

Happy Holidays from Honolulu Waldorf School!

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Fourth grade drawing of Niu Valley as seen from the ocean.



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The Wahi Pana (Storied Landscape) of Niu Valley

Van James, High School Art Instructor

Niu maka o nola 'ela'e.

Green coconuts for a clear vision.

*In ancient days the water of young coconuts
was used by priests in divination.*

Mary Kawena Pukui, *'Olelo No'eau*, 2317

The earliest recorded mention of Niu (Coconut) Valley is in the ancient Hawaiian story of *Pele and Hi'iaka*. There Pele's youngest sister, Hi'iaka, travels through the islands, having adventures as she searches for the volcano goddess's lover. In this tale many geographical

features of O'ahu are mentioned and many moral lessons are recited. Although the story only tells of her "passing through" Niu, Hi'iaka and her followers do stop at Kuli'ou'ou to enquire after food from some fisherwomen in the shallow waters around Paiko Lagoon and Maunalua Bay. Because of the rude response she receives, Hi'iaka punishes the women and leaves the *makani holo'uha* or cold coastal winds that chill the backs and legs of fisherfolk.

The nearby people of Niu were perhaps a little better off, protected a bit from this wind because they had their own fishpond. Today's Niu Peninsula, with its single-story homes, was once Kupapa Fishpond, with a three-foot-high by eight-foot-wide wall of waterworn basalt stones. The pond formed a 2,000-foot semicircular enclosure out from the

CONTINUED ON PAGE 2

southern shore, and supplied the valley with fresh fish. After being filled in it was first used as agricultural land; later the streets and homes were built. Further Diamond Head, Wailupe Peninsula, was also a fishpond in the early days; in the opposite direction, Paiko Lagoon was believed to be a fishpond

the east (Kilohana) and west (Hawai'i Loa) of the valley. Perched atop the crest of the ridge, on the head of the bird, was Kulepeamoa Heiau, a small, probably agricultural temple. Many of the ridges in East O'ahu, formerly known as the Kona District (Hawai'i Island also has a Kona District), have small temples or large shrinelike *heiau*. Located at the foot of the ridges, these ancient Hawaiian

Easily viewed from the corner of Halema'uma'u and Ulua Streets, the former site of Kulepeamoa Heiau is marked by trees on the middle ridge of Niu Valley, also called Kulepeamoa.



fed by Kuli'ou'ou Stream and freshwater springs. There are still many "sweet water" (freshwater) springs along this coastline. Lucas Spring, named for the Lucas family of Niu Valley, flows along and under the highway at the foot of the Kilohana Ridge. Also referred to as Kanewai, this spring was damaged during the highway-widening project in the 1990s. In earlier times it would have been a sacred water-gathering place—a *wahi pana* of great importance. Similar springs flowed at the foot of Mariner's Ridge, beside the present day O'ahu Club. An old well can still be seen there.

From the coast, looking *ma uka* into Niu Valley, one sees that it is actually formed by two large gulches, the one to the left is Pia Valley and the one to the right is Kupaua Valley, with a prominent ridge in the middle. This central ridge is called Kulepeamoa, meaning the "standing cockscomb" or "flapping chicken." One might well imagine the crest of a crowing rooster in this center ridge and the outstretched wings formed by the side ridges to

stone structures acknowledged the *mana* or spiritual power of their particular placement at the southernmost culmination of the Ko'olau Mountain Range in its magnetic north-south alignment. From these powerful geographic vantage points the *heiau* commanded a spiritual-physical, religio-political influence over the people of the entire valley.

The best preserved *heiau* of this kind in the region is Pahua Heiau in Hawai'i Kai. Set at the lower end of the ridge between Kamiloiki and Kamilonui Valleys, it is at an elevation where one can still see over the neighboring rooftops of Mariner's Cove a panoramic view of Koko Marina—a former fishpond (Kuapa/Maunalua)—and out to the ocean. As in the Niu Valley setting, one sees the winglike ridges standing protectively to the east (Koko Crater) and to the west (Mariner's Ridge). Hawea Heiau, now destroyed, was at the foot of Mariner's Ridge, but Pahua Heiau, a fourteenth-century agricultural and, possibly, animal husbandry temple, was restored in 1985 to its present sixty-eight by forty-foot arrange-



ment with rock terraces and low stone dividing walls. Coral is scattered throughout the platform area, in amongst the larger basalt, demonstrating that it was a *heiau* site and also helping in the carbon dating of the structure.

Like Hawea Heiau, Kulepeamoa Heiau in Niu Valley is also destroyed with most of the waterworn rocks of its terraced platform was carried away and used for the walls of cattle pens back when Niu was home to two dairy farms. However, the *heiau* location can still be seen where the ridge evens out for a bit and then slopes up again at a steeper angle. Small trees mark the spot of this sacred site. Like the ancient fishpond in Niu, the *heiau* is no longer seen but its memory may still be felt and acknowledged.

Another feature of the valley's *wahi pana* is its burial caves, which were apparently well known in earlier times. One nineteenth century observer writes: "Sometimes the bodies of chiefs were placed in small canoes, or parts of a canoe, and hidden in roomy caverns.... This was done at Niu, where the decayed remnants can still be seen." Later, in the 1930s, J. G. McAllister, who did one of the first archaeological surveys of the area, writes: "Chief Justice Antonio Perry kindly directed me to the Niu cave. It is a tunnel approximating 100 feet in length. Near the mouth are remnants of numerous burials. Not far from the entrance is a wooden coffin which contains a few bones. Back of the coffin are fragments of tapas, cloth, lauhala mats, and portions of many skeletons. A small part of a canoe was seen. All of the burials have been disturbed." Caves were the preferred locations for burial, especially of the *ali'i* (chiefs and other royalty). The canoe was provided for the journey into the other world, into the deep darkness, into *po*. Today, these caves are still considered *kapu* and should not be trespassed.

There is another ancient feature of Niu Valley that is of interest, and that is an old trail from Niu to

Waimanalo. Sometimes referred to as Kilohana Trail, this track apparently went along the ridge from the present water tower right up to the mountains at the back and then down the very steep windward side. When the region was well populated by native Hawaiians and the longer coastal route was not desired, travelers could take the short cut over the mountains. However, in the 1920s it was reported that Hawaiians had stopped using the trail seventy-five years earlier. One can imagine the trail is thoroughly over-grown and impossible to find at this point (although an old rock wall runs along the ridge). Still, when traffic gets gridlocked on Kalaniana'ole Highway, remember, there might be an alternate route out of Niu Valley.

Since the time when Hi'iaka passed this way a lot of changes have happened in Niu Valley. As with the rest of Hawai'i, one could say not all of the change has been for the better. Still, we are always confronted with that which is new. If the new is like the tired, needy stranger, we must be careful how we greet her in case it turns out to be Hi'iaka and her followers who could leave us with a curse. We can cherish the old ways but we must also find ways to warmly embrace the new.

Wahi ka niu.

Break open the coconut.

The breaking open of a young fresh coconut for the gods was a sign of piety in ancient times.

Mary Kawena Pukui, *'Olelo No'eau*, 2899

(For further history of Niu Valley and East O'ahu, visit the website: www.maunalua.net)



Kuliwai Fishpond, located between Niu Valley and Kuli'ou'ou, is also called Kanewai Pond and is fed by natural springs and Paiko Lagoon. It is a privately owned pond that is cared for by the home owners that surround it. The small pond can not be easily viewed.

Here on Earth I Stand — Teaching Geography in Fourth Grade

by Bonnie Ozaki-James, Sixth Grade Teacher

Knowing where one stands in the world is an essential element in discovering who one is and what one's tasks on earth should be, questions for which we spend years of adulthood seeking satisfying answers. At the Honolulu Waldorf School, teachers take the importance of geography to heart by introducing local culture and geography in fourth grade. This subject—culture and geography are integrated—very much appeals to nine- and ten-year-olds. They are eager to know more about the world after their recent awakening from the dreamy stages of childhood. They want to read and draw maps, see the places where stories really happened (and where legends and myths say they happened), and they want to know who was here first, and what this place was like in the “old days.”

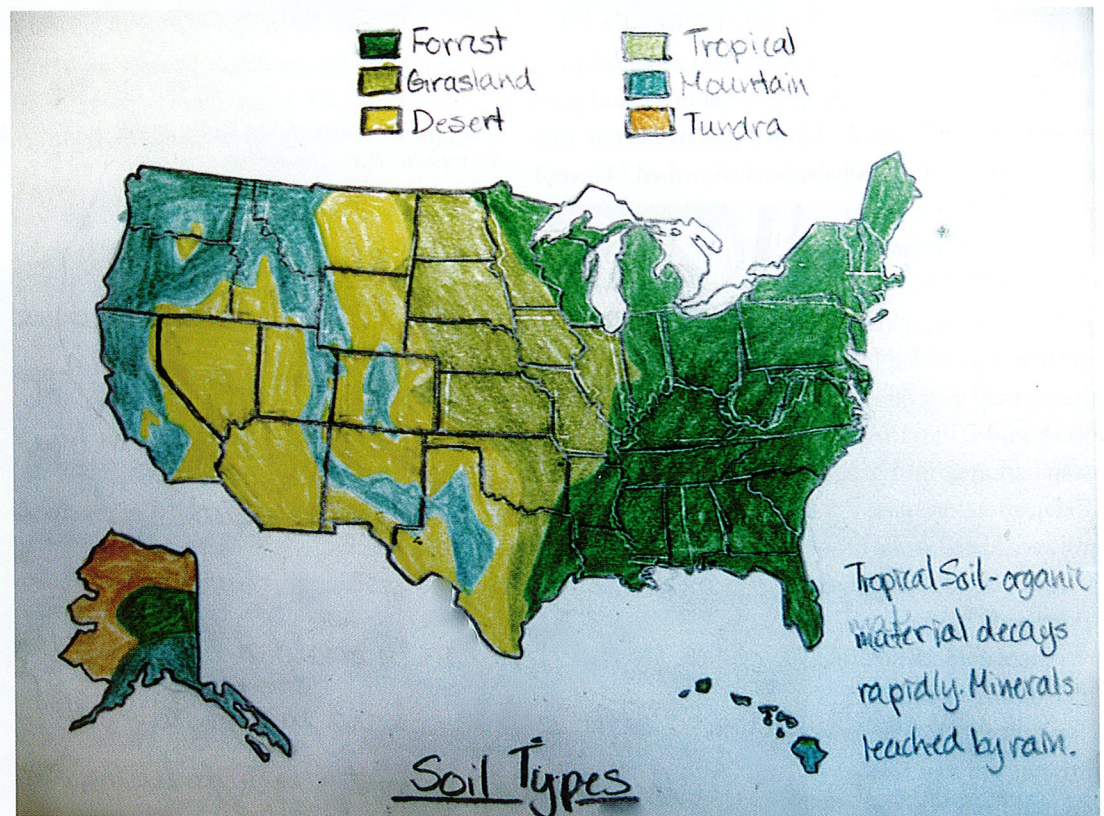
The first geography lesson for fourth graders might begin right with their own classroom, when the teacher asks them to look at it from the point of view of the gecko on the ceiling. How might he draw our classroom? The students draw their first “map.” What about our campus? How do the white terns see it as they fly above the monkeypod trees? We can't fly, but we can walk and look with new eyes at the many trees, the shapes of the buildings and how they stand around the campus. Then we try to depict these experiences on paper, with initial frustration, perhaps—one child has no room for

*“My purposes are the geography
that marks out my line of travel
toward the person I want to be.”*

Alice Koeller

Tropical Soil—organic
material decays
rapidly. Minerals
leached by rain.

Soil Types



Resource map created
by a fifth grader.



Fifth grade watercolor painting of Rocky Mountain landscape.

the swing set, another has left off several classrooms, another put his favorite rocks in the wrong place!

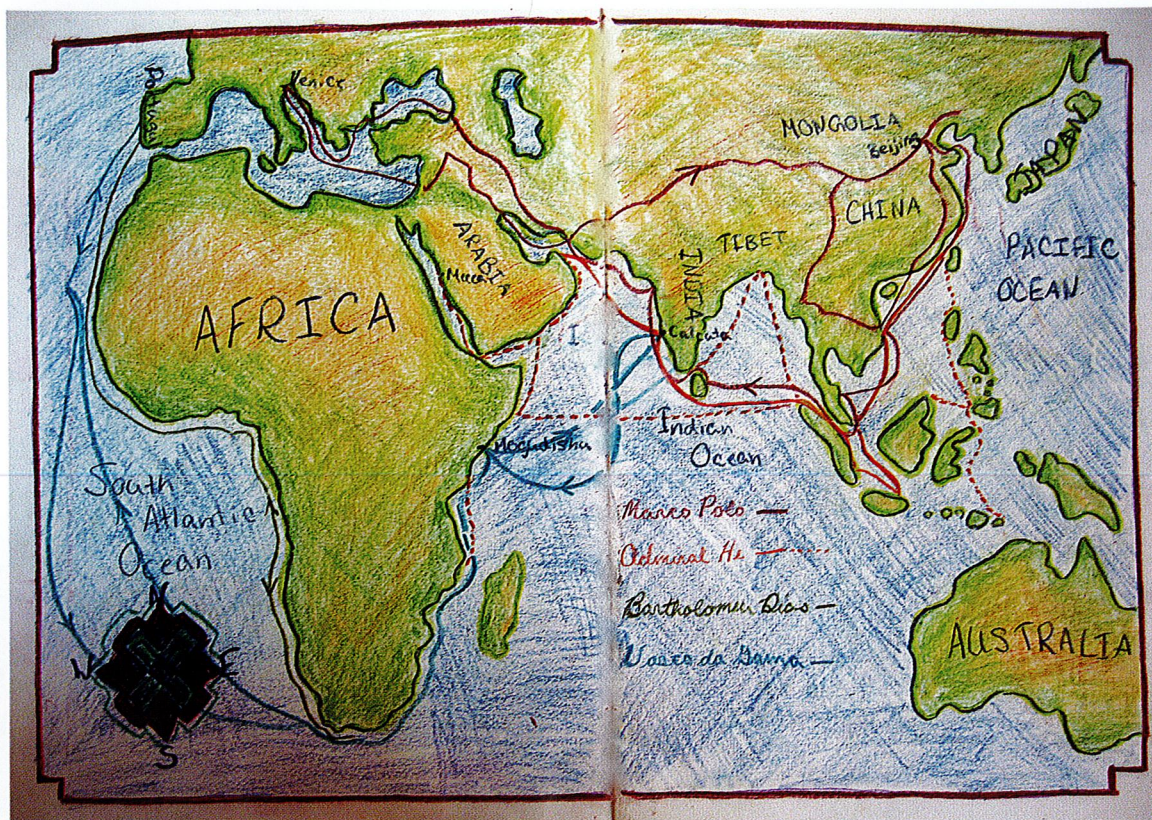
Familiar walks take us around the block, around the valley, across the streams, and we note how the streets are laid out and comment on their interesting names. Where is the shopping center and what happens to the stream when it runs behind it? Where does the stream come from? Oh, there are two that join, coming around the ridge here in our valley. See how the two outer ridges hold the valley like two giant sheltering hands opening toward the ocean. How can we show all this on paper? How do we envision a map of this place? Our imaginations must spread out over a large area.

Then we walk up the street to Auntie Laura Thompson's. Sitting on her wide, shady lanai with the breeze blowing down from the mountains, she fascinates us with tales of Niu Valley in the old days, stories of dairy farms, fishponds, and meadows. We begin to imagine the land without buildings and roads and at the same time to stretch our imaginations back to the time when Kamehameha the Great owned all this land, and even farther, to when the first voyagers came and how it might have appeared to them.

From this foundation our studies expand to

all of O'ahu with a field trip to see ancient heiau, fishponds, and other archeological sites; and copying maps of Hawai'i Nei and the Pacific Triangle. Stories of Pele, Hi'iaka, Maui, and many gods and demi-gods lead to historical narratives of ali'i, kings and queens. All have a common feature—place names. In Hawai'i, stories happened in real places. In this way we learn more Hawaiian culture, stories, place names, and plant names, and we develop skills of observing, listening, drawing, and reading maps. Most importantly, we build on the wonder, respect, and gratitude we've been taught since kindergarten and increase our love for this place we are so fortunate to inhabit.

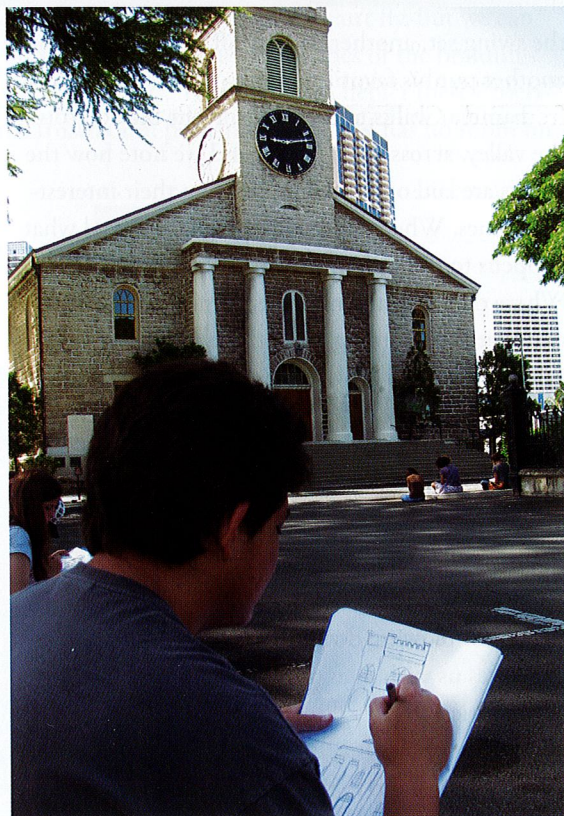
Over the next years in succeeding grades, students will gradually go on to study the whole world. To know the culture, history, and physical features of one's own place opens one's heart to understanding the situations of other people in other places on the planet. To truly become a global citizen, one must begin with a heart full of knowledge and love for one's own 'aina and one's own people, then expand this to embrace the entire world. Local geography is learning about ourselves and world geography is learning about others. We need both, more than ever, in order to become educated, caring, responsible human beings.



Sixth grade map drawing of exploration and trade routes.

"Who decides what is margin and what is text? Who decides where the borders of the homeland run? Absences and silences are potent. It is the eloquent margins which frame the official history of the land. As for geography, there are divisions and boundary lines that fissure any state more deeply than the moat it digs around the nationhood. In every country there are gaping holes. People fall through them and disappear. Yet on every side there are also doors to a wider place, a covert geography under sleep where all the waters meet."

Janette Turner Hospital



Twelfth grade student drawing Kawaiaha'o Church on a History of Architecture field trip in Downtown Honolulu.

Dear Friends of the Honolulu Waldorf School,

We have exciting news about the Honolulu Waldorf School's search for a permanent home for our High School. We are now in the process of purchasing the lease for the site that currently houses the TransPacific Hawai'i College on Kalaniana'ole Highway, across from the Aina Haina Shopping Center. It is a school campus with 24 classrooms on oceanfront property.

The Honolulu Waldorf High School opened its doors in 1994 after 33 years of growing and nurturing a Kindergarten through Eighth Grade program on the Niu Valley campus. Waldorf education is premised on the understanding that children learn best when heads, hearts, and hands are engaged in an age-appropriate way. The richness and beauty of a curriculum that integrates the arts and the academics addresses the students' specific age and stage of development throughout their education. As a seed planted in rich soil must put out roots to become a seedling, and lift its face to the sunshine, so the child must go through all the healthy steps to becoming a full human being. For this reason a Waldorf curriculum spans all the stages from Early Childhood through High School.

Thus, education is best accomplished in a beautiful and supportive physical environment. As you know, our High School has been lodged in a temporary facility that it has outgrown. We have been searching for the past 14 years to find the most appropriate permanent site for the Honolulu Waldorf High School. There have been many attempts over the years to secure the best facility for our school, the most recent endeavor being to build a high school building on the Niu campus. The school received approval by the City and County to build such a facility only to be delayed for the past two years by a small number of people in the neighborhood who objected to the school expanding to include high school students.

In the face of this opposition, the opportunity to move to the TransPacific Hawai'i College site is a wonderful and exciting solution to the search for a permanent home for the high school. The campus and buildings are large enough to allow the school to expand comfortably, the location is easily accessible and close to the Niu campus, and the oceanfront property is lovely.

We anticipate taking possession of the property on February 1, 2009, and plan to begin the 2009-

2010 school year there in August. During the time between February 1 and the start of school, we will prepare our new home for use as a Waldorf school, including renovating some classrooms, painting, purchasing necessary equipment, and setting up new offices. We plan to set up administrative offices in February and focus on the recruitment of new students. Signage will be a priority so that all of O'ahu knows that we will be educating our students in this facility.

There are many tasks to be done, including leading a successful capital campaign that will raise the monies needed to fund this undertaking. This is a big endeavor for the Honolulu Waldorf School, and in our nation's current time of uncertainty about the economy we must be prudent and vigilant about the health of our organization. At the same time, we are confident that this step will help the Honolulu Waldorf School realize its potential for being a school of first choice for families seeking independent education in Hawai'i.



We appreciate your support during these last few years of planning for a permanent home for the High School. We wish you, your family, and friends the very best for this holiday season and a most joyous new year.

With much aloha,

Jack Burke
Jack Burke

Board President

Lynn Aaberg
Lynn Aaberg

Chair, College of Teachers

Connie Starzynski
Connie Starzynski
Administrative Director

*Third grade watercolor
painting of Hawaiian hale.*



In this issue:
Exciting news on
High School building project



From a Neighbor with Love: Louise Guntzer

*December 27, 1916 —
January 21, 2008*

It is always heartwarming to know that there are people far and wide supporting the Honolulu Waldorf School. One of those supporters lived in our Niu Valley community for over 40 years. Her name was Louise Guntzer and she left this world in her 90th year with the desire to give back to a cause that was near to her heart and to the hearts of her neighborhood friends, Clorinda and Charles Lucas.

Louise Clark Guntzer was born in Jackson, Michigan and met her husband, Vincent Guntzer, in Hawai'i. They married on June 5, 1947, at the Lucas's home in Kaimuki. The Guntzers first lived in a small house in Niu Valley, then built a new home here in 1969 on land that they leased from Charles and Clorinda. Eventually, they were gifted the land. Louise and Vince were included in the Lucas family gatherings and parties for decades. Louise loved children very much and became an auntie and tutu to many community children. She was a gifted artist, "a very talented lady," Laura Lucas Thompson recalls. She had

her own studio with a kiln and created many ceramic pieces that the Thompson family still cherishes: bowls, platters, ash trays (very popular in those days), vases, and light fixtures. She loved her ceramic work and experimented quite often with glazes and colors. She loved the islands and often used island themes in her creations. At one time her ceramics were sold by special order through Liberty House (bought out by Macy's).

In her later years she enjoyed gardening and grew incredible avocados, pineapples, and crown flowers in her yard. According to her friend, Teddie Newhouse, she loved to travel and especially enjoyed her Elderhostel trips to Europe. When she died, cards from all around the world came from friends she had made in her travels. Teddie also described Louise as being a kama'aina at heart, very knowledgeable about Hawaiian history and lore.

Louise left a generous gift to the Honolulu Waldorf School. It was her way of giving back to Clorinda and Charles for their gift of land to her and Vincent. She knew how much Clorinda loved the school and wanted to show her gratitude to the Lucas family. In showing our gratitude to Louise, we have established the Louise Guntzer Fund, which will be used over time to maintain and develop the Niu Valley campus, as it was her wish to support capital improvements when needed. Her love and commitment to friends, family, and community are evident in her life's deeds and will live on. Mahalo, Louise!

Connie Starzynski, Administrative Director