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Until 2016, Nā Maka o ka 'Āina was a two-person production team. With the passing of Puhipau in February of that year, Joan Lander became the sole proprietor of over 8,000 videotapes, including edited programs and unedited footage. Like TV networks, libraries and filmmakers across the world, Joan is trying to save a "moving image archive" from extinction. With each passing day, the possibility of losing Nā Maka o ka 'Āina's extensive audio/visual memory becomes more and more imminent. The fragile videotapes are stored at Joan's home in Ka'ū and may soon become unplayable. A recent donation from the Pu'uhonua Society made it possible for Joan to purchase much needed equipment—including a computer upgrade—to continue digitizing analog video tapes as video playback equipment is becoming obsolete.

In 2006, Nā Maka o ka 'Āina began a multi-year effort to catalog, digitize, archive and make available online their recorded material. However, as the monumental effort of digitizing thousands of hours of footage cannot be accomplished alone, plans are being made to deposit the entire collection with 'Ulu'ulu: The Henry Ku'ualoha Giugni Moving Image Archive of Hawai'i, where the tapes will continue to be digitized and made accessible to the public.

Before that transfer occurs, cataloging must be completed so that 'Ulu'ulu archivists will know what the collection contains and have the necessary metadata to make it searchable. In addition, logs and transcripts describing each tape's content must also be digitized. Cataloging Nā Maka o ka 'Āina's video collection is a vital step in creating a publicly accessible digital archive, one that preserves a pivotal time in modern Hawaiian history (1974–2010), including "the Hawaiian Renaissance" period.

Most importantly, recorded material will be available to the families of those featured in the footage, many of whom are unaware that this visual and audio history of their kūpuna exists. The video collection includes over 8,000 tapes with footage of historic events, interviews with renowned cultural resources, many of whom have passed, public speeches, songs, chants, cultural demonstrations, music and hula performances, art-making, agriculture and aquaculture techniques, natural resource management, efforts to protect sacred landscapes, public hearings, tribunals, evictions, land and water rights struggles, Hawaiian language revitalization, and the Hawaiian sovereignty movement. Our kūpuna and future ancestors are asking you for your support of Nā Maka o ka Āina to continue this vital work.