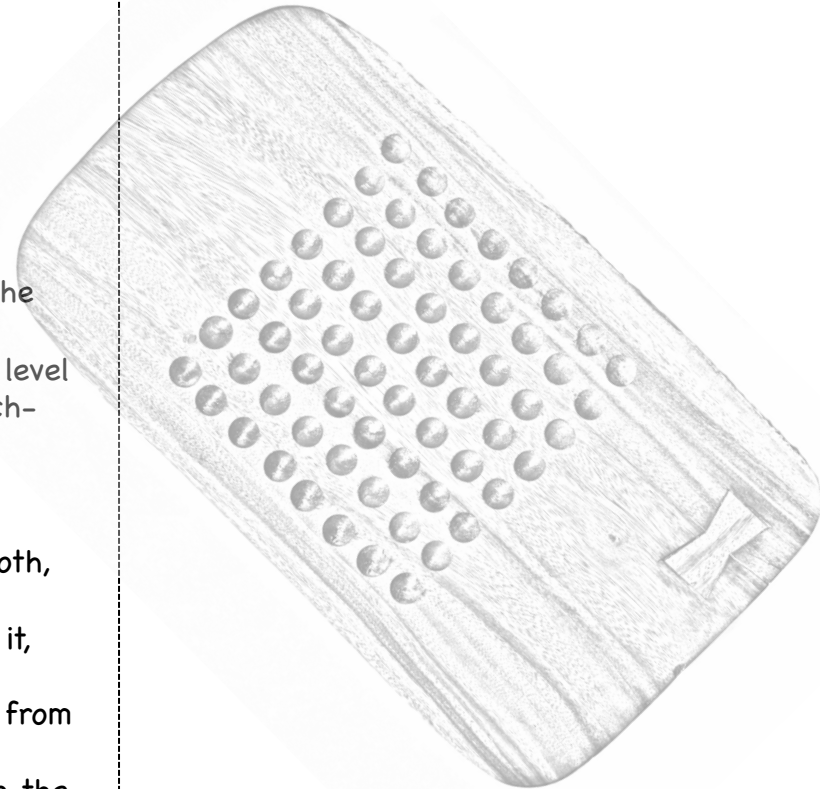
### Sanding and Finishing Board

#### Materials

- 1 unfinished konane game board
- Sandpaper (120, 220, 320 grit)
- Wood polish
- Game pieces (black and white stones)

#### Directions

- Sand unfinished konane board using 120 grit sandpaper.
- Make sure that you sand in the direction of the grain of the wood. Sand top, bottom and edges of entire board.
- You will know when you are ready to proceed to the next level of sanding when your board is relatively smooth and scratch-free.
- Continue to sand your board using the 220 grit.
- Your board should feel smooth to the touch.
- It is optional but if you want your board to feel silky smooth, continue sanding with the 320 grit sandpaper.
- Once your sanding is complete, the next step is to protect it, using wood polish.
- With a clean cloth, remove any excess fine wood particles from your board.
- Using a clean rag, dab it into the wood polish and rub into the board.
- Once you have covered the entire board with the wood polish, remove any excess polish using a clean cloth.
- You are now ready to make your move and play konane!



# Ho'ola 'Ulu La'au

Restoring healthy relationship with our forest.

Hana Ohana

*"Konane – practice strategy and focus."*

## Konane

### Game Instructions

Our kupuna were really smart because they knew it was important to exercise their brains. They would play games like konane to practice strategy and focus. Let's exercise our brains by figuring out how to move our pebbles (game pieces) across the board so our opponent has no moves left.

**Goal:** To move your pebbles in a way that blocks your opponent from having any moves left.

#### Game Set Up:

1. Two players sit across from each other with the game board between them.
2. Place one pebble in each hole, rotating black and white pebbles, until the game board is full.
3. One player hides a black pebble in one hand and a white pebble in the other.
4. The other player chooses either the right or left hand of the player holding the pebbles. Whatever hand he/she chooses is his/her color of stone.
5. Whoever holds the black stone is the first player to make his/her move!

## Konane

### Game Instructions

#### How to Play:

1. Player 1 removes a black pebble from the center of the board or from the corners. Player 2 removes a white pebble next to the empty space.
2. Player 1 moves his black pebble by jumping over Player 2 white pebble and into an empty space. Player 1 collects Player 2's white pebble.
3. Player 2 repeats the above step, jumping over Player 1's black pebble and collecting it.
4. Both players take turns jumping over each others pebbles until no more jumps can be made.
5. The player with the last jump wins.

#### Things to Consider:

1. All jumps must be made in one direction – forward, backward, left or right.
2. A move can be made as long as there is an empty space.
3. A player may make multiple moves in one turn as long as there are empty spaces.
4. The game is pau when the last player is unable to make a move. His opponent is the winner.

# Ho'ola 'Ulu La'au

Restoring healthy relationship with our forest.

"Growing food. Growing farmers."

Hana Ohana

## Korean Chicken Marinade

Recipe

### Ingredients

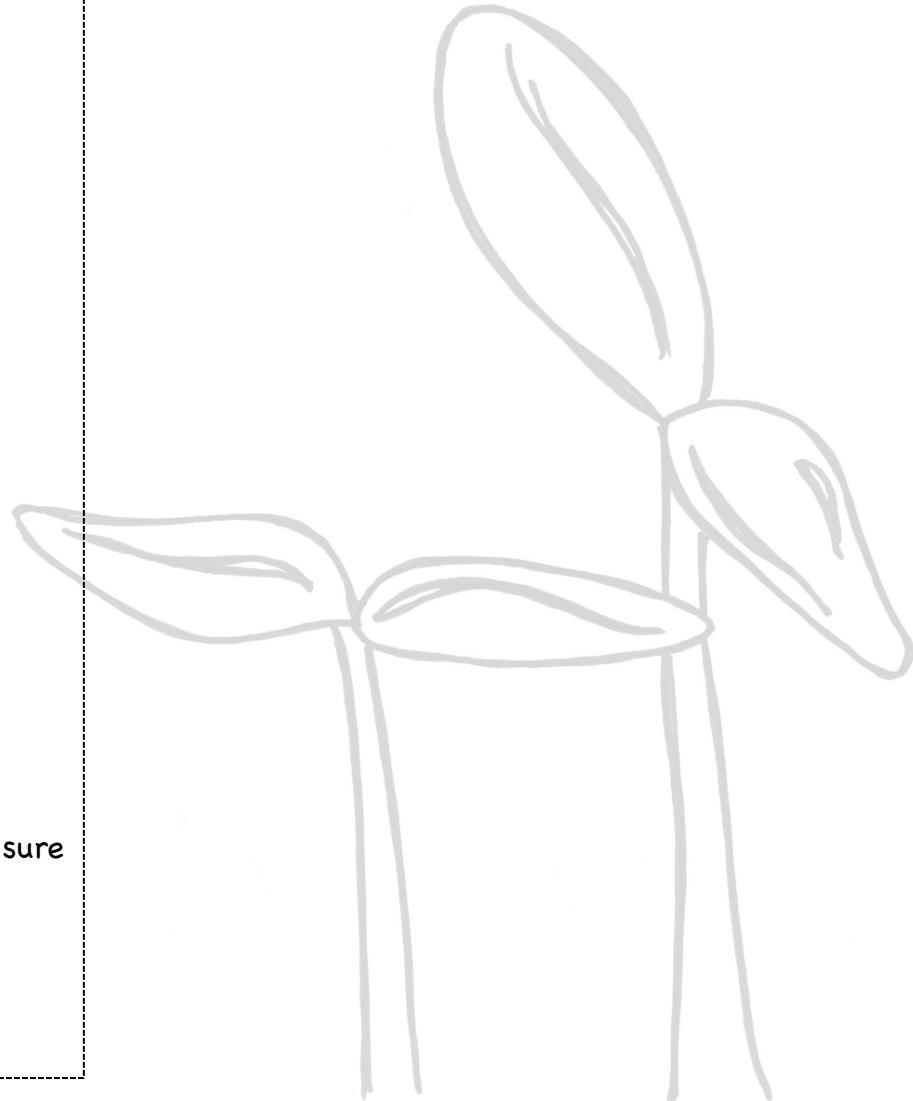
*you will need to marinate chicken for 2-3 days*

- 1 cup shoyu
  - 1/3 cup sugar
  - 3 T. of minced garlic
  - 3 T. of grated ginger
  - 3 T. mirin
  - 2 T. sesame oil
  - 2 T. lemon juice
  - 2 T. black pepper
  - 3 T. sesame seeds
  - 1/3 cup water
  - 4-5 pounds of chicken
- \* This meal will feed an 'ohana of 5-6 people.

### Preparation

- Combine all ingredients in a bowl.
- Place chicken in a large pan.
- Cover chicken with marinade.
- Refrigerate for 2-3 days.
- Remove from refrigerator to grill or bake. Make sure the chicken is thoroughly cooked. If you have a thermometer, insert it into the chicken. A fully cooked piece of chicken should be 165 degrees Fahrenheit.

Our notes...



# Ho'ola 'Ulu La'au

Restoring healthy relationship with our forest.

Hana Ohana

## Mung Bean Side Dish "Sukju Namul"

Recipe

### Ingredients

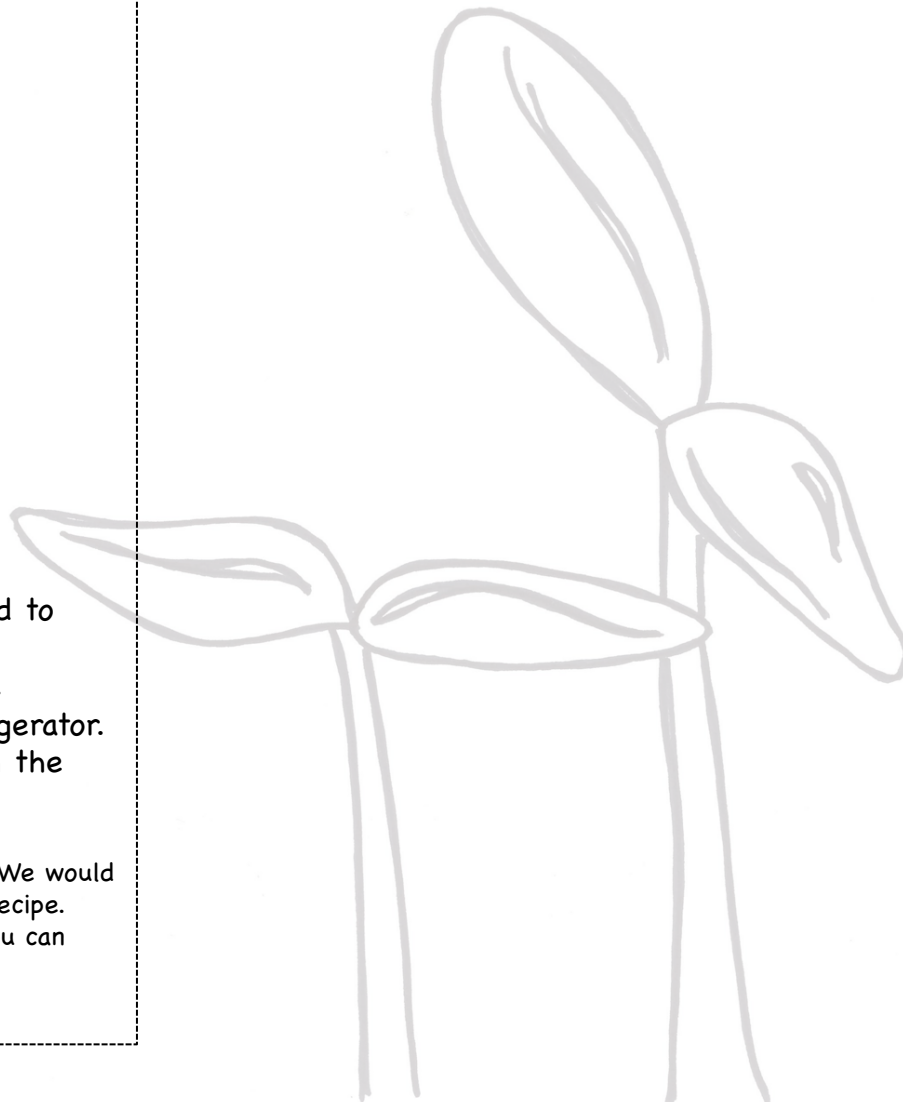
- 1 lb mung bean sprouts
- 2 stalks garlic chives
- 2 stalks green onion
- 2 cloves garlic
- 2 tsp sesame oil
- 2 tsp shoyu
- 1/2 tsp korean chili pepper
- 1 tsp sesame seeds

### Preparation

- Par boil or blanch the beansprouts for 2 minutes.
- Rinse with cold water and set aside to drain.
- Chop garlic, green onion, and garlic chives and add to sprouts.
- Add the rest of the ingredients and mix together.
- Transfer to a covered container and store in refrigerator.
- You can eat this as a side dish. It goes well with the Korean Chicken recipe!
- This recipe was altered slightly by our own Darla Simeona. We would like to mahalo Maangchi who is the author of the original recipe. She was born and raised in Korea now living in New York. You can access her mung bean recipe video at the following link:

<https://www.maangchi.com/recipe/sukjunamul-muchim>

Our notes...



# Ho'ola 'Ulu La'au

Restoring healthy relationship with our forest.

*Hanaa Ohana*

