

**UCLA**

**American Indian Culture and Research Journal**

**Title**

Remembering Our Intimacies: Mo'olelo, Aloha 'Āina, and Ea

**Permalink**

<https://escholarship.org/uc/item/3hg4628t>

**Journal**

American Indian Culture and Research Journal , 47(1)

**ISSN**

0161-6463

**Author**

Marzulla, Lindsay

**Publication Date**

2024-05-08

**DOI**

10.17953/A3.20337

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**Remembering Our Intimacies: Mo'olelo, Aloha 'Āina, and Ea.** By Jamaica Heolimeleikalani Osorio. Minneapolis: University of Minnesota Press, 2021. 232 pages. \$100 cloth; \$25 paper; \$18.99 e-book.

Jamaica Heolimeleikalani Osorio, a Kānaka Maoli scholar, activist, musician, and poet, shares a multifaceted web of entanglements between Hawaiian *mo'olelo* (stories), *mo'okū'auhau* (genealogy), *ea* (sovereignty), and *āina* (land) in her first book. Simply by glancing at the title, *Remembering Our Intimacies: Mo'olelo, Aloha 'Āina, and Ea*, readers will understand that language is an important component of these concepts. In fact, Osorio includes an unapologetic statement on the language use within the text; she acknowledges that there are many *mana* (to mean *versions* here—but it can also mean spiritual power, authority, or privilege) of 'Ōlelo Hawai'i (Hawaiian language) words, and to “reduce them to a single English gloss would be counterproductive to the ultimate function of this book” (xv). That is, the awkward translation from Hawaiian to English results in a forced binary that the author is eager to leave behind, along with the other damaging effects of colonization. As a result, 'Ōlelo Hawai'i is used quite generously throughout the text. For readers with at least a basic grasp of the language, this will not be an issue. For others, do not be dissuaded—the small amount of effort needed is worth the reward. The book's intended audience are those who have some knowledge of Hawaiian history and politics already, to include scholars, activists, and younger generations of Kānaka who are interested in learning more.

In *Remembering Our Intimacies*, Osorio tackles large and complex issues arising from the illegal occupation of the Kingdom of Hawai'i and the subsequent formation of a settler state there. Thanks to the fearless work of earlier Kānaka scholars and activists such as Haunani-Kay Trask, it is now well known how Hawaiians came to be coerced into neglecting their relationships and the responsibilities they held to one another and the *āina*, ultimately submitting to a heteropatriarchal settler society. The question Osorio explores within the pages of her book is, how can present-day Kānaka remember what was lost and begin to heal from this intergenerational trauma? In the introduction (“'Ōlelo Mua: Beginning to (Re)member”), she presents *mo'okū'auhau* as “medicine to cure this colonial sickness” (xxi). According to Osorio, one's genealogy can be viewed as living, breathing *mo'olelo*, and so she recounts stories and history that challenge contemporary notions of how Kānaka are meant to live. She utilizes the metaphor of *'upena* (a fishing net) to refer to the web of intimacies an individual forms in their own lifetime and beyond. In this context, the *'upena* weaves together people, places, and experiences across the expanse of time and space.

*Remembering Our Intimacies* is arranged into six chapters, with songs, stories, poems, and tables displaying variations of 'Ōlelo Hawai'i terms intertwined throughout. Osorio begins with a review of Indigenous queer theory and literary criticism. In

her discussion, she builds upon works by several other Indigenous feminist scholars, including Haunani-Kay Trask, Noelani Goodyear-Ka'ōpua, Leanne Simpson, and Eve Tuck. In preparation for analyzing a broad archive of *mo'olelo* relating to Hi'iaka, the youngest sister of Pele (goddess of volcanoes) and a central figure in Hawaiian cosmology representing feminine power—and, Osorio argues, “an affirmative example and place of refuge for contemporary queer Kānaka today” (63)—Osorio first explains her reasoning for utilizing Indigenous methodologies for her research rather than mainstream Western methodologies. This commentary prepares readers to fully comprehend and engage in study of the research findings, creating a more immersive reading experience. Moving forward, at the heart of the text are investigations of *pilina* (relationships), intimacy, and *āina*, and how each has been affected by settler colonialism. Central to the latter investigation is the concept of *aloha āina*, which has been described in Western political terms as a form of nationalism or patriotism, although it is often translated directly as *love of the land*. Osorio argues that the term is about the intimacy and reciprocity shared with the land rather than the images of patriarchy, exploitation, capitalism, and violence that may be conjured up by using the term *patriotism*. She uses the different versions of Hi'iaka, Hōpoe (Hi'iaka's companion), and Pele *mo'olelo* uncovered in the archive to address the true meaning of *aloha*, which she reminds us is “an active verb” (77)—transformative, creative, and multifaceted.

In the final two chapters, Osorio grants insight into what Kānaka Maoli futures within the settler state might look like and offers alternatives to nation-state models of governance. She examines the conflict in the case of Mauna Kea's development by the Board of Land and Natural Resources and the University of Hawai'i, which has been featured in media outlets over the past decade due to the proposed Thirty Meter Telescope construction. Protests over the desecration of the sacred mountain have led to the arrests of over eighty Kānaka and their allies during this time. Osorio claims that the state of Hawai'i has demonstrated “unwavering and overzealous support of the TMT project” (151), not because it desperately needs a giant telescope but because it is threatened by the decolonizing powers represented by these organized protests. She explains how these activist groups illustrate “the potential of a governing formation rooted in *aloha āina*, sustainability, and Kānaka-led cooperation” (151). Certainly, this must be the biggest threat to the continuation of a settler state. As a way of tying this modern challenge back into the *'upena*, Osorio notes that “our battle to protect Mauna a Wākea from further violence is also a *mo'olelo*” (170).

*Remembering Our Intimacies* contributes to a gap in the literature left open for consideration by the various scholars mentioned here and others. As the author is a poet herself, the prose is both provocative and graceful. It provides inspiration, hope, and encouragement to young people who are seeking the tools to reconnect with their land, language, and ancestors—an ongoing, demanding process that cannot be accomplished without the support and strength of a community. As Osorio concludes, “In (re)membering what we know, nothing is ever exhausted. There is still so much to recall, so much to piece back together, one *mo'olelo* at a time” (173).

Lindsay Marzulla  
University of Arizona