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I. Yesterday

From energies in darkness, as recounted in the epic Hawaiian creation chant Kumulipo, came first the coral polyp. From the living reef evolved the increasingly complex lifeforms that now inhabit these Hawaiian Islands.

So to did life flourish forth from the famous reefs that once thrived like a colorful shallow water tapestry in and around what is now the Ala Wai Boat Harbor, before dredging, dynamite, and development forever changed this area, known as Kālia.

During the late Pleistocene period, 1.6 million years ago, O'ahu experienced interglacial submergence, resting 60 feet lower than today and rendering the plains of Waikīkī underwater, a long lagoon with vast reefs. As sea levels stabilized, Waikīkī rose as marshlands dotted with ponds.

This is why Waikīkī soil contains coral and skeletons of other marine organisms. Mixed with the volcanic ash and porous stone left by eruptions from landmark Lē'ahi (Diamond Head), the land here consists of highly permeable material, capable of holding both seawater and fresh water from the uplands. Historian George Kanehele remarked: “Thus, it is in the lepo (dirt) of Waikīkī that we see the joining of the gods: Pele of the Fiery Volcano, Kanaloa of the Oceans, and Kāne of the Living Earth.”

Indeed, the permeable lepo of Kālia is fed by the famous Kuahine rains in the uplands of Manoa through a shared underground aquifer. Waikīkī, meaning “spouting waters,” owes its name to this subterranean water system, once thought to have had healing properties.

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1 Queen Lili'uokalani (1978) [1897]. The Kumulipo. Pueo Press.
2 “The Ala Wai Canal,” by Sue Anni Finstick (7)
3 “Waikiki 100 B.C. to 1900 A.D.,” by George Kanahele
4 “Images of America: Waikiki.” By Kai White and Jim Kraus
5 Ka Nupepa Kuokoa. March 8, 1879. P. 4 (kahuna lapa‘au advised fevered patients to bathe in healing waters of Kawehewehe, where Halekulani now is over to Fort DeRussey)
The Bountiful Lands of Waikīkī

Above ground, these same upland rains, originating in the waters of Kāne at the summits of Kōnāhuanui above Mānoa and Awaawaloa above Pālolo, once coursed through the majestic Pi‘inaio Stream, the lifeblood of Waikīkī.6

When the Mānoa stream entered the flats of Waikīkī near what is now Kapahulu Library, it’s name changed to Kālia in anticipation of its destination. Kālia then joined Pālolo stream to become the Waikīkī artery, Pi‘inaio. From the kahawai (stream) of Pi‘inaio stemmed the muliwai (intermittent streams) of Kawehewehe, ‘Āpuakēhau, and Kukaunahi,7 which met at various small estuaries across Waikīkī’s shoreline.

Along its route, the waters of Pi‘inaio fed the many lo‘i kalo (taro patches) that once blanketed the lands of Waikīkī. In the 15th Century, the nui (ruling chief) of O‘ahu, Ma‘ilikūkahi, moved to Waikīkī for its water, food, and excellent surfing. Later that decade, high chief Kalamakuakaipuholua (Kalamaku), an expert of taro farming, facilitated the creation of a complex web of flowing agricultural waterways, changing piecemeal, ‘ohana based farming to a massive, interconnected system.8 Tended by expert mahi‘ai (farmers), the thriving, sustainable agricultural systems of Waikīkī were once renowned throughout the islands. Hawaiian royalty would maintain homes in Waikīkī for the next 400 years.

In 1792, when Capt. George Vancouver was taken ashore by Hawaiians in Waikīkī, he was impressed by the advanced agriculture he witnessed. In his journal, Vancouver wrote: “This opened to our view a spacious plain, which had the appearance of the open common fields of England; but... divided into fields of irregular shape and figure in a very high state of cultivation, mostly under immediate crops of taro.”

Standing in the estuary delta where Pi‘inaio once met the sea (likely where the ‘Ilikai Hotel stands today)9, a Hawaiian of old would have been awestruck by an unobstructed view of the complex, interdependent agricultural system spanning the plains of Waikīkī to the base of Mānoa. This resource interconnectedness is why Hawaiians included Kālia within the bounds of the mountain-to-sea ahupua‘a land division of Mānoa.

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6 Kanehele (2)
7 1881 Gov. Survey Map “Waikiki” by S. E. Bishop (Reg. Map No. 1398)
8 Kanehele (55)
9 Kanahele
The Abundant Shore of Kālia

This estuary environment, where the fresh waters of Pi’inaio flowed over and under porous marshlands to meet the thriving ocean reefs of Kālia, hosted an abundant ecosystem of plants and marine life, both in- and off-shore.

Kālia may have been named after the common kalia (Elaeocarpus bifidus), a tree often found around the bogs of O’ahu that was often used by early Hawaiians for cordage, thatching and rafters in small hale (shacks). Niu (coconut) was also common, and women often harvested makaloa (perennial sedge) and kāmole (primrose willow) for medicinal use.

But the plants for which Kālia was most renowned grew in the sea, thriving in the brackish habitat. Hawaiians traveled from as far as Kalihi to collect the plentiful limu (seaweed) of all varieties, including limu līpoa, manauea and huluhulu waena.

Most famous of all was the long, stringy limu ‘ele’ele — a Hawaiian delicacy. "They seem to like ... the fresh water that enters the ocean to mix with salty water, you see," recalled Fred Paoa, who grew up in Kālia in the early 1900s. Paoa regularly ate limu ‘ele’ele at lu‘au and with stew for dinner until, he said, chlorine and runoff from development killed most of this limu and rendered what was left inedible.

Marine life thrived in this once idyllic marine sanctuary. One could walk across the reef with simple hand tools to choose lobsters, shrimp and octopi for an afternoon meal. Schools of ‘oama (young goatfish) ran so thick that locals picked them from the shallows by hand. Crabs were also abundant; even today, residents can often be seen crabbing for ‘alamihi at the Harbor, near the mouth of what is now the Ala Wai. In 1909, the Kālia Fishery was the largest registered fishery from Honolulu to Diamond Head.

This shallow coral shelf — which has since been destroyed by dredging and suffocated by development-related erosion — made Kālia ideal for net fishing. Lawa‘a from all islands thought of Kālia whenever they used shallow-water bag-shaped hululī fishnets, recalling, as a mnemonic device, the ‘ōlelo no‘eau: “He kai hului kō Kālia” (a [shallow] sea for dragnet fishing at Kālia).
In Kālia of old, even the men themselves were known as “human fishnets.” While lawai'a of other regions required a 36-ft. long ‘alihilele net to catch ‘ama‘ama (striped mullet) as schools made their annual runs across O‘ahu’s south shore, the men of Kālia would simply swim out in a row, surrounding the fish. Slapping the water and kicking their feet over the shallow reef, they would drive the fish into a bag net to tidily collect the prized catches for food and restocking fishponds.

The Fishponds of Kālia

As many as 20 ponds of varying sizes, fed by Pi‘inaio Stream, underground springs, and ocean water tributaries, dominated the inshore marshlands of Kālia. Small enough to be stewarded by an individual haku (manager), Kālia’s ponds were first cultivated for use as fishponds by commoner (maka‘āinana) ‘ohana (families),21 tuned to balance harmoniously with the rest of the ahupua’a’s food system. Water from lo‘i kalo flowed downstream to loko‘ia (fishponds) and into the sea. A mākāhā (sluice gate) allowed small fish to enter from the ocean, where they’d grow too large to return to sea.

The mauka portion of Kālia included many loko i’a kalo: taro fields also used to raise small fish like bōpu (goby) and āholehole. These waters flowed makai into loko wai (fishponds fed by fresh water springs) or loko pu‘uone (ponds banked on sand dunes), whose brackish waters nourished larger salt water fish, namely ‘ama‘ama and awa (milkfish).22 A complex network of internal mākāhā served as strategic ventricles between interconnected ponds.23 — a system unique to Kālia.

When Ma‘ilikūkahi and Kalamakua made Waikīkī O‘ahu’s royal seat of power, Kālia’s largest fishpond, Kaihikapu, was cultivated as the royal icebox of the ali‘i. Ironically, this was the dredging and “reclamation” of Waikīkī first began; the U.S. military acquired and drained the area in 1908 to build Fort DeRussey, dredging more than 250,000 cubic yards of sand and coral to fill in the famous ponds.24 Today the Hale Koa Hotel is used exclusively for military personnel and their families.
Even with such bountiful expert aquaculture, ali‘i maintained strict prohibitions against food waste. The great king Kamehameha, in the late 1700s, embodied such virtues in this story, told by John Papa ʻĪʻī:

“Once Kinopu gave a tribute of fish to Kamehameha’s son, Kinau, at Moehonua’s fish pond in Kalia. While Kinau and his wife Kahakuhaakoi (Wahine-pio) were going to Waikiki from Honolulu, the sea came into the pond and fishes of every kind entered the sluice gate. Kinopu ordered the keepers of the pond to lower fish nets, and the result was a catch so large that a great heap of fish lay spoiling upon the bank of the pond.

“The news of the huge catch reached Kamehameha, who was then with Kalanimoku, war leader and officer of the king’s guard. The king said nothing at the time, but sat with bowed head and downcast eyes, apparently disapproving of such reckless waste. Had they caught enough for a meal, perhaps forty or twenty, nothing would have been said. However, Kalanimoku, apparently knowing why the king kept his head bowed, commanded Kinopu to release most of the fish. Kinopu’s act became common knowledge, and the report caught up with the two travelers, Kinau and Kahakuhaakoi. When Kalimamahu, Kamehameha’s half brother, heard what his nephew Kinau had done, his anger was kindled against him.”

Kamehameha’s legendary response became a parable retold by haku loko i’a and commoners across the islands to deter wasteful practices.

Tides of Change

During the mid 19th Century, Mahele policies turned land tenure to private ownership, and much of Waikiki turned to ali‘i families and business people. As alien policies were introduced and spread, so to did alien diseases, rapidly decimating the Hawaiian population. Some scholars estimate that more than 800,000 Hawaiians inhabited ka pae ‘āina (the Hawaiian archipelago) when Capt. James Cooke stumbled into the islands in 1778; by 1898, only 29,799 Hawaiians were counted during the annexation of Hawai‘i to the U.S. 26

In Waikiki, while Western visitors began establishing unclean sewage disposal practices, populations were wiped out by epidemics of typhoid, mumps, whooping coughs and influenza through most of the 1800s. 27 In 1853, a small grass house served as a makeshift hospital in Waikiki to care for Hawaiians with smallpox, 28 a disease that claimed more than 5,000 Hawaiians in a single year. In walking the trails of Waikiki, John Papa ʻĪʻī recalled:

“The trail from Kalia led to Kukuluaeo, then along the graves of those who died in the smallpox epidemic of 1853… On the upper side of the trail was the place of Kinau, the father of Kekauonohi. These houses were made kapu after his death, and no one was permitted to pass in front of them.”

In the wake of these epidemics, the once thriving agricultural system was left untended. Less than 40 years after Vancouver marveled at Waikiki’s agricultural mastery, European visitors found fields overgrown with weeds and ponds neglected. 30

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25 “Fragments of Hawaiian History” by John Papa ʻĪʻī. (48)
27 “Waikīkī: A History of Forgetting & Remembering” By Andrea Feeser. (56)
26 White and Kraus (17)
29 “Fragments of Hawaiian History.” By John Papa ʻĪʻī and Mary Kawena Pukuʻi. (Ch. VII).
Though the Mahele granted ownership of most farmlands to Hawaiian families or ali‘i, most, still reeling from the effects of disease, leased their properties to Chinese farmers to manage. Driven by economic demand for the Asian staple by growing Japanese and Chinese populations on the island, entrepreneurial Chinese farmers quickly converted lo‘i kalo to rice patties.\(^3\) Perhaps most enterprising was Chun Afong who, after arriving in 1849, became the first Chinese millionaire in Waikiki. Afong would go on to marry Hawaiian royalty, join King Kalākau’s privy council, and own a three-acre villa in Kālia, on which he would host “many grand parties.”\(^3\)

Kālia’s famous fishponds, now in disrepair, were also leased to Chinese farmers like Leong Fook and Au Kiau,\(^3\) who used them to farm ducks. To this day, ducks can be seen cruising the waters of Waikīkī. Earl “Liko” Vida (born 1901 and raised in Kālia) remembered them clearly. “All duck ponds. In fact, all the area down here in Kālia was practically duck ponds,” Vida recalled. “Now, where the present Ala Moana Shopping Center is, that was all duck ponds. All water.”\(^3\)

The Most Famous Man of Kālia

In 1893, a three-year-old Hawaiian boy moved with his family to Kālia to be near his mother’s siblings. Raised among his 31 Paoa cousins on the location of what is now the Hilton Hawaiian Village,\(^3\) Duke Paoa Kahina Mokoe Huluhokola Kahanamoku would become the most famous Hawaiian of his time, if not all time.

A five-time Olympic swimming medalist, Kahanamoku was also an actor and businessman. But perhaps “The Duke” was known best as a surfer, the man who introduced the Hawaiian sport of surfing to the world. As one of the original Waikiki Beachboys, Kahanamoku rode his huge, wooden papa nui up and down Waikīkī in the early 1900s as visitor bathhouses, established in 1885,\(^3\) were turning into hotels, setting the stage for the tourist amusement park that Waikīkī would eventually become.

“Brother Duke didn’t live with us kids when we were young. He lived in Hollywood, you know, for a long time,” remembered younger brother Louis Kahanamoku. “There’s a big area in Kālia now, right outside the channel. That’s where we used to surf when we were kids.”\(^3\) The surf break L. Kahanamoku mentioned has since disappeared, wiped out with the dredged reef shelf.

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\(^3\) Kanahele (120-122)  
\(^3\) White & Kraus (27)  
\(^3\) Kanahele (149)  
\(^3\) “Oral Histories,” page 580.  
\(^3\) “Duke: A Great Hawaiian.” By S. K. Hall  
\(^3\) White and Kraus (36)  
\(^3\) Oral Histories, pg. 868.
A Plan to Bleed Waikīkī of its Spouting Waters

In 1893, the sovereign monarch of Hawai‘i, Queen Lili‘uokalani, was overthrown in a coup by a group of wealthy American businessmen.

In 1896, as a means to seize land from Hawaiian landholders, the Republic legislature passed Act 61, which granted the Board of Health the power to deem land unsanitary and require improvement, by the owner or the government, at the owner’s expense.38

In 1913, U.S. President Woodrow Wilson appointed Democrat Lucius E. Pinkham the fourth territorial governor of Hawai‘i. During his prior tenure as president of the territorial Board of Health from 1904 to 1908, Pinkham issued a report that called Waikīkī “insanitary” and “deleterious to public health,” citing, with little to no evidence, health concerns over threats of mosquito-born illnesses and duck feces.40

However, Pinkham’s true intentions — to turn Waikīkī from a sustainable, agricultural oasis to a real estate mecca — were evident in his writing; Pinkham stated his purpose as turning “valueless” agricultural land into “charming residential districts free from all objectionable features and neighbors” that will attract “persons and residents of private fortune.”41 His plan called for seizing property from Chinese and Hawaiian landholders and forcing them to fill their ponds with dredged matter under threat of government lien.

While construction wouldn’t start until 1922, Pinkham’s plan placed a bounty on the waters of Kāne that flowed through Pī‘inaio, marking for death what was left of Kālia’s natural and agricultural marvels.

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38 “The Story of Waikiki and the ‘Reclamation’ Project. By B.S. Nakamura, 1979 (43)
39 White and Kraus
40 Feeser (29)
41 “Reclamation of the Waikiki District of the City of Honolulu, Territory of Hawaii.” By L.E. Pinkham, 1906.
II. Today

The centerpiece of Pinkham’s plan — the Ala Wai Canal — would gouge a 3 mile-long infectious scar across the face of Waikiki, draining Kālia of its famous waters and decimating the beautiful reefs that once sustained vibrant life.

The Kālia area we know today, now the Ala Wai Small Boat Harbor and surrounding development, may not resemble the Kālia of old, but traces of its beauty still exist in the resilience of local people who maintain their relationships to this once sacred place.

The Ala Wai Canal

The massive Ala Wai Canal dredging project (dubbed the “Waikiki Reclamation Project”) wouldn’t get underway until 15 years after its conception following appropriations delays in the territorial legislature. Walter F. Dilingham, a close friend of Pinkham and owner of the Hawaiian Dredging Company, won the bid for the project.42

Pinkham’s domineering plan called for “the entire Waikiki district and some adjacent land… to be raised to grade ranging from five to seven feet above sea level” in order for a sewer and drainage system to be installed.43 Dredged material would be used to build up the Waikīkī lowlands.

The dredge began offshore, cutting a 600-foot-long channel through the reef of Kālia, decimating an area 150 feet wide and 25 feet deep.44 The dredging progressed inland at Kālia, just west of where Pi‘inaio met the ocean in an effort to curtail the stream, and then turned southeast to run parallel to the ocean. As the canal took form, the excavated matter — stark white because of its rich coral content45 — was used to fill in surrounding lands.

Pinkham’s original plan called for both ends of the canal to connect to the sea; he experimented with automatic tide gates that would allow waters to stay in motion.46 However, stalled by a lack of funding and subversion tactics by the dredging industry lobby, the second half of the canal stopped short at Kapahulu,47 resulting in a stagnant waterway that incubates infectious bacteria and collects runoff and sediment. To this day, the canal requires regular dredging for maintenance.

44 “The Ala Wai Canal: From Wetlands to World-Famous Waikiki” By Walter Lum and Richard Cox. (475)
46 White and Kraus.
47 Finstick (12)
In 1925, the canal was officially named Ala Wai (“Waterway”), and, in 1926, construction was completed at a total cost of $223,837. More than 2,750,000 cubic yards of excavated material had been redistributed to fill about 645 acres of pristine Waikiki marshlands.

Pinkham died in San Francisco in 1922, before construction had began, but his dream successfully swallowed Pi‘inaio Stream and the muliwai of Waikīkī, draining Waikīkī of its namesake spouting waters. The eight-year engineering feat had successfully destroyed a five-centuries-old Hawaiian engineering system, laying an ideal foundation for the urban sprawl that would quickly overtake the landscape of Kālia.

Kālia Livelihood Drained with its Waters

In ‘ōlelo Hawai‘i (the Hawaiian language), the word for wealth is waiwai, a reduplication of the word wai, meaning “freshwater” — one who had water was able to sustain the bounty of life. As Western capitalism swallowed Hawaiian values, the once waiwai families of Kālia became victims of economic disparity.

Throughout his Ala Wai dredging contract, Dillingham’s Hawaiian Dredging Company retained the rights to sell 2,427,597 cubic yards of dredged earth to Waikīkī property owners who were required by law to fill their wetlands with the material. At $0.59/cubic yard, the Hawaiian Dredging Company profited a whopping $1.4 million from the scheme, more than 6 times the cost of the canal project.

As development caused property values to rise while local residents were cut from their agricultural livelihoods, a portion of Kālia became known as “Squattersville.” Resident Bob Paoa, in a 2001 interview, recalled a time when Hawaiian families, beholden to debtholders, were forced to sell their lands and moved into makeshift shacks on what is now Ala Moana Beach Park — then a City dump. Many of these Hawaiian families, Paoa said, were relocated to the Papakolea Hawaiian Homestead.
At the Mouth of the Canal, a Boat Harbor

Following more dredging to widen a path to sea through the reef, the Territorial Government initially constructed the Ala Wai Boat Harbor in 1935 at the mouth of the Canal with purported financial support from the Hobron family, who had purchased land in the Kālia area.

Soon after, the Waikiki Yacht Club (founded in 1944) and the Hawai'i Yacht Club (originally founded in 1901 by King David Kalākaua at Pearl Harbor) would establish their headquarters in the Harbor.

In 1886 at the San Francisco Pacific Yacht Club, King Kalākaua, an avid waterman, pitched the idea of a 2,225 nautical mile race to Hawai'i. This sparked the Transpacific Yacht Race, one of the world’s most enduring long distance sailing contests. The global attention of the Transpac incentivized much of the expansion of the Ala Wai Harbor; in 1967, a 1,460-foot-long breakwater was constructed to accommodate mooring of yachts, and in 2008, Hawai'i Gov. Linda Lingle approved $6 million for infrastructure improvements citing “the economic value of prestigious yachting competitions.”

Today, the Harbor contains 699 berths with docks, 85 moorings, and 22 dry storage spaces and can accommodate vessels up to 85 feet in length. Users range from casual sailors to full-time residents; those on the waitlist for a harbor slip can wait as long as 10 years.

54 Feeser (44-45)
55 “Ala Wai Harbor for Light-Draft Vessels,” a General Design Memorandum by the U.S. Army Engineer District, Honolulu, 1975 (5)
56 Waikiki Yacht Club Website (http://www.waikikiyachtclub.com/About-WYC/History.aspx)
57 “Hawai’i Yacht Club: Early History” by M.C. Olsen (from “Before the Mast” YYC Newsletter)
59 U.S. Army Engineer District (5)
61 “That sinking feeling about harbor decay” By Ray Pendleton, Star Advertiser, 2006
62 DLNR Division of Boating and Ocean Recreation — Ala Wai Harbor Website (http://dlnr.hawaii.gov/dobor/oahu-island-facilities/ala-wai-harbor/)
Ala Moana Beach and “Magic Island”

The reef-protected deep-water swimming area of Ala Moana Beach is actually an artificial channel originally dredged for boat traffic, to connect Ala Wai Harbor to Kewalo Harbor. The Civilian Conservation Corp, part of U.S. President Roosevelt’s New Deal, extracted with dynamite huge amounts of coral reef from the area in the 1930s, using the ground-up coral matter to fill the Beach Park and what would become, in 1959, the site of the Ala Moana Shopping Center.

In 1964, using more reclaimed reef and land dredged from the 10-year construction of the shopping center, the Hawaiian Dredging Company created a manmade peninsula to close off the eastern end of the unused harbor-to-harbor boating channel. Developers named it “Magic Island” as the first phase of what was slated to be a luxury resort, though the project never materialized.

Local surfers adamantly protested Magic Island, which destroyed reefs and forever altered treasured surf breaks. According to historian DeSoto Brown, the event sparked “the movement to protect surf sites through politics and protest,” which endures today. In 1972, the State officially renamed the artificial peninsula “Āina Moana” (“Land [from the] Sea”) as a public reminder of its origins as dredged coral, though most locals still use its original name.
A Local Hangout at the Edge of Waikīkī

Though old surf breaks were forever lost to reef damage, the creation of the boat harbor created a fast, hollow left break called Ala Moana Bowls. When surf is up, surf-racked cars pack the makai end of the Boat Harbor lot as locals paddle out to surf Bowls and neighboring break, Rockpiles. The easternmost break, a shallow and aggressive right — Kaiser’s — shares its name with Henry J. Kaiser, founder of the Kaiser (now Hilton) Hawaiian Village and the Kaiser Hospital, which once stood at the site of what is now the Hawai‘i Prince Hotel.

Built in 1958, the 143-bed Kaiser Ala Moana Hospital provided care to working class local people. Nāpua Harbottle, whose Hawaiian family once owned agricultural lands in Kālia, was born in the hospital. The implosion of the building in 1986 to make way for the Hawaii Prince was a first-of-its-kind local news event, she recalled. “It was like the moon landing,” Harbottle said. “People gathered around their TVs to watch the explosion live.” Footage of the implosion was later used in a national episode of Magnum PI.

That wasn’t the only time images of Kālia formed national pop culture. In the season one opener of Gilligan’s Island, the S.S. Minnow departs on its “fateful trip” on that doomed “three hour tour” from none other than the Ala Wai Boat Harbor.

A balcony of the Ilikai Hotel was also immortalized in a dynamic zoom into Jack Lord’s character, Det. Steve Mcgarrett, in the opening sequence for the original Hawaii Five-O TV show. In fact, the character Chin Ho, played by actor Kam Fong, was actually named after Chinese entrepreneur and self-made millionaire Chinn Ho, who founded the Ilikai in 1964.

In the Ilikai, local comedians like Andy Bumatai and Booga Booga pioneered the Kanaka Komedy movement, making audiences crack up with humor unique to local culture. Next door, locals frequented the Marina Twin Theatre (located where Outback Steakhouse is today), where “Grease” and “Saturday Night Fever” held theatre records for the longest consecutive showings.

Next to the 1,050-room Ilikai was the 132-room Waikikian Hotel, which housed the Tahitian Lānai. Beachboys and locals frequented the nouveau-’50’s themed kama‘aina watering hole, where crooners sang in the sunset under the sky. The Lānai closed in 1991 as the Waikikian was torn down to make way for it’s eventual rebirth as a 39-story behemoth in 2009.

Though Kālia continues to change, local families can still be seen picnicking on the edge of Waikīkī at Magic Island on Fridays, enjoying a sunset-lit Lē‘ahi before watching the Hilton fireworks show light the night sky.

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69 In-person interview with Nāpua Harbottle, May 2017
70 “Paper War,” Episode 135 of Magnum PI.
73 “Do You Remember... Kanaka Komedy.” By Rodney Lee on his Midlife Crisis Blog (www.midlifecrisishawaii.com)
74 “Do You Remember... Theaters.” Lee
The Homecoming of Hawaiian Innovation to Kālia

In June 2017, the Hawaiian sailing canoe Hōkūle'a — a universal beacon of Hawaiian cultural revivalism — is set to return to Hawai‘i from its three year long worldwide voyage, Mālama Hōnua. Thousands are expected to crowd Magic Island and the shores of Kālia to chant ‘ōlī welcoming crewmembers home from their final leg, from Tahiti.

The canoe, built and navigated using the indigenous science of traditional Hawaiian masters, will have circumnavigated the globe for the first time in. At each stop, crewmembers spoke with local people about our shared “ability to live in balance with our island that we call Earth.”

When the waters of Pi‘inaio still flowed out to sea, the innovative agriculture and aquaculture engineers of Kālia developed complex land use systems that were in complete harmony with their island home. As these virtues return home from the sea, there is promise in Kālia’s future resilience.

76 “The Story of Hōkūle’a” from the website of the Hōkūle’a (www.hokulea.com)