



A Publication of the AOAO of Hawaiiki Tower, Inc..

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AND
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BOARD OF DIRECTORS

- Pat Kawakami, President
- Jeff Dickinson, Vice-President
- Cheryl Richards, Secretary/
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- Douglas Hung, Director
- Sachi Braden, Director
- Linda Keller, Director
- Attilio Avino, Director
- Bob Sage, Director
- Kristina Lockwood, Director

このニュースレターには、お住まいに関する大切な情報が記載されています。
必要な場合、訳してもらってお読みください。

HURRICANE PREPAREDNESS

June 1 signals the start of the Central Pacific hurricane season. To help you prepare, the Hawaii State Civil Defense provides a template for creating a family emergency plan. One of the first steps you can take toward preparedness is the creation of a family disaster supply kit. This will help families get through the first few days after a disaster. Public shelters after a disaster may not offer some of the basic necessities. The development of a kit will make a stay in a public shelter more comfortable, should it be necessary. Store the kit in a convenient place known to all family members. Store items in airtight bags or containers. Replenish the kit twice a year. Include six basic items; food, water, first aid kit, tools and supplies, clothing and bedding and special items. Please refer to <http://dod.hawaii.gov/hiema/get-ready/prepare-your-family/> for more information on the preparedness kit and a host of other topics.

A very comprehensive handbook for emergency preparedness and a detailed list of components of a family disaster supply kit can be found at the Hawaii Emergency Management Agency's website - <http://dod.hawaii.gov/hiema/files/2016/03/GoBagFlyer.pdf>.

According to Dr. Scott Norville, P.E., PHD, Chair and Professor of the civil engineering department of Texas Tech University, it is important that **all windows of the building be CLOSED** in the event of a hurricane. Insurance losses can go up by 40% - 60% when windows are broken or left open and there is no other structural damage.

Inside this issue:

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RECREATION DECK ISSUES

Typically, during the summer months of July and August our second homeowner and visitor arrivals increase significantly. With the Covid-19 situation, our visitor count will be reduced substantially this summer. Nonetheless, our residents will use the recreation deck more intensively this summer than any other months of the year. This increased use of the recreation areas by these owners and guests negatively impacts the occupants and neighbors living near and above the recre-

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HAWAII ANNUAL MEETING

The annual meeting of the AOA of Hawaiiki Tower, Inc. was scheduled to be held on March 30th at 6:00 pm in the level 3 lobby.

Due to the Corona Virus the meeting was postponed. The rescheduled annual meeting of Hawaiiki Tower will be held on July 20th in the lobby of Hawaiiki Tower. Check-in begins at 5:30pm and the meeting starts at 6:00pm.

At that meeting the membership will need to vote on candidates to fill four seats on the Board of Directors. Nominees for the four seats are Cheryl Richards, Sachiyo Braden, Kristina Lockwood and Douglas Hung.

If you have not already done so, please submit your proxy regardless of whether you plan to attend or not. This insures the maximum representation of the owners at the meeting. You can find a proxy at the following link. <https://www.hawaikitower.org/forms-1>

Social distancing practices are required at the meeting and all attendees shall wear face masks.

The Association thanks these four candidates for their willingness to contribute their time and expertise to help Hawaiiki maintain and enhance its position in the Honolulu Community Association market.

HISTORY OF ALA MOANA

Ka'ao and Mo'olelo of Waikīkī :

The marshland of Waikīkī was watered from streams in the Makiki, Mānoa, and Pālolo valleys, and from springs in Mānoa such as Punahou and Kānewai. The name Waikīkī, which means “water spurting from many sources” (Pukui et al. 1974:223), was well adapted to the character of the swampy land of ancient Waikīkī, where water from the upland valleys of Mānoa and Pālolo would gush forth from underground. Before construction of the Ala Wai Canal, the Mānoa and Pālolo streams did not merge until deep within Waikīkī. As they entered the flat Waikīkī Plain, the names of the

ALA MOANA HISTORY (cont'd)

streams changed; the Mānoa became the Kālia and the Pālolo became the Pāhoa. They joined near Hamohamo (now an area mauka [inland] of the Kapahulu Library) and then divided into three new streams, the Kuekaunahi, 'Āpuakēhau, and Pi'inaio. The Kuekaunahi once emptied into the sea at Hamohamo (near the intersection of 'Ōhua and Kalākaua avenues). The 'Āpuakēhau, also referred to on some maps as the Muliwai o Kawehewehe, or “the stream that opens the way” (Kanahale 1995:7), emptied into the ocean at Helumoa, between the Royal Hawaiian and Moana hotels. The Pi'inaio entered the sea in a wide delta at Kālia. The land between these three streams was called Waikolu, meaning “three waters” (Kanahale 1995:7–8). Pi'inaio Stream extends through the center of Kālia 'Ili. The meaning of Pi'inaio is uncertain but it could be an allusion to going inland (pi'i) to the location of a naio tree (bastard sandalwood; Myoporum sandwicense), near a stream crossing. The name of the area, “Kālia,” translated as “waited for” (Pukui et al. 1974:77), provides a sense of “waiting,” “loitering,” or “hesitating.” While the nuance is uncertain, the mouth of the Pi'inaio Stream would be a logical place for travelers to stop. Others believe the place was named after the native tree kālia (*Elaeocarpus bifidus*) (Clark 2011:437), which the Hawaiians used as thatching rods for their house roofs (Thrum 1891:95).

Kalamakua and His Romantic Meeting with Keleanuino'ana'api'api (“Great Kelea who flutters”):

The area of Kālia marked the end point of the Kalehuawehe surfing course, a surfing course that extended from the “surfing heiau [temple, shrine]” of Papa'ena'ena, at the foot of Lē'ahi (Diamond Head) to Kawewehi (the deep, dark surf) at Kālia (Kanahale 1995:56). Although most every level of society surfed, including women and children, ali'i were the true masters of the sport. The best surfer among Waikīkī's chiefs was Kalamakua (Kanahale 1995:57). “He came from a long ancestry of champion surfers whose knowledge, skill, and mana were handed down and passed on from generation to generation” (Kanahale 1995:57). His love affair with Keleanuino'ana'api'api (Great Kelea who flutters) reaffirms the central role that surfing played in the history of Waikīkī (Kanahale 1995:57): One day this beautiful chiefess with ‘clear skin and sparkling eyes,’ who then resided

ALA MOANA HISTORY (cont'd)

(Continued from page 2)

in Wahiawā (in Central O'ahu), was visiting Waikīkī with a few of her ladies-in-waiting. She entered the coconut grove and beach of Kawehewehe which was located just east of the Halekūlani Hotel. Here is where the sick came to bathe and to be healed. They would wear limu-kala (seaweed) leis and leave them in the water as a request to the gods for forgiveness of past wrongs which was the cause of much illness. The residents welcomed Keleanuino'ana'api'api and offered her coconuts to eat. She remarked that Waikīkī was 'the most pleasant place we have seen,' to which her hosts replied, 'This is a place for enjoyment. Over there is the kou grove of Kahaloa where one may view the surfing of the chiefs and of the ali'i nui Kalamakua. 'Kahaloa, or 'Long Place,' was also a beach area located today between the Royal Hawaiian and Halekūlani hotels and noted for its fragrant lipoa seaweed. When she asked if she could borrow a surfboard, the Waikīkīans were surprised because they thought people from Wahiawā were only adept at 'slicing mo'okilau ferns and pōpolo stalk,' not at surfing. They did not know that their visitor was originally from Maui where she surfed with all the chiefs. She was too beautiful to refuse and someone gave her a board. Before she entered the water, she 'rubbed off the red dirt of 'Ewa from her feet so as to look fresh,' and then paddled off like an expert, moving easily and noiselessly without the least heeling over. Instead of starting at the first break where kama'āina (native born or old-time resident) surfers congregated, she went beyond and waited for a large wave. She let the first, second and third waves pass, and rode the fourth all the way to shore. The chiefs and commoners were so impressed with her skill and grace that they immediately joined in loud cheers of admiration. Meanwhile, Kalamakua, who was working in his taro fields nearby asked his men who was causing the commotion. They replied that the people were amazed at the performance of a female surfer. A skilled surfer himself, Kalamakua rushed to the edge of the beach to see for himself. He recognized Kelea at once as the chiefess from Maui famed for her surfing prowess. When she reached shore, he took hold of her board and asked, 'Are you Kelea?' 'Yes,' she answered. As she stood up, in naked splendor, he removed his feathered shoulder cape and wrapped it around her. Then he guided her to a kapu place and



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made her his ali'i wahine mō'i, or queen. [Kanahale 1995:56-58]

The Shark God Ka'ehu:

In his book *Waikīkī: 100 B.C. to 1900 A.D. An Untold Story*, author George Kanahale discusses a particular legend concerning a man-eating shark in the waters off Waikīkī. In this mo'olelo "the little yellow shark Ka'ehu of Pearl Harbor who was endowed with magical power by his ancestor Kamohoali'i, the shark god and brother of Pele" (Kanahale 1995:58) devises a plan to destroy the man-eating shark who threatens the people of Waikīkī. One day Ka'ehu called his shark friends to accompany him to Puna. On the way they stopped at Waikīkī where they met Pehu, a man-eating shark from Maui, who was swimming back and forth at Kalehuawehe in wait for an unsuspecting surfer. Ka'ehu asked what Pehu was doing there and he replied, 'I'm catching a crab for my breakfast.' 'We'll help you catch your crab,' Ka'ehu said, and told him to go near the coral reef while he and his friends would drive them shore-

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REC DECK ISSUES (cont'd)

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ation area.

The primary cause of the problems is the adults who allow their unsupervised children to engage in boisterous and inappropriate behavior for a residential project.

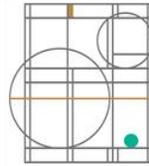
Allowing children to scream and squeal while running and jumping into the pool and back and forth from the pool and spa pool is a violation of the House Rules and clearly disrespectful to others who may be in the pool or spa pool, on the deck relaxing or in their apartment. Infants and toddlers should not use the spa pool at all. The high temperature has been proven to be unhealthy for these small children as well as pregnant women and persons with a history of high blood pressure or respiratory illness.

Large floating toys or toys being thrown from person to person in the pool are inappropriate for the pool. A flotation device that aids in swimming while exercising is appropriate.

The swimming pool and other recreation facilities are not a place to “run wild” and “let the steam out”. Parents whose children need to exhibit that type of behavior should take their children to the park or beach across the street.

The tennis court is for playing tennis and not a general purpose playground for other activities. The Project Documents specifically state the common elements are to be used only for the purpose they were designed for. The tennis court lights are to be turned on only when playing tennis. The lights are not to be used to provide background lighting so other games can be played on the tennis court surface.

Occupants who disregard the rules or the instruction and requests of staff can expect to receive administrative follow up in an effort to correct the inappropriate behavior. Management certainly hopes this won't be necessary and that all occupants will comply with the spirit and letter of the Rules.



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ALA MOANA HISTORY (cont'd)

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ward, allowing Pehu to catch this crab easily. He was pleased with the plan and swam close to the reef where he hid himself in its shadows. Then Ka'ehu told his friends, 'We must kill this man-eater because he is destroying our people. Let's try to push him into the shallow water. Soon two surfers appeared and when Pehu leaped to catch one, Ka'ehu and his friends pushed the surfer aside and hurled Pehu over the reef into a deep hole in the coral. The more he thrashed about to escape, the more trapped he became. When the surfers saw what had happened, they were not as afraid of Pehu and moved to the hole to kill him. As they cut into his body they discovered the remains of their own people. Out of respect, they delivered them to Pele'ula (an area with many healing heiau located in Kou, now downtown Honolulu) and burned the remains. Ka'ehu had many more adventures that had a similar objective, the punishment of other man-eaters from the great sea. [Kanahale 1995:58-59]