

Research Study of Olelo Niihau

Report to the Hawaii State Public Charter School Commission

In Response to Request for Proposal #24-01

Submitted by:

Department of Linguistics
University of Hawai'i at Mānoa
1890 East-West Road, Moore 569
Honolulu, HI 96822

Research Team:

Kuuipolani Wong, PhD
Professor, Kawaihuelani Center for Hawaiian Language

Keao NeSmith, PhD
Adjunct Faculty Member, Department of Linguistics

William O'Grady, PhD
Professor, Department of Linguistics

Bradley McDonnell, PhD
Associate Professor, Department of Linguistics

Kainehe Chun-Lum, MA
Ed. Specialist, Kawaihuelani Center for Hawaiian Language

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Contact Information:

Department of Linguistics
University of Hawai'i at Mānoa
(808) 956-8602
linguist@hawaii.edu

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2 Executive Summary

This report documents linguistic features that distinguish Olelo Niihau from other varieties of ‘Ōlelo Hawai‘i, examines the historical development and contemporary use of the language within the community, and presents results from a sociolinguistic survey of 17 native speakers of Olelo Niihau regarding their language use patterns, attitudes, and intergenerational transmission practices. The study reveals that (i) Olelo Niihau is distinct in several respects from other varieties of ‘Ōlelo Hawai‘i, (ii) there are apparent patterns of language shift toward English among younger generations, and (iii) there is strong community support for the development of language maintenance initiatives and (iv) there is a desire for more government services in Olelo Niihau.

3 Preliminaries

HB300 HD1 SD1 Worksheets on April 17, 2023, allotted \$30,000 (EDN612, p. 510) for “SUPPORT FOR TRADITIONAL NATIVE SPEAKERS OF HAWAIIAN”. This allotment came as a result of years of advocacy by members of the Niihau community, native speakers of Hawaiian whose families have never lost the language, requesting public services for their community in a language specifically tailored to their comprehension. Such public services include, but are not limited to those provided by the Hawaii State Department of Health, Department of Human Services, the Judiciary Courts, Department of Hawaiian Homelands, and the Department of Taxation, as well as signage in public spaces and text- and audio-based information and materials disseminated to the public.

The Niihau community distinguishes their language as separate from the variety of Hawaiian common in immersion schools and mainstream educational settings across Hawai‘i. They consider it to be in need of public support through legislation and policy. The Niihau community

is not a school-based program. It is an intact tight-knit community of families, *kupuna* to *kamalii*, whose language has evolved over time independent of any Hawaiian language initiative or project, and is still used today in all contexts.

The research team listed above, made up of linguists, Hawaiian language scholars with knowledge in Olelo Niihau, and a *manaleo* (native speaker) of Olelo Niihau and a member of the Niihau community, has undertaken the task of reviewing previous research on Olelo Niihau, investigating linguistic features of Olelo Niihau, and carrying out a preliminary survey of Niihau community members to assess their views on the robustness of their language in today's society and identifying linguistic needs.

4 Linguistic Features Olelo Niihau

Olelo Niihau differs from well-known linguistic descriptions of 'Ōlelo Hawai'i (e.g. Elbert & Pukui 1979) with respect to sounds, words, grammar, and patterns of language use. The following sections highlight some differences between Olelo Niihau and 'Ōlelo Hawai'i.

The feature most noted by people familiar with other varieties of 'Ōlelo Hawai'i is the use of *t* in Olelo Niihau, as in the words in Table 1. Other varieties of 'Ōlelo Hawai'i either lack *t* altogether or rarely use it. (Because Olelo Niihau does not employ the *kahakō* or *okina* in its spelling, we provide secondary transcription of the word to its right within slashes (e.g. //). We will use the symbol ':' to indicate a long vowel and the symbol '?' to represent the sound normally spelled with an *okina*.)

Table 1 Examples of Olelo Niihau words with t.

Olelo Niihau		English
tua	/tua/	'back'
atau	/ʔatau/	'right'
taupotu	/taupotu/	'thatch, roof'

An interesting property of *t* is that it tends not to occur when there is a *t* in a neighboring syllable. In these cases, *k* alternates with *t*, as in the examples in Table 2.¹

Table 2 Examples of Olelo Niihau words with the t~k alternation

Olelo Niihau		English
koto	/koto/	'blood'
katahiaka	/katahiaka/	'morning'
takahiaka	/takahiaka/	
tokoleka	/tokoleka/	'chocolate'

Wong (2019) notices that *t* also tends not to occur when the consonant of the neighboring syllable is *n* or *l*.

¹This alternation with *k* and *t* has been noted for other varieties of 'Ōlelo Hawai'i for some time, but has been primarily attributed to Olelo Niihau (see Brown 1963).

Table 3 Examples of Olelo Niihau words with *l* and *n* without *t*

Olelo Niihau		English
nuku	/nuku/	‘to scold’
luku	/luku/	‘to destroy’
kanaka	/kanaka/	‘human being’
pukalaki	/pukalaki/	‘uncombed (hair)’

In a recent paper, Kettig (2025) points out that *n*, *l*, and *t* share the same ‘coronal’ place of articulation, with the tip of the tongue behind the upper front teeth. It is therefore possible that *k* comes into play in order to avoid the use of too many sounds of the same type within a word.² Another feature of the Olelo Niihau sound system is the conversion of *l* to what linguists call a *tap* – a sound like the one heard in the middle of a word like ‘latter’ when it is pronounced rapidly.

The presence of *t* and the conversion of *l* to a tap are important features of Olelo Niihau, not only because these features distinguish it from other varieties of ‘Ōlelo Hawai‘i, but also because they reflect the history of the language, going back to earliest written records. (The history of Olelo Niihau is discussed in more detail in Section 5 □ below.)

4.1 Words, word forms and their meanings in Olelo Niihau

Since Olelo Niihau and other varieties of ‘Ōlelo Hawai‘i are closely related, it is not a surprise that many of the words are the same, traceable to the Proto-Polynesian language from which they descended. However, this does not mean that the present-day pronunciation is the same. As Cleeland (2021: 19) points out, for example, speakers of Olelo Niihau consistently produce *e* in words like *hele* avoiding the use of ‘uh’ in other varieties of ‘Ōlelo Hawai‘i).

Moreover, words do not only differ in their use of *t* as we saw earlier. There are a number of words in which the sounds differ in other ways. Some examples of these unpredictable changes are found in Table 4.

Table 4 Olelo Niihau words with sounds that differ from other varieties of ‘Ōlelo Hawai‘i

Olelo Niihau		‘Ōlelo Hawai‘i	English
alaulau	/ʔa:laulau/	‘āleuleu	‘worn-out clothes’
hoowahawaha	/hoʔowahawaha/	ho‘owahāwahā	‘to scorn, treat with contempt’
kate	/kate:/	kekē	‘indecent exposure by a woman or girl’
kote	/kote:/		
maloa	/ma:loa/	mālō	‘stretched, taut’
tupitipitio	/tu:pitipitio:/	kūpikipiki‘ō	‘turbulent, as the sea’

Other words have the same word form, but differ in meaning. In some cases, these meanings are related, and the difference is a matter of degree. In other cases, however, the meanings are

² Nonetheless, there are exceptions to these patterns, which is why they are constraints rather than strict rules. Examples of these include words like, *tutatuta* ‘to discuss’, *tula* ‘plain, field, open, country’, and *tena* ‘give a command’.

completely unrelated. Examples of the same or similar words with the different meanings are shown in Table 5.

Table 5 Comparable words in Olelo Niihau and ‘Ōlelo Hawai‘i with different meanings

Olelo Niihau		English	‘Ōlelo Hawai‘i	English
hana	/hana/	‘to respond’	hana	‘work, labor, job; to work, do’
hio	/hi:ʔo:/	‘to spy on, be nosey’	hī‘ō	‘restless, active, flighty’
iita	/ʔiʔita/	‘dry, stiffness of hair after long exposure to salt water’	‘i‘ita	‘contracted, drawn, as facial features’
palawai	/palawai/	‘blister’	palawai	‘athlete’s foot; bottom lands’
poe	/poʔe/	‘to throw with force’	po‘e	‘people’

Finally, there are words that are completely different, which appear in Olelo Niihau and not in ‘Ōlelo Hawai‘i.

Table 6 Words unique to Olelo Niihau

Olelo Niihau		English
haunana	/haunana/	‘to go through someone’s belongings without permission’
hookana	/hoʔokana:/	‘to boss someone around’
kiawea	/kiawea/	‘tall’
kukutu wela	/kukutu wela/	‘heat rash’
makawiliwili	/ma:ka:wiliwili/	‘hives’
matitoetoe	/ma:ti:toetoe/	‘scuff marks’
ololau	/ʔololau/	‘cross/lazy eye’
palilea	/pa:li:lea/	‘salt beds’
panunu	/panunu/	‘low, thumping sound; bass sound, as of a tenor ukulele’
poahi	/poahi/	‘box of matches; lighter’

There are also words that have forms, meanings, or usage unique to Olelo Niihau. Below are few examples.

- There is a unique locative marker *to* ‘LOC’ in Olelo Niihau.

(1) Aia maua i waho **to** ta iputa,
 be located we two outside at the gate
 ‘We were outside at the gate,’

- Olelo Niihau has a unique passive voice construction. The word that marks the passive voice *ia* ‘PASSIVE’ occurs at the end of the verb phrase after *ana*.

- (2) I ta ai ana **ia** o ka talo e matou
 when was eaten the taro by us
 ‘When the taro was eaten by us.’

- There is a unique construction that translates to ‘as soon as’ in English. The word *aia* acts as a ‘double marker’ in clauses denoting time with the meaning ‘as soon as’.

- (3) **Aia** a kani ta hola 3 **aia** a hoomata ta papa
 when strike 3 o’clock when begin The class
 ‘When the clock strikes 3, the class will start.’

- In certain possessive contexts, the singular pronoun *o ia* ‘he/she/they’ in Olelo Niihau is marked in the same way as proper nouns, as in (4) and (5).

- (4) Ta **o ia** ala mea ai
 his food
 ‘his food’

- (5) ta **o ia** nei mea ai
 his food
 ‘his food’

- Olelo Niihau uses *ia* in a distinct reflexive pronoun construction, which is *ia* + PRONOUN. (e.g. *iau* ‘myself’)

- (6) Ua hele au iau i ta kula
 went I myself to the school
 ‘I went to school by myself.’

- There are several quotative markers unique to Olelo Niihau: *iau la* ‘I said’, *ia ia la* ‘s/he said’, and *ia* [PROPER NOUN] *la* ‘[PROPER NOUN] said’.
- There are set phrases with the proximal demonstrative *chia* ____ *no* ‘so ____’

Two other points should be made regarding words. First, some words that are commonly used in Olelo Niihau are rarely employed by speakers of ‘Ōlelo Hawai‘i even though they are found in dictionaries. Second, during the compilation of *Mamaka Kaiao*, the Hawaiian Lexicon Committee borrowed a number of Olelo Niihau terms, which may result in the same form appearing in both varieties.

In a number of cases, speakers of Olelo Niihau contract phrases in the way illustrated in the following examples.

- The negated phrase *aohe wahi* ‘there isn’t any’ is often contracted to *owahi* or *awahi* with the same meaning ‘there isn’t any’.
- The adverbial *ka hoi* ‘indeed’, which acts as an intensifier, is often contracted to *kai* /kaʔi/ ‘indeed’.

- The adverbial phrase *wale no* ‘only, just’ is almost always realized as *we no* or *me no* ‘only, just’ in Olelo Niihau.
- The purpose or reason clause marker *i mea e* ‘in order to’ is often simply realized as *me* ‘in order to’ in Olelo Niihau.
- The phrase *kohu mea la* ‘it’s as if’, is often simply realized as *tu me’la* ‘it’s as if’ in Olelo Niihau.
- The phrase *aia paha* ‘maybe’, is often simply realized as *i paha* ‘maybe’ in Olelo Niihau
- The phrase *kena wahi* [NOUN] ‘that little [NOUN]’ or *keia wahi* [NOUN] ‘this little [NOUN]’, is often contracted to *kenaahi* [NOUN] ‘that [NOUN]’ or *chiaahi* [NOUN] ‘this little [NOUN]’ in Olelo Niihau.

5 History of Olelo Niihau

Among the most crucial aspects of the Hawaiian language is its codification of traditional and modern Hawaiian culture and its unique marker of Hawaiian identity and the proud heritage of the Hawaiian people. There is an extensive body of research describing how languages reveal and contribute to the culture and cognitive strategies of linguistic communities, and individuals within such communities. Such information is encapsulated in the pronunciation of words, rate of speech, quickness of response, fluidity and ease of speech interactions, competence in culture, syntax and appropriateness of language given various social interactions, and level of literacy (i.e. comprehension, speaking, reading and writing).

As native speakers of the Hawaiian language, the Niihau community come from a genealogy of continued use of Hawaiian as the primary language of cognition. Their competence in the language and the mechanics of thinking as a native speaker could be viewed as the gold standard and the bar to which Hawaiian language learners should aspire.

On Hawaiian language across Hawai‘i:
Schütz (1994:41) noted that:

This ability to speak and understand Tahitian eased the way toward a rapid understanding between Cook’s crew and the Hawaiians—at least at a superficial level. As a matter of fact, the similarity of Hawaiian and Tahitian was one of the first things that several writers mentioned, with a touch of surprise, because of the great distance from Tahiti. James King wrote (Beaglehole 1967:264n):

... what more than all surprised us, was, our catching the Sound of Otaheite words in their speech, & on asking them for hogs, breadfruit, yams, in that Dialect, we found we were understood ...

David Samwell was even stronger in his opinion, writing that the language was “the same as that of Otaheite.”

Cook’s crew noted that Hawaiian of the era included the sounds /t/ (interchangeable with /k/) and /r/ (as in Spanish or Tahitian, interchangeable with /l/) as observed in modern Olelo Niihau (Stepien 1988:221). Schütz (1994:61-71) further describes observations of European visitors of Hawaiian language pronunciation prior to the development of the alphabet and orthography

system established in 1826: *a e i o u h k l m n p w*. The glottal [‘okina; a consonant] and macron [kahakō; a diacritic] were added as new features of the language as a consequence of the first edition of the Pukui-Elbert Hawaiian Dictionary of 1957 and are preferred by learners of Hawaiian as an additional language, but not by native speakers (Stepien 1988:221; Tava & Keale 1989:x-xi).

Hawaiian pronunciation among native speakers on all islands except for Niihau went through a period of conformance to the limited 1826 alphabet [i.e. a new pronunciation system], an alphabet that dismissed the /t/ and /r/ pronunciations. In certain areas of various islands, /t/ was/is pronounced in place of /k/ at times by native speakers, but less frequently than in Olelo Niihau, as reported by Elbert & Pukui (1979:24-25) and chanters pronounce /t/ at times (ibid.), but not /r/ in place of /l/, as Niihau speakers do at times. This period of conforming pronunciation to the 1826 alphabet, which took several years, was described by NeSmith as ‘The Great Alignment’ (NeSmith, 2019:97).

For the Niihau community, however, owing primarily to their isolation on Niihau and rural parts of Kauai, particularly in the western districts throughout the 19th and 20th centuries, the influence of The Great Alignment was limited to certain discursive domains only (i.e. discourse relative to the Holy Bible, such as Christian sermons, and to music composition and performance). The trend across Hawai‘i to align their spoken language to the 1826 alphabet did not cause the Niihau community to follow suit.

Niihau community members became familiar with the pronunciation of Hawaiian speakers outside of their community (/k/ and /l/ exclusively) through contact with those speakers, and thus they became proficient in *two* forms/varieties of Hawaiian, with the ability to switch registers fluidly at will, a unique skill observed by Newbrand (1951:106-109). Newbrand finds (ibid.) that Niihau speech is the fastest among native speakers of Hawaiian across the archipelago. Stepien (1988:221) noted the inability of new-speakers of Hawaiian to comprehend Olelo Niihau due to the fast pace. The pace, unique pronunciation in some cases, and the sizable inventory of unique, Niihau vocabulary, are among the most significant factors leading to mutual unintelligibility between Niihau and other speakers of Hawaiian.

5.1 Educational and Community Initiatives to Maintain Olelo Niihau

Act 57 of 1896, enacted by the Republic of Hawaii, replaced Hawaiian language education with English instruction by defunding schools that continued to teach in Hawaiian, effectively ending Hawaiian language education as part of a campaign to suppress the identity and status of the legitimate Hawaiian Kingdom. But at Niihau School on the island, Hawaiian language endured as a medium of education longer than anywhere else, owing to the isolation of the privately-owned island since 1864. While the medium of education at Niihau School eventually shifted to English, families on the island have always preferred Hawaiian as their primary language outside of the school context, even today. In other words, the people of the Niihau community have never lost the Hawaiian language of their predecessors.

The Hawaiian language newspaper, *Ka Hoku o Hawaii*, noted on September 4, 1946 regarding the Niihau community that:

He poeko lakou i ka olelo Hawaii, oiai, o na Hawaii ma Oahu ame kekahi mau mokupuni e ae, ua poina i ka lakou olelo makuanine.

They are expert at the Hawaiian language, while Hawaiians on Oahu and other islands have forgotten their mother tongue.

Meyer et al (1998:2) affirmed towards the end of the 20th century:

O na ohana ma Niihau, i keia manawa kaohi ke ano o ko lakou noho ana. Hana lakou i ka lakou mau mea e manao ai e hana, a malama lakou i ke ano o ka noho ana ma Niihau. Ke mau nei no lakou i ka malama i ka lakou olelo. O ka maikai o keia mau mea, aole loa na ano poe e ae me lakou ma Niihau. O kekahi ua mamao lakou mai ia Kauai.

The families of Niihau live conservatively in this day and age. They do as they determine for themselves and preserve their lifestyle on Niihau. They carry on their language. The advantage of all of this is that there are no outsiders among them on Niihau. Some live far from Kauai.

Even today, some members of the Niihau community require interpreters in hospitals, government offices and other settings involving social services (see Stepien 1988:222). Members of the Niihau community played a critical role in the Hawaiian language revitalization movement beginning in 1984 for families that had lost the language and desired to have their children learn it as an additional language. The first Punana Leo (Hawaiian language preschool) opened in 1984 in Kekaha, Kauai, with six Niihau teachers. One of those teachers, Pua Puhipau, currently works as a language mentor for learners under the Kawaihuelani Center of the University of Hawai'i at Mānoa. Fellow Niihau teachers of the first Punana Leo included Angelina Pahulehua, Elama Kanahele, Loke Kaliloa, Pualei Kaohelauii, and Nancy Ulu Kanahele. The young students of these teachers effectively became speakers of Olelo Niihau. A couple of years later, the school in Kekaha closed and Punana Leo relocated to Puhi, Kauai, and a few of those initial teachers left, while Kuulei Nizo-Keamoai and Kahala Keamoai-Kanahele joined the faculty, which at this point included, and was led by, college- or university-taught new-speakers of Hawaiian. Eventually, the Niihau faculty members left and the faculty of Punana Leo on Kauai became exclusively school-taught Hawaiian speakers. Kawaikini Hawaiian immersion school likewise has a faculty of school-taught Hawaiian speakers.

Other Niihau community members noted for their linguistic contributions include the celebrated Lolena Nicholas, a longtime teacher of the Punana Leo in Honolulu, and Moses Keale Sr., who created and hosted the Niihau talk and music radio program, the *Gentle Moke Show*, a weekly program on Kauai radio station KUAI 720 AM, initiated in 1970 (Tava & Keale 1989:6). The program was subsequently hosted by other Niihau speakers and eventually ended in 1999. Jean Keale was a teacher and principal of Niihau School in the mid 1900s and taught Hawaiian language at Kauai Community College and at local venues around Kauai (Beniamina 2010:23). Her daughter, Ileialoha Beniamina, later became well known for her prominent roles in Hawaiian

language and culture education at Kauai Community College and her advocacy for Olelo Niihau in public (see Beniamina 2010). She was a founding board member of Aha Punana Leo, which established Punana Leo schools, and produced a bi-monthly Hawaiian language column in the *Garden Island Newspaper* in the mid-1980s called *Na Nu Hawaii*, likely the first of its kind in the late 20th century.

Precedent

There already is a long-standing precedent across Hawai‘i State agencies for acknowledging and supporting Olelo Niihau as separate from the Hawaiian of speakers outside the Niihau community. The Department of Education produced *I Get Ready: English/Hawaiian/Niihau, A Language Arts Resource Book* (Olaya, 1980) under the Bilingual/Bicultural Education Project under Title VII of the Elementary and Secondary Education Act of 1965. The text of the book is in three languages: English (the source language) translated into Hawaiian and Olelo Niihau. In 1980, when the book was produced, no native-speaking children of Hawaiian were found anywhere in Hawai‘i. The language only existed among perhaps no more than 500 elderly native speakers of the various islands of Hawai‘i at the time (the number is close to zero now). Apart from these speakers, Hawaiian existed as a subject in high schools, community colleges and the University of Hawai‘i. There were several native-speaking Olelo Niihau children, however, who were enrolled in public schools on Niihau and Kauai (Tava & Keale (1989:3) report 226 people living on Niihau in 1980), for whom this text was ostensibly created. The DOE had also provided Niihau live interpreters for students and families throughout the 1900s for various purposes, such as for student comprehension in school or to communicate with families.

The Department of Health and private healthcare organizations, such as Ho‘ōla Lāhui Hawai‘i on Kauai, likewise have provided Niihau live interpreters throughout the 1900s up until today. In 2020, the Department of Transportation released an Olelo Niihau version of *The Hawaii Driver’s Manual*³. For decades now, organizations like Alu Like and Language Services Hawaii have provided live interpreter services for Niihau community members for comprehension while sitting English-language licensing exams for the standard or CDL driver’s license, and for the Judiciary (e.g. District Court) in court cases. These organizations also provide live interpreters for hospital emergency room and ICU settings for Niihau community members, and for adoption services under the auspices of the Department of Human Services. So, attention to the specific linguistic needs of the Niihau community for comprehension have been ongoing for decades apart from attention given to learners of Hawaiian deriving from schools outside of the Niihau community, whose families are native-speakers of English and do not need live interpreter services for comprehension as Niihau speakers do.

The two public charter schools in Kekaha, Kauai—KANAKA School and Hale Kula Niihau o Kekaha—serve the Niihau community by helping to perpetuate Olelo Niihau among the children of the community as core aspects of their educational philosophies. These schools, however, are also flashpoints, where external pressures are felt most keenly to integrate newly-invented vocabulary and concepts produced primarily by the Lexicon Committee (see Kōmike Hua‘ōlelo, 2003), a body of new-speakers of Hawaiian outside of the Niihau community. This external

³ <https://hidot.hawaii.gov/highways/files/2021/11/11272-Hawaii-Drivers-Manual-r3-LR-10-24-18-HAWAIIAN.pdf>

influence is controversial as it entails instilling new language in Niihau youth foreign to that of their parents, grandparents, and the Niihau community in general. While the use of such new language is criticized by some parents, it is supported by some school faculty, whether explicitly or by acquiescence. Such influence can have the effect of increasing the risk of attrition by interpolation. Thus, this generation of Niihau youth experience linguistic influences and pressures to conform to non-Niihau sources as never seen before, adding to the already existing pressure to abandon Hawaiian and adopt English and/or Pidgin exclusively.

Ka Leo o na Kupa is a Niihau-community lobbying group formed as a result of Kauai Mayor Carvalho's 2016 proclamation, *Adopting Policies & Guidelines Relative to the Unique Language in the County of Kauai & Niihau* (March 17, 2016), in which is stated⁴:

... the Niihau community is the last intact community of native speakers of Traditional Hawaiian in the world and inclusive of newborns to the elderly who are in need of support to bolster their linguistic domains;

... the County of Kauai recognizes, supports, and encourages the non-Hawaiian speaking and Hawaiian-learning sector of its society to learn Traditional Hawaiian;

The group, consisting of Niihau community members and non-member supporters, have advised Kauai County administration on Hawaiian language matters and have lobbied Hawai'i State legislators to support initiatives that bolster Olelo Niihau uniquely and apart from Hawaiian language revitalization initiatives outside the community by identifying unique linguistic needs of Niihau community members, including, but not limited to, those venues mentioned above (i.e. hospitals, courtroom settings, social services).

Bias against Olelo Niihau

While many naturally think to rely heavily on traditional native speakers of any endangered language to reverse the trek to extinction, and as new-speakers of Hawaiian had done so initially, with regards to the first Punana Leo, in time, attention in Hawaiian-language revitalization initiatives shifted away from reliance on Niihau community members as language resources and towards classroom-taught personnel only. A perception across the public sphere developed to rely entirely on new-speakers regarding consultation on Hawaiian language matters, excluding Niihau community members completely.

Stepien (1988:222) noted that:

... Because of these dialect differences, the Ni'ihauan students are said to have difficulty in Hawaiian culture and history courses. Many times it is the Ni'ihauan student, who is made to conform in order to achieve correct answers and a passing grade. For a people whose lifestyle has been, for the most part, static, it is a difficult adjustment.

One young Kamehameha Schools student from Ni'ihau still has vivid memories of an admonishment she received when she spoke Hawaiian at a school assembly. The student was publicly corrected for grammar in that it was not that which is in common usage on

⁴ <https://www.kauai.gov/files/assets/public/v/1/oed/documents/proclamationforniihaulanguage.pdf>

O‘ahu (Informant #2) or taught in schools there. The person doing the admonishing was a book-learned linguist. Albeit exceptionally fluent in his own right, one wonders about his audacity to correct a “native” speaker. Therein lies the dynamics of the language.

While Hawaiian language revitalization initiatives from outside the Niihau community have enjoyed the support of legislation and policy by the Hawaii State Legislature over the past thirty or more years, specific linguistic needs of the Niihau community have been ignored or dismissed, as with S.B. NO. 1413, S.D. 2, H.D. 1, of the 31st Legislature of 2021⁵. Reference to Niihau community members as legitimate and valuable language resources was noted specifically in a draft of the bill, which contained the following regarding sources upon which to rely for language use:

- (4) Any other commonly used Hawaiian-language dictionary, including dictionaries that account for the unique characteristics of the Ni‘ihau dialect and other Hawaiian dialects; or
- (5) Consultations from members of the Hawaiian-speaking language community, including individuals who are fluent in the Ni‘ihau dialect and other Hawaiian dialects.

This text was later deleted. Instead, the Senate issued a proclamation, having no effect as public policy, stating⁶:

... [I]t is recognized that the Niihau community deserves recognition for having maintained the Hawaiian language of their families from generation to generation until today against great odds;

... [W]hile the Niihau variety of Hawaiian has proven resilient, it is nonetheless under threat of extinction and an endangered variety of an endangered language;

... [T]he State of Hawaii recognizes the invaluable contribution of the Niihau community to Hawaiian culture and the unique culture of Hawaii’s society;

... [T]he State of Hawaii recognizes that the Niihau community represents a unique and authentic cultural and linguistic worldview that contributes to the maintenance of the Hawaiian language in many ways;

... BE IT RESOLVED by the House of Representatives of the Thirty-First Legislature of the State of Hawaii, Regular Session of 2021, that this body hereby recognizes the Niihau community, a particular community of the Hawaiian people, and their linguistic variety unique, centuries-old treasures of Hawaii worthy of recognition and support so that their variety of Hawaiian language may carry on into the future.

It is clear that Olelo Niihau and the Niihau community are at a severe disadvantage relative to political leverage and public prestige, lacking the will of the State legislature to act to bolster the tenuous position of Olelo Niihau in the public sphere. Until such time that the stated worthiness of Olelo Niihau is legitimized in the form of public policy, the threat of extinction of Olelo

⁵ https://data.capitol.hawaii.gov/sessions/session2022/Bills/SB1413_HD1_.HTM

⁶ https://data.capitol.hawaii.gov/sessions/session2020/bills/HCR167_.htm

Niihau, whether viewed as a variety or a language, becomes more and more severe. Time is running out for Olelo Niihau. It is hoped that this study will lead to the development of public policy specific to Olelo Niihau to ensure its integrity and robustness going forward. Meyer et al said it best (1998:156):

It follows that the Hawaiian language is an important tool to provide privacy and protection for key elements of the material and cultural knowledge that empowers Niihauan society.

6 **Intelligibility Pilot Study**

A basic fact about human language is that it is constantly changing—its pronunciation undergoes modifications, vocabulary is added and lost, grammatical patterns are modified, and so on. In cases where a language is spoken in more than one place, the changes will vary from community to community, resulting in increasingly distinct differences in their speech. With the passage of time, it is even possible for the different varieties of speech to become so distinct that mutual intelligibility is lost, resulting in the creation of separate languages. This is the scenario that led to the differences that distinguish English from German, French from Spanish, Mandarin from Cantonese, and so on.

Over the centuries, Niihau has been isolated to a significant degree from the other islands in the Hawaiian archipelago, raising the likelihood that substantial linguistic differences have emerged between Olelo Niihau and other varieties of ‘Ōlelo Hawai‘i – perhaps even differences deep enough to interfere with intelligibility. As an initial step in investigating this matter, we designed a pilot study with ten participants who speak a variety of ‘Ōlelo Hawai‘i other than Olelo Niihau, aged 18 and older. All of these participants have completed several years of advanced university-level study of ‘Ōlelo Hawai‘i at Kawaihuelani Center for Hawaiian Language, but have little to no exposure to Olelo Niihau. All participants had completed Fourth Level Hawaiian II (HAW 402) and were seniors or graduate students at the time of data collection.

6.1 **Methodology**

To establish a baseline for the participants’ comprehension abilities in ‘Ōlelo Hawai‘i, participants first listened to audio excerpts from *Ka Leo Hawai‘i*, featuring *manaleo* Rachel Nahalelua Mahuiki in an interview conducted by Larry Kimura on November 9, 1972.⁷ This recording represented a familiar, non-Olelo Niihau variety of ‘Ōlelo Hawai‘i and served as a benchmark for the participants’ comprehension skills. The excerpt focused on fishing and was divided into two parts to minimize memory-related difficulties.

To assess how well these participants understood Olelo Niihau, they were asked to listen to excerpts from the *Ka Tuitui Malamalama* podcast, Season 2, Episode 3, which featured four

⁷ Ka Leo Hawai‘i 014: Rachel Nāhale‘elua Mahuiki, interview by Larry Kimura, November 9, 1972, Kani‘āina Collection. <https://ulukau.org/kaniaina/?a=d&d=A-KLH-HV24-014>

younger-generation Niihau speakers.⁸ This material consisted of conversational exchanges about fishing and was similarly divided into two parts.

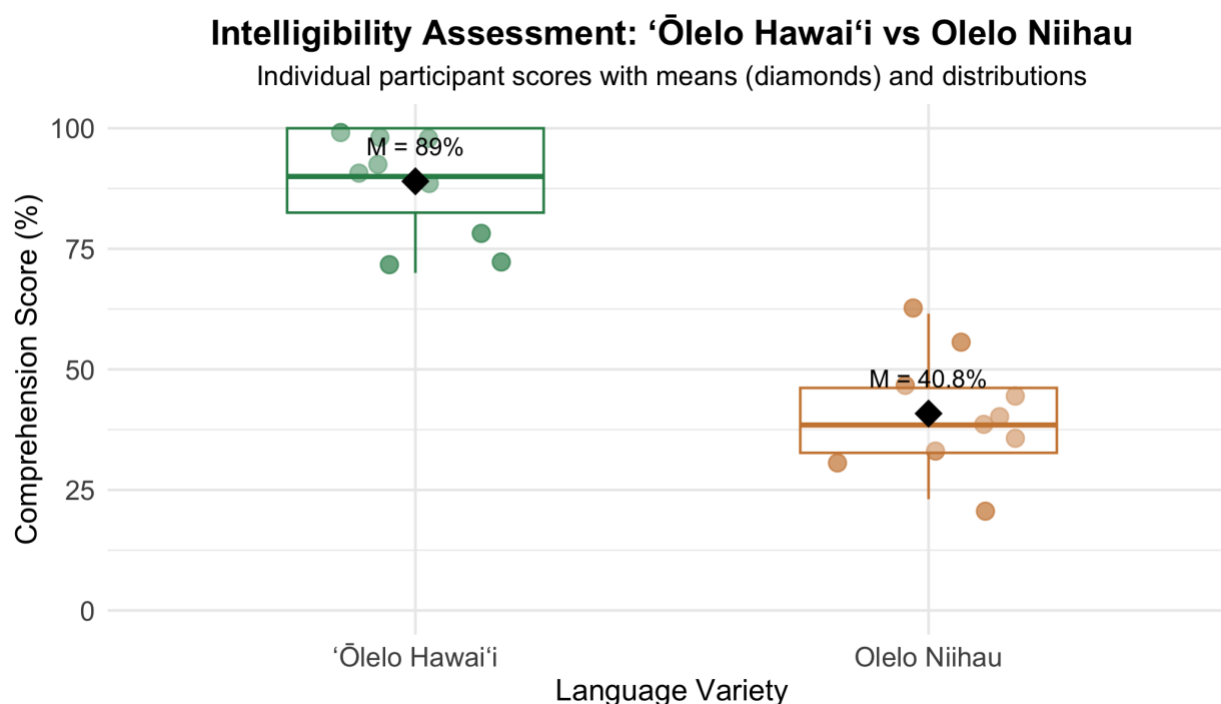
The procedure involved having participants first listen to each complete excerpt and then listen to individual segments, followed by a question-and-answer task. Questions were designed by the research team and assigned values of one or two points to allow for partial credit. A detailed rubric was developed for consistent scoring. Participants were instructed to provide detailed responses in either ‘Ōlelo Hawai‘i or English, whichever they felt more comfortable using. All sessions were audio-recorded for accurate assessment.

In order to ensure the naturalness and correctness of the Olelo Niihau recording and the plausibility of the test questions, the study was first administered to a native speaker of the language. The participant scored 10/10.

6.2 Pilot Results

The results for participants who had no prior exposure to Olelo Niihau revealed a substantial difference in comprehension between the two varieties of Hawaiian. Whereas the participants achieved an average score of 89% on questions related to the ‘Ōlelo Hawai‘i recording, they attained a success rate of just 40.8% in responding to questions related to its Olelo Niihau counterpart. A summary of the data is presented in the Figure below.

A comparison of comprehension scores for ‘Ōlelo Hawai‘i and Olelo Niihau for 10 participants



⁸ Ka Tuitui Malamalama - Season 2 | Episode. 3: Aina Niihau
https://youtu.be/YmjDaHkr_3I?si=9cxd61QPSRKBYTGT

6.3 Factors Contributing to Reduced Intelligibility

Several factors may have contributed to the reduced intelligibility of Olelo Niihau for speakers of other varieties of 'Ōlelo Hawai'i. Among the most likely is speech rate, which has been noted in previous research as a distinctive characteristic of Olelo Niihau. Newbrand (1951) found that Olelo Niihau speakers produced speech at approximately 170 words per minute compared to 120 words per minute for other speakers. Other factors include those discussed in Section 0, such as the extensive use of contractions and word reductions, unique vocabulary items, and phonological and grammatical differences.

6.4 Need for further study

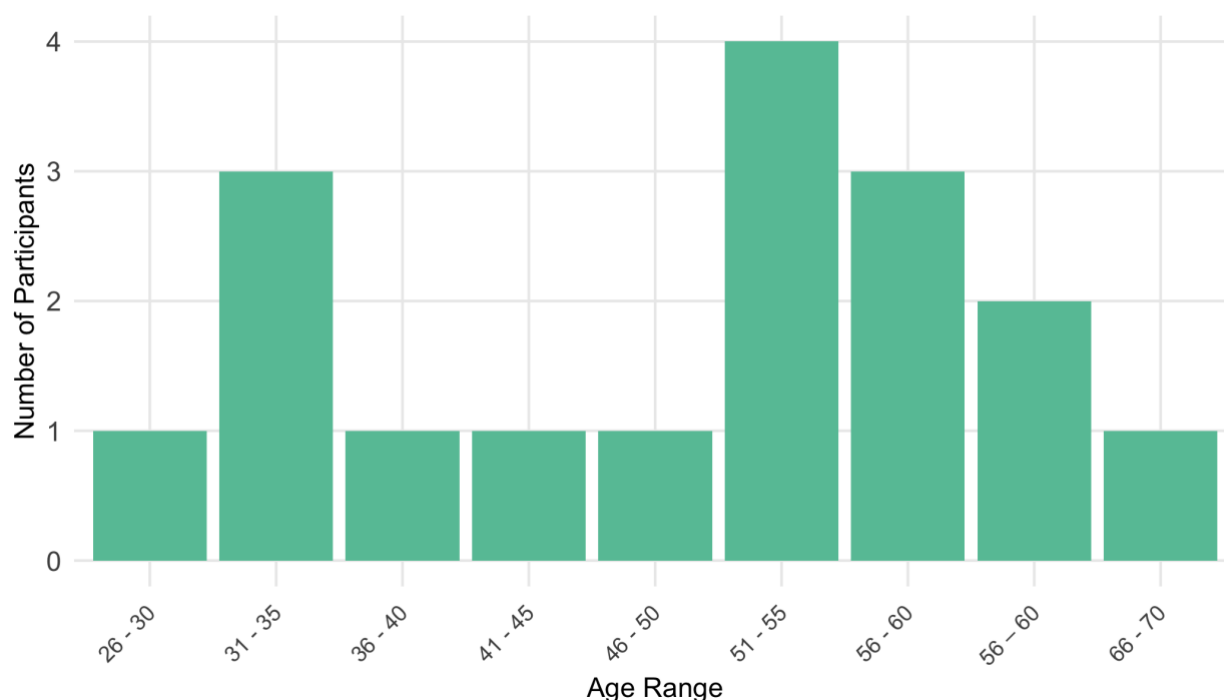
These preliminary findings support anecdotal reports that Olelo Niihau presents comprehension challenges for speakers of other varieties of 'Ōlelo Hawai'i. The significant reduction in intelligibility scores suggests that the linguistic differences between Olelo Niihau and other varieties of 'Ōlelo Hawai'i may be more substantial than previously documented. However, further study is needed to support this pilot study. A second recording in Olelo Niihau has been made by the research team, along with questions and a rubric, as shown in Table 9-

Table 11 in the Appendix. To date, the experiment has been piloted with only a few participants, with plans for further study in the upcoming months.

7 Survey

This section presents the results of a sociolinguistic survey of native speakers of Olelo Niihau. In this survey, we examine self-assessments of the language proficiency, domains of language use, language attitudes, and patterns of intergenerational transmission of Olelo Niihau alongside 'Ōlelo Hawai'i and English. The results are based on responses from 17 participants, comprising 4 males and 13 females, all of whom currently reside on Kauai. They fall into 9 age categories, the distribution of which is shown in [Figure 1](#).

Figure 1: Age distribution of survey participants



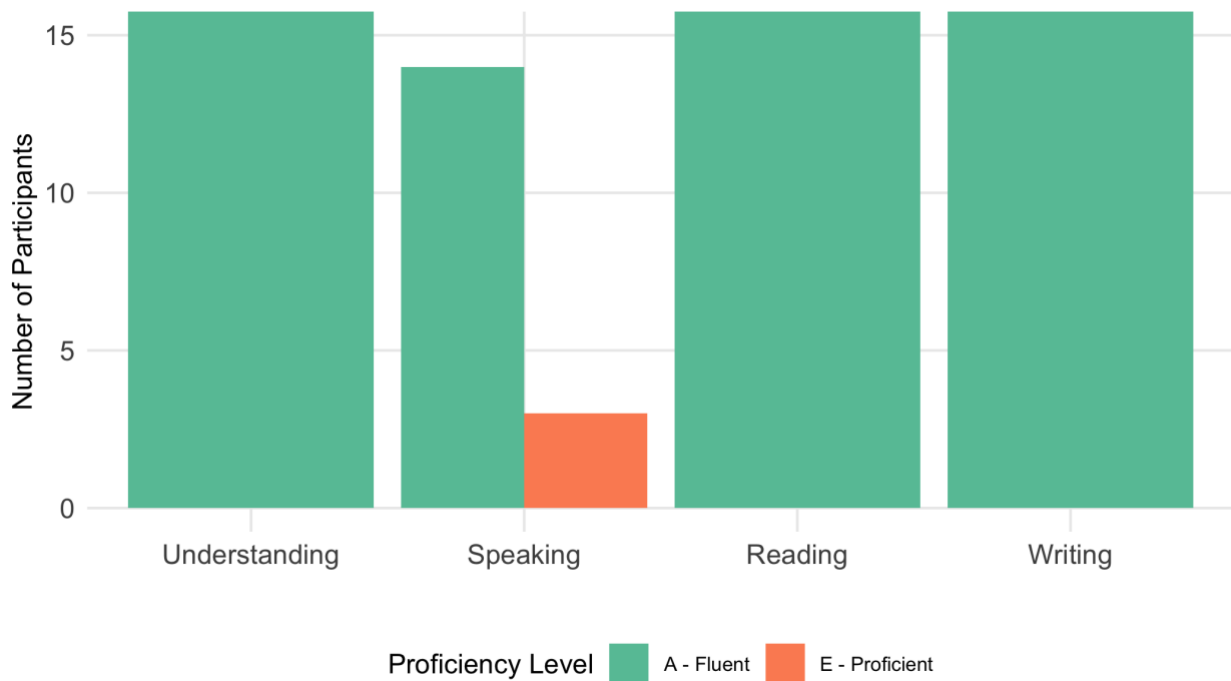
7.1 Language Background

All respondents had some level of language background with Olelo Niihau, English, and 'Ōlelo Hawai'i. Only one respondent reported some knowledge of a fourth language, Filipino.

7.1.1 Olelo Niihau

The vast majority of respondents (14) had acquired Olelo Niihau on Niihau, while the remaining participants (3) had acquired it on Kauai. All but one participant acquired the language at home from family (parents, grandparents, aunts, uncles, and other relatives). [Figure 2](#) shows that Olelo Niihau was rated at the highest level of fluency for all four language-related skills, with the exception of three respondents who rated their speaking as proficient, which is the second-highest rating.

Figure 2: Self-Assessment of Proficiency in Ōlelo Niihau (Question 4)



7.1.2 English

Respondents reported varying levels of fluency in English, as shown in [Figure 3](#). The majority of respondents reported being fluent, but almost a third assessed themselves as being *somewhat fluent*. While two respondents reported learning English at home, the remainder learned English in school from teachers, either on Kauai or Niihau, although several also reported learning from friends and family. In most cases, this was in addition to school.

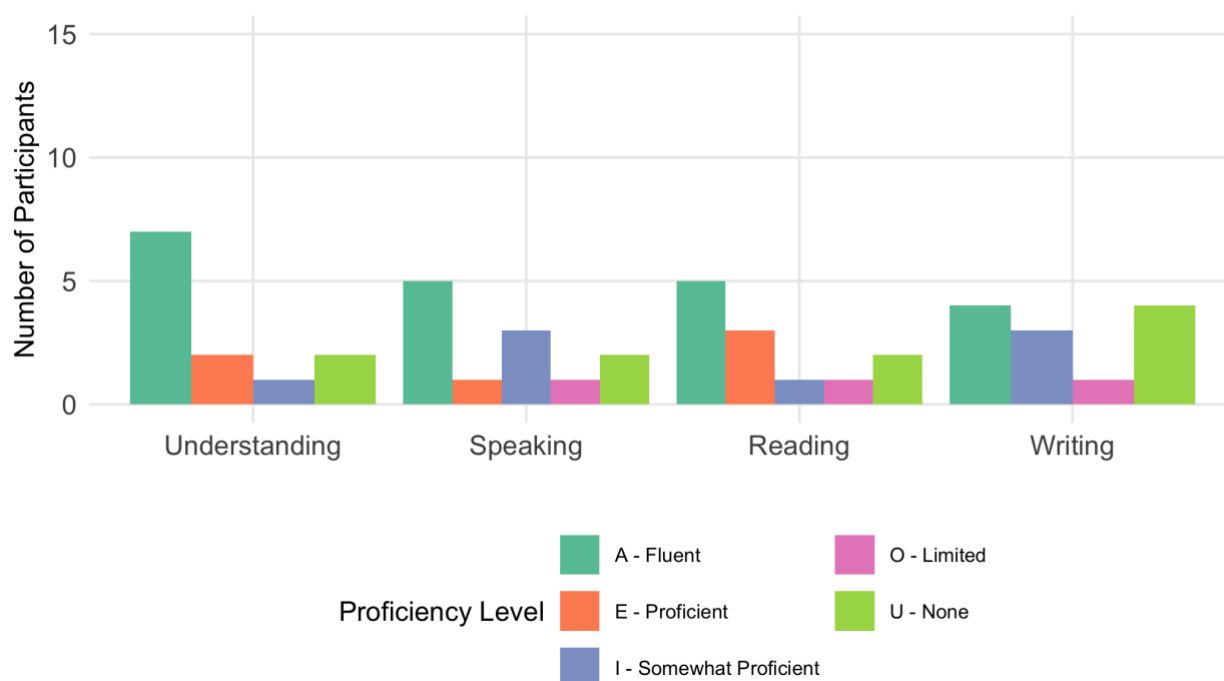
Figure 3: Self-Assessment of Proficiency in English (Question 12)



7.1.3 ‘Ōlelo Hawai‘i

Respondents reported learning ‘Ōlelo Hawai‘i in various locations, ranging from university or community colleges to high schools to conferences. A broad range of proficiency was reported for ‘Ōlelo Hawai‘i, as exemplified in Figure 4.

Figure 4: Self-Assessment of Proficiency in ‘Ōlelo Hawai‘i (Question 8)



7.2 Patterns of language use

The survey asked questions about various patterns of language use, including the languages speakers of Olelo Niihau use with different people as well as the languages they use in different domains and when engaged in different activities. Overall patterns of daily and monthly language use show varying patterns, with use of English and Olelo Niihau being most frequently described by the descriptors *All day* or *Every day* or *Sometimes* or *Some days*. ‘Ōlelo Hawai‘i shows a different pattern, favoring the descriptors *Sometimes* or *Somedays*, *With some people*, or *Never*. Data for both daily and monthly language use are shown in [Figure 5](#) and [Figure 6](#).

Figure 5: Daily Language Use

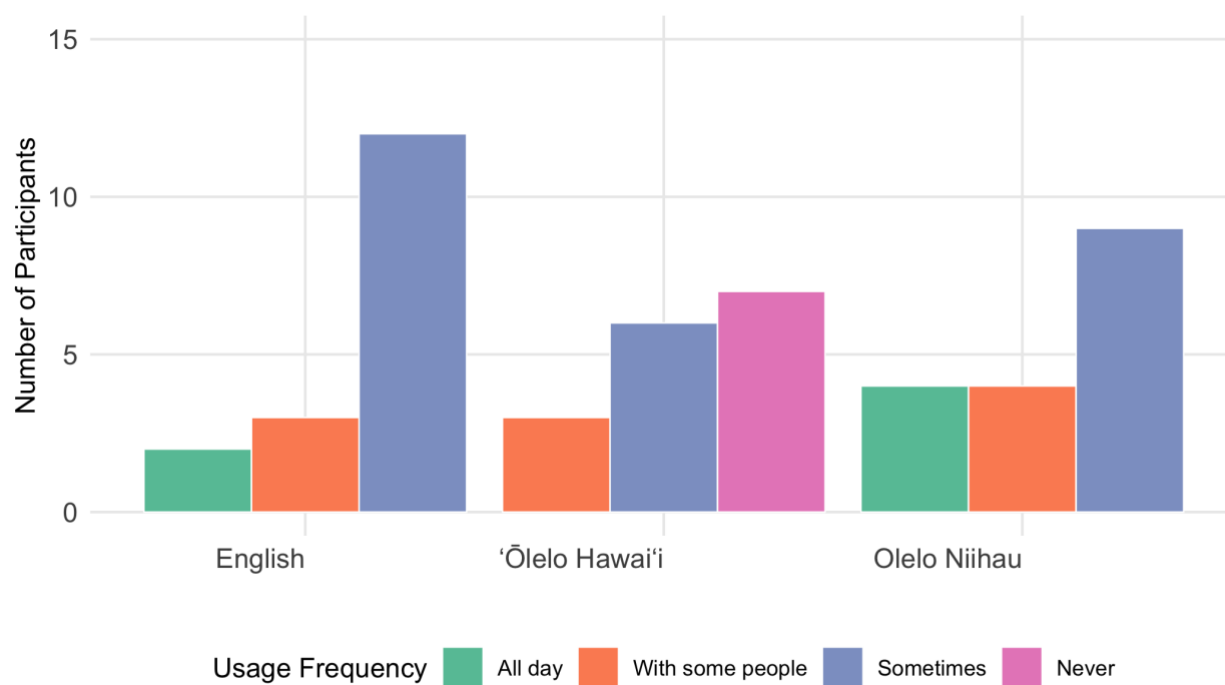
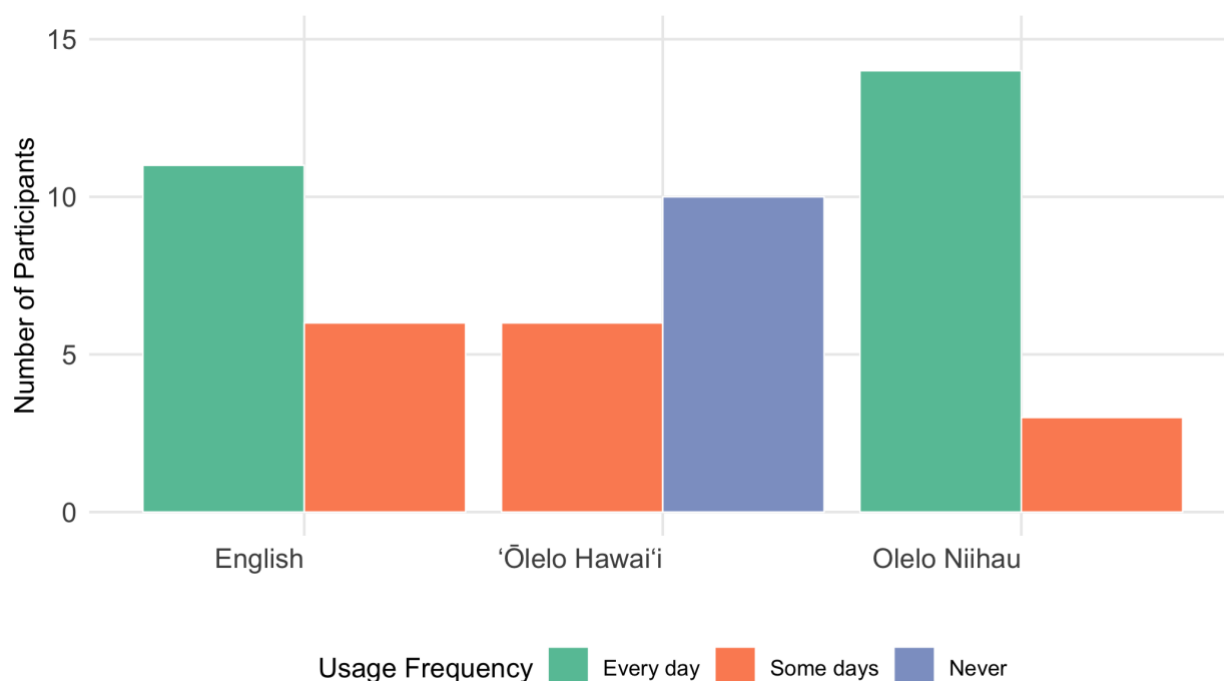


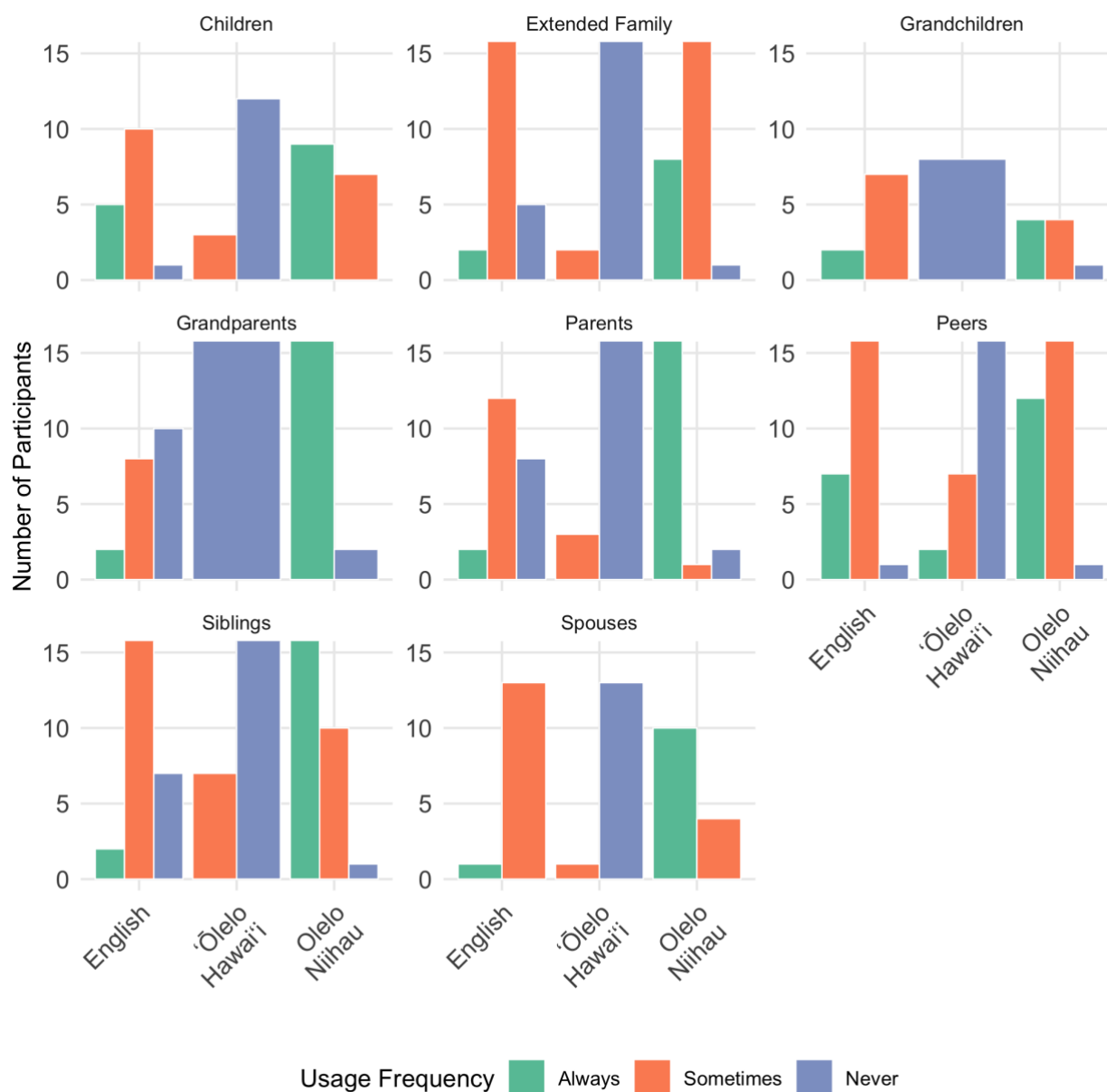
Figure 6: Monthly Language Use



7.2.1 Patterns of intergenerational language use

Respondents reported different patterns of language use with family members and in other social relationships, and it is particularly interesting to examine variation across different generations. In general, [Figure 7](#) demonstrates that Olelo Niihau, which tends to be used *Always* with parents or grandparents, to being used only *Sometimes* with spouses, peers, children, and grandchildren. However, language use patterns with siblings more closely follow patterns with parents and grandparents.

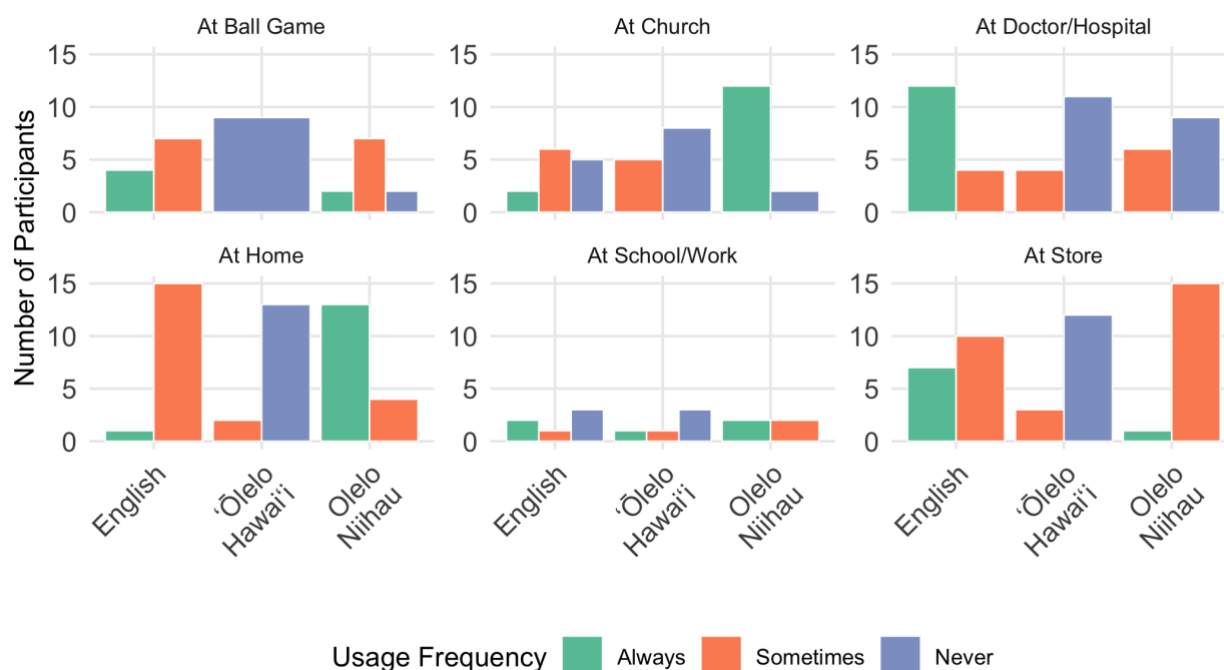
Figure 7: Language use across different relationship (Question 19)



7.2.2 Language use in different domains and activities

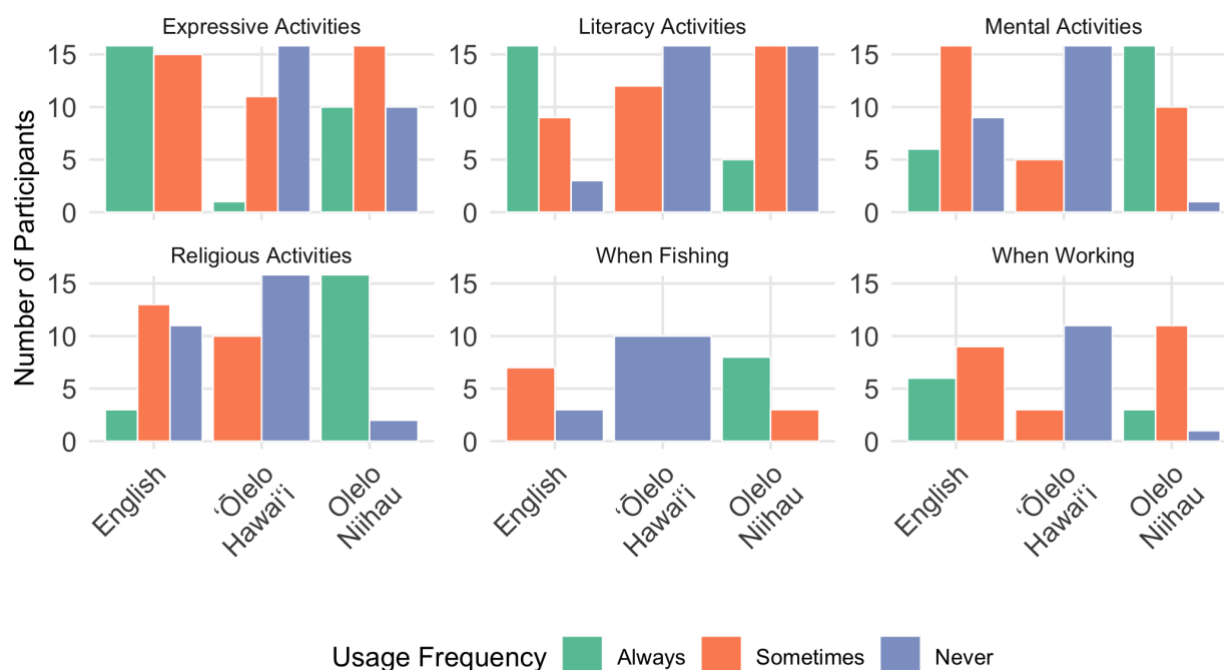
[Figure 8](#) demonstrates responses to the different domains in which speakers of 'Ōlelo Niihau use different languages. It is notable that the only two places where 'Ōlelo Niihau is used are home and church. The domains where English is reported to be always used are at the doctor's office and hospital, as well as in stores.

Figure 8: Language Use Across All Domains (Question 20)



When considering language use when engaged in different activities, a number of respondents reported to *always* use Olelo Niihau when thinking, dreaming, and praying as well as when they go fishing. However, Olelo Niihau was less likely to be used when reading or writing, with several respondents reporting *never* using Olelo Niihau for these activities. [Figure 9](#) presents these results.

Figure 9: Language Use in Activities and Contexts (Question 22)

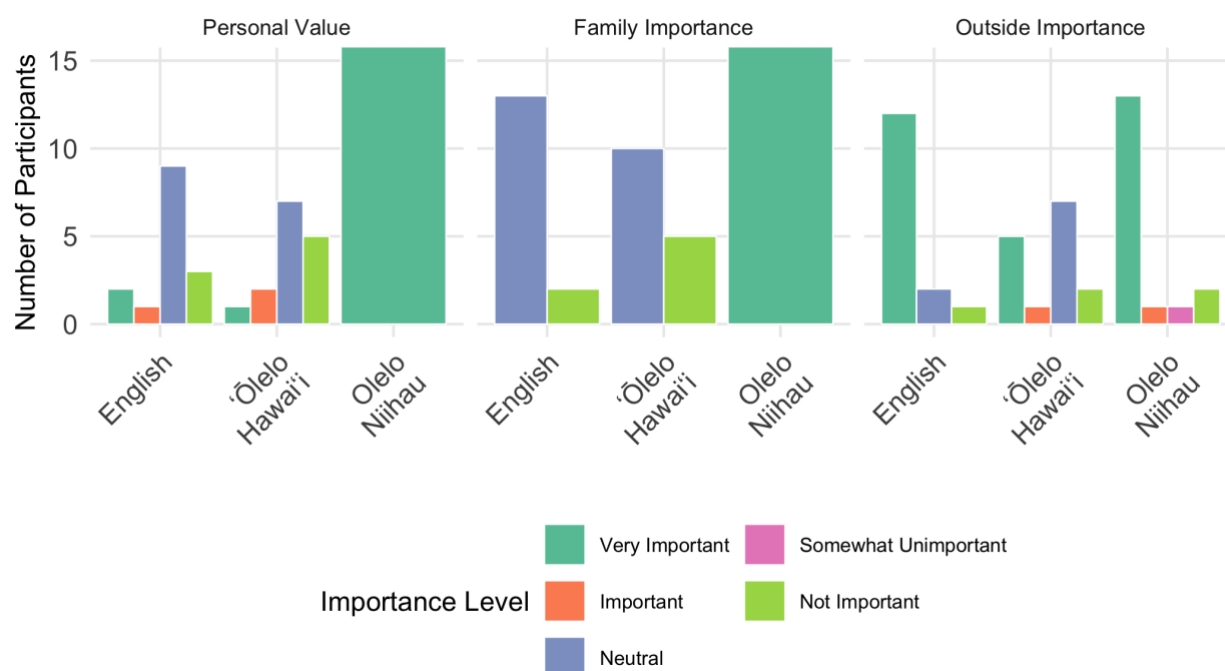


7.3 Language Attitudes and Values

Respondents have positive language attitudes towards Olelo Niihau and attributed a high degree of personal and community-level importance to the language. The majority even expressed the importance of Olelo Niihau outside of the community. Respondents were more neutral towards 'Ōlelo Hawai'i and English from a personal and community perspective, but did think that there was more importance outside of the community.

7.3.1 Language importance

Figure 10: Language importance from different perspectives



7.4 Language attitudes and preservation

The participants responses to 12 questions, as analyzed in [Figure 11](#) - [Figure 22](#) below, reveal strong community support for the continued use of Olelo Niihau.

As shown in [Figure 11](#), participants express positive attitudes toward increasing the number of speakers of Olelo Niihau. The responses to questions about children's language learning ([Figure 12](#)) and the continued use of Olelo Niihau within the family ([Figure 14](#)) demonstrate overwhelming support for intergenerational transmission within Niihau families.

Respondents recognized Olelo Niihau as linguistically distinct from other varieties of 'Ōlelo Hawai'i ([Figure 16](#)). There are some mixed responses to the use of Olelo Niihau by outsiders, as shown in [Figure 15](#) and [Figure 17](#).

Participants show strong agreement that the government should support the use of Olelo Niihau ([Figure 19](#)) and would like more resources in Olelo Niihau ([Figure 22](#)). The figures below present the questions in Olelo Niihau and English, followed by the responses.

Figure 11: Question 26 - *Pono e nui hou ae ta poe walaau Niihau. 'There needs to be more people who speak Olelo Niihau.'*

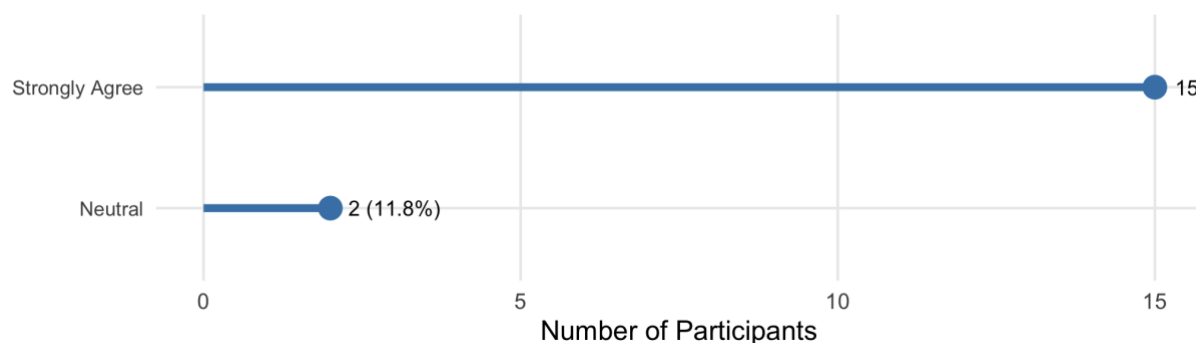


Figure 12: Question 27 - *Pono na keiti o ta ohana Niihau (18 o lakou makahiti a ma lalo: keiti, moopuna) e akamal i ta Olelo Niihau (walaau, lohe, heluhelu, katau). 'The children of the Niihau community (18 years old and under: children, grandchildren) should begin to learn Olelo Niihau (speaking, listening, reading, writing).'*

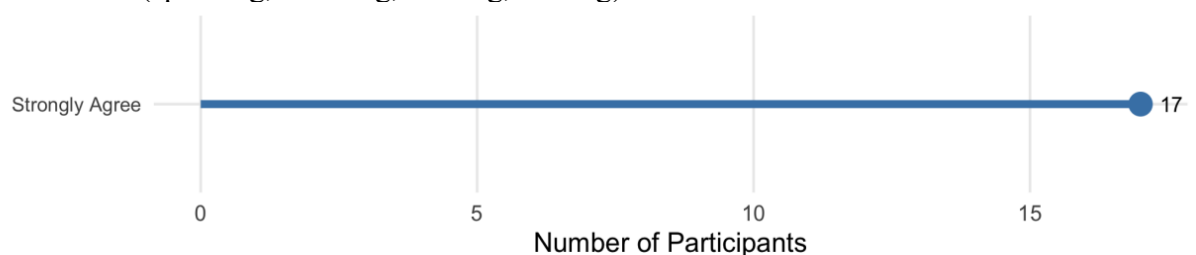


Figure 13: Question 28 - *Pono na matua me na tupuna o ta ohana Niihau e walaau Niihau i ta lakou poe keiti/moopuna. 'The parents and grandparents of the Niihau community should speak Olelo Niihau with their children/grandchildren.'*

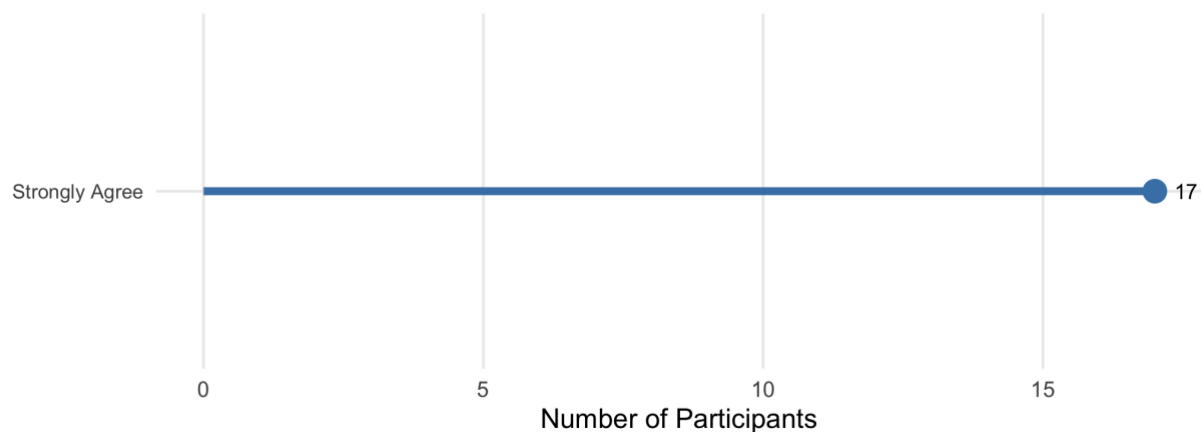


Figure 14: Question 29 - *Paakati ta hoomau ana i ta Olelo Niihau ma waena o na ohana Niihau.* ‘The continuation of Olelo Niihau should be supported among the Niihau community.’

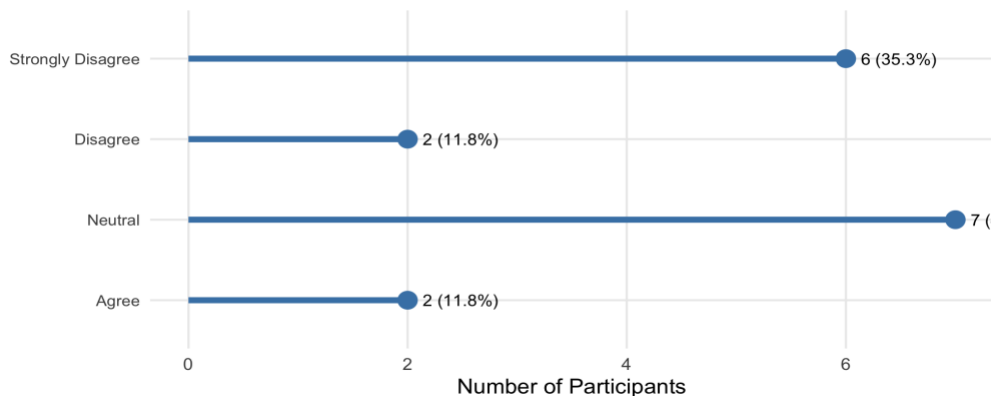


Figure 15: Question 30 - *No ta ohana Niihau wale no ta Olelo Niihau, aole no ta poe no waho.* Olelo Niihau is only for the Niihau community, not for people outside.

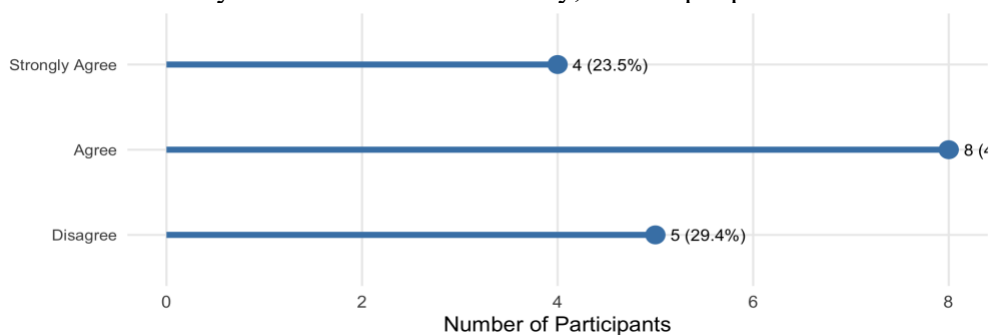


Figure 16: Question 31 - *He olelo tu hootahi ta Olelo Niihau, aole like me ta Olelo Hawaii no waho o ta ohana Niihau.* ‘Olelo Niihau is a distinct language, not the same as ‘Ōlelo Hawai‘i outside of the Niihau community.’

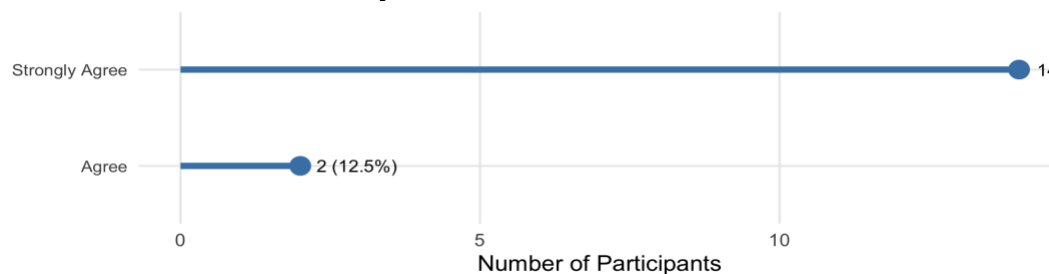


Figure 17: Question 32 - *He aha tou manao no ta poe no waho o ta ohana Niihau e ao ana i ta Olelo Niihau?* ‘What is your opinion about people outside of Niihau community learning Olelo Niihau?’

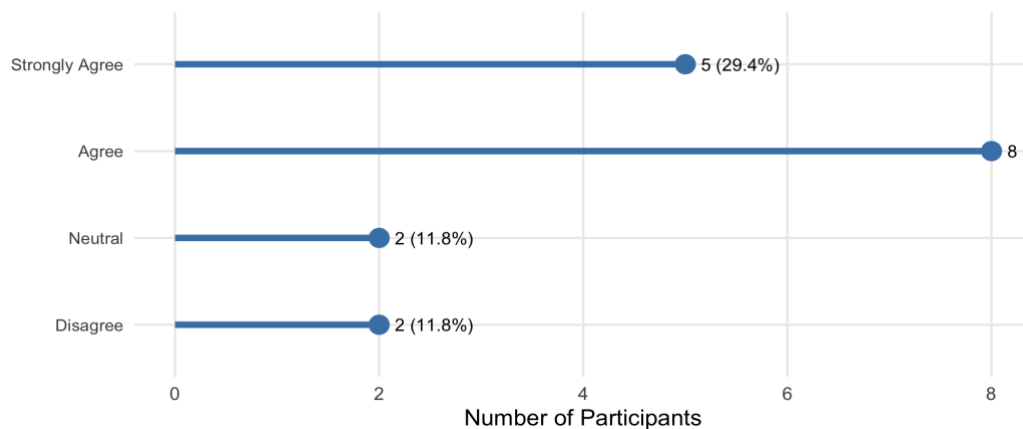


Figure 18: Question 33 - *He maitai no te walaau Niihau ta poe o na motupuni e ae?* ‘Is it good for people on the other islands to speak Olelo Niihau?’

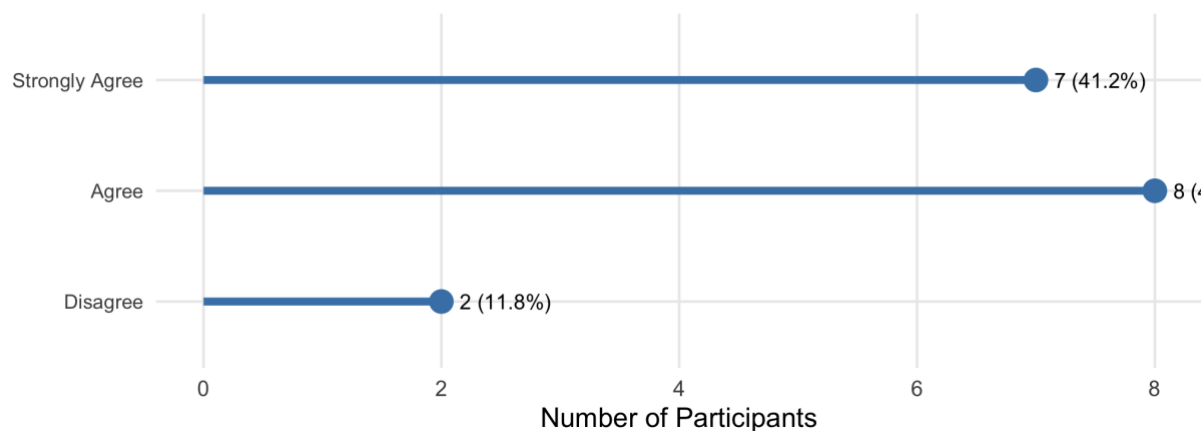


Figure 19: Question 34 - *Pono te aupuni e tatoo i ta ohana Niihau no na hana lawelawe malalo o te aupuni ma ta Olelo Niihau.* ‘The government should provide services in Olelo Niihau to the Niihau community.’

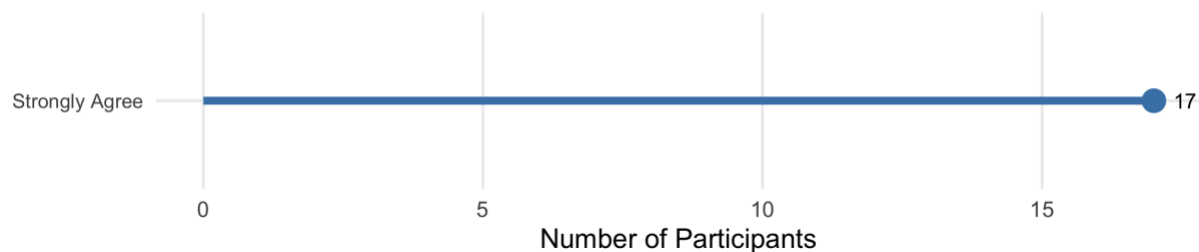


Figure 20: Question 35 - *Pono e ao ia ta Olelo Niihau ma na kula like ole ma waho ae o Niihau me Kekaha.* ‘Olelo Niihau should be taught in various schools outside of Niihau and Kekaha.’

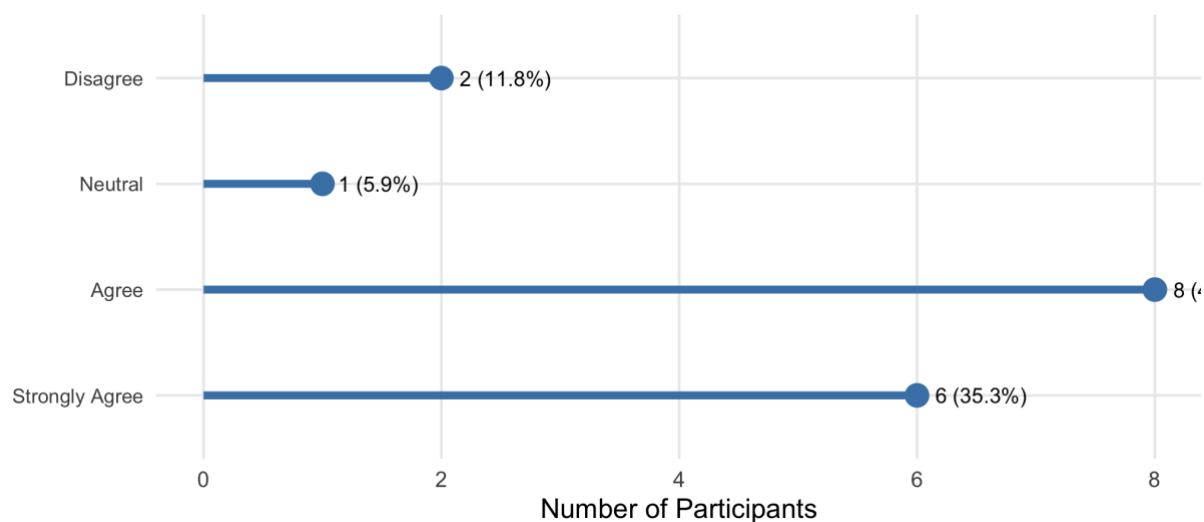


Figure 21: Question 36 - *E aho e hootaawale ia ta Olelo Hawaii no waho o ta ohana Niihau mai ta Olelo Niihau aku.* ‘Ōlelo Hawai‘i from outside of the Niihau community should be distinguished from Olelo Niihau.’

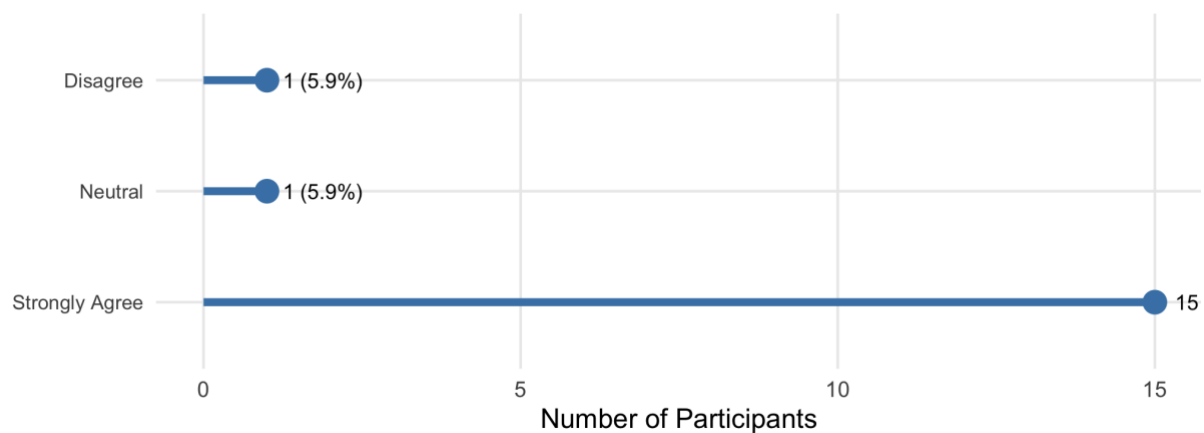
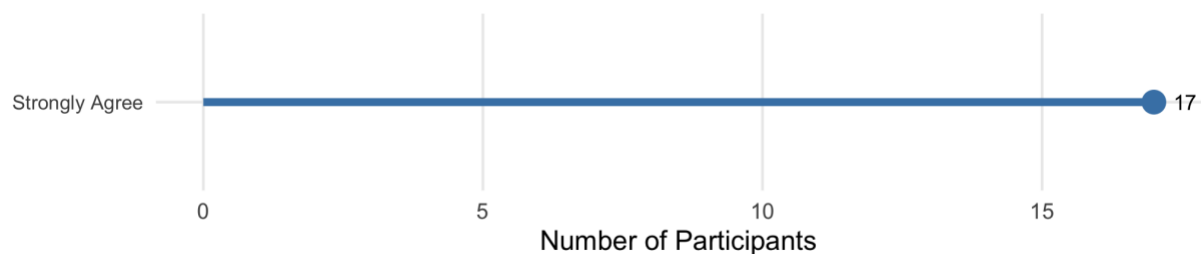


Figure 22: Question 37: *Pono e nui hou ae na pono like ole ma ta Olelo Niihau (tiionioni, pute, hoolaha tv, hoolaha ma lalo o te aupuni no ta lehulehu, Aina Hoopulapula Hawaii, OHA, a pela wale aku).* ‘There should be more resources in Olelo Niihau (such as dictionaries, books, TV broadcasts, government public notices, Hawaiian Homelands, OHA, and so on).’



7.5 Government Services and Language Access

Participants were universally supportive of having more government resources available to support and maintain Olelo Niihau. For all government services, such as state and county offices, healthcare, education offices, courts, and social services, respondents reported that of Olelo Niihau, English, and ‘Ōlelo Hawai‘i, they best understand Olelo Niihau in these contexts (Question 38). Furthermore, respondents also universally desired more government services in Olelo Niihau (Question 39), although they did not necessarily feel that they needed translation (Question 40).

8 Recommendations

This preliminary study has provided some compelling preliminary evidence on the linguistic distinctiveness of Olelo Niihau and documented community needs for language services and language maintenance support. To build on the findings in this report and address the identified priorities by the Niihau community, we recommend continued funding to support the following research, language access services, and community initiatives:

- **Language Documentation:** Create a digital repository of audio/video recordings of diverse speech genres, annotated with linguistic and cultural knowledge to document the full range of speech practices within the Niihau community. This represents an immediate priority given the small number of native speakers and the urgency of supporting their linguistic knowledge while there remains a critical mass of fluent community members.
- **Language Description:** Produce comprehensive linguistic descriptions based on the documented materials that will form the foundation for essential reference materials, including dictionaries, grammars, and pedagogical resources. Much more description is needed and can build upon the preliminary descriptions presented in this report. These descriptions will provide the scholarly infrastructure necessary for long-term language maintenance efforts.
- **Intelligibility Study:** Conduct an expanded follow-up study on mutual intelligibility between Olelo Niihau and other varieties of ‘Ōlelo Hawai‘i, using larger participant groups. This research will also investigate the specific phonological, lexical, and grammatical features that contribute to the reduced intelligibility documented in our pilot study results.
- **Language Vitality Assessment:** Follow up on findings from the survey regarding patterns of intergenerational transmission by conducting a detailed assessment of the extent to which Niihau children are acquiring the language from parents and grandparents. This research is critical for understanding the degree of endangerment of Olelo Niihau and has the potential to provide essential data for developing targeted language revitalization materials and strategies that address the concerning patterns of shift toward English.
- **Institutional Support:** Develop government services and educational infrastructure specifically designed to serve Olelo Niihau speakers based on the survey's universal findings about service needs and language access barriers. This includes working with healthcare, legal, and social service providers to implement interpretation services.

9 Bibliography with notes of Olelo Niihau

Below is a bibliography separated into several sections with a few brief notes on specific references to Olelo Niihau.

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9.2 Government acknowledgement of olelo Niihau:

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- Carvalho, Bernard P., Jr. 2016. Proclamation: Adopting policies & guidelines relative to the unique language in the County of Kaua'i and Ni'ihau. March 17. Līhu'e: Office of the Mayor, County of Kaua'i.
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9.3 Niihau community members describing linguistic needs

- Anwar, Yasmin. 2001. Programs for Ni'ihau kids coexist on Kaua'i. *Honolulu Advertiser*, May 29. <https://the.honoluluadvertiser.com/article/2001/May/29/lh/l1a.html>
- Green, Josh. 2024. Preserving the Ni'ihau dialect through student-created books. July 1. Office of the Governor, State of Hawai'i. <https://governor.hawaii.gov/main/preserving-the-niihau-dialect-through-student-created-books/>
- Ka Wai Ola o OHA. 1997. Kula Ni'ihau o Kekaha seeks use of former Kekaha Armory. *Ka Wai ola o OHA* 14(5). 8. https://kawaiola.news/wp-content/uploads/2017/10/KA_WAI_OLA_199705.pdf

9.4 Other resources

9.4.1 Video

- Ka Tuitui Malamalama. 2024-2025. Video podcast, 2 seasons. Kanaeokana, Kamehameha Schools.
- Wong-Kalu, Hinalimoana (host). 2017. Ka 'ōlelo makuahine: He nīnauele me ka mānaleo o Ni'ihau. Ka 'Ōlelo Makuahine (video podcast), August 1. Office of Hawaiian Affairs. <https://kawaiola.news/moomeheu/culturekeepers/ka-olelo-makuahine-he-ninauele-me-ka-manaleo-o-niihau/>
- Kauahipaula, Elizabeth & Kalani Akana, et al. (hosts). 2012. Mānaleo television program: Elama Kanahele. Honolulu: Wong Audiovisual Center, University of Hawai'i at Mānoa. https://www.youtube.com/watch?v=Fy_t7nT9C7w

9.4.2 Audio podcasts

- Porzuki, Nina (host). 2016. Meet the last native speakers of Hawaiian. *The World in Words* (online podcast). <https://theworld.org/stories/2016/07/28/last-native-speakers-hawaiian>

Hiraishi, Ku‘uwehi (host). 2020. Why is Ni‘ihau Hawaiian language so different? *Hawai‘i Public Radio* (online podcast), February 18. <https://www.hawaiipublicradio.org/local-news/2020-02-18/why-is-niihau-hawaiian-language-so-different>

9.5 Additional Notes

- **The Gentle Moke Program:** KUA I AM 720 radio station, Eleele, Kauai, a weekly Sunday evening Niihau language program, circa 1971-1997.
- **Niihau Cultural Heritage Foundation:** https://niihauheritage.org/niihau_artisan/
- **Numerous pieces of video content on social media in Olelo Niihau** (specific citations would require individual source information).

10 Appendices

The appendices include materials from the intelligibility study, the survey, and human subject approvals for this research. Additionally, the research team collected a wordlist that is to be submitted at the same time as the report.

The wordlist we collected contains 227 words. This majority of this wordlist was developed by researchers at the University of Auckland, New Zealand and forms the basis of the Austronesian Basic Vocabulary Database (<https://abvd.eva.mpg.de/austronesian/>). The developers of the database describe this set of words as follows:

These words correspond to basic items of vocabulary, such as simple verbs like ‘to walk’, or ‘to fly’, the names of body parts like hand or mouth, colors like red, numbers (1, 2, 3, 4) and kinship terms such as Mother, Father and Person.

Drawing on this set of words allows us to draw comparisons not only to other Polynesian languages but to the entire Austronesian language family. The accompanying recordings of the wordlist were recorded by research team member Kuuipolani Wong in Moore Hall at the University of Hawai‘i at Mānoa on November 6, 2024.

10.1 Intelligibility Study Materials

Table 7 Questions and rubric for Ka Leo Hawai‘i 014: Rachel Nāhale‘elua Mahuiki, interview by Larry Kimura, November 9, 1972, Kani‘āina Collection.
<https://ulukau.org/kaniaina/?a=d&d=A-KLH-HV24-014>

HV24.14 (LK & RM) – divided into two parts			
English	Hawaiian	Scoring	Notes
What is the main topic of discussion?	He aha ka mea nui i lohe ia ma kēmo‘olelo?	(not scored)	
Part 1 18:28 – 19:19	Mahele 1		
What’s the name of the individual being	O wai ka inoa o keia kanaka a Mrs. Mahuiki i moolelo mai ai (1 pt.)	/1	

discussed in this story (1 pt.)			
What did RM say about the man? (2 pt.)	He aha ka olelo a RM no kela kanaka? (2 pt.)	/2	2 pts: describes Paikulu as an old man and a fisherman 1 pt: only describes Paikulu as an old man or a fisherman
What was the man good at? (1 pt.)	He aha ka hana i akamai ai ke kanaka? (1 pt.)	/1	
What is a “koa”? (2 pt.)	He aha ke ‘koa’? (2 pt.)	/2	2 pts: describes a koa as reef/area in the ocean where certain fish are found 1 pt: describes a koa as merely a reef.
Part 2 19:20 – 19:50	Mahele 2		
How did the man get to the fishing ground? (1 pt.)	Pehea i hoea aku ai ke kanaka i kahi lawaia? (1 pt.)	/1	
What was the only thing that the man seemed to do? (1 pt.)	He aha ka mea hookahi a ke kanaka i hana ai? (1 pt.)	/1	
Was he good at catching any particular type of fish? (2 pt.)	Ua akamai no oia i ka hopu i kekahi ano i’a? (2 pt.)	/2	2pts: Paikulu catches different types of fish 1pt: he only catches oio and aweoweo
Total Score:		/10	

Table 8 Questions and rubric for Ka Tuitui Malamalama - Season 2 | Episode. 3: Aina Niihau
https://youtu.be/YmjDaHkr_3I?si=9cxd61QPSRKBYTGT

Ka Tuitui Malamalama			
English	Hawaiian	Scoring	
What is the main topic of discussion?	He aha ka mea nui i lohe ia ma keia mo‘olelo?	(not scored)	
Part 1 16:34 – 17:43	Mahele 1		
What did KK and Anakala Pomaitai do in this story? (1 pt.)	He aha ka hana a KK laua o AP ma keia moolelo? (1 pt.)	/1	
How did they lay their nets? (2 pts.)	Pehea laua i kuu ai i ka laua mau upena? (2 pts.)	/2	2pts: explains that the nets are released from two different directions and joined together

			1pt: only indicates that the nets were laid separately or that they were joined
What happened to KK? (2 pts.)	Ua aha ia akula o KK? (2 pts.)	/2	2pts: indicates that Ekolu was frightened by the shark 1pt: if they only indicate that Ekolu saw a shark or that he was frightened.
What did he do? (2 pts.)	He aha aku la kana hana? (2 pts.)	/2	2pts: explains that Ekolu jumped into the net and swam towards the reef 1pt: only explains that Ekolu jumped or swam away
What did Uncle tell him to do? (1 pt.)	He aha ka Anaka i hai aku ai ia ia e hana? (1 pt.)	/1	
Part 2 17:43 – 18:42	Mahele 2		
What did the shark do? (1 pt.)	He aha ka hana a ka mano? (1 pt.)	/1	
According to KK, why did the shark come? (1 pt.)	I ko KK manao, no ke aha la i holo mai ai keia mano? (1 pt.)	/1	
What happened to the shark? (2 pts.)	Ua aha ia akula ka mano? (2 pts.)	/2	2pts: indicates that Uncle Pomai hit the shark and it swam away 1pt: only indicates that someone struck the shark or that it swam away
What happened to the fishing net? (1 pt.)	Ua aha ia aku la ka laua mau upena? (1 pt.)	/1	
Total Score:		/13	

Table 9 Questions and rubric for planned intelligibility study as a follow up to the earlier pilot study (Part 1).

English	Hawaiian	Scoring	Notes
Pua Tape 1			
What were the main topics discussed in this tape?	He aha na mea nui i moolelo ia mai nei ma keia lipine	(not scored)	
How did Pua obtain the bike?	Pehea i loa ai ka paikikala ia Pua?	/1	
Describe two features about Pua's bike	E wehewehe mai i elua hiohiona o keia paikikala o Pua	/2	

This story is about Pua and who?	Pili keia moolelo ia Pua me wai?	/1	
How are they related?	He aha ko laua pili?	/1	
I hea laua i hele ai? No ke aha?	Where did they go? And to do what?	/2	
What did Nanikauai retrieve from inside the house?	He aha na mea a Nanikauai i kii ai ma loko o ka hale?	/2	
What did they do with these items?	He aha kana hana mea ia mau mea?	/1	
Total Score:		/10	

Table 10 Questions and rubric for planned intelligibility study as a follow up to the earlier pilot study (Part 2)

English	Hawaiian	Scoring	Notes
Pua Tape 2			
What were the main topics discussed in this tape?	He aha na mea nui i moolelo ia mai nei ma keia lipine	(not scored)	
What did Nanikauai see in the kiawe trees?	He aha ka Nanikauai i ike ai ma kahi o na kumu kiawe?	/1	
Due to what Nanikauai saw, what did she tell Pua to do?	Ma muli o ka Nanikauai mea i ike ai ma kahi o nā kumu kiawe, hai akula o ia ia Pua e aha?	/1	
What did the cow do?	He aha ka hana a ka pipi?	/1	
After this exchange with the cow, what did Pua and Nanikauai do?	Ma hope o keia hana a ka pipi, he aha ka Pua laua o Nanikauai?	/3	
Total Score:		/6	

Table 11 Questions and rubric for planned intelligibility study as a follow up to the earlier pilot study (Part 3)

English	Hawaiian	Scoring	Notes
Pua Tape 3			
What were the main topics discussed in this tape?	He aha na mea nui i moolelo ia mai nei ma keia lipine	(not scored)	
Why was Pua scared?	No ke aha i makau ai o Pua?	/2	
Because she was scared, what did she do with the bike	No kona makau, he aha kana hana i ka paikikala	/1	
Where did Nanikauai go?	I hea akula o Nanikauai?	/1	
What happened to the cow?	Ua aha ia ka pipi?	/1	
Who retrieved the bike?	Na wai i kii i ka paikikala	/1	
Total Score:		/6	

10.2 Survey materials

Papahana Ninau no ta Olelo

Ta Olelo

E katau mai i tou aoao makautau ma ta Olelo Kanaka Niihau, Olelo Hawaii ma waho, a me ta Olelo Haole, a pela wale aku ma lalo nei.

A. Ta Olelo Kanaka Niihau

1. Ta aina mua loa i ao ai oe i ta Olelo Niihau: _____

2. Ta wahi (inoa kula, taona paha): _____

3. E hoite mai ina he matua hanau, matua lawe hanai, tupuna, tumu kula paha ta poe nana i ao ia oe i ta Olelo Niihau (ina hui pu ia me na anakala, anake, poe hoahanau, tane, wahine, hoaloha, hoa kula paha, e takau mai no):

4. Tou Maa i ta Olelo Niihau

E taha i ta ✓ ma lalo o ta kulana maa A, E, I, O, U no ta hana 1, 2, 3, 4.

	A. Paa loa ta Olelo	E. Makautau	I. Ano makautau	O. Aole makautau	U. Aole loa
1. Maopopo					
2. Walaau					
3. Heluhelu					
4. Katau					

E. Ta Olelo Hawaii ma Waho o ta Ohana Niihau

5. Ta aina mua loa i ao ai oe i ta Olelo Hawaii no waho: _____

6. Ta wahi (inoa kula, taona paha): _____

7. E hoite mai ina he matua hanau, matua lawe hanai, tupuna, tumu kula paha ta poe nana i ao ia oe i ta Olelo Hawaii no waho (ina hui pu ia me na anakala, anake, poe hoahanau, tane, wahine, hoaloha paha, hoa kula, e takau mai no):

8. Tou Maa i ta Olelo Hawaii no Waho

E taha i ta ✓ ma lalo o ta kulana maa A, E, I, O, U no ta hana 1, 2, 3, 4.

	A. Paa loa ta Olelo	E. Makautau	I. Ano makautau	O. Aole makautau	U. Aole loa
1. Maopopo					
2. Olelo					
3. Heluhelu					
4. Katau					

I. Ta Olelo Haole

9. Ta aina mua loa i ao ai oe i ta Olelo Haole: _____

10. Ta wahi (inoa kula, taona paha): _____

11. E hoite mai ina he matua hanau, matua lawe hanai, tupuna, tumu kula paha ta poe nana i ao ia oe i ta Olelo Haole (ina hui pu ia me na anakala, anake, poe hoahanau, tane, wahine, hoaloha paha, hoa kula, e takau mai no):

12. Tou Maa i ta Olelo Haole

E taha i ta ✓ ma lalo o ta kulana maa A, E, I, O, U no ta hana 1, 2, 3, 4.

	A. Paa loa ta Olelo	E. Makautau	I. Ano makautau	O. Aole makautau	U. Aole loa
1. Maopopo					
2. Olelo					
3. Heluhelu					
4. Katau					

O. Na Olelo E Ae

13. Ta aina mua loa i ao ai oe i ta Olelo E: E katau i ta/na Olelo E: _____

14. Ta wahi (inoa kula, taona paha): _____

15. E hoite mai ina he matua hanau, matua lawe hanai, tupuna, tumu kula paha ta poe nana i ao ia oe i ta/na Olelo E (ina hui pu ia me na anakala, anake, poe hoahanau, tane, wahine, hoaloha paha, hoa kula, e takau mai no):

16. Tou Maa i ta Olelo E

E taha i ta ✓ ma lalo o ta kulana maa A, E, I, O, U no ta hana 1, 2, 3, 4.

Olelo:(katau)	A. Paa loa ta Olelo	E. Makautau	I. Ano makautau	O. Aole makautau	U. Aole loa
1. Maopopo					
2. Olelo					
3. Heluhelu					
4. Katau					

INA MAA OE 2 A OI MAU OLELO E, E NOI MAI I PEPA HOU AKU NO TEIA MAHELE.

17. **He aha ta olelo walaau i tela la teia la ma waena o tou ohana?** (E taha i ta $\sqrt{\quad}$ i ta pahu tupono.)

Olelo Niihau: ☐ Ta la holootoa ☐ Kahi manawa ☐ Aole loa ☐ Me ketahi poe, ae, ketahi, aole

Olelo Hawaii no waho: ☐ Ta la holootoa ☐ Kahi manawa ☐ Aole loa ☐ Me ketahi poe, ae, ketahi, aole

Olelo Haole: ☐ Ta la holootoa ☐ Kahi manawa ☐ Aole loa ☐ Me ketahi poe, ae, ketahi, aole

Olelo _____: ☐ Ta la holootoa ☐ Kahi manawa ☐ Aole loa ☐ Me ketahi poe, ae, ketahi, aole

18. **Pehea ka nui o tou walaau ana i ta olelo iloko o ta mahina?**

Olelo Niihau: ☐ Na la apau ☐ Ketahi mau la ☐ Aole loa

Olelo Hawaii no waho: ☐ Na la apau ☐ Ketahi mau la ☐ Aole loa

Olelo Haole: ☐ Na la apau ☐ Ketahi mau la ☐ Aole loa

Olelo _____: ☐ Na la apau ☐ Ketahi mau la ☐ Aole loa

19. **Me wai oe e walaau ai i ta Olelo Niihau, ta Olelo Hawaii no waho, ta Olelo Haole, a i ole ta Olelo E?** (*Ina ma ta Olelo E, e hoite mai i ta olelo*)

E tapae i ta ninau ina tupono.

Me tou tutu wahine?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tou tutu tane?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me ketahi poe tupuna (aole o tou ohana pono)?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tou matuahine?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tou matuatane?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tou mamanui?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tou papanui?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me ta poe kanaka matua mawaho ae o tou ohana?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me ta poe o tou pae?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tau poe kamalii?

Olelo Niihau: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa

Me ta poe kamalii o ta poe o tou pae?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tau poe moopuna?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me ta poe moopuna o ta poe o tou pae?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Me tau tane?

Olelo Niihau: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa

Me tau wahine?

Olelo Niihau: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa

20. Ma na wahi hea oe e walaau ai i teia mau olelo: Olelo Niihau, Olelo Hawaii no waho, Olelo Haole, Olelo E?

(Ina ma ta Olelo E, e hoite mai i ta olelo)

Ma ta hale?

Olelo Niihau: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na la apau ☐ Kahi manawa ☐ Aole loa

Ma ta halekual?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Ma ka teena kauta, ta hautapila?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Ma ta wahi paani kinipopo?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Na wahi e ae no (Nau hoite mai ihea la, e katau): _____

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

21. **He aha tou ano te oe walaau i tela mau olelo?** E taha (✓) i na haina a pau i tupono.
(Ina ma ta Olelo E, e hoite mai i ta olelo)

...te oe huhu?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe hauoli a pihohoi paha?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te malie tou ano (oluolu paha, aohe wahi pilikia)?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

22. I ta wa hea oe e walaau ai i teia mau olelo?

(Ina ma ta Olelo E, e hoite mai i ta olelo)

...ia oe no e noonoo ana iloko ou?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe moeuhane?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe toho paloka? (heluhelu, walaau, ninau)

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe hele i na hale oihana aupuni like ole: heluhelu, walaau, ninau (Aina Hoopulapula Hawaii, hale tii laikini kalaiwa, OHA, Oihana Ola Kino, aha hookolokolo paha)

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe hele i ta panako? (heluhelu, walaau, ninau)

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe helu/houluulu naau a helu/houluulu leo nui paha?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe heluhelu?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...te oe pule?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...ia oe e lawaia ana?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...ma ta hale pule?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...ia oe no ma ta internet?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

...ia oe e kitokito/pai hatahata ana ma ta kelepona?

Olelo Niihau: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Hawaii no waho: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo Haole: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa
 Olelo _____: ☐ Na wa apau ☐ Kahi manawa ☐ Aole loa

Ta Mea Nui o ta Olelo

23. He aha ta waiwai o teia mau olelo ia oe i loko o tou ola ana?

	He waiwai hiti ole te hootaawale ⑤	He mea nui no ④	Hoihoi no, aole no mea nui loa ③	Ano maloo no to'u manao ②	Aole wau nana ①
Olelo Niihau					
Olelo Hawaii no waho					
Olelo Haole					
Olelo E: _____					

24. He aha ta mea nui o teia mau olelo i ta ohana Niihau?

	He waiwai hiti ole te hootaawale ⑤	He mea nui no ④	Hoihoi no, aole no mea nui loa ③	Ano maloo no to'u manao ②	Aole wau nana ①
Olelo Niihau					
Olelo Hawaii no waho					
Olelo Haole					
Olelo E: _____					

25. He aha ta mea nui o teia mau olelo i ta poe ma waho o ta ohana Niihau i tou manao?

	He waiwai hiti ole te hootaawale ⑤	He mea nui no ④	Hoihoi no, aole no mea nui loa ③	Ano maloo no to lakou manao ②	Aole lakou nana ①
Olelo Niihau					
Olelo Hawaii no waho					
Olelo Haole					
Olelo E: _____					

E taha (✓) i ta haina tupono loa:

26. Pono e nui hou ae ta poe walaau Niihau.

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

27. Pono na keiti o ta ohana Niihau (18 o lakou makahiti a ma lalo: keiti, moopuna) e akamai i ta Olelo Niihau (walaau, lohe, heluhelu, katau).

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

28. Pono na matua me na tupuna o ta ohana Niihau e walaau Niihau i ta lakou poe keiti/ moopuna.

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

29. **Paakati ta hoomau ana i ta Olelo Niihau ma waena o na ohana Niihau.**

- ⑤ Paakati loa _____
- ④ Ano paakati no _____
- ③ Ketahi manawa, paakati, ketahi manawa, palupalu _____
- ② Ano palupalu no _____
- ① Palupalu wale no, aohe wahi paakati _____

30. **No ta ohana Niihau wale no ta Olelo Niihau, aole no ta poe no waho.**

- ⑤ Pololei loa _____
- ④ E aho no, aka, ina walaau Niihau ta poe no waho, aole pilikia _____
- ③ Nanea wau te walaau Niihau ta poe no waho _____
- ② Maitai te nui hou ae ta poe no waho akamai i ta walaau Niihau _____
- ① Pono ta poe no waho o ta ohana Niihau e walaau Niihau _____

31. **He olelo tu hootahi ta Olelo Niihau, aole like me ta Olelo Hawaii no waho o ta ohana Niihau.**

- ⑤ Pololei loa _____
- ④ Ano pololei no _____
- ③ Aole pololei loa _____
- ② Aole wau nana _____
- ① Hootahi wale no olelo (ua like no ta Olelo Niihau me ta Olelo Hawaii) _____

32. **He aha tou manao no ta poe no waho o ta ohana Niihau e ao ana i ta Olelo Niihau?**

- ⑤ Maitai loa _____
- ④ Ano maitai no _____
- ③ Aole wau nana _____
- ② Ano e tuu manao _____
- ① Tu-e wau _____

33. **He maitai no te walaau Niihau ta poe o na motupuni e ae?**

- ⑤ Tatoo no wau _____
- ④ Aole pilikia te lakou matemate _____
- ③ Ano e tuu manao _____
- ② Aole wau hauoli loa _____
- ① Tu-e wau _____

34. Pono te aupuni e tatoo i ta ohana Niihau no na hana lawelawe malalo o te aupuni ma ta Olelo Niihau.

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

35. Pono e ao ia ta Olelo Niihau ma na kula like ole ma waho ae o Niihau me Ketaha.

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

36. E aho e hootaawale ia ta Olelo Hawaii no waho o ta ohana Niihau mai ta Olelo Niihau aku (*aole e hoochui pu a hoochuitau paha: na huaolelo hou hatu ia ma ia olelo, ta kaila olelo, a pela wale aku*).

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

37. Pono e nui hou ae na pono like ole ma ta Olelo Niihau (titionioni, pute, hoolaha tv, hoolaha ma lalo o te aupuni no ta lehulehu, Aina Hoopulapula Hawaii, OHA, a pela wale aku).

- ⑤ Tatoo no wau _____
- ④ Ano tatoo no wau, aole itaita loa _____
- ③ Ano e tuu manao _____
- ② Aole wau nana _____
- ① Tu-e wau _____

38. Te pono ia oe na hana lawelawe ma lalo o te aupuni, he aha ta olelo maopopo loa ia oe no ta hoomaopopo i ta manao? E taha (✓) i na haina tupono loa:

Ta Oihana Ola Kino:

☐ Olelo Niihau ☐ Olelo Hawaii no waho ☐ Olelo Haole ☐ Olelo E: _____

Na Teena o ta Kalana/Motuaina:

☐ Olelo Niihau ☐ Olelo Hawaii ☐ Olelo Haole ☐ Olelo E: _____

Na Teena o ta Kula:

☐ Olelo Niihau ☐ Olelo Hawaii ☐ Olelo Haole ☐ Olelo E: _____

Ta Hale Aha Hookolokolo:

☐ Olelo Niihau ☐ Olelo Hawaii ☐ Olelo Haole ☐ Olelo E: _____

Ta Oihana Kotua i ta Poe Ilihune:

☐ Olelo Niihau ☐ Olelo Hawaii ☐ Olelo Haole ☐ Olelo E: _____

Ta Oihana Uila, Wai, Auhau, Aina Hoopulapula, OHA:

☐ Olelo Niihau ☐ Olelo Hawaii ☐ Olelo Haole ☐ Olelo E: _____

39. Matemate no oe e nui hou ae ta Olelo Niihau ma teia mau wahi?

Ta Oihana Ola Kino, teena kauta, hautapila:

- ☐ Ae
- ☐ Aole
- ☐ No ketahi mau mea, ae; no ketahi mau mea, aole

Na Teena o ta Kalana/Motuaina:

- ☐ Ae
- ☐ Aole
- ☐ No ketahi mau mea, ae; no ketahi mau mea, aole

Na Teena o ta Kula:

- ☐ Ae
- ☐ Aole
- ☐ No ketahi mau mea, ae; no ketahi mau mea, aole

Ta Hale Aha Hookolokolo:

- ☐ Ae
- ☐ Aole
- ☐ No ketahi mau mea, ae; no ketahi mau mea, aole

Ta Oihana Kotua i ta Poe Ilihune:

- ☐ Ae
- ☐ Aole
- ☐ No ketahi mau mea, ae; no ketahi mau mea, aole

Ta Oihana Uila, Wai, Auhau, Aina Hoopulapula, OHA:

- ☐ Ae
- ☐ Aole
- ☐ No ketahi mau mea, ae; no ketahi mau mea, aole

40. Ina paakati ia oe ta hoomaopopo i ketahi mea wehewehe ia ma lalo o te aupuni (ma o na teena aupuni like ole paha), he aha tau hana? E taha (✓) i ta haina tupono loa.

- ⑤ Noi wau i ka teena aupuni e unuhi ia ma ta Olelo Niihau _____
- ④ Na'u no huli i ketahi poe nana unuhi ma ta Olelo Niihau _____
- ③ Hooitaita wau i ta heluhelu ma ta Olelo Haole no, me ta paakati no nae o ta maopopo _____
- ② Namunamu wau i na limahana o ka teena no to'u maopopo ole _____
- ① Haawipio wau, hoi nele i ta hale _____

41. He manao hou aku no paha tou e matemate ai e wehewehe pili i ta Olelo Niihau, Olelo Hawaii no waho (ta mea e pono ai paha, manao tuhituhi paha no te aupuni, na kula paha, ta ohana Niihau paha)?

Na Ite Pilikino Nou: E oluolu, mai hoite i tou inoa.

42. E taha (✓) i loko o ta pahu.

- ☐ Tane
- ☐ Wahine
- ☐ Male ia
- ☐ Aole Male ia

43. He (mau) keiti no tau?

- ☐ Ae
- Ehia? _____
- ☐ Aole

He (mau) moopuna no tau?

- ☐ Ae
- Ehia? _____
- ☐ Aole

He (mau) moopuna tualua no tau?

- ☐ Ae
- Ehia? _____
- ☐ Aole

44. Ehia ou Makahiti?:
- | | |
|---|---|
| <input type="checkbox"/> 18 – 20 makahiti | <input type="checkbox"/> 56 – 60 makahiti |
| <input type="checkbox"/> 21 – 25 makahiti | <input type="checkbox"/> 61 – 65 makahiti |
| <input type="checkbox"/> 26 – 30 makahiti | <input type="checkbox"/> 66 – 70 makahiti |
| <input type="checkbox"/> 31 – 35 makahiti | <input type="checkbox"/> 71 – 75 makahiti |
| <input type="checkbox"/> 36 – 40 makahiti | <input type="checkbox"/> 76 – 80 makahiti |
| <input type="checkbox"/> 41 – 45 makahiti | <input type="checkbox"/> 81 – 85 makahiti |
| <input type="checkbox"/> 46 – 50 makahiti | <input type="checkbox"/> 86 – 90 makahiti |
| <input type="checkbox"/> 51 – 55 makahiti | <input type="checkbox"/> 91 – 95 makahiti |

45. I hea oe i hanau ia ai? Wahi: _____

46. I hea oe i hanai ia ai? (ina 2 a oi mau wahi, e helu no):

Wahi: _____

Wahi: _____

Wahi: _____

47. Ma hea oe e noho nei i teia manawa? _____

48. Mai ta makahiti hea (a hiti i teia manawa)? _____

49. Tou mau wahi i noho ai no eono mau makahiti a oi ka loihi: *Hiti te toho ta manao ina aole oe hoomaopopo me ta polole'i loa.*

Wahi	Makahiti _____ a hiti i ta makahiti _____	O ta Olelo Niihau wale no ta olelo i walaau ia ma laila i na la a pau? (Ae/Aole/Ketahi manawa)

50. Pau ta kula ia oe i ta papa ehia (K-12, kula nui paha)? _____

51. Owai ta kula haahaa?: _____

He aha ta olelo a na tumu i ao ai i ta haawina?

- Olelo Niihau:** ☐ Na wa a pau (na papa a pau)
☐ Ketahi papa wale no
☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Hawaii no waho:** ☐ Na wa a pau (na papa a pau)
☐ Ketahi manawa (ketahi papa wale no)
☐ Ketahi haawina wale no (aole ta papa holootoa)

Huihui ia ta Olelo Niihau me ta Olelo Hawaii no waho:

- ☐ Na wa a pau (na papa a pau)
☐ Ketahi manawa (ketahi papa wale no)
☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Haole:** ☐ Na wa a pau (na papa a pau)
☐ Ketahi manawa (ketahi papa wale no)
☐ Ketahi haawina wale no (aole ta papa holootoa)

52. Owai ta kula waena?: _____

He aha ta olelo a na tumu i ao ai i ta haawina?

- Olelo Niihau:** ☐ Na wa a pau (na papa a pau)
☐ Ketahi papa wale no
☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Hawaii no waho:** ☐ Na wa a pau (na papa a pau)
☐ Ketahi manawa (ketahi papa wale no)
☐ Ketahi haawina wale no (aole ta papa holootoa)

Huihui ia ta Olelo Niihau me ta Olelo Hawaii no waho:

- ☐ Na wa a pau (na papa a pau)
☐ Ketahi manawa (ketahi papa wale no)
☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Haole:** ☐ Na wa a pau (na papa a pau)
☐ Ketahi manawa (ketahi papa wale no)
☐ Ketahi haawina wale no (aole ta papa holootoa)

53. Owai ta kula tietie?: _____

He aha ta olelo a na tumu i ao ai i ta haawina?

- Olelo Niihau:**
- ☐ Na wa a pau (na papa a pau)
 - ☐ Ketahi papa wale no
 - ☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Hawaii no waho:**
- ☐ Na wa a pau (na papa a pau)
 - ☐ Ketahi manawa (ketahi papa wale no)
 - ☐ Ketahi haawina wale no (aole ta papa holootoa)

Huihui ia ta Olelo Niihau me ta Olelo Hawaii no waho:

- ☐ Na wa a pau (na papa a pau)
- ☐ Ketahi manawa (ketahi papa wale no)
- ☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Haole:**
- ☐ Na wa a pau (na papa a pau)
 - ☐ Ketahi manawa (ketahi papa wale no)
 - ☐ Ketahi haawina wale no (aole ta papa holootoa)

54. Owai ta/na kula nui?: _____

He aha ta olelo a na tumu i ao ai i ta haawina?

- Olelo Niihau:**
- ☐ Na wa a pau (na papa a pau)
 - ☐ Ketahi papa wale no
 - ☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Hawaii no waho:**
- ☐ Na wa a pau (na papa a pau)
 - ☐ Ketahi manawa (ketahi papa wale no)
 - ☐ Ketahi haawina wale no (aole ta papa holootoa)

Huihui ia ta Olelo Niihau me ta Olelo Hawaii no waho:

- ☐ Na wa a pau (na papa a pau)
- ☐ Ketahi manawa (ketahi papa wale no)
- ☐ Ketahi haawina wale no (aole ta papa holootoa)

- Olelo Haole:**
- ☐ Na wa a pau (na papa a pau)
 - ☐ Ketahi manawa (ketahi papa wale no)
 - ☐ Ketahi haawina wale no (aole ta papa holootoa)

55. Tau Oihana: He aha tau (mau) Oihana? Makahiti hea?

Oihana	Makahiti hoomata – pau
Teia manawa:	
Na oihana o ta wa mamua:	

Mahalo a nui loa no ia oe no ta hoopihapiha ana i teia palapala ninau. He kotua no i ka tatoo ana i ta ohana Niihau a me ta Olelo Niihau!

10.3 Human Subjects Approvals



UNIVERSITY
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SYSTEM

Office of Research Compliance
Human Studies Program

DATE: October 02, 2024

TO: O'Grady, William, PhD, University of
Hawaii at Manoa, Linguistics
Wong, Annette, University of Hawaii at
Manoa, Kawaihuelani, Chun Lum,
Jeffrey, University of Hawaii at Manoa,
Kawaihuelani, McDonnell, Bradley,
Assoc Prof, University of Hawaii at
Manoa, Linguistics, Nesmith, Richard,
Linguistics, University of Hawaii at
Manoa

FROM: Bacon, Kristin, Mgr, Hum Stds Prog,
Social&Behav Exempt

PROTOCOL TITLE: Understanding different varieties of
#Ōlelo Hawaiʻi

FUNDING SOURCE: State of Hawaiʻi Public Charter School
Commission

PROTOCOL NUMBER: 2024-00210

APPROVAL DATE: October 02, 2024

NOTICE OF APPROVAL FOR HUMAN RESEARCH

This letter is your record of the Human Studies Program approval of this study as exempt.

On October 02, 2024, the University of Hawaii (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45 CFR 46.104(d) 2.

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at the OHRP Website www.hhs.gov/ohrp/humansubjects/guidance/belmont.html.

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via the UH eProtocol application. The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of

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Honolulu, HI 96822
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Human Studies Program

individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program by phone at 956-5007 or email uhirb@hawaii.edu. We wish you success in carrying out your research project.

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Office of Research Compliance
Human Studies Program

DATE: January 15, 2025

TO: McDonnell, Bradley, University of
Hawaii at Manoa, Linguistics
Wong, Annette, University of Hawaii at
Manoa, Kawaihuelani, Chun Lum,
Jeffrey, Kawaihuelani, University of
Hawaii at Manoa, O'Grady, William,
University of Hawaii at Manoa,
Linguistics, Nesmith, Richard

FROM: Bacon, Kristin, Mgr, Hum Stds Prog,
Social & Behavioral

PROTOCOL TITLE: Documenting the language of Niihau

FUNDING SOURCE: State of Hawaii Public Charter School
Commission

PROTOCOL NUMBER: 2023-00914

APPROVAL DATE: January 15, 2025

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Under an expedited review procedure, the research project identified above was approved on January 15, 2025 by the University of Hawaii Institutional Review Board (UH IRB). The application qualified for expedited review under 45 CFR 46.110 and 21 CFR 56.110, Category 6, 7. Per 45 CFR 46.109, **a Continuing Review is not required, however you may be requested to submit a progress report.**

This memorandum is your record of the IRB approval of this study. Please maintain it with your study records.

The Human Studies Program approval must be maintained for the entire term of your project. Please see guidance at [Final Revisions to the Common Rule](#) on the regulatory requirements for ongoing review and/or monitoring of research approved under an expedited review category.

If, during the course of your project, you intend to make changes to this study, you must obtain approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via the UH eProtocol application. If an Unanticipated Problem occurs during the course of the study, you must notify the Human Studies Program within 24 hours of knowledge of the problem. A formal report must be submitted to the Human Studies Program within 10 days. The definition of "Unanticipated Problem" may be found at: [HSP Policies & Guidance Quicklink](#). The report form may be submitted via the eProtocol application.

You are required to maintain complete records pertaining to the use of humans as participants in your research. This includes all information or materials conveyed to and received from participants as well as signed consent forms, data, analyses, and results. These records must be maintained for at least three years following project completion or termination, and they are subject to inspection and review by the Human Studies Program and other authorized

2425 Campus Road, Sinclair 10
Honolulu, HI 96822
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Human Studies Program

agencies.

Study Closure: Please notify this office when your project is complete. Upon notification, we will close our files pertaining to your project. Please contact this office if you have any questions or require assistance. We appreciate your cooperation, and wish you success with your research.

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