



A Publication of the AOA of Hawaiki Tower, Inc

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BOARD OF DIRECTORS

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

2021 ANNUAL MEETING

The 2021 annual meeting of the AOA of Hawaiki Tower, Inc. will be held when a date is set at the February regular board meeting. It will be held at 6:00 pm in the level 3 lobby at a date to be announced. Registration will begin at 5:30 pm.

No special amendments or action items are on the agenda for the meeting. The usual resolution on assessments and the election of directors are on the agenda. Three Board seats are up for re-election—incumbents Vice President Jeff Dickinson, Director Atillio Avino and Director Kristina Lockwood. The membership needs to vote to confirm any appointments and elect new board members.

Anyone wishing to run or make a nomination for election should submit a statement stating their or their nominee’s qualifications and reasons for wanting to serve on the board. The statement is limited to black text on white paper not to exceed one single-sided 8-1/2” X 11” page, indicating the owner’s qualifications to serve on the board.

Please Return Proxies

Please keep an eye on your mail and be sure to return the proxy as soon as possible. We need to obtain a quorum (more than 50% ownership represented) to conduct the meeting and we incur additional expense each time we have to mail out additional proxies to obtain the quorum or defer the meeting due to a lack of quorum.

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PROJECT DOCUMENT AMENDMENTS AND RESTATEMENT

Hawaiki Tower is over 20 years old. During its life the state laws governing community associations have grown and changed. Many of the provisions of our documents are outdated and not in conformance with the current law. The Board has decided to amend and restate the declaration and bylaws of Hawaiki in order to update our documents with the current law and make changes to the documents to continue operating efficiently and improve the quality of living at Hawaiki.

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ALA MOANA HISTORY (cont'd from previous newsletters)

Wahi Pana (Legendary or Storied Places)

Wahi pana are legendary or storied places of an area. These legendary or storied places may include a variety of natural or human-made structures. Oftentimes dating to the pre-Contact period, most wahi pana are in some way connected to a particular mo'olelo, however, a wahi pana may exist without a connection to any particular story. Davianna McGregor outlines the types of natural and human-made structures that may constitute wahi pana: Natural places have mana, and are sacred because of the presence of the gods, the akua, and the ancestral guardian spirits, the 'aumakua. Human-made structures for the Hawaiian religion and family religious practices are also sacred. These structures and places include temples, and shrines, or heiau, for war, peace, agriculture, fishing, healing, and the like; pu'uhonua, places of refuge and sanctuaries for healing and rebirth; agricultural sites and sites of food production such as the lo'i pond fields and terraces slopes, 'auwai irrigation ditches, and the fishponds; and special function sites such as trails, salt pans, holua slides, quarries, petroglyphs, gaming sites, and canoe landings. [McGregor 1996:22] As McGregor makes clear, wahi pana can refer to natural geographic locations such as streams, peaks, rock formations, ridges, offshore islands and reefs, or they can refer to Hawaiian land divisions such as ahupua'a or 'ili, and man-made structures such as fishponds. In this way, the wahi pana of Waikīkī and Honolulu tangibly link kama'āina to their past. It is common for places and landscape features to have multiple names, some of which may only be known to certain 'ohana or even certain individuals within an 'ohana, and many have been lost, forgotten or kept secret through time. Place names also convey kaona (hidden meanings) and huna (secret) information that may even have political or subversive undertones. Before the introduction of writing to the Hawaiian Islands, cultural information was exclusively preserved and perpetuated orally. Hawaiians gave names to literally everything in their environment, including individual garden plots and 'auwai (water courses), house sites, intangible phenomena such as meteorological and atmospheric effects, pōhaku (rock, stone), pūnāwai (freshwater springs), and many others. According to Landgraf (1994), Hawaiian wahi pana "physically and poetically describes an area while revealing its historical or legendary significance" (Landgraf 1994:v). A wahi pana leaves an imprint on the landscape even if its tangible properties no longer exist, as the mana (divine power) of previous people and events associated with this space continues to manifest itself.

Wahi Pana of Waikīkī



'Ili Kālia had rich fishing grounds and reefs, beaches, and tide pools for collecting mollusks, crabs, and seaweed, and a swampy area well suited for salt pans, as shown on a 1909 map of Waikīkī. It was famous for one type of edible limu (seaweed) called limu'ele'ele (*Enteromorpha prolifera*), or black seaweed. Limu'ele'ele was common along coastlines with freshwater intrusions, such as the Pi'inaio Stream or at inland fishponds. It should be noted that limu, as a food source, was primarily used as a condiment or relish. The offshore waters of Kālia were also used for surfing; many of these areas no longer exist, as dredging and land filling have destroyed the ancient breaks. There are several 'ōlelo no'eau (poetical sayings) referring to Kālia, its lands, and

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ALA MOANA HISTORY (cont'd)

(Continued from page 2)

resources. Mary Kawena Pukui (1983) collected several in her book, 'Ōlelo No'eau. Hawaiian Proverbs & Poetical Sayings (see Section 3.4 'Ōlelo No'eau). In addition, John Clark (2011) has recently collected and translated sayings from old Hawaiian language newspapers, which are printed in his book Hawaiian Surfing. Several sayings reference the sea, the surf, the wind, or the rain of Kālia.

E ho-i, E ho-i e Kilopu ka wai hale i Kalia. He wai na ka ua Naulu mai luna. Return, return, o Kili'opu, the fresh waters that fill Kalia. These are the waters of the Nāulu rains from the uplands. [

E Kalia i ke kai nehe i ka pu-eone, ame wai limu nii o Pi'inaio. Oh, Kalia in the gentle rustling of the waves on the sand dunes and the plentiful fresh water seaweed of Pi'inaio stream.

Ke haaheo ae la i ke kai o Kalia. We are proud of the sea of Kalia

E hoi ka nanai i Ulukou la. Beauty rests in Ulukou.

I ka nalu hoi muku i Kapuna la. In the waves that break at Kapuni.

Kālia was also known for a certain type of fishing technique used to catch schools of mullet. When a school of mullet appeared, a bag net was set and the men swam out in a row. They surrounded the fish, slapped the water and kicked their feet, thus driving the frightened fish into the opening of their bag net. The fishermen of Kālia became known as human fishnets. This particular type of net was used because the water off Kālia was very shallow. The mullet were caught on their annual migration from their home in Pearl Harbor as they traveled around the island of O'ahu: . . . starting from Puuloa and going windward, passing successively Kumumanu, Kalihi, Kou, Kalia, Waikiki, Kaalawai and so on, around to the Koolau side, ending at Laie, and then return by the same course to their starting point. Kālia was one of eight important fisheries along the Waikīkī coast. The fishing grounds from the reef to the shore were so rich they were kapu (restricted) to anyone but the king and his representatives during certain seasons. Kalia is one of eight fishing grounds (also called fisheries) on the shoreline of Waikīkī. From east to west they are: Ka'alāwai, Kuilei, Kea'ua'u, Kaluāhole, Kapua, Kāneloa, Hamohamo, and Kalia. [Honolulu Advertiser, 11 March 1923:12; 'E hoomaka ana ke kapu ma ka muliwai o Piinaio, a hiki i ke kai o Kalia. Aole loa kekahi e lawaia malaila.' This is what he said, 'The restriction will commence at the stream of Pi'inaio to the sea at Kālia. No one is allowed to fish there.' [Ka Hoku o ka Pakipika, 10 April 1862:4; Clark 2011:438]

Kālia is also mentioned in a story about a woman who left her husband and children on Kīpahulu, Maui and followed a man from O'ahu. Her husband missed her and went to see a kahuna (priest) who was skilled in hana aloha sorcery. The kahuna told the man to find a container with a lid and to speak into it of his love for his wife. The kahuna then uttered an incantation into the container, closed it, and threw it into the sea. The

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DOCUMENT AMENDMENTS (cont'd)

(Continued from page 1)

The documents require the owners to vote and approve amendments to the declaration and bylaws. A mailing will be sent out to all owners describing the amendments. A voting ballot will be included for each owner to return their votes.

Most of the amendments are necessary to improve our ability to operate efficiently. A couple of examples of amendments are our current inability to conduct annual meetings via electronic media (Zoom conferences), and a bonding requirement for any contract in excess of \$25,000. This is too low of a limit these days.

Many other things like this need to be updated so we can operate going forward for another 20 to 25 years without having to amend and restate our documents.

When you receive the mailing regarding the amendments, it's important that you vote and return the ballot. The association will incur additional costs to remail the amendment package to owners who don't vote. This costs everyone more money and is wasteful.

Please help us complete this amendment and restate process as efficiently as possible by voting yes to approve the amendments and returning the ballot as soon as possible. Your assistance and cooperation are appreciated. Mahalo.

ALA MOANA HISTORY (cont'd)

wife was fishing one morning at Kālia, O'ahu, and saw the container. She opened the lid and was possessed by a great longing to return to her husband. She walked until she found a canoe to take her home. This story led to the saying: Ka makani kā'ili aloha o Kīpahulu. The love-snatching wind of Kīpahulu.

Note: Many citations were removed to ease reading.



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EMPLOYEE HOLIDAY GRATUITY FUND

On behalf of all the employees of Hawaiki Tower, I want to thank everyone for their generous contributions to the holiday fund.

All of the gifts, both financial and consumable, are appreciated. The employees working at Hawaiki Tower are grateful for your support and expressions of appreciation. It means a lot to everyone to be recognized.

To all of the vendors that made contributions of merchandise, gift cards and other items, we thank you and value the working relationships we've developed. We hope our relationships continue to develop to improve our collective efficiency and effectiveness.

Have a happy and prosperous 2021!