SUMMER 2023

Kāne'ohe MAGAZINE

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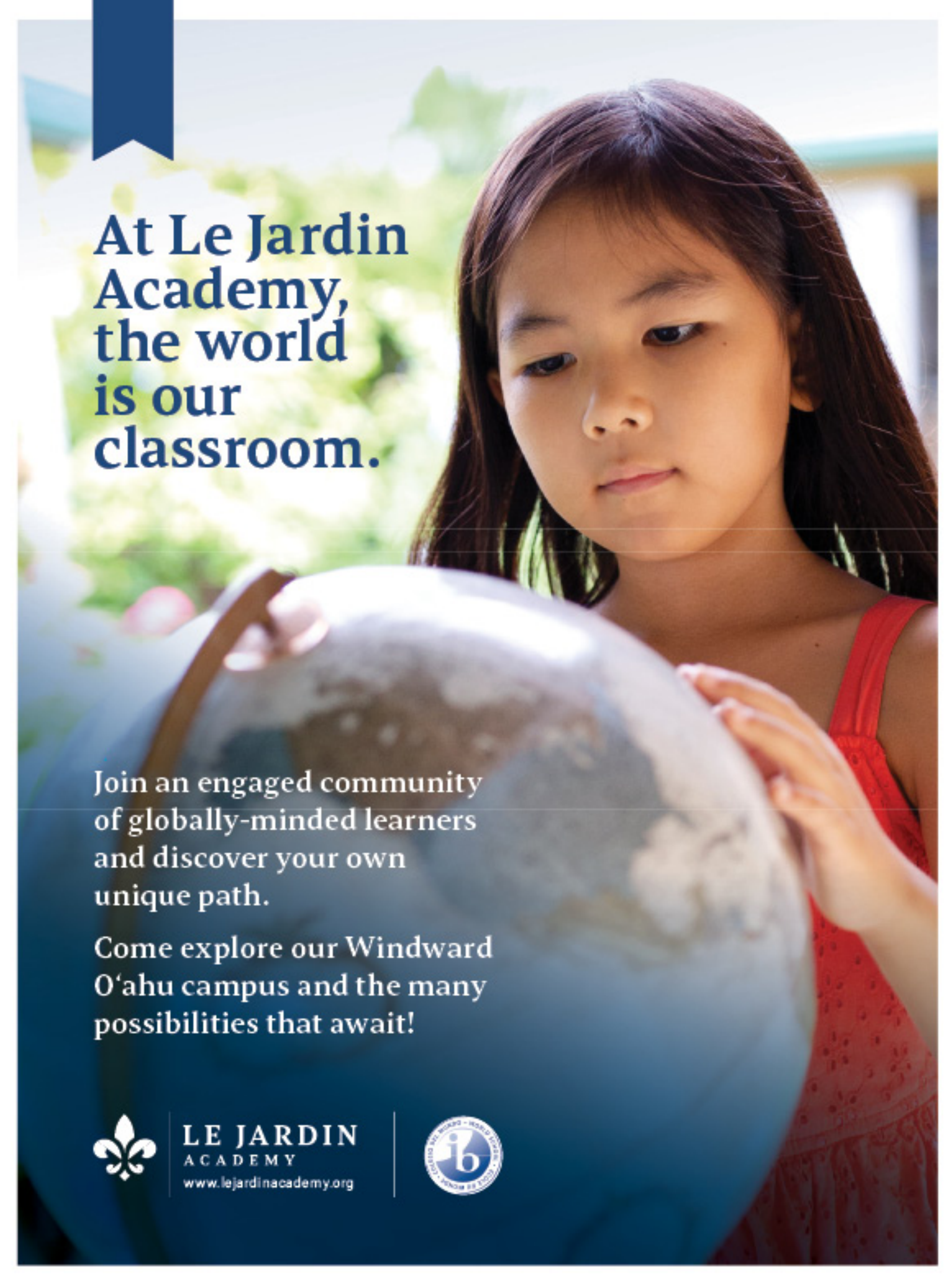
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- The Voice of Kāne'ohe -

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A favorite for young and old

Six-year-old Ricky Kobayashi gives his favorite loco moco dish the final touch with squirts of ketchup. From Hawaii Tribune-Herald. Colored by Aki Arios.

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BIG MAHALO
In memory of Peter Gellatly, Kāne'ohe Magazine founder and dear friend.

» Nu'uanu Pali with a protective wooden fence on the right, 1912

Kāne'ohe

A Glimpse into the Past

Courtesy of
Kaneohe Public Library

// From the time of early Polynesian settlement, the ahupua'a of Kāne'ohe was a desirable place to live. Indeed, in historical times, when Kamehameha divided the conquered lands of O'ahu, he retained as his personal property the lands of Kāne'ohe.

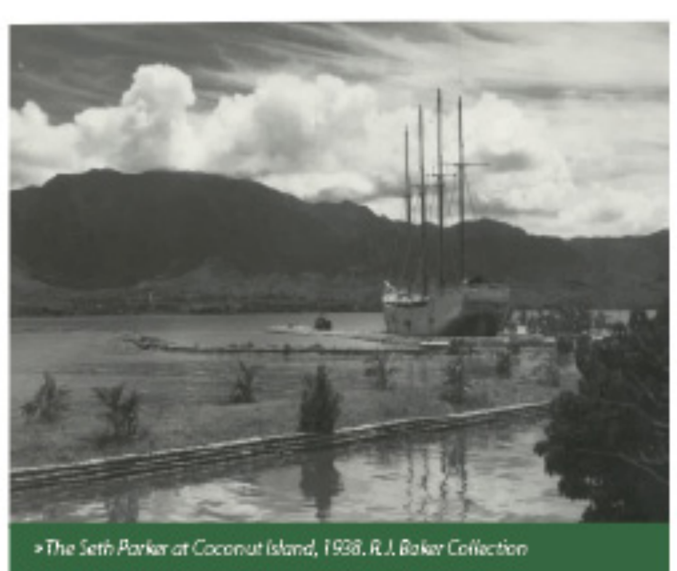
The name Kāne'ohe is derived from the legend of the bamboo ('ohe), and a mysterious old man (kāne) who lived in the forest and gave the Hawaiian people the hano ihu (nose flute) and pū'ili (notched bamboo sticks), musical instruments used in the hula.

At the time the first Europeans arrived in Hawai'i in 1779, it was estimated that there were more than 10,000 people living in

» *Coconut Island, 1938. R.J. Baker Collection. During this time (1933-1944), Coconut Island was the personal estate of Christian Holmes, the Fleischman Yeast heir.*

Ko'olaupoko (the nine ahupua'a surrounding Kāne'ohe Bay). The Polynesian settlers of the Hawaiian Islands lived here relatively undisturbed for 1,000 years. They evolved a society and a system of agriculture that provided all of their needs from the land and sea.

Streams were diverted to form awai for taro cultivation, and in the Bay over 30 fishponds were constructed. One of the largest of these fishponds, at He'eia, covers 88 acres and has a wall over



» *The Seth Parker at Coconut Island, 1938. R.J. Baker Collection*

5,000 feet long. The fishponds, stocked with mullet and milkfish, provided a source of protein when ocean fishing was poor.

When foreigners began to settle in Hawai'i, Kāne'ohe was relatively isolated. The Bay did not provide a good anchorage and the trail over the Pali was treacherous. One early foreign settler was the Reverend Benjamin Parker.

Rev. Parker and his family came to Kāne'ohe in 1834 under the protection of the High Chiefess Liliha to open Kāne'ohe mission station.

In the mission station reports of 1840, Rev. Parker reported only seven foreigners living on Windward O'ahu. However, the times were rapidly changing. As more foreigners arrived at the busy seaport of Honolulu, foreign ways and foreign diseases were introduced.

In 1849, epidemics of measles, whooping cough, diarrhea and influenza swept through the Islands. The Hawaiian population began a steady decline with the population of Koolaupoko reaching its lowest point (2,028) in 1872. Thereafter, the population begun to grow, but the increase was mostly laborers from the Orient.

At various times from the 1840s to the 1920s, sugar cane, rice, pineapple, coffee and even cotton were grown commercially on Windward O'ahu. The first sugar mill on O'ahu was opened in 1863 by Dr. Gerrit Judd at Kualoa. By 1880 there were five sugar plantations in Kāne'ohe. The plantation and mill at He'eia employed over 200 people and in the late 1800s even had its own railroad.

By the time the mill at He'eia closed in 1903, sugar-growing had ended on Windward O'ahu. The soil was too poor, the land uneven, and the 'ewa plantations were reporting much higher yields.

Chinese laborers, imported to work in the cane fields, were quick to note that the many abandoned taro fields would be suitable for growing their dietary staple – rice. A vast network of irrigation ditches was constructed, and previously unused marshlands and valleys were turned into rice fields. During Kāne'ohe's rice-growing era, the 1880s to the early 1920s, many Windward valleys, including Waihe'e, Waiāhole, and Waikāne, had intensive rice cultivation. There were rice fields in parts of Kahalu'u, He'eia, and Kāne'ohe, with several rice mills, including one in Kāne'ohe on the Kāne'ohe Stream.

The introduction of rice birds, the rice borer, and the growth of the California rice industry all combined to end rice growing in Hawai'i.

Three wireless telegraph towers (1912-14) were used to transmit news to and from San Francisco and Honolulu, and a naval com

» Top left: Haiku Valley in the 1940s with a water buffalo in the foreground. This area is now Zippy's Restaurant and Windward Mall

» Bottom left: Rice fields along Kāne'ohe Stream in the 1920s. Koolaus in the background in "Hawaii's Yesterdays" ed. Robert E VanDyke. photographer, R.J. Baker. This area is now the Civic Center Playground behind the Kāne'ohe Library. In the center of the photo is Kamehameha Hwy, and the bridge which crosses Kāne'ohe Stream.

» Top center: Kāne'ohe town at William Henry Rd & Kamehameha Hwy during a flood in the mid 1950s

» Bottom center: Libbyville, the Libby, McNeill, Libby pineapple cannery at Kahalu'u, (c.1911-12). Pineapple fields are visible in the foreground.

» Bottom right: Two wireless telegraph towers (1912) and naval communication. He'eia Fishponds in background, 1930

» The Kāne'ohe Courthouse in about 1924. This stood on the corner of Kamehameha Hwy and Waikalua Road, across from the Kāne'ohe Fire Station

munication tower was built in 1928 at the present site of King Intermediate School. The towers were once a Windward landmark and could be seen from the Pali Lookout. The pilings from the towers are still visible in the Bay.

As sugar and rice growing declined, a new crop that would change Windward O'ahu's landscape was emerging – pineapple. From 1901 to 1925, land previously uncultivated, especially hillsides, was covered with pineapple fields.

At the peak, 2,500 acres were under pineapple cultivation n Windward O'ahu. In 1911, Libby, McNeil and Libby built a pineapple cannery at Wailau, Kahalu'u (now site of St. John's by the Sea Church).

The cannery, with its attendant old style plantation houses, became known as Libbyville. However, pineapple-growing on Windward Oahu did not prosper. According to old Hawaiian residents of the area, the destruction of at least five sacred Hawaiian sites caused the pineapple to be attacked by various diseases. By 1923, the cannery at Libbyville had closed and the pineapple fields reverted to scrub pasture.

Grazing cattle in the former pineapple and rice fields destroyed the ground cover. This resulted in increased erosion and the accumulation of sediment in Kāne'ohe Bay. The Judd family in Kualoa turned to ranching after the failure of their sugar mill. The Macfarlane family had a dairy in 'Āhuimanu. One of the largest ranching interests was at the Kāne'ohe Ranch. Its lands, part of 20,000 acres belonging to Queen Kalama, originally included a part of Mōkapu Peninsula.

However, commercial agriculture was not nearly so destructive to the land and the Bay as the paving and subdividing for residential areas and the dredging of the Bay for military development.

The residential development of Windward O'ahu was made possible by a series of steadily improving roads over the Pali. The original Pali Trail, straight up and down in some places, was improved numerous times. By 1861, the road was safe for horses and wagon travel, and in the early 1900s, families in autos were coming over the Pali for Sunday outings. By 1956, the first two tunnels through the Nu'uanu Pali were open, and in 1960, two more through the Kalihi Pali (Likelike Hwy) were added.

Some of the earliest victims of the change from rural to residential were the ancient Hawaiian fishponds. In the 19th Century there were 30 walled fishponds in Kāne'ohe Bay; today, only 12 remain. The fill for many of the defunct fishponds was dredged from the adjacent bay bottom and reef. Although there was some dredging for residential development, the great bulk of all reef material dredged in Kāne'ohe Bay was removed in connection with the construction of Kāne'ohe Naval Station at Mōkapu Peninsula between 1939 and 1950.

In its 1976 study of Kāne'ohe, the Bishop Museum concluded, "When all of the data are examined, probably the most devastating event in the history of Kāne'ohe Bay was the dredging of the reefs between 1939 and 1950." The 1977 City & County of Honolulu General Plan cited environmental concerns, especially the water quality of Kāne'ohe Bay, as a reason for slower population and urban growth for Kāne'ohe. In 1950, there were 3,208 residents in "Kāne'ohe City." By 1970, the population of the same area was 29,903.

From 1950 to 1970, Kāne'ohe experienced a growth rate of 11.81% a year compared to a 2.94% growth rate for O'ahu in general. Between 1970 and 1980 the growth rate dropped to an average annual rate of 0.7%. Even the opening of the H-3 has not caused a surge in population growth. In fact, between 1990 and 2000 there was a -1.3% growth in the officially designated area of Kāne'ohe.

Adding together figures from the 2000 census for 'Āhuimanu, He'eia, Kahalu'u, and Kāne"ohe, the total population of those areas is 51,355.

Although the population has for the moment stabilized, demands on the land and Bay increase. Perhaps all of us who live in Kāne'ohe and everyone who enjoys seeing the green panorama of Windward O'ahu should think back to old Hawaiian times and be reminded of the old Hawaiian motto, "Malama 'āina," to care for the land.

Publication of this information provided by Friends of Kāne'ohe Library: **Kāne'ohe Public Library,** *45-829 Kamehameha Hwy, Kāne'ohe, Hawaii 96744, Ph. 233-5676* ///

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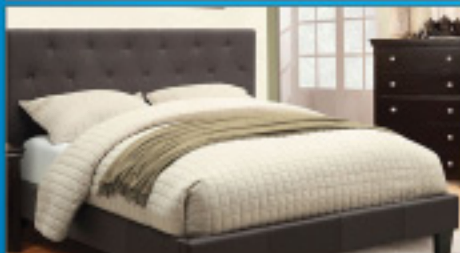

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Giving Hope Hawaii

By Sue Jorgenson

// Kāne'ohe is blessed with beauty from the Ko'olaus to the bay, small hometown charm and a relaxed laidback community. Our blessings were recently multiplied when Give Hope Hawaii opened its doors in December to help residents struggling with food insecurity.

According to their website, www.givinghopehawaii.org, the mission of this local nonprofit organization located at 46-158 Kahuhipa Street, is "to give glory to God and to promote human dignity."

Jerry "V" Romano, COO of Windward Auto Group, is the man behind the mission. When asked why he created Giving Hope Hawaii, he answered, "Why not?"

"Our organization has been formed to help our Kūpuna, Keikis with special needs and families suffering with food hunger. We are dedicated to changing lives through love. Partnered with Hawaii Food Bank, we provide much needed food and additional assistance to those in need from Waimanalo to Kahuku," said Romano.

Across the street from the Windward Dodge Chrysler Jeep dealership Romano manages, many of his staff members have been active in volunteering to keep the operation running. But donations of time and resources are always welcome and definitely needed.

Violette Nacapoy, Chief Operating Officer, said,"We are currently serving an elderly independent living facility in Kailua, and are excited to share that we will be distributing food to 200 families!"

"Donations and volunteers are always welcomed. It is truly God's work in action and we welcome anyone who wants to be a part of it," said Nacapoy.

If you would like to volunteer or make a secure tax-deductible donation, please visit our website. A 501(C) (3) receipt will be provided for all donations.

To see how you can make a difference, go to www.givinghopehawaii.org, call (808) 791-2839 or email violette@givinghopehawaii.org. //

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A Fight for Equality

By **Wilma Friesema**

// At the begining of the 20th century, when U.S. women on the mainland were fighting to have equal rights, a strong and tenacious Hawaiian woman was leading the fight in the territory of Hawai'i.

Wilhelmina Kekelaokalaninui Widemann was born in 1861 in Lihue, Kauai. The daughter of a Native Hawaiian mother who was related to the Royal Family, and a German immigrant father who served as a cabinet minister for Queen Lili'uokalani, Wilhelmina grew up with a strong cultural and political identity.

At the age of 27, she married Jack Dowsett, a successful businessman who later served as a Republican senator in the Hawaiian Territorial legislature. Throughout her adult life, Wilhelmenia was an active proponent of women's rights and in 1912 founded the National Women's Equal Suffrage Association of Hawai'i (WESAH), the first Hawaiian suffrage organization.

As the head of the organization, she fought for *all* women's rights. At that time, wealthier white women were against the suffragist movement out of fear it would empower the local population. In Hawai'i, and on the mainland, Asian women were especially viewed as threatening. Fortunately, thanks to Wilhelmina's leadership and the WESAH, President Wilson signed a bill that allowed the residents of Hawai'i to decide for themselves.

On March 4, 1919, at a gathering of suffragists at the capitol building on the morning of the Senate vote, Wilhemina declared, "Sister Hawaiians, our foreign sisters are with us. Senator Wise asked us yesterday if the so-called 'society women' were leading us, and we told him that this was not so. We are working all together, and we want the legislature to know this. And we must also remember our Oriental sisters, who are not here today but who will also unite this great cause.'"

The bill did pass in the Senate, but the House delayed its enactment by deciding the Hawaiian electorate should vote on it in 1920. Infuriated, Wilhemina and 500 women of various nationalities and ages, armed with banners, stormed onto the House floor and demanded a woman's right to vote. Forced into a response, the House held open hearings the next day, but failed to take any concrete action.

Frustrated with the stalemate, Wilhemina and the WESAH reached out to Prince Kūhiō and began to directly lobby the U.S. Congress. They also created a grassroot movement throughout Hawaii to prepare women to vote. In August, 1920, the 19th Amendment granting women the right to vote became part of the U.S. constitution. Thanks to Wilhemina Dowsett, and strong women like her, women's voices and choices were finally going to help shape the governance of Hawai'i. //

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The Loco Moco Story

By Jeff Preble

// Near the top of the list of local comfort foods, along with saimin and shoyu chicken, is the popular and famous loco moco. It is simple, affordable and filling, and found at eateries throughout Hawai'i, from 7-11 to Roy's. It is thought of as a breakfast item because it has a fried egg, but it's eaten at any time of day.

There are various myths concerning the origin of the loco moco. The true story begins in Hilo in the 1920s. A sports club was started in the Lincoln Park area, called the Lincoln Wreckers Athletic Association. It was first for barefoot football, but expanded to include boys and girls and a range of sports. Fast forward to 1949. Some teenage Lincoln Wrecker boys hung out at the Lincoln Grill, run by Richard and Nancy Inouye in Hilo. They were always hungry and too poor to afford a $2 hamburger meal. One day a boy with the nickname Crazy asked Nancy to cook something inexpensive but filling: a hamburger patty on rice with gravy. She obliged and charged 30 cents. The boys all liked it and kept asking for it.

They wanted to name the dish after their friend Crazy, and someone suggested the spanish word that meant crazy: loco. They picked moco just because it rhymed, not knowing that in spanish it actually means mucus or snot. On the days that Lincoln Grill was closed, the boys went to other places to eat and requested the dish they had invented. The fried egg was added later when it turned out to be popular for breakfast. It spread around Hilo, then Hawai'i, and then Guam, Japan, the U.S. mainland and beyond. The original meat patties were hand-made local style, with bread, egg and diced onion, but now mostly pre-formed frozen patties are used. Dozens of variations have evolved, the beef patty replaced with ham, spam, kalua pork, salmon, mahimahi, portuguese sausage, etc. Lincoln Grill closed down in 1964, but the loco moco lives on. //

» THE CREATORS- Nancy and Richard Inouye gave birth to the loco moco in 1949 to satisfy the hungry Lincoln Wreakers

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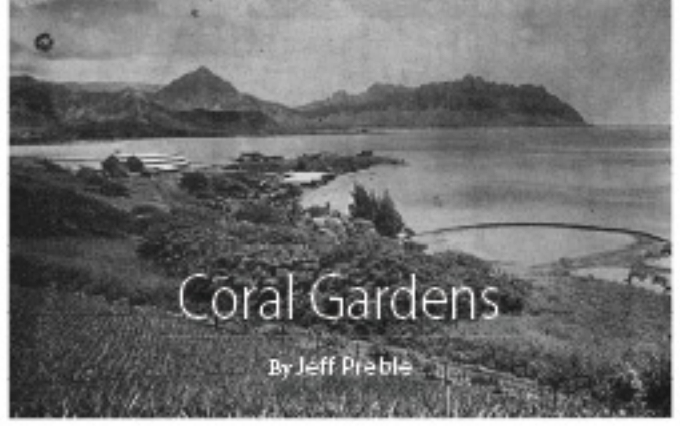

Coral Gardens

By Jeff Preble

// The southeast corner of Kāne'ohe Bay is now gray with mud and silt, and has less live coral than the rest of the bay. It wasn't always like that.

In 1911 the Coral Gardens Hotel was built above the mouth of Kea'ahala Stream, near where Makani Kai Marina is now. The resort's main attraction was a fleet of glass-bottom boats that took visitors around Moku o Lo'e (Coconut Island) and cruising over the "coral gardens" in the south end of the bay. A brochure from 1919 described the underwater scenery: "only those who have seen the gardens can appreciate the marvelous beauty of their marine growth and the variety of undersea life they hold." They were the words of C.J. McCarthy, territorial governor at the time, and the first promotion of an underwater tourist attraction in Hawai'i.

The proprietor of the Coral Gardens Hotel was Arthur Loring MacKaye. He was born in New York in 1863 and worked for newspapers in New York and Los Angeles. He came to Honolulu in 1910 and took a job as city editor for the Pacific Commercial Advertiser. In 1916 he wrote about his own hotel in Mid-Pacific Magazine: "one of the most fascinating sights on the island of Oahu, and within twelve miles of the Honolulu post office, over the Pali, are the Coral Gardens of Kaneohe Bay." Room rates were $3.00 a night, and you could telephone ahead to make a reservation.

The resort and its boat tours persisted until shortly before World War II. Then, the Mōkapu Naval Air Base (now the Marine Corps Base) began dredging reefs in the south end of the bay. Reefs were blasted to make seaplane runways, and the fill was used for runways and land expansion on the peninsula. The dredging began in 1939 and continued throughout the war. It's impossible to know how much reef material was moved, but it was definitely more than 25 million cubic yards. In addition to dumping fill on land, dredged material was also dumped in other areas of the bay.

Between 1963 and late 1977 Kāne'ohe's treated domestic sewage (3.3 million gallons per day) was discharged through an outfall pipe in 3 feet of water off of Kāne'ohe Beach Park (now Nāoneala'a Beach Park). Prevailing trade winds pushed it towards shore, and the south end of the bay has less circulation with the open ocean than the rest of the bay. Combined with runoff from booming urban construction, it was a catastrophe for marine life.

Things started looking up when the sewage outfall was moved to deep water off Mōkapu peninsula. People and politicians paid attention when environmental problems were becoming quality of life issues. We now have community groups, Hawaiian nonprofits and government agencies working towards a healthy bay. //

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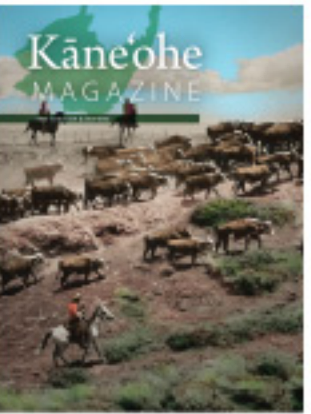

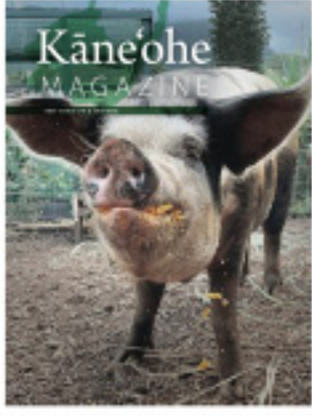

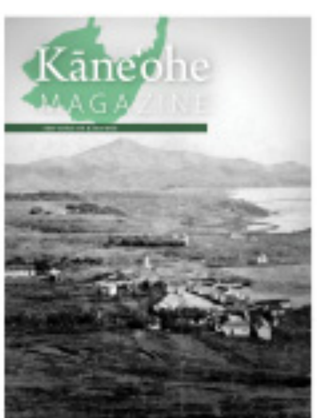

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// "This place should be called Pohai Nani!" Mary Kawena Pukui, exclaimed. The year was 1957, and as a Bishop Museum associate and renown Hawaiian language expert, she was asked to give a name to what would become Hawaii's very first retirement community. Pohai Nani means surrounded by beauty, and the 16-acre Kāne'ohe retirement complex certainly lives up to its name. All the units in the 14 story-high main building provide stunning views of the majestic Ko'olau Mountains. The well-tended grounds, complete with walking trails lined with trees and florae, allow residents to be rejuvenated by nature's beauty. For resident Pauline Kunimune, looking out over the expansive Ko'olau mountains every day, seeing a rainbow on rainy mornings, or walking on a path amongst the trees, fills her with joy and awe.

But Pohai Nani isn't just surrounded by beauty, it exudes it. Both residents and staff praise the spirit of aloha which fuels the inescapable feeling of 'ohana that permeates the community. Nancy Janczyk, who has lived at Pohai Nani for over 7 years says, "I just love everybody here and I get the love back. I think that's why I've lived to be in my 90's; I have good people taking care of me!" Receptionist Chanel Aglipay, whose father has worked at Pohai Nani for decades, grew up knowing the community and loves how everyone, whether they are a resident or staff, is so welcoming, positive, and willing to help out.

Developed, owned, and operated by the non-profit Good Samaritan Society (GSS) of Sioux Falls, South Dakota, Pohai Nani's caring roots run very deep. Along with Hawaii's culture of aloha, Pohai Nani's attitude of open-hearted caring can be traced back to the early 1900's and GSS's founder, the Methodist minister Reverend August Hoeger (pronounced hey-ger). In the early 1900's Rev. Hoeger made it his personal mission to help the disadvantaged and disenfranchised members of society. He began by opening homes and schools for physically and mentally disabled children, then for disabled adults, and eventually homes for the elderly. He was a kind and humble man who tenaciously weathered the Great Depression as he served society's most vulnerable. His guiding inner light was Christ's teachings and the belief that everyone is someone.

That honoring of every person is evident in how the Pohai Nani staff treat the residents and each other. According to former Executive Director, Tish Camero, there isn't any staff position that is "least of all" because every single employee contributes to the community's sense of safety, comfort, and connection. For most employees, many of whom have been there for decades, work isn't just a job it's a calling. Everyone has their role, but their true purpose is to care for the resi-

A Place of Beauty

By
Wilma Friesema

dents. Laurine Pagaduan, Environmental Services Supervisor, sees it as, "…our turn to give back to our elders. When we see how much the residents love being here, that feels good. And when families thank us for all the care we give their kūpuna, it feels so good because they trust us."

» Dining room

Trust is foundational to the Pohai Nani experience. What was most surprising to Sumako Kumabe, when she first moved into the facility, was how easy it was to pick up the phone, ask for help, and get a response right away. The staff, she said, always follow through on their commitments which is very relieving. For Lani Mc Keague, the care she received during her post-surgery stay in Pohai Nani's Care Center was so exceptional she didn't want to leave. Instead, she transferred directly to an apartment of her own. She never returned home and she never regretted it. "I'm glad I made that decision," she shared. "I love it here. This will be my home for the rest of my life."

» Residents Lani Mc Keague, Pauline Kunimune, and Nancy Janczyk

The Pohai Nani complex consists of 185 apartment units in the main building, a 44-bed Skilled Nursing facility, 20 Care Home beds, 15 independent cottages, and a 24-unit apartment building for staff. The main building also houses an auditorium, solarium, thrift store, beauty/barber shop, art studio, library, dining room, club room, 'ohana room, chapel, and offices. The facility offers its residents a rich community experience. Multiple wellness activities, such as exercise classes, ukulele lessons, writers' groups, craft projects, games, Tai Chi, water fitness training, art classes, and much more, are held on a daily basis. Three meals per day are served in the dining room or can be eaten in one's apartment. Food service staff are committed to quickly learning the individual dietary needs of the residents to help ensure their health and well-being.

In all they do, Pohai Nani staff strive to enrich the lives of the residents and free them from stress and worry. Perhaps that commitment was never more tested than during the pandemic. To help residents stay fit and feel less isolated, the staff started a Doorway Dancing program. Because there is an open-air hallway in the front of all the apartments, residents could step outside their door, wave to each other, and dance. Two times a week, at 3pm, staff and residents also emerged out of their seclusion, sang songs, and banged pots and pans together. The noise broke the pandemic's silence and energized everyone, including people in the neighborhood. Instead of complaining, neighbors said they loved it and joined in too.

The staff's kind and caring attentiveness also reduces the stress on the residents' families. "It's good for my children," Pauline Kunimune told me. "They know I'm safe, happy, and content so they don't have to worry about me."

Currently, the Good Samaritan Society's executive branch is looking to focus their energy on facilities in the midwestern states that are closer to their main office. To do so, they are selling facilities in more distant states which, of course, includes Hawaii. Pohai Nani, which is a financially sound operation, will surely navigate the change. However, the hope of residents and staff is that a local buyer, or another non-profit, will assume ownership so that its spirit of aloha and 'ohana will continue. It is that spirit, after all, along with its spacious grounds and magnificent surroundings, that are the source of Pohai Nani's beauty. It's what make Pohai Nani a place people can truly call home. //

More Information

- **Pohai Nani facility**
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Hawaii Gas Connecting with the Past

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» Lori Sun working with the nets in the fishpond

Hawai'i Gas has approximately 1,100-miles of underground pipeline statewide and supplies gas energy for communities across all six major Hawaiian Islands. Within their statewide network, they employ over 350 employees in Hawai'i and serve approximately 70,000 customers. Hawai'i Gas' storied history has led them to become pioneers in synthetic natural gas production process, which has allowed them to use hydrogen, a zero-carbon emissions gas energy, in its pipelines for nearly 50 years – something other gas companies around the nation are only now looking into. Hydrogen is a promising fuel of the future that could potentially help decarbonize industries that are hard to electrify. With its focus on increasing renewable natural gas and hydrogen in its gas network, Hawai'i Gas is committed to doing its part to move the state toward its goal of carbon neutrality by 2045.

Along with its corporate sustainability goals, Hawai'i Gas prides itself on community involvement and volunteerism as a core pillar for a sustainable Hawai'i. Employees regularly participate in community workdays across the state and in 2022, employees gathered for three 'Lā 'Ohana Days,' volunteering their time and labor for restoration work at Waikalua Loko Fishpond in Kāne'ohe. In 2022, they visited the fishpond in February and September to remove invasive limu and mangrove from the fishpond. The mangrove plants were later passed through a woodchipper for composting and fertilizer. They returned to Waikalua Loko Fishpond in November to paipai the fishpond. Paipai is a surveying practice where fish are safely rounded up using a net to weigh, measure, identify and later released back for further growth. The 300-ft wide net required many hands to corral the entirety of the fishpond. Each volunteer day began with an 'oli, or chant, to bless the work and respect those who stewarded before.

"We always look forward to our volunteer days at Waikalua Loko Fishpond," said Alicia Moy, president and CEO of Hawai'i Gas. "We have a fun time and enjoy learning more about sustainability, which is paramount in the Native Hawaiian culture, and teaches us how everything is connected from the mountain to the sea. Our ability to live here depends on our ability to care for this 'āina."

Hawai'i Gas' committment to sustainability extends to all levels of the company. By staying involved within the community with partnerships like Suma Farms, the groundwork is laid for its envi-romental, social and governance (ESG) goals. To date, their clean energy initiatives include renewable natural gas (RNG), Waihonu Solar Farm and leading the nation in synthetic natural gas (SNG) and hydrogen blending with carbon-capture technology.

» Hawai'i Gas employees, Tammara Kato, Kevin Nishimura, Yasin Alsagoff and Dasialynn Ventura, enjoyed the day volunteering at Waikalua Loko Fishpond.

Hawai'i Gas' carbon-capture technology allows for carbon-repurposing that benefits local businesses. Their technology allows for the capture and sale of carbon-dioxide to local companies to produce soda, beer, dry ice and a wide range of other products.

Through continuous research and development, Hawai'i Gas is committed to finding innovative ways to move toward Hawai'i's goal of carbon neutrality by 2045, while remaining safe, reliable, and affordable for local businesses and consumers. //

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// In the late 1800's, Ni'ihau shell lei were fashionably worn by Queen Kapi'olani in a photo she had taken in New York, and by Queen Emma when she visited British royalty in London.

Today, you will find a Ni'ihau shell lei in the British Museum which was most likely collected by Captain James Cook during his 1778 voyage to Hawai'i on one of several visits to the island of Ni'ihau.

The value of a Ni'ihau shell lei is calculated on its color and type of shells, style of stringing and uniqueness. Some lei are worth upwards of $25,000, and Ni'ihau shell lei are the only shells in the world that are insurable.

As with fine jewelry, certain criteria are used to determine its value. In her book, *Ni'ihau Shell Leis*, author Linda Paik Moriarty cites the following:

COLOR – *monochromatic and matched as perfectly as possible*

LUSTER – *brilliance and radiance; shells from Ni'ihau are generally more radiant than those found on Kaua'i*

FLAWS – *free of holes, chips or cracks; the only holes should be the ones pierced by the lei maker*

SIZE – *uniform in size for symmetry; the tinier the shells, the more highly prized*

WORKMANSHIP – *holes should be pierced in exactly the same place in each shell; sewing thread should not be visible; knots should be tight and secure to prevent shells from turning*

Ni'ihau's Tiny Treasures

By
Sue Jorgenson

Often the term "Ni'ihau Shell Lei" had been used to include many types of shells – *kahelelani* (turban shells), *momi* (dove shells), *lāki* (rice shells) – to name just a few, but not all necessarily sourced from the shores of Ni'ihau.

In 2004, Hawai'i established a law that the label, "Ni'ihau Shell Lei" can only be used if the lei contains at least 80% of shells from the island of Ni'ihau, and has been strung in Hawai'i.

Several artisans on the island of Kaua'i, 17 miles from Ni'ihau, learned the craft of shell lei making as it was passed down from generation to generation. These days, however, with 100 or less permanent residents on Ni'ihau to gather shells, supply cannot keep up with demand.

» Queen Emma and Queen Kapi'olani wearing Ni'ihau shell lei for formal portraits taken in the late 1800's.

A recent online search turned up a 19-inch necklace of spotted momi and kahelelani shells for $860, and a 7-strand Mauna Loa style necklace featuring a variety of shells for $6,250. Both were for sale by resort shops on Maui.

The Ni'ihau Cultural Heritage Foundation of Kalaheo, Kaua'i was formed as a non-profit organization in 2006 to raise awareness of the value and rarity of Ni'ihau shell lei. You can find tips on what to look for when purchasing as well as a list of retailers statewide who offer certificates of authenticity. For more information, check out *niihauheritage.org*. //

Ni'ihau shell lei must be 80% sourced from Ni'ihau and strung in Hawai'i to carry that label.

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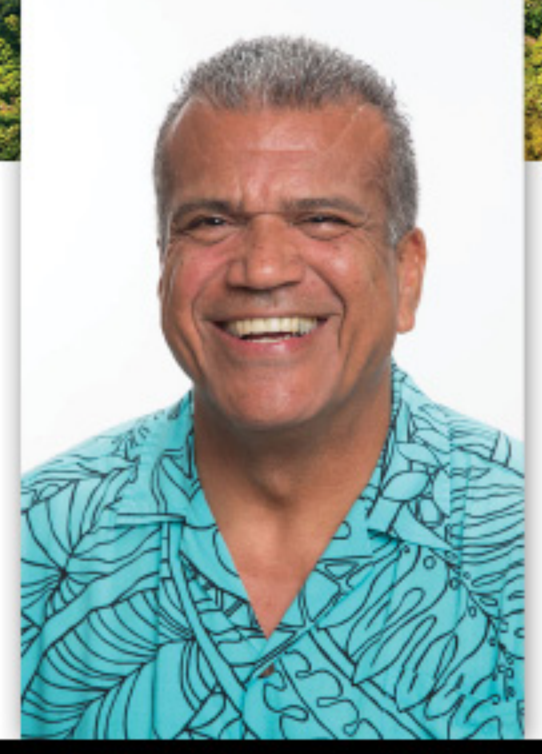

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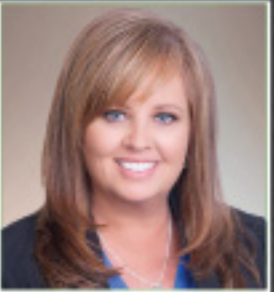
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Restoring Ahupua'a

By
Wilma Friesema

// Not long ago a drive across the He'eia bridge felt like a short trek through a mangrove forest. On both sides thick mangrove trees, with their tentacle-like roots coming out of murky water, made a roofless tunnel along the bridge. Nothing else could be seen until the road turned upward towards He'eia Park.

Today, the view from the bridge is open and expansive thanks to a Kāne'ohe multi-community initiative implemented by the non-profit Kāko'o 'Ōiwi and the Hawaii Coral Reef Initiative (HCRI). The goal of the initiative is to revive the area's ahupua'a, a traditional Hawaiian self-sustaining community whose ecosystem spans from the mountains' peaks to the ocean's shore. A key early step in the restoration was the removal of the mangrove trees.

Mangrove trees were first brought to Hawai'i in the early 1920's to slow down the excessive release of sediments that was occurring as lo'i (taro patches) were replaced by grasslands to feed cattle. The trees did their job, but had the unanticipated consequence of squeezing out native species. Any quick removal of the trees, which had accumulated nearly a century of sediment, could do more harm than good.

Because of that threat, the project's crew began their work on their 405-acre site by establishing small footholds. With each new lo'i, they observed the taro's absorption of the mountain runoff and made adjustments to increase the lo'i's health and decrease the water's ocean-bound sediments, much like their Hawaiians ancestors did. In their work, they strove to blend the ecological acuity of the Ancestors with modern day science. While closely observing nature, they also used scientific equipment to test, measure, and track the changes in the quality of the water and soil. As the crew established more lo'i, removed invasive grassland species, and encouraged indigenous and endemic plant growth, safe removal of the mangroves became possible.

It took three years of hard work to remove the trees, but in the process mother nature showed her approval. When the first pocket of removed mangroves opened a space on the bridge, crew members were met with a huge gust of wind that felt like the release of a long-held breath. Scarce native plants spontaneously sprouted as sunlight, once again, warmed their soil. Native wetland species began to multiply as the environment became more hospitable.

Mangrove removal was just one early layer in the restoration of the ahupua'a, however. In their on-going efforts, the restoration team's interactions with the environment continue to be very intentional, just like the Hawaiians of old. For example, in some new sections they gently modify the natural topography to create curvaceous stream routes to slow or speed the current, which causes sediment to drop into specific pockets which can be manually cleared. This allows cleaner water to flow throughout the whole ahupua'a as it quenches the thirst of plants and animals. Likewise, using specific plants to pull detrimental nutrients out of the water, or others to add needed nutrients to it, is an area of continued experimentation and learning.

In the days of old, when ahupua'a were thriving, every person did their part for the well-being and survival of the community. Mutual respect, and connection to the land and each other, was a given. If either became imbalanced, all would suffer.

Restoring that balance, connection, respect, and cultural wisdom is at the heart of Kāko'o 'Ōiwi and HCRI's work. Revitalizing the land, but also learning and demonstrating how to walk on this earth with the gentle and intentional footsteps of the Hawaiian elders, is truly their mission. Volunteers and interested community members are always welcomed. Through physical activities and talking story, the power of the ahupua'a can still be experienced. It's there in tenacity of the native plants which have survived adverse conditions to still blossom today, and it's there in their Hawaiian caretakers who are doing the same. //

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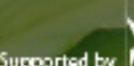
Supported by 

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Why Yoga?

By Sue Jorgenson

// Yoga can be different things to different people. But for most, it is a proactive way to improve your health for people of all ages.

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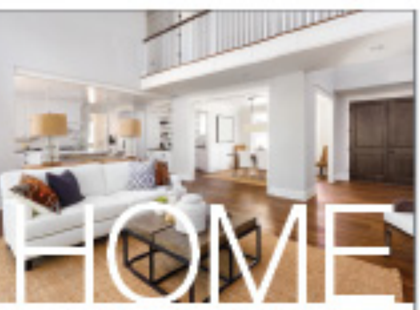

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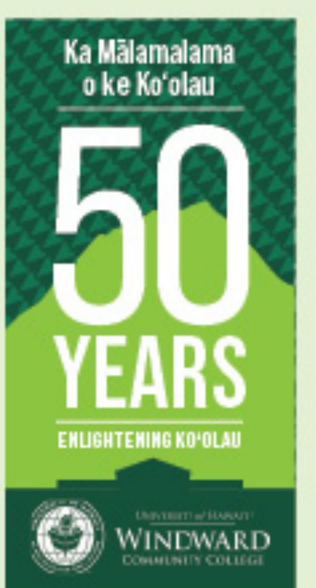

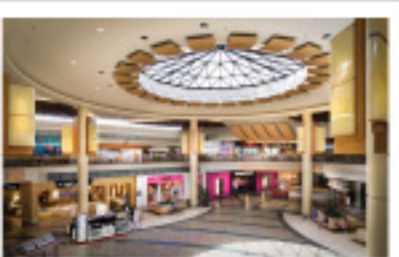

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A Journey for All to Celebrate

By
Wilma Friesema

// In 1995, when Herb Lee, Jr. took stewardship of the nearly 400-year-old Waikalua Loko I'a (fishpond) and started the non-profit Waikalua Fishpond Preservation Society (WLFPS), he had no idea of the transformative journey that was about to unfold. At that time, the twelve-acre loko i'a was overgrown with invasive mangroves and its walls were severely deteriorated. What was once a brilliant and uniquely Hawaiian way of sourcing an essential protein was now a mere remnant of an ancient wisdom and practice.

It wasn't long before the efforts to restore the pond began to draw community attention, and within a few years WLFPS partnered with the Pacific American Foundation (PAF). Their mutual goal was to help restore the neglected pond and its surrounding area and use it as an educational site. In 1998, Sheila Cyboron, a Castle High School science teacher, brought the first group of students to the loko i'a. Attending school was not these challenging students' favorite activity. However, to everyone's surprise, as the resistant teens learned how intelligent and innovative their ancestors were, they began to act differently. While they chopped and uprooted mangrove trees, they learned about the traditional Hawaiian way of working with nature rather than dominating it. They came to know the value of observation, science, and the Hawaiian culture. As the classes progressed, they began to feel pride in their ancestors and themselves.

The mana, or spiritual power, of the ancient pond that still resonated in the students was their ancestors' profound relational wisdom. As the sole and original inventors of the loko i'a, Native Hawaiians deeply understood the interdependence of all life and creatively worked with the forces of nature to create an environment which would allow the local fish to flourish. To do so, they worked with the tides to balance the blending of sea and fresh water by building walls with select openings; kept the pond at a depth that was optimal for limu (seaweed) to grow; and gated the wall openings with mākāhā (wooden bars) positioned to let young fish enter, but keep the larger predatory fish at bay. As the fish thrived, so did the community.

The transformative experience of those first students was just a harbinger of what was to come. In the year 2000, PAF and WLFPS partnered with the Hawaii Department of Education and the University of Hawaii to launch an educational program entitled: "Kāhea Loko, the Call of the Pond." Since then, additional curriculum, which merges traditional knowledge with modern day skills, was developed to inspire an innovative way of teaching. PAF (which eventually merged with WLFPS), has proactively developed partnerships so that students can have a community classroom experience outside of the traditional school campus. At the loko i'a they learn to apply their knowledge to help solve real world problems, starting in their own communities. To date, PAF has reached over 120,000 students, families, and members of the community; trained over 6,000 teachers statewide; and partnered with over 200 environmental and educational organizations. Its staff have repeatedly seen the mana of the loko i'a impact those who enter its space.

Founded in 1993, PAF is celebrating its 30th anniversary. CEO, Herb Lee, and the Foundation have much to be proud of. PAF continues to embody the mana of Hawaii's ancestors through its many community collaborations, creative learning environment, and on-going commitment to repair the environmental damage that the loko i'a has endured. PAF's ultimate goal is for the loko i'a to, once again, be a reliable source of food security for Hawaii's people. While striving to provide that security, PAF is committed to giving transformative educational experiences to all who interact with the pond. But the loko i'a continues to give as well. Its gift, to all who are interested, is the opportunity to physically and emotionally experience a cultural wisdom that transcends time and renews hope. //

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