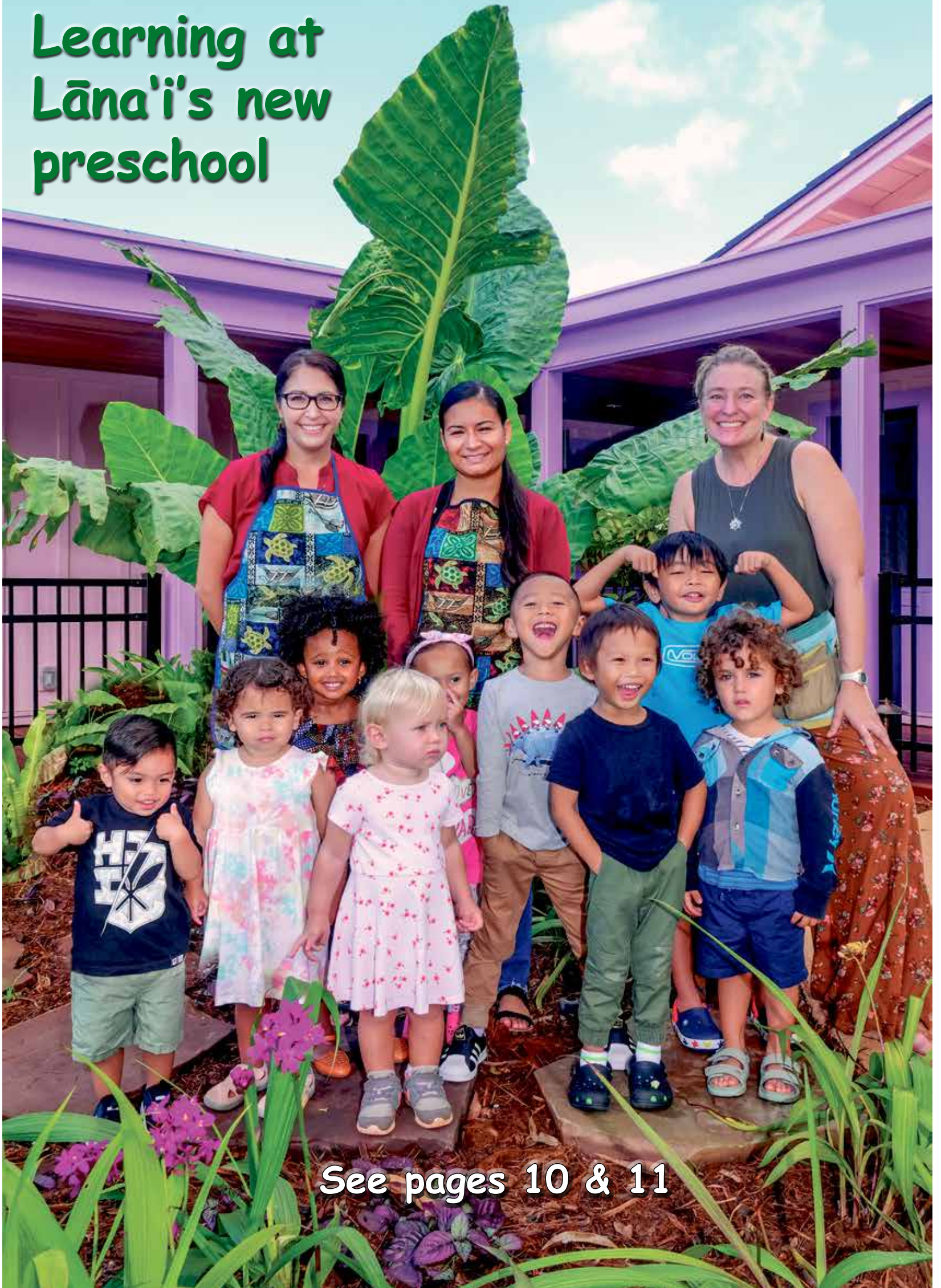


LĀNA'I TODAY

OCTOBER 2022

L is for Learning at Lāna'i's new preschool



See pages 10 & 11

There is a new preschool in town and its name is Hala Kahiki Montessori School of Lāna'i. Thoughtfully designed, the campus features two buildings, which are connected by a breezeway. The campus grounds are landscaped with plants indigenous to Lāna'i. But however captivating the campus looks, the more interesting story is found within the preschool buildings – in the learning environment these Montessori teachers have created for Lāna'i children, ages eighteen months to six years.

Front row, left to right: Reign Del Rosario-Bayez, Aviya Ozeri, Harper Wayne, Lincoln Manuel-Espiritu, Emilio Vargus. Middle row: Milena Gebrekidan, Najia Waite, Lexon Mavie Brines, Kohen Makaokalani. Back row: Karen Cuevas (*head of school*); Karla Jara (*assistant toddler guide*); Susan Book (*primary guide*). Faculty not pictured: Carmen Aragon Giron and Lisa Nakata (*assistant primary guides*) **Photography by Ron Gingerich**

Tinola with calamungay leaves



Nelinia Cabiles

Once a week after school, my great-grandma, whom we called Mama Apo, would send me and my cousin to Pine Isle's to get her poi. It came in a plastic bag with green and red lettering – Taro Brand, I think it was called – and had an illustration of kalo on it. We would find it at the back of the store, opposite where the refrigerator case is now. The first time we ran this errand, I was seven, my cousin six, and I had no idea what poi was. The thought that I should have asked Mama Apo about it occurred to me only after we were already at Pine Isle's, which was about a block and half from my grandma's house on 'Ilima Avenue.

"It's purplish," my cousin said, a description so vague that it felt suspect to me – that she was either making it up or its color was the extent of her knowledge. It was a data point of one, which, to my seven-year-old mind, made her almost as ignorant as I was about poi. "I know it's a food," she countered, when I asked. "We'll find it."

I wasn't worried. We both could read.

Mama Apo gave my cousin five dollars for the poi, which only seemed fair, since she was Mama Apo's pet and one of her favorite great grandkids. At the checkout, though, the clerk gave me the change, a reversal of fortune that tickled me; I squeezed my fingers tight around the loose coins, treating them as if they were pieces of gold.

When we returned to my grandma's house, Mama Apo was in the kitchen. She had long, silvery flyaway hair that she nested into a loose bun at the nape of her neck. The wrinkly skin on her arms fell into sagging folds, and was so thin and delicate, it looked translucent. She was in her late nineties and had a low cackle. Her eyes were bright, missing nothing. I never got to know her, but she scared me a little.

"Here's the change, Mama Apo," I said, proffering my hand. She pointed at the table with her chin, and I dropped the coins, which were slightly sticky from my sweaty palm.

Mama Apo loved her poi, having developed a taste for it in Hanapēpē, I think, where she had lived for years and reared a family. Into a ceramic bowl, she would scoop three heaping spoonfuls of poi, sweetening it with sugar, which thinned and darkened it. I do not recall if she ever offered any to me or my cousin, and though I remember being curious about how poi might taste, I was not the kind of girl to ask for food.

Poi is a food I associate only with my Mama Apo, and with no one else in our Filipino family. Poi was not part of our meals. It was reserved for special occasions, such as graduation parties or other celebrations where the hosts were Hawaiian or part-Hawaiian and served kalua pig and lau lau, among other dishes that took days of preparation and ti leaves and an imu.

A conversation about food as part of one's identity and culture, of what makes a dish authentically Hawaiian or Japanese or Filipino, is one I have been wanting to have with anyone whose identity to a culture is through its food, ever since since I went to the "Taste of the Philippines" last weekend, an event that the Lāna'i Filipino Community Coalition hosted in honor of Filipino-American History Month (see page 20).

Do pancit and pork adobo and lechon, biko and suman and bibingka fairly represent the Filipino identity? No. They reflect too narrow a scope. What about lesser known dishes, such as otan gabi, or tinola with calamungay leaves, and other dishes, the names of which I do not know, but which will transport me to my childhood the instant I catch a whiff of ginger and onions and dried opelu and taro leaves simmering in coconut milk.

A friend from Brazil once told me that every Sunday in her hometown, families would cook a pot of black beans, and the aroma of beans boiling on the stoves in every home in the neighborhood would be thick in the air. It is this aroma, she says, that represents her childhood and that she most identifies with being Brazilian. Which makes me wonder if a conversation of food and authenticity and identity is inherently a conversation about the past and nostalgia, about what or who we have lost and are trying to recapture in the dishes we make?

It is something like that, I think. I learned only recently that my father's favorite dish was tinola with calamungay leaves. It is a dish I will learn to make soon to honor and remember him.

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Wastewater surveillance tracks COVID-19 in Hawai‘i

Hawai‘i Department of Health press release

The public has a new tool for monitoring COVID-19 trends and the prevalence of COVID-19 variants in Hawai‘i. It is the COVID-19 Wastewater Surveillance Report. The report summarizes SARS-CoV-2 concentrations in wastewater samples collected on O‘ahu, Hawai‘i Island, Maui, and Kaua‘i. It also provides updates on the abundance of various SARS-CoV-2 variants in Hawai‘i. (SARS-CoV-2 is the virus that causes COVID-19.) The Hawai‘i Department of Health State Laboratories Division (SLD) published the first edition of the COVID-19 Wastewater Surveillance Report on September 27 and the second edition on October 11.

“Data in these reports align with other data sets,” said SLD Administrator Edward Desmond, Ph.D, D (ABMM). “Results from COVID-19 tests taken by individuals show case counts have dropped since June. This is consistent with data in the wastewater report which shows concentrations of SARS-CoV-2 have declined since June. Genome sequencing shows BA.5 is the most common subvariant in Hawai‘i. The wastewater report supports that finding too,” Desmond said.

The report contains data from the analysis of wastewater samples collected at fifteen wastewater treatment plants across the state. SLD coordinates collection of the samples. They are sent to Biobot Analytics of Cambridge, Massachusetts for analysis as part of the U.S. Centers for Disease Control and Prevention’s (CDC) National Wastewater Surveillance System. SLD then summarizes Biobot’s findings in the COVID-19 Wastewater Surveillance Report.

“The State Laboratories Division continues to develop its own COVID-19 wastewater surveillance capabilities. Our staff is performing longitudinal validation of our own protocols by comparing results of our wastewater analysis with results of Biobot’s analysis. The fast, cost-free analysis provided by Biobot gives us desired information and affords our staff time to work toward wastewater testing for other pathogens,” Desmond said.

Wastewater surveillance can serve as an early warning system because an increase of COVID-19 in a community can likely be detected in wastewater before it is detected elsewhere. The wastewater report is the latest tool to monitor COVID-19 trends and variants. Trends can also be observed by tracking case counts, COVID-19 hospitalizations, and COVID-19 related deaths as displayed in the state’s COVID-19 data dashboard. The prevalence of COVID-19 variants in Hawai‘i is updated every two weeks in SLD’s Variant Report.

Cut to the chase

Community

- **Four Seasons Resorts Lāna‘i’s Lāna‘i Observatory x Lāna‘i Cultural Exchange Program Series:** Kalā Baybayan Tanaka will offer an introduction to Traditional Wayfinding and the Star Compass, 7 p.m., November 18, Hulopo‘e Ballroom, Four Seasons. Reservations available to Lāna‘i residents, Island Club members, guests of Four Seasons Resorts Lāna‘i and Sensei Lāna‘i. Program does not include viewing opportunities at the Lāna‘i Observatory. Please call (808) 565-2822 or email adventure.lanai@fourseasons.com to reserve a seat.
- **Lāna‘i Chamber of Commerce:** Open Membership meeting for all LCoC members and any guests, 8 a.m.-9 a.m., October 28, 2022, Lāna‘i City Bar and Grill; a light breakfast will be served. The membership meetings represent a new start for the chamber and opportunities to share ideas on revitalizing the chamber and improving commerce in the Lāna‘i community. Please RSVP lcocchair@gmail.com for a head count for the light breakfast. Questions? Contact Jay at jaymargulies@me.com
- **Lāna‘i Culture and Heritage Center’s Volunteer Day:** Saturday, November 12, Keone. Check out lanaihc.org or its social media accounts (instagram; Facebook) for sign-up information and meeting times. Lāna‘i CHC’s inaugural online *Silent Auction* opens on Giving Tuesday (November 29) and runs through to Friday, December 2. Bid on items donated by local Lāna‘i businesses or make a donation.
- To honor the culture, heritage and history, and contributions of Filipino Americans, the **Lāna‘i Filipino Community Coalition (LFCC)** presents its first annual “Taste of the Philippines”, 7 a.m. to 12 p.m., October 15 and 22, Lāna‘i Filipino Clubhouse, 450 Jacaranda Street (*see story on page 20*). The event features traditional Filipino dishes, such as pancit, igabo, pork adobo, as well as the Filipino sweets bibingka, biko, puto. Jewelry, arts and crafts items from community vendors will also be available for purchase. An escrima demonstration is planned for the October 22 event.
- **Lāna‘i Kīnā‘ole Home Team Health Fair**, 10 a.m-2 p.m., October 29, 2022, Dole Park.
- Applications are being accepted for a number of vacancies on Maui County advisory boards, commissions, and committees, including the **Lāna‘i Planning Commission**. Positions are confirmed by the Maui County Mayor and confirmed by the County Council. Terms vary from two to five years. Application deadline: December 15, 2022; applications available at **Lāna‘i Department of Motor Vehicles**, satellite office, 717 Fraser Avenue. For more information, email Board.Commissions@co.maui.hi.us or call (808) 270-8211.
- **Maui Police Department-Lāna‘i District’s “Let’s Talk”** sessions are opportunities for residents to express concerns and ask questions; 9 a.m.-10 a.m., November 1, 2022, at the Blue Ginger Café, 409 Seventh Street.

MPD-Lāna‘i has job openings (full-time and part-time), including Office Operations Assistant, Public Safety Aide, and School Crossing Guard (contract position). For more information, call or visit the Lāna‘i Police Station, 855 Fraser Avenue, (808) 565-8388. To apply, go to: <https://www.mauicounty.gov/jobs.aspx>

‘Ōlelo No‘eau - Pua a‘e la ka uwahi o ka moe. *The smoke seen in the dream now rises.* The trouble of which we were forewarned is here (Pukui 294).

Trick-or-treat for UNICEF

Contributed by Kay Okamoto

The annual “Trick-or-Treat for UNICEF” campaign first began in 1950 when trick-or-treaters went door to door collecting loose change in hand-painted, orange milk cartons to raise funds for kids impacted by World War II. Over the years, the campaign has raised more than \$195 million to support kids around the world.

UNICEF, originally called the United Nations International Children’s Emergency Fund, now officially United Nations Children’s Fund, is an agency of the United Nations responsible for providing humanitarian and developmental aid to children worldwide.

The Lāna’i community has supported the Trick or Treat for UNICEF for over fifty years. High school students would go out with the orange boxes to collect for UNICEF a few nights before Halloween. We took a pause for the past three years, but are continuing the tradition this year. Students will be coming to your homes on October 27 – usually between 5:30 p.m. to 7 p.m. *Your donations will help provide children worldwide with health care and education.*



Community volunteers help count the donations from the UNICEF trick-or-treat drive in October 2018. The tradition, on hiatus over the past three years, resumes in 2022. Left to right: Shelly Barfield, Pat Niibu, David Parman, Marie Caberto, Kristen Young, Dorothy Lester, and Jan Parman. *Photograph courtesy of Kay Okamoto*

Christmas festival and community tree lighting

Contributed by Kay Okamoto

Holiday season will soon be here and that means the annual Lāna’i Community Association’s Tree Lighting Festival. The Festival is planned for December 3, from 3 p.m. to 7 p.m. on the front lawn of the old Dole Administration Building, 730 Lāna’i Avenue. We will have a variety of activities for young and old. The Festival is returning to a larger, in-person celebration after two years of it being a drive-through event.

Vendors may set up at noon. Vendors may pick up applications from the Okamoto Realty office, 833 Lāna’i Avenue. Entertainment will start about 3 p.m. The “jolly old elf” will be sure to make an appearance. A photo opportunity will be available for all families, but you will need to bring your own camera. We will have a person available to take your family photo with your camera, if you wish. We will not be printing photos during the Festival. See you on December 3! Don’t forget to bring your camera.



Holiday decorations are part of Lāna’i’s annual Christmas Festival tableau displayed on the front lawn of the Dole Administration Building, 730 Lāna’i Avenue. *Photograph by Nelinia Cabiles*

Combatting hunger on Lāna’i

Contributed by MPD-Lāna’i

The Maui Police Department-Lāna’i district wants to combat hunger on Lāna’i. Working in partnership with the Maui Food Bank, MPD-Lāna’i district is accepting donations of bags of rice for the “Rice Wall Challenge”. Donations of unopened, unexpired canned/pantry goods are also welcome.

Please drop off donations between October 3 and November 18, 2022, at the Lāna’i Police Station, 855 Fraser Avenue. All items will stay on-island and be distributed to Lāna’i families by Maui Food Bank affiliates.



October showers bring lantana flowers

Text and photograph by Nelinia Cabiles

Hawai’i’s heaviest rains come from winter storms between October to April, according to the National Weather Service. Although October has not brought major storms to Lāna’i, there have been heavy rains at night, followed by hot, sunny days. Excellent lantana weather, it would seem – for everything is coming up lantana.



The toxic lantana benches one and two, and out on the fields behind the fire station. They’re as thick as thieves on the trail to Hi’i’s benches one and two, and out on the fields behind the fire station.

A native of Central and South America, lantana has been widely cultivated and promoted as an ornamental in garden centers and nurseries in the United States (<https://plants.ifas.ufl.edu/plant-directory/lantana-camara/>). Its stems are prickled, its leaves serrated and rough to the touch. Its cluster of flowers, and its leaves when crushed between one’s fingers, have a distinct aroma. But they only look like sweet and lovely plants. All parts of this plant are toxic.

While there are ways to control lantana – removing flower heads to reduce the number of seeds available to fruit-eating birds to spread; dozing or mowing – the invasive is hardy, as invasive plants are.

It is a pest on all the main islands. The Division of Forestry and Wildlife of the Hawai’i Department of Land and Natural Resources has designated lantana as one of Hawai’i’s most invasive horticultural plants (plantpono.org).

PUBLIC SAFETY SERVICES

Contributed by the Maui Police Department - Lāna’i District

Which number do I use to call the police?

The Maui Police Department-Lāna’i District aims to help our community communicate as efficiently as possible. Here are tips about calling the police for assistance:

- When there is an emergency, or you suspect an emergency, don’t hesitate to call 9-1-1.
- If you only need to file a report for a non-emergency matter, call Dispatch Services at (808) 553-5355. By calling this number instead of the Lāna’i Police Station, your request will be quickly assigned to an on-duty officer.
- When calling for service, state that you are located on Lāna’i and be prepared to provide your name, phone number, the location or address of where you are calling, the location or address of the incident you are reporting, and a good description of what has happened or is happening. If you are not in immediate or imminent danger, try to stay on the line with the dispatcher, as he or she may need more information from you.

For all other services, please call the Lāna’i Police Station at (808) 565-8388.

Pōkole ka na’au. *The intestine is short.* Said of a short-tempered person (Pukui 294).

County Council passes Bill 107

Contributed by Gabe Johnson

Mauí County Council passed September 27, 2022, on second and final reading, Bill 107 that would create new guidelines for the sales price of county-subsidized housing units and provide a program within the Home Acquisition and Ownership Programs Revolving Fund to help homebuyers when a developer does not receive direct county subsidies.

County Councilmember Gabe Johnson, who holds the seat for the Lāna‘i residency area, said the Comprehensive Affordable Housing Plan, commissioned by the council last year, recommended adjusting the guidelines. The bill includes a maximum monthly payment—including principle, interest, taxes and insurance—of 31 percent of the homeowner’s income in county-subsidized developments.

“Maui County’s median sales price for houses is more than \$1 million—making it nearly impossible for most local workers and middle-class families to obtain homeownership,” said Johnson, chair of the Affordable Housing Committee, which recommended the bill’s passage. “Maui County also has the highest affordable housing prices in the state, and this bill will now ensure that more local residents will qualify for affordable housing and workforce housing opportunities.”

The committee recommended passage of the bill on August 18 after a series of meetings since last November. The council passed Bill 107 on first reading September 2.

“The county should support, with money from the Affordable Housing Fund, responsible developers who will work with our residents,” said Johnson. “We have the tools to directly support affordable housing and new homeowners, and it’s time to use them. I am proud to say that after a lot of hard work dedicated to creating this bill, affordable housing will now be truly affordable.”

For more information, contact Johnson’s office at (808) 270-7768 or the Office of Council Services at (808) 270-8008.

COUNTY NEWS

Council committee discusses hazards of dockless vehicles

Maui County Council press release

The Maui County Council’s Infrastructure and Transportation Committee met October 17 to discuss Bill 133, prohibiting a commercial system of short-term rentals of dockless vehicles, and Bill 151, authorizing the implementation of a parking ambassador program.

Bill 133—introduced by Councilmember Tamara Paltin and discussed in committee October 3—would make it unlawful to park or abandon dockless vehicles on public property, a sidewalk, a street or a highway. Councilmember Yuki Lei Sugimura, chair of the committee, said dockless vehicles, such as electric bicycles and electric scooters, left on sidewalks can create a tripping hazard and make sidewalks inaccessible to pedestrians with disabilities.

“This bill addresses the rapid growth of privately-owned and on-demand dockless vehicle systems,” said



Sugimura. “Commercial short-term rentals of these types of vehicles can create hazards for pedestrians, clutter and create an unsafe environment when left undocked. While I wholeheartedly support multimodal transportation options, it’s important that we regulate commercial rentals of e-bikes and e-scooters to require docking stations where someone can rent from and return to.”

Bill 151, proposed by the Department of Management, would authorize a parking ambassador program to assist the county Department of Transportation in enforcing county and state parking laws and create a payment system by establishing paid parking zones and permit parking zones, Sugimura said. As stated in the bill, revenue from parking fees would be used to “provide for the purchase, rental, acquisition, supervision, collection, use, protection, inspection, installation, operation, maintenance, control and regulation” of parking-related expenses.

The October 17 meeting will be available to view live online and on Akakū Channel 53. For more information on the bills and other agenda items, visit MauiCounty.us/agendas

Hawai‘i schools to receive over \$1.4 million for school meals

Office of Senator Schatz press release

United States Senator Brian Schatz (D-Hawai‘i)



announced October 7 that Hawai‘i will receive \$1,417,688 in new federal funding from the U.S. Department of Agriculture (USDA) to support school meal programs. This money will help schools provide students with nutritious meals, supporting families that face food insecurity and addressing food shortages amid supply chain challenges.

The funding is part of \$471.5 million from the USDA for schools to address supply chain disruptions and make sure increased food costs don’t harm school meal programs. The new funding follows a December 2021 announcement of nearly five million dollars and a July 2022 announcement of over three million dollars from the USDA to help support school food programs in Hawai‘i.

In July, Schatz secured a provision in this year’s draft appropriations bill that would direct the USDA to temporarily increase its school meal reimbursement rate for Hawai‘i while the agency completes its years-long study to update its severely outdated cost estimates for school meals, which have not changed since 1979.

AGRICULTURAL NEWS

Applications available for agricultural micro grants

MEO press release

The Agricultural Micro Grant Program 3.0, a three million dollar Maui County-funded program administered by Maui Economic Opportunity’s Business Development Center, offers up to twenty-five thousand dollars in grants to farms operating on less than twelve acres, and livestock ranches up to forty acres. Preference will be given to women and Native Hawaiians.

Farmers or ranchers must possess a county business or state general excise license as of July 1, 2022. Grants may be used for farming equipment, infrastructure, inventory, technology and marketing. MEO will be making payments directly to vendors.

Farmers and ranchers may begin downloading applications on October 17 at <https://www.meoinc.org/programs-services/business-development-center/micro-grants/> or obtaining them in-person at MEO’s Wailuku office, 99 Mahalani St.

The deadline to submit applications is December 16, 2022. About 150 grants are expected to be awarded based on selection provisions outlined by the county administration and County Council. Grant awardees are expected to be announced beginning January 2023.

For more information, contact the MEO Business Development Center, (808) 249-2990, or email bdinfo@meoinc.org.



‘U‘uku no ka ‘uwiki, pipī no ka ‘ā ana. *Little work, little gain* (Pukui 315).

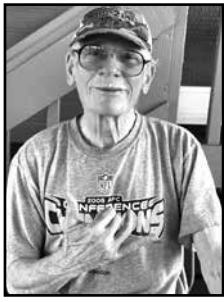
What does voting mean to you?

Photography by Nelinia Cabiles



Carroll Phelps, volunteer, Lānaʻi Art Center - Voting means freedom, in a way. It's a chance to voice my opinions. I hope, anyway - I hope it still means

that. It's the freedom to express myself, to support the things that I stand for, the things that matter to me. Whether I have strong feelings about something or not, I'm going to make sure I vote.



Pat Reilly, senior citizen - Being 83 years old, and being a veteran, and having traveled throughout the world, and taught school throughout the world - voting is a fundamental sovereignty of the

people of America. It is the key to maintaining a democracy. Please vote.



Stephen Clark, senior citizen - Voting means everything. We need to vote. Every vote counts. But right now [voting] is kinda losing its thrill. It is. Until they can

prove to me that we have a government that is fulfilling the needs of the people, then I might enjoy voting better. I'm 75 years old, and every year, I've heard the same quote. Every year from everybody. The way I look at this situation - in Hawai'i, in the United States, in the world, it's not getting any better. Somebody's gotta take it hands on. Which is the people. It's us. I don't know about voting. But we've got to do something. Voting is the first start. Very important. We need to be Americans. We are the best country in the planet. Voting is all we have to keep our freedom.



Juanita Bala, senior citizen - Voting is to serve the people. It's for the people, for the whole country. So we can do whatever are the things that matter to [us].



Shelly Sato, emergency medical technician - Voting means having a say in what goes on in the community, having a voice in what decisions are made. I feel like who we elect is very important and stands by what you

believe in. I hope the people that we elect have great goals for the community. I think that voting is a huge part of that.



Catherine Nohara, senior citizen - It helps us to know which way our economy ... our county is going. Our state. Voting sets the direction. We have a say.



Annette Graham, PBX, Four Seasons Resorts Lānaʻi - Voting means you have a freedom of choice, you have something to say. That's how you demonstrate what your beliefs and commitments are.



Rose Baptista What's the definition of voting? [Colleague does a Google search and reads a definition of voting: "used to express a wish to follow a particular course of action."] Because to me, voting means voting for someone who you think highly of and can do the work.



Midori Oshima, senior citizen - I want to vote for what is good for this community. I think about what's better for everybody. I think about senior citizens. [Voting] is for the things that matter to me.



Lynne Fuchigami-Costales, Facilities, Pūlama Lānaʻi - As an American citizen, voting is your right; being that this is a democratic society. You know?



Ballot tracking service available for Hawai'i

Hawai'i Office of Elections press release

The 2022 General Election ballots are being prepared for mailing, and election officials want to remind voters that ballot tracking service is available. Voters can sign up at elections.hawaii.gov to receive text, email, or voice alerts letting them know where their ballot is in the voting process. Voters who sign up will be notified when their ballot has been mailed, received, and accepted for counting. Reminders will also be sent to voters to return their ballot as the deadline nears. Additionally, voters will be notified if there is an issue with their signature on their return ballot envelope.

"More than 13,000 voters signed up for ballot tracking alerts during the Primary Election and we hope more voters take advantage to give them that peace of mind that their ballot is on its way or that it has been received and accepted for counting," said Scott Nago, chief election officer. When signing up, voters can choose their preferred method of delivery and select when they would like to receive the alerts. Voters who choose not to sign up for notifications can still log in and track their ballot. For official election and voter information, visit elections.hawaii.gov or call (808) 453-VOTE (8683).



Wehe pau i ka hohonu. Took off to the depths. Said of one who goes and forgets to return, like fish going off to the deep sea (Pukui 320).

Lānaʻi CHC launches new virtual exhibit celebrating plantation era centennial

Lānaʻi Heritage and Culture press release
 Photographs courtesy of Lānaʻi Culture and Heritage Center

Lānaʻi Culture & Heritage Center (Lānaʻi CHC) launched a new virtual exhibit as part of its centennial celebration that commemorates the plantation life that began when the island was purchased by pineapple pioneer James Dole in 1922.

The “Beyond the Labor: Plantation Life on Lānaʻi” exhibit can be accessed through Virtual Exhibits at LānaʻiCHC.org.

“There was so much more to our plantation history than just the work. Lānaʻi’s plantation people created the foundation of our community today and had a shared sense of responsibility for each other and to this place,” says Lānaʻi CHC Executive Director Shelly Preza, whose lineage on the island can be traced for centuries. After completing her education at Kamehameha Schools on Oʻahu and Harvard University, she returned to Lānaʻi to give back to the community that raised her. “This exhibit is a way to highlight their vibrant lives and to honor their important legacy.”

The web exhibit shares photographs and audio of first-hand accounts that have never been shared before of what became the world’s largest pineapple plantation. The exhibit is composed of photographs from Lānaʻi family collections of community members who are generationally tied to the plantation era.

When James Dole purchased Lānaʻi in 1922 for \$1.1 million, a new economic industry driven by pineapple began and would encompass seventy years in which the island became one of the world’s leading centers for production. It led to an influx of immigrant families with the first being those from Japan and more arrivals from Philippines, Korea, China, Puerto Rico and many other cultures that shaped Lānaʻi into the community it is today.

The culture and heritage center offers a view of plantation life that transcends the division between economic interests and labor. It presents a historic accounting of daily life that was civic-focused, culturally inclusive and joyful. It celebrates the promise of a new life that many immigrants sought and found on the island during those decades. Clubs provided a sense of belonging and were popular, such as the Scouts that included Sea Scouts, in addition to Boys and Girls Scouts. Tennis tournaments, little league, archery and bowling were popular sports that brought the community together along with bon dances and hula performances. A lifestyle of fishing, diving, and hunting were ingrained into the identity of islanders. This exhibit offers a broad showcase of island life and poignant insights into the cultural identity of a community that was shaped by a seventy-year era. The online exhibit is accessible to the many thousands of residents who no longer live on the island of just 3,000 residents.

Lānaʻi Culture & Heritage Center aims to expand its archive and welcomes historic or family photographs. This exhibit is part of the center’s archival program and ongoing digitization efforts to preserve and protect its history.

Support for this exhibit is provided by Hawaiʻi Tourism Authority through the Community Enrichment program.

For more information about Lānaʻi CHC and its programs, visit LānaʻiCHC.org, or follow Lānaʻi CHC on Instagram (@Lānaʻichc) or Facebook at <https://www.facebook.com/Lānaʻichc>.



Hula dancers at the Old Gym



Sea Scouts learned seamanship and safety while being out on the ocean.



Jimmy Low (left), Stacy Olsen (middle), Mario “Pinky” Dahang (right) with an ulua.



Kamaʻaina of Lānaʻi, front row: Lloyd Cockett (left); Sol Kaopuiki (middle); Ernest Richardson (right) at the Lānaʻi Field Trials



Lānaʻi musicians Clarence Fujimoto (left); Robert Amaral (middle); Sam Shin (right)



In its heyday, the bowling alley in Dole Park was the central hub for community events.



Girl scouts were very active on Lānaʻi during the plantation era.

‘Ena aku la manu o Kaʻula. *Untamed is the bird of Kaʻula.* Said of a shy person. Kaʻula is a small island beyond Niʻihau inhabited by many birds (Pukui 43).

The way it was

Contributed by Bob Hirayama

Editor's note: As a way to honor Lāna'i's past, and those who shaped and helped make this place what it is, I asked Lāna'i Today readers in the September 2021 edition to submit stories of the pineapple plantation era. It is the hope that these stories might provide context for a way of life that is gone, and illuminate the values and traditions that helped form our island's culture. A reader (and former Lāna'i resident) responded to the call for submissions with his written recollections of that time. Part two of a four-part series, volume two

It was a little harder to catch a ride [when you] walked to Mānele, as fewer cars travelled on the road. There was a good chance of walking all the way to Mānele beach. The road to Mānele was not paved. The Boy Scouts used to ride the company labor truck on the rock and roll road. I'm pretty sure it's the same road today. Just before you get to the Y separating the two beaches, there was an old, rusty truck in the kiawe bushes, which someone restored to like-new. During our days, there was no Hulopo'e Beach. There was White Sand and Black Sand beaches. Today, White Sand Beach is Hulopo'e Beach and Black Sand Beach is the small boat harbor. The left side of black sand was a long beach, consisting of black sand and mud. The beach was muddy, and the water was also muddy, except for a little pond on the right side blocked off with rocks, and made into a small pond. Bobby T.'s dad used to take his son and daughter, Carol Ann, who was the same age as my sister, Jeraldine, and me, to the black sand pond to swim. He made two small yellow rafts which we shared.

On the right side of the pond was a place called Pipi Chute where [Kō'ele] ranch used to ship out their cattle. The chute was still standing when I was a Cub Scout. Our Cub Scout leader, Stanley Arnold, walked each Cub down to the end of Pipi Chute to show us how the cattle were loaded onto the ship. Above Pipi Chute was a salt bed where Lāna'i used to make salt. The bed is still there but the chute is gone.

In the early fifties, the company made a wading pool by blasting the lava rocks. Very strange to me to see rocks as big or bigger than basketballs FLOATING in the bay. People (I included) took some rocks home. The company dumped white sand in the pond, but the big waves washed it out. Following the edge of the rocks will take you almost to shark bay to a place called the Arch.

You could fish on either side of the arches but you must watch out for "obake" waves. The ocean could be calm and nice, then out of nowhere, you would see a wall of water coming over you.

No time to do anything but to hang on to the rocks or be washed away into the ocean. Happened to me and I lost everything except my fishing pole.

Back to boy scouts and White Sand beach, where we used to dig a big hole in the sand and fill it up with kiawe wood and have a big bonfire. The adults and older scouts used to tell "ghost" stories. After the stories, we had initiation for the younger scouts where each had to walk to black sand [beach] and write his name on the sand close to the water edge and leave a stick standing for a marker. If it was a dark night, it's very spooky, especially when you see something black in front of you, moving. Cattle would be walking in front of you and you have a good chance stepping into some cow pie mines. Sometimes, the cow would give off a loud moo that made the back of your hair stand. But there are "ghosts" at Mānele. Yes, I believe in ghosts after experiencing a strange incident. But [that's for] another time. At the back of the beach there were three or four houses to change or sleep. Of course the right hand house was called the haole house.

I started hunting in the early forties during the Second World War. I was more like a dog than a hunter because whatever my dad shot, I used to run and pick it up. Could be a pheasant, or dove or even a mynah bird. As the years went by, I went hunting with the best hunter on Lāna'i. He was an indigenous hunter named Lloyd Cockett. Every old timer knows Lloyd very well. He took my two younger brothers, Harley, Claude, and me under his wings and taught us all about hunting and weapons.

Lloyd was a Jack-of-all-trades and master of everything. He taught me not only to hunt, but how to field-dress, skin and debone an animal, what plants they ate, and the names of indigenous trees and plants.

Lloyd took me on my first hunting trip with bow and arrows. Although we didn't get anything, it was an educational experience. We hunted in the fern forest and I got my first experience of cramps in both legs. We were at the bottom of the gulch and I couldn't walk and it was getting dark. Lloyd told me to stay in the fern forest while he went for help. NO WAY! I wasn't going to stay by myself in the ferns (coward). It was really spooky. I pulled myself up and we made it up couple of hours late. A search party was looking for us. That was the embarrassing part. But I learned many things during that afternoon. Lloyd was noted for being an excellent hunter and knew every trail like the back of his hand. I could tell you many stories about Lloyd, but it would take many hours. That's the truth.

Lloyd's daughter, Monica, was my hunting partner and was a tall and pretty girl and hard to hunt with someone like that next to you. We hunted deer and birds together. One deer hunt, Monica and I went to unit 7 and that was our first time in that area. We walked down to the cliff and followed it to the bowl where we shot a spike. I field-dressed it and packed it out following our morning walk. We started at eight o'clock in the morning, and I packed until I couldn't walk any more. I didn't carry any water so I drank Monica's water only to find out that she had put soap water in it the night before and forgot to rinse it the following morning. I had to drink the soap water and it burned my throat.

I was dead tired and Monica said she'd pack. I told her no ways. What if someone saw her packing a deer and me walking behind her? What would they think? Worse yet, what if it was people from school. I would be the laughing stock of Lāna'i High School. At 3:30 p.m., I dropped the deer and went home for help, which was her father, Lloyd.



Hulopo'e Bay, which used to be known as White Sand Beach in the nineteen forties, according to Bob Hirayama *Photography by Nelinia Cabiles*



Mānele Small Boat Harbor, formerly known as Black Sand Beach in the nineteen forties, according to Bob Hirayama *Photography by Nelinia Cabiles*

E 'ōpū ali'i. *Have the heart of a chief.* Have the kindness, generosity, and even temper of a chief (Pukui 45).

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L is for Learning at Lāna'i's new preschool

The morning light streams through a wall of windows in the toddler classroom at Hala Kahiki Montessori School of Lāna'i. The room is spacious, bright, and designed with a purpose, with low wooden shelves, perfectly sized for toddlers, as are the sinks and the chairs and tables at several work stations. It is a toddler's world – tactile, sensory, engaging.

One toddler is washing a dish in a small sink of soapy water; another is picking up pieces of colored felt that have been cut into various shapes. Another has arranged dolls in a vee at a table where he sits. He peers into the face of the firefighter doll for a few seconds, his expression thoughtful, as though he wants to ask the doll a question. All toddlers are completely engrossed in their work. A feeling of calm pervades the classroom, perhaps the natural effect of the room's muted wood tones; perhaps a result of orderliness and simplicity that come from a well-designed space.

"We try our best to model the calmness, to have the environment give them that," says Karen Cuevas, head of school, and guide for toddlers, age eighteen months to three years. (Guide is the Montessori term for teacher.) "We want to limit distractions on the wall and bright colors," which can be overly-stimulating, she says.

But it is not just the sense of calmness that distinguishes the learning spaces at Hala Kahiki Montessori School from traditional classrooms. It is also the methods of instruction, ones that guide children in the critical formative years (birth to six years) to develop independence and focus and become self-directed, self-motivated learners. "We want to see children leave here knowing how to find the answers, how to be problem-solvers," says Susan Book, primary guide for children, ages three to six years.

The Hala Kahiki Montessori School, located at 245 Houston Street, opened September 20, 2022, for children, ages eighteen months to six years. The two classrooms are a mix of children of different ages, seen as a benefit that encourages what Book calls distributive cognition: learning from others in one's environment.

It is learning that includes academic work and respecting personal boundaries and developing empathy. Cuevas most joyful moment as a teacher has been seeing her toddlers "start taking care of each other. A child might come in upset and crying. We have them sit to calm down. And then a child will come with a tissue and pat the crying child. That sense of empathy. It's amazing."

It is also learning that encompasses tasks, such as filling the dishwasher, putting away dishes, straightening and dusting the shelves. "We design the space," says Cuevas, "but they take care of it. They gain a sense of ownership of where they are. They're doing something for themselves and their peers."

"Children model for each other. They learn how their actions teach others. That's very much highlighted in the classroom," says Book. "The expectation is for them to be role models. They learn to have pride in that. Some of them are just shining right now."

Cuevas' toddlers "are still learning to interact with peers," she says. "They're teaching each other, and learning independence, how to get in and out of situations. They're problem-solving and building language."

In a typical class, one adult is sitting down and watching, "and that observation guides us to know what the child needs next," says Book. "Observation is super key. The materials have a natural control of error, broken down from simple to complex," a progression that has a logical sequence and builds more concentration.

Maria Montessori, an Italian doctor, developed her educational approach a century ago, focusing on the social-emotional sphere of learning.

When asked what traits are emphasized in a Montessori education, both Cuevas and Book answered thoughtfully, underscoring empathy and self-control. "A love of learning, global citizenship, respect, inclusion," Book says.

These are values that mattered a century ago and still matter, ones that will resonate in the young minds at Hala Kahiki Montessori School and be reflected, when they are older, one hopes, in the kind of world they will build for themselves and for each other.



Emilio Vargas



Keakeakamaikekaiea Morita with Emilio Vargas and Lincoln Manuel-Espiritu (background)



Susan Book, primary guide, with Lexon Mavie Brines (left) and Kohen Makaokalani.



Kohen Makaokalani - * NC

Text by Nelinia Cabiles Photography by Ron Gingrich and Nelinia Cabiles *



Aviya Ozeri - * NC



Lexon Mavie Brines



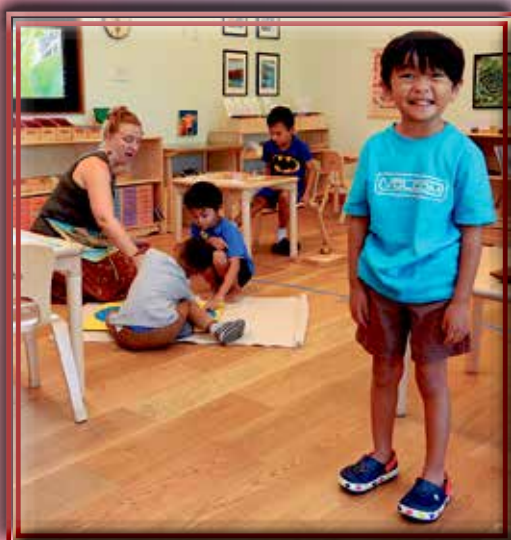
Jordan Reformina - * NC



Reign Del Rosario-Bayez



Karen Cuevas, head of school, with Harper Wayne



Kohen Makaokalani (foreground)



Lisa Nakata and Carmen Aragon Giron, assistant primary guides - * NC

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LCHC Pharmacy Email:

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LCHC Pharmacy Location:

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Denise 'Ola' Ropa has been named the first **Hawaii Community Health Worker Association - Lānaʻi Island Representative**. She will join other CHWs from different islands as a member of the Leadership council where she will be able to provide added insights for CHWs. Great job Aunty Ola! ❤️

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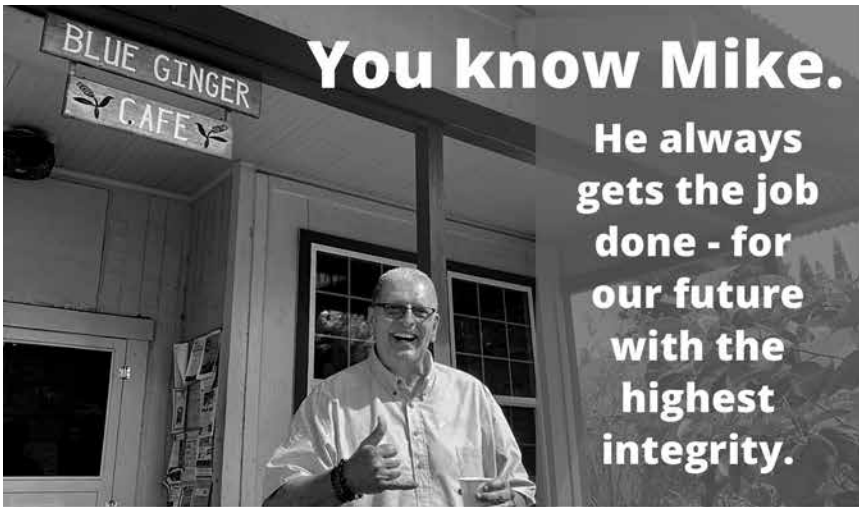
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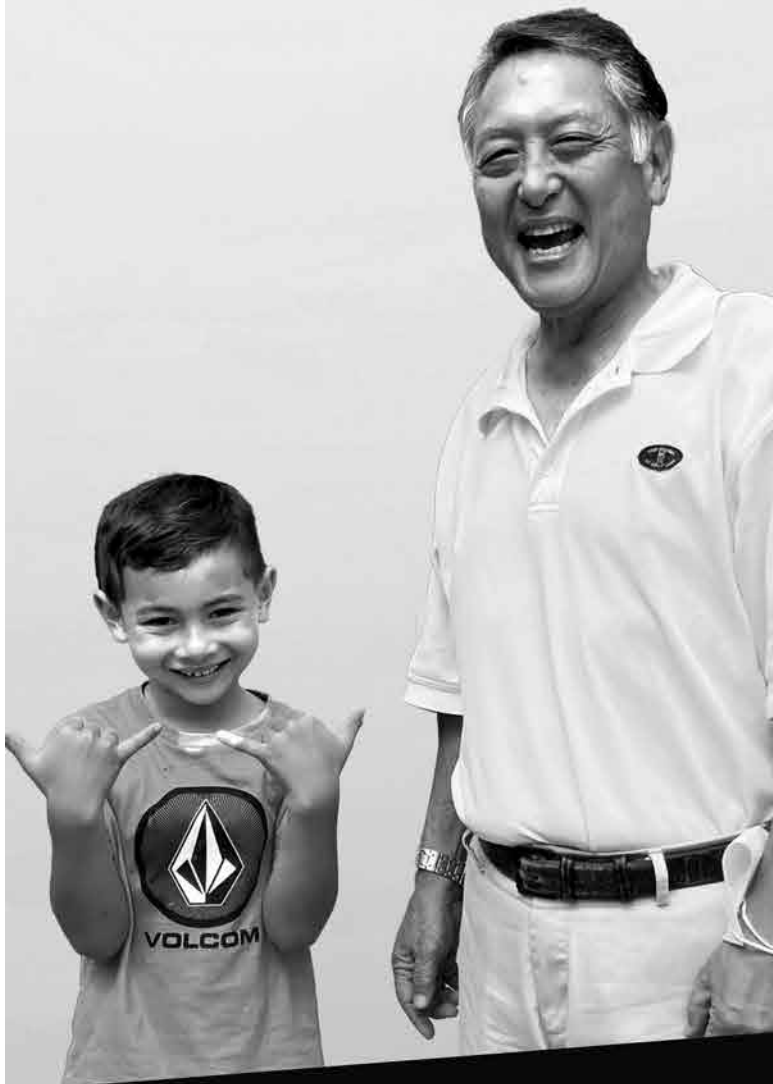
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Contact the Love Lāna'i Desk at (808) 565-2822
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October is National Filipino American History Month. There's no tastier way to celebrate the Filipino culture than through its food. Pancit and banana lumpia, anyone? You can find spring roll wrappers and apple bananas at PINE ISLE MARKET, and make your own banana lumpia (pictured). Mabuhay!



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BEST OF LĀNAʻI



What do you love best about living on Lānaʻi? Is it the community pool? The Lānaʻi Cat Sanctuary? Mrs. Eharis’s potato chip cookies?

You’re invited to submit your entries in the first-ever Best of Lānaʻi awards. You choose the category. No category is too obscure.

Best place to watch a sunset. Best place to forest bathe. Best tree for climbing. Best place to buy gifts for your friends on the mainland. You get the drift. It’s an exercise in finding what is most delightful, remarkable, incomparable, about Lānaʻi, and this community.

The categories that get the most nods will be published in a new feature called the 2022 Best of Lānaʻi Awards. Exciting, right? We hope you get fired up about it. We hope this becomes an annual thing.

If you have questions, please email ncabiles@lanaitoday Please submit entries by September 16, 2022. Mahalo!

THE LAST WORD

Inaugural Taste of the Philippines draws crowds

The Filipino American National Historical Society, an organization based in Seattle, Washington, established Filipino American History Month in 1992. October was chosen to commemorate the arrival of the first Filipinos in the United States; they landed in what is now Morro Bay, California on October 18, 1587. The U.S. Congress officially recognized the observance in 2009.

In honor of Filipino-American History Month, which celebrates the culture, heritage and history of the Filipino-American community, the Lāna'i Filipino Community Coalition (LFCC) presented the Taste of the Philippines, 7 a.m. to 12 p.m., October 15, at the Lāna'i Filipino Clubhouse, 450 Jacaranda Street. Vendors sold traditional Filipino fare, such as pork adobo, pancit, igabo; a variety of sweets, including biko, bibingka, and puto. The event also featured musical entertainment, arts and crafts and jewelry items for sale.

A second Taste of the Philippines will run 7 a.m. to 12 p.m., October 22, 2022, at the Lāna'i Filipino Clubhouse. Lāna'i's own Robert Garcia will be doing a demonstration of escrima, a type of Filipino martial arts that involves fighting with sticks, swords, or knives, at 10 a.m. and 11 a.m.

Text and photography by Nelinia Cabiles



Matda Teppang



Rae Birano serves up the dish for Café 565 Express.



Banana lumpia



The hunger for Filipino food is real.



Pecan tarts by the Class of 2024



Fans of the "Taste of Philippines"



Music by Alvaro Cabanting



Filipino food enthusiasts



Colorful puto



Ashley Richardson with daughter Charli



Youth with Filipino flag pennants



Class of 2024