



HUI LIMA KOKUA NEWSLETTER - ‘Apelila & Mei 2025

Hawaii Club of Ventura County - April & May 2025

Calendar & Upcoming Events

Mei | May

- 1 - Lei Day
- 10 - Hui Lima Kokua Meeting
- 11 - Mother’s Day 🌸
- 26 - Memorial Day 🇺🇸

Hui Lima Meeting Location

Club House at The Orchard
 (formerly known as The Bonaventure)
 10949 Telegraph Rd.
 Ventura, CA 93004

[Next Meet-Up: Saturday, June 14, 11a-1p](#)

Our next meet-up is potluck and honors Father’s Day and our program is Bingo! For our winners, we ask each club member to bring a little something to put in our prize pot. It can be like a white elephant gift, or something you’ve been wanting to donate.

The May program featured guest speaker Nathan Ramos Rodriguez from the Southern California American Indian Resource Center (SCAIR), Inc. He shared a lot of great information about the resources SCAIR provides to not only the Native American community, but the Native Hawaiian community as well.

April’s meeting was a great kick-off to our “Getting to Know You” series. We enjoyed hearing **Bruce Tabor’s** awesome travels across the Pacific, **Carolyn Tabor’s** ties to the original loco moco, **Lynette Inouye’s** family life growing up in Hawai’i, and a fun icebreaker game from **Jerry Matsukado**. Mahalo nui for an entertaining program!

May Day is Lei Day Celebrations and Winner

This year was the 97th annual Lei Day in Hawai’i nei. This year’s theme was “Ho’okahi ka ‘ilau like ‘ana”, which means “wield the paddles together”, signifying unity and collaboration among the islands of Hawai’i. The theme material for this year was hau, the indigenous tree *Hibiscus tiliaceus*, also known as sea hibiscus.



Kapi’olani Park in Honolulu held their annual lei contest, with 137 entries across 15 categories. The Mayor’s Grand Prize was awarded to Dale Mar T. Acoba for his exquisite lei kui, a style where flowers are strung together through the center or side. Acoba’s lei included hypericum and pearl yarrow, and captivated judges with its delicate design and beautiful colors. Some of the other categories include Lei ‘Ā’ī (neck lei), Lei Pāpale (hat lei), Lei Po’omana’o (themed lei), Lei Lanikila Mua (beginner lei), Lei ‘Ōpio (youth lei), and more. A total of \$5,400 in prize money was distributed among the winners.

What happens to all the beautiful lei created for this day? Tradition holds that each of the lei are taken to Mauna ‘Ala (The Royal Mausoleum) and Kawaiāha’o Church the following day. Members of the Lei Court and local participants place the lei on the graves and tombs of the ali’i (royalty) in a final display of respect and aloha.



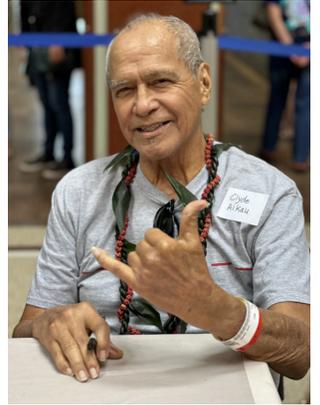
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Rest in Aloha, Clyde Aikau

Clyde Aikau, legendary waterman and advocate of Hawaiian culture, passed away on May 3rd at the age of 75 due to pancreatic cancer. If the last name sounds familiar, he was the younger brother to another Hawaiian legend, Eddie Aikau. It's hard not to tell Clyde's story without including Eddie, since they were so close and because a large part of Clyde's public life was to honor the memory of his brother.

Clyde was the sixth and youngest child of the Aikau family, born on October 24, 1949. He was born in Kahului, Maui, but the family relocated to O'ahu ten years later. When Clyde and Eddie were in their mid-late teens at 15 years and 18 years respectively, they started surfing around Waikiki. Then they made their way up to North Shore for bigger waves. Eddie would become the first City and County lifeguard to work at Waimea Bay, and he was credited with saving over 500 lives. Additionally, not a single life was lost while he was on duty. Clyde would join his brother, and the two of them often made anywhere between 30-50 rescues a day.



Clyde and Eddie both surfed competitively. Clyde was the first brother to win the Duke Kahanamoku Invitational in 1973, and Eddie followed suit in 1977. The two are the only Native Hawaiians ever to win the invitational.

Tragedy struck in March 1978 for the Aikau family and the Hawaiian community. It was the second voyage of the Hōkūle'a, in which Eddie was a crew member. The double-hulled canoe left from the Ala Wai Channel in Honolulu when she capsized 12 miles south of Moloka'i due to being overloaded and developing a leak in one of the hulls. Eddie, always the hero, begged the captain to go with his surfboard to get help. After awhile, the Captain reluctantly agreed, and off Eddie went. Eventually, the Hōkūle'a crew would be rescued by the Coast Guard but sadly, Eddie was never seen again.

After Eddie's death, Clyde became the perpetuator of his memory, and carried on what they would have likely shared in together - a passion for the water and Hawaiian culture. In 1984, Clyde and his family organized the big surf competition, the Eddie Aikau Big Wave Invitational, or "The Eddie", which started off at Sunset Beach but later moved to Waimea Bay. The Eddie is a rare event, only occurring when swells reach a minimum height of 20 feet, which would yield around 30 foot waves. In 1986, Clyde actually competed and won The Eddie at the age of 36. He competed a total of nine out of the 11 times that The Eddie was held. The last time he competed was in 2016 at the age of 66, making him the oldest competitor in the tournament's history.

While Clyde is heavily tied to his brother's legacy, he was clearly an incredible spirit in his own right. In addition to his surfing legacy, he was a longtime cultural ambassador and public servant in Hawai'i. His lifeguarding and mentorship to generations of local surfers have promoted the importance of water safety and stewardship for the ocean. Clyde was also involved in political and community initiatives involving native Hawaiian issues, land preservation, and the importance of educating the youth about their cultural heritage.

In the year 2000, the Aikau family established the Eddie Aikau Foundation, a nonprofit dedicated to honoring the life and legacy of Eddie Aikau. Clyde of course worked tirelessly to ensure the foundation commemorated his brother's life and empowered future generations via scholarships, educational programs, and cultural events.

Clyde had carried on to live the life that Eddie couldn't, and he did everything in his brother's honor. Now they are together again, no doubt surfing the greatest waves Heaven can offer. Rest in aloha, Clyde - you completed your life's mission to the fullest.



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Hawaii Club of Ventura County - April & May 2025

Critter Corner

We have some interesting news on two of Hawai'i's endemic species, hence a little 'Critter Corner' for this edition of the newsletter!

Historic Reintroduction of the 'Alalā Bird

For the first time in over two decades, the Hawaiian crow, or 'alalā bird (*Corvus hawaiiensus*), has flown freely again in the native forests. Five captive-bred 'alalā were released into the wild in East Maui in late 2024.



This is monumental news as they were declared functionally extinct in the wild in 2002. Conservation efforts for the 'alalā have been in effect since the 1970s, when the population began to sharply decline due to habitat loss, disease, and predation by invasive species. In 1973, the 'alalā was listed as endangered, and during the 1970s-'80s, small-scale captive breeding programs started up. In the 1990s, the programs expanded as the numbers in the wild continued to dwindle. By 2016-2017, reintroduction became a more realistic goal. Some of the organizations involved include the Maui Forest Bird Recovery Project, San Diego Zoo Wildlife Alliance (SDZWA), U.S. Fish and Wildlife Service, and the Hawai'i Department of Land and Natural Resources.

The selected release site for the birds was the Kīpahulu Forest Reserve on the leeward slopes of Haleakalā. It was chosen for its native vegetation and absence of the 'io (Hawaiian hawk), a known predator to the 'alalā. A previous attempt in 2016 to release a group of 'alalā on the Big Island encountered threats from the 'io. The attempt was truncated and the remaining birds re-captured.

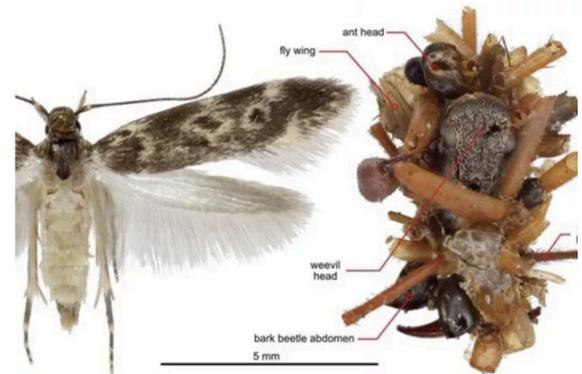
This new group of five, three males and two females, were raised together in captivity at the Maui Bird Conservation Center and SDZWA's Keauhou Bird Conservation Center. The birds have been equipped with GPS transmitters for tracking and data collection. There is also a netted enclosure in which the 'alalā can retreat, and automated feeder boxes to supplement their diet in the wild.

Compared to the American Crow (*Corvus brachyrhynchos*), the 'alalā can be 1"-3" larger, with a beak that's thicker and more curved. Their coloring is duller with some brown, vs. the glossy jet black plumage of the American Crow. The calls of the 'alalā are more complex with unique whistles, screeches, and even human-like vocalizations.

Predatory Caterpillars on O'ahu?

A big mahalo to **Jerry Matsukado** for pointing me to this topic.

Has anyone ever heard of the predatory caterpillars on O'ahu? A new species of caterpillar (right) in the genus *Hyposmocoma* is nicknamed the 'bone collector' due to it using parts of dead insects to disguise itself from predators. The moth on the left is what the caterpillar metamorphosizes into.



Hyposmocoma moth (left), *Hyposmocoma* caterpillar (right).
Credit : Rubinoff lab, Entomology Section, University of Hawaii, Manoa

The official scientific name for the 'bone collector' has yet to be established. Dr. Dan Rubinoff of UH Mānoa first discovered this species in 2008 and his research team has been studying it ever since. A new study on the 'bone collector' was published in *Science*, a peer-reviewed academic journal, in April of this year.

Caterpillars are mostly known to forage on vegetation. However, the 'bone collector' is a carnivorous species, and sometimes even cannibalistic. They like to hang out in spider webs found in tree hollows, logs, or rock cavities and will prey on insects caught in the web. It is thought that the caterpillar adorns itself with dead insect parts to disguise itself from the spider.

Sadly, this species is already considered endangered. The 'bone collector' has only been detected in a very small, five-square mile patch of forest in the Wai'anae mountain range. Scientists at UH Mānoa are calling for conservation efforts to preserve the 'bone collector's'



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Hawaii Club of Ventura County - April & May 2025

In Native Hawaiian culture, the ‘*alalā* were often regarded as ‘*aumākua*, sacred ancestral guardians or spiritual messengers that guide and protect their families. They were also thought to accompany the *ali‘i* into battle and appear as omens or signs.

The birds will continue to be monitored as they try to make their new habitat their home. It’s a hopeful step towards restoring the ‘*alalā* to a comfortable population in the wild.

habitat and protect this newer species.

We hope to learn more about the research and conservation efforts of this strange species in the future!

Hōkūle‘a and Sister Canoe Hikianalia Resume Moananuiākea Voyage

A year and a half after Hōkūle‘a returned home, she is set to resume the Moananuiākea Voyage.

The Moananuiākea Voyage originally began in June 2023, starting in Juneau, Alaska. Hōkūle‘a made it down the coast to San Diego, with a stop in Ventura in October 2023. After their stop in San Diego in December 2023, the parent organization, Polynesian Voyaging Society (PVS) and crew decided to pause the mission and return home to Lāhaina to support the community in the aftermath of the devastating fires. For 2024, Hōkūle‘a focused on community engagement and outreach throughout the islands of Hawai‘i. But now, she is ready to return to her voyage around the Pacific Rim.



Sister canoe, Hikianalia (right), will also join for the remainder of the voyage, which is estimated to conclude in 2028.

Hōkūle‘a and Hikianalia are expected to depart from Hilo on May 30th and set sail for French Polynesia. From July to December, they are expected to hit the Cook Islands, Samoa, Tonga, and Aotearoa (New Zealand). In 2026-2027, they will continue in Aotearoa, then move on to the islands of Melanesia, Micronesia, and Palau. 2027 will bring them to Asia, including the Philippines, China, Taiwan, Okinawa, Japan, and South Korea. Finally, in 2028, they will travel to Central & South America, back to Polynesia starting in Rapa Nui (Easter Island), some of the major archipelagos of Polynesia, then back through French Polynesia hitting Tahiti and Taputapuātea and then home to Hawai‘i.

We wish them well in their journeys! To follow the sister canoes on their journey, check out <https://hokulea.com/> for the latest updates.

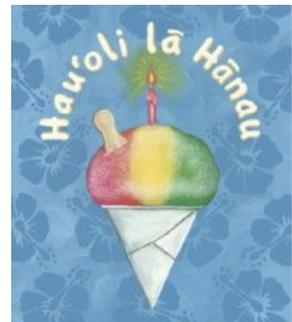
HAU‘OLI LĀ HĀNAU

to our ‘Apelila birthdays:

Bruce Tabor
Hiroko Yoshimoto
Maxwell Hannum

and our Mei birthday:

Mario Castroni



Hope you had a beautiful day and enjoyed your celebrations!

Hope to see you at our June meet-up, Saturday 6/14, 11a-1p

Comments, Corrections, Questions, Suggestions? Feel free to reach out and let me know if you have suggestions for future newsletters, or corrections / comments on previous ones. *Leah Kammeyer*, LKammeyer@gmail.com, (805) 469-9230

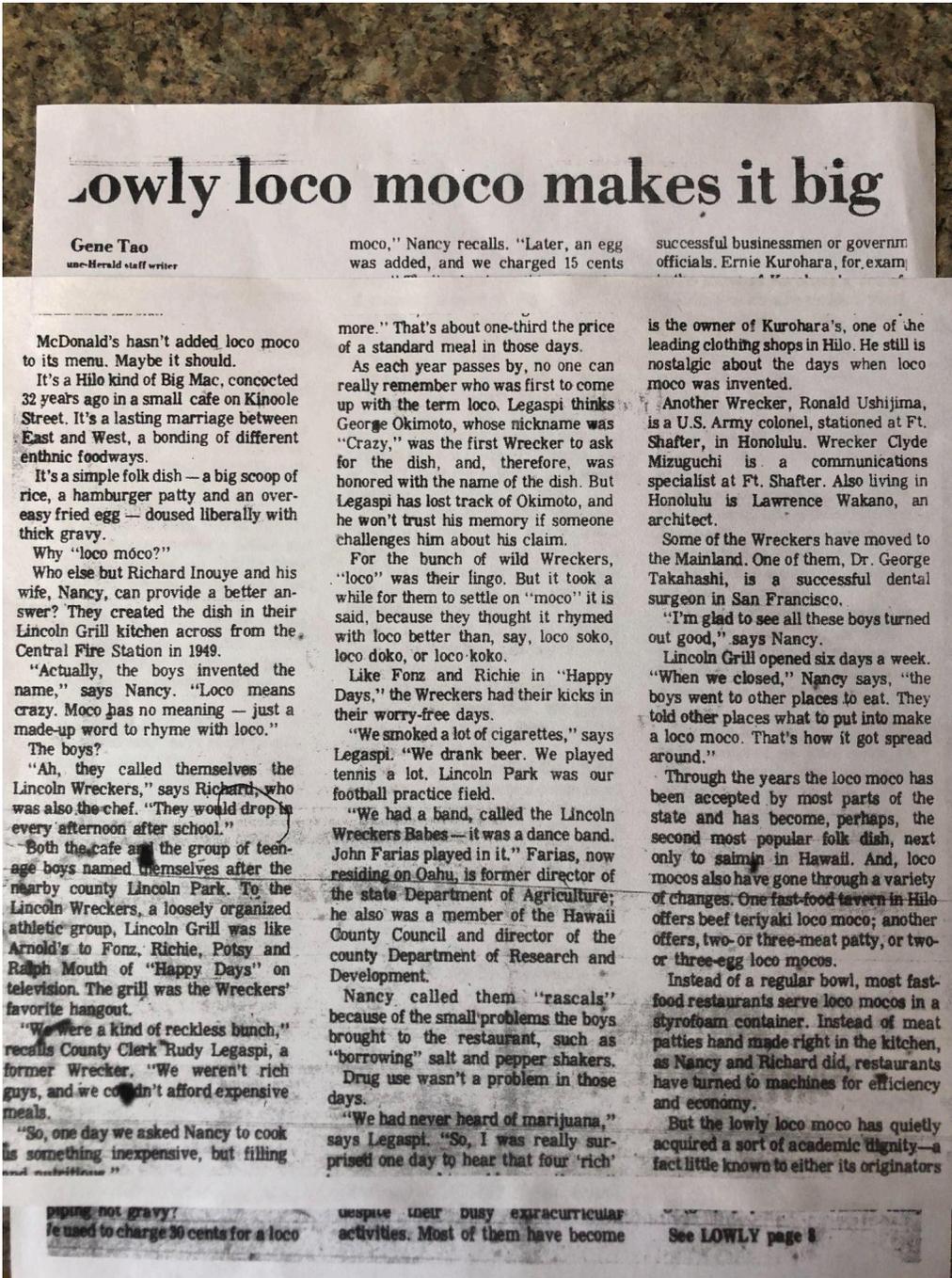


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Hawaii Club of Ventura County - April & May 2025

ADDENDUM:

As mentioned on the first page, **Carolyn Tabor** shared her connection to the original loco moco back in our April meeting. She has graciously shared this article about it. I realize some of the print is hard to read, but what a fun keepsake. Mahalo e Carolyn!



Lowly loco moco makes it big

Gene Tao
Herald staff writer

moco," Nancy recalls. "Later, an egg was added, and we charged 15 cents successful businessmen or government officials. Ernie Kurohara, for exam-

McDonald's hasn't added loco moco to its menu. Maybe it should.

It's a Hilo kind of Big Mac, concocted 32 years ago in a small cafe on Kinoole Street. It's a lasting marriage between East and West, a bonding of different ethnic foodways.

It's a simple folk dish — a big scoop of rice, a hamburger patty and an over-easy fried egg — doused liberally with thick gravy.

Why "loco moco?"

Who else but Richard Inouye and his wife, Nancy, can provide a better answer? They created the dish in their Lincoln Grill kitchen across from the Central Fire Station in 1949.

"Actually, the boys invented the name," says Nancy. "Loco means crazy. Moco has no meaning — just a made-up word to rhyme with loco."

The boys?

"Ah, they called themselves the Lincoln Wreckers," says Richard, who was also the chef. "They would drop in every afternoon after school."

Both the cafe and the group of teenage boys named themselves after the nearby county Lincoln Park. To the Lincoln Wreckers, a loosely organized athletic group, Lincoln Grill was like Arnold's to Fonz, Richie, Patsy and Ralph Mouth of "Happy Days" on television. The grill was the Wreckers' favorite hangout.

"We were a kind of reckless bunch," recalls County Clerk Rudy Legaspi, a former Wrecker. "We weren't rich guys, and we couldn't afford expensive meals."

"So, one day we asked Nancy to cook us something inexpensive, but filling and nutritious."

more." That's about one-third the price of a standard meal in those days.

As each year passes by, no one can really remember who was first to come up with the term loco. Legaspi thinks George Okimoto, whose nickname was "Crazy," was the first Wrecker to ask for the dish, and, therefore, was honored with the name of the dish. But Legaspi has lost track of Okimoto, and he won't trust his memory if someone challenges him about his claim.

For the bunch of wild Wreckers, "loco" was their lingo. But it took a while for them to settle on "moco" it is said, because they thought it rhymed with loco better than, say, loco soko, loco doko, or loco koko.

Like Fonz and Richie in "Happy Days," the Wreckers had their kicks in their worry-free days.

"We smoked a lot of cigarettes," says Legaspi. "We drank beer. We played tennis a lot. Lincoln Park was our football practice field."

"We had a band, called the Lincoln Wreckers Babes — it was a dance band. John Farias played in it." Farias, now residing on Oahu, is former director of the state Department of Agriculture; he also was a member of the Hawaii County Council and director of the county Department of Research and Development.

Nancy called them "rascals" because of the small problems the boys brought to the restaurant, such as "borrowing" salt and pepper shakers. Drug use wasn't a problem in those days.

"We had never heard of marijuana," says Legaspi. "So, I was really surprised one day to hear that four 'rich

is the owner of Kurohara's, one of the leading clothing shops in Hilo. He still is nostalgic about the days when loco moco was invented.

Another Wrecker, Ronald Ushijima, is a U.S. Army colonel, stationed at Ft. Shafter, in Honolulu. Wrecker Clyde Mizuguchi is a communications specialist at Ft. Shafter. Also living in Honolulu is Lawrence Wakano, an architect.

Some of the Wreckers have moved to the Mainland. One of them, Dr. George Takahashi, is a successful dental surgeon in San Francisco.

"I'm glad to see all these boys turned out good," says Nancy.

Lincoln Grill opened six days a week. "When we closed," Nancy says, "the boys went to other places to eat. They told other places what to put into make a loco moco. That's how it got spread around."

Through the years the loco moco has been accepted by most parts of the state and has become, perhaps, the second most popular folk dish, next only to saimin in Hawaii. And, loco mocos also have gone through a variety of changes. One fast-food tavern in Hilo offers beef teriyaki loco moco; another offers, two- or three-meat patty, or two- or three-egg loco mocos.

Instead of a regular bowl, most fast-food restaurants serve loco mocos in a styrofoam container. Instead of meat patties hand made right in the kitchen, as Nancy and Richard did, restaurants have turned to machines for efficiency and economy.

But the lowly loco moco has quietly acquired a sort of academic dignity—a fact little known to either its originators

... piping hot gravy? ... used to charge 30 cents for a loco

... despite their busy extracurricular activities. Most of them have become

See LOWLY page 8



HUI LIMA KOKUA NEWSLETTER - 'Apelila & Mei 2025

Hawaii Club of Ventura County - April & May 2025

LOWLY LOCO MOCO

From page 1

The University of Hawaii-Hilo loco moco is cited as a product resulted from contact of different foodways: comparable to a pidgin language."

"Overall, the loco moco appears to have origins in oriental and western food habits," Kelly writes in his paper, entitled "Loco Moco: A Folk Dish in the Making."

"The rice and the use of a sauce are more oriental, and the ground meat is

western. Moreover, it is a mixture of eating habits: the slower eating style of oriental food served in a bowl and the western style of fast food and simplicity with less chances of messiness."

As is the case with pidgin English, Kelly says loco moco is the result of diffusion of different ethnic foodways.

"The final product is interesting in many ways," Kelly writes. "Not only do the ingredients suggest origins in different ethnic foods, but the way they are put together also reveals some

blending of foodways.

"The rice is mixed with the other foods and the gravy, not kept separate as in Japanese food. And the gravy that was added at the end gives the entire dish a wetter taste compared to the dry hamburger.

"The egg, which was added after the initial invention of the loco moco, seems to add flavor, perhaps in cases where less attention was paid to the gravy, and nutrition."

Lincoln Grill is long gone (it closed its

doors in 1964). In its place, a chiropractic office Nancy and I have lived in Puako since they left their business. Richard, 69, has a chiropractic office in Puako, while Nancy, 61, still works at the Mauna Kea Beach Hotel.

The Lincoln Wreckers—100 of them at one time—are all over the state, and the thriving club was long disbanded.

But their lowly loco moco has become one of the most popular dishes out of Hawaii's melting pot.



THE CREATORS—Nancy and Richard Inouye gave birth of the loco moco in 1949 to satisfy the hungry Lincoln Wreckers.



FAVORITE HANGOUT—Lincoln Grill was a favorite hangout for the Wreckers in 1950s. Shown posing with Nancy Inouye here are, from left, Joe and Robert Raneses, both of Honolulu, and Glenn (Hiroshi) Horuchi of Hilo.

Also, if you didn't receive a business card from Nathan Ramos Rodriguez of SCAIR, here is SCAIR's information and website to get in touch:

Southern California American Indian Resource (SCAIR) Centre
877 South Victoria Avenue, Suite 110
Ventura, CA 93003
(805) 765-6243
www.SCAIRInc.org