



A Publication of the AOA 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, Treasurer, Secretary
- Bob Sage, Director
- 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。

**2020 ANNUAL MEETING  
POSTPONED**

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 until further notice. When a new date is set, each owner will receive notification. At that meeting the membership will need to vote on candidates to fill four seats on the Board of Directors. Nominees for three of the seats are incumbents Cheryl Richards, Sachiyo Braden and Douglas Hung. One appointee, Kristina Lockwood, needs to be elected. Once the new date is set for the annual meeting, please look for a proxy in your mail and complete it and return it as soon as possible. The failure to reach a quorum costs everyone additional expense to re-send proxies and annual meeting information for the meeting date.

The Association thanks these three 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 PARK AND WAIKIKI  
(CONTINUED FROM JANUARY ISSUE)**

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Security Issues	3	The last century has seen the area of Waikīkī Kai, including the seashore and extending to the offshore areas, extensively altered. According to a report produced by Robert L. Wiegel evaluating the coastal area of Waikīkī, most of the Waikīkī shore (between Kewalo Basin and the Elks Club near Diamond Head) at the beginning of the twentieth century was "a narrow, thin ribbon of carbonate sand lying between wetlands, mudflats, duck ponds, fishponds, and a gently sloping
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## HISTORY OF ALA MOANA (cont'd)

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fringing reef a few thousand feet wide” (Wiegel 2008:3). He further elaborates that the subsurface geology of the Waikīkī “coastal plain is a complicated mix of horizons/lenses of lagoonal deposits, marsh deposits, sand and coralline debris, coral ledges, alluvium, cemented sand, cinder, clinker, tuff, and basalt” (Wiegel 2008:6 citing data in Ferrall 1976 and Noda 1994). The continual transformation of the Waikīkī coastline into areas of “intensively used urban beach” (Wiegel 2008:3) has resulted in its current conditions. The current Ala Moana Beach, facing southwest toward “the bight of Mamala Bay” (Wiegel 2008:3), is a result of dredging and in-filling episodes occurring between 1931 and 1934. Traditionally, however, the seashore and ocean were vitally important for resource extraction in the early days of settlement. Fishermen along the coast maintained a respected status within traditional Hawaiian society; Kanahale asserts that “early Hawaiians regarded fishing as the oldest, and hence the most prestigious of professions” (Kanahale 1995:17). For those engaged in this profession, knowledge of the seas, particularly fishing grounds, was especially important. This knowledge was passed down from one generation to another. As D. Kanewanui notes, “our fishing grounds were sought by the ancestors with great patience, and those spots were revealed to their children, which is how that knowledge was passed down” (Kahā’ulelio 2006:xv). The names of the seas of southeastern O’ahu are listed in a chant for the high chief, Kūali’i, paramount chief of the Hawaiian Islands from 1720 to 1740 (Cordy 2002:19). The chant also identifies the cultural resources known to be

available within a specific sea. From the eastern end of Waikīkī to the western boundary of the Kona district, the seas were as follows:

- A sea for surf swimming is Kahaloa [in Waikīkī]
- A sea for net fishing is Kalia [in Waikīkī]
- A sea for going naked is Mamala [mouth of Honolulu Harbor]
- A sea for swimming is Kapuuone [in Kapālama/Kalihi]
- A sea for surf-swimming sideways is Makaiwa [in Kapālama/Kalihi]
- A sea for catching ‘anae [mullet] is Keehi [in Moanalua]
- A sea for crabs is Lelewi [in Moanalua]

Hawaiian storytellers of old were greatly honored; they were a major source of entertainment and their stories contained teachings while interweaving elements of Hawaiian lifestyles, genealogy, history, relationships, arts, and the natural environment (Pukui and Green 1995:IX). According to Pukui and Green (1995), storytelling is better heard rather than read for much becomes lost in the transfer from the spoken to the written word and ka’ao (legends) are often full of kaona or double meanings. Ka’ao are defined by Pukui and Elbert as a “legend, tale, romance, [and/or], fiction” (1986:108). Ka’ao may be thought of as oral literature or legends, often fictional or mythic in origin, and have been “consciously composed to tickle the fancy rather than to inform the mind as to supposed events” (Beckwith 1970:1). Conversely, Pukui and Elbert define mo’olelo as a “story, tale, myth, history, [and/or] tradition” (Pukui and Elbert 1986:254). The mo’olelo are generally traditional stories about the gods, historic figures or stories which cover historic events and locate the events with known places. Mo’olelo are often intimately connected to a tangible place or space (wahi pana) (see Section 3.2 Wahi Pana). In differentiating ka’ao and mo’olelo it may be useful to think of ka’ao as expressly delving into the wao akua (realm of the gods), discussing the exploits of akua (gods) in a primordial time. Mo’olelo on the other hand, reference a host of characters from ali’i (royalty), to akua (gods) and kupua (supernatural beings), to finally maka’āinana (commoners) and discuss their varied and complex interactions within the wao kānaka (realm of man). Beckwith elaborates, “In reality, the distinction between ka’ao as

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## HISTORY OF ALA MOANA (cont'd)

(Continued from page 2)

fiction and mo'olelo as fact cannot be pressed too closely. It is rather in the intention than in the fact" (Beckwith 1970:1). Thus, a so-called mo'olelo, which may be enlivened by fantastic adventures of kupua, "nevertheless corresponds with the Hawaiian view of the relation between nature and man". Beckwith 1970:1). Both ka'ao and mo'olelo provide important insight into a specific geographical area, adding to a rich fabric of traditional knowledge. The preservation and passing on of these stories through oration remains a highly valued tradition. Additionally, oral traditions associated with the study area communicate the intrinsic value and meaning of a place, specifically its meaning to both kama'āinaas well as others who also value that place. The project area is located offshore from portions of Kukulūāe'o and Kewalo, two 'ili of Honolulu, and Kālia, an 'ili of Waikīkī. Sheridan and Pi'ikoi streets generally follow the ancient boundary line dividing Honolulu to the west from Waikīkī to the east, as shown on maps of Honolulu from 1884 and 1891 (see Figure 12 and Figure 14). On the west side of Pi'ikoi Street is a small section of the 'ili of Kewalo, an 'ili kū of Pauoa, then further west is Kukulūāe'o, an 'ili kū of Makiki. Today, Pi'ikoi Street also marks the eastern boundary of a modern land section called the Kaka'ako Development District, which includes several 'ili stretching from Punchbowl Street to Pi'ikoi Street, and some of the lands of Kukulūāe'o and Kewalo. In the following report sections, ka'ao and mo'olelo of both Waikīkī and Honolulu will be presented. The following sections seek to present traditional accounts of ancient Hawaiians living in the vicinity of the study area. They tell of times before the first Hawaiian to an age of mythical characters whose epic adventures inadvertently lead to the Hawaiian race of ali'i (chief) and maka'āinana (commoner) alike. The ka'ao in and around the study area shared below are some of the oldest Hawaiian stories that have survived and still speak to the characteristics and environment of the area and its people.



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## SECURITY ISSUES

As much as we would like to be, the Association can never be free of crime. For example, it is possible for someone to enter the property under false pretenses to commit crimes, for residents to commit crimes against their neighbors, for guests of residents to commit crimes and for employees to commit crimes. As a result, the Association is not and can never be free of crime and cannot guarantee your safety or security. You should NOT rely on the Association to protect you from loss or harm—you should provide for your own security by taking common sense precautions such as carrying insurance against loss; keeping your doors closed and locked; refusing to open your door to strangers; asking workmen for identification; installing a security system; locking your car and bicycle; etc. Please report any suspicious activity immediately to security (589-1347) or the Honolulu Police Department (911).

## HAWAII IMPROVEMENT PROJECTS

The repainting of the building was completed in 2019.

Scheduled for 2020 and beyond is work on the cooling tower and swimming pool. The cooling tower is a part of the air conditioning system and its job is to vent heat from the building. This repair and renovation work is being performed by in-house staff at considerable cost savings to the Association.

We will close the pool for three weeks to perform maintenance work. During the winter of 2021 we are trying to schedule a major renovation of the pool. It is likely the pool will be closed for two months while this work is performed.

## FREQUENTLY ASKED QUESTIONS (FAQs)

**Q: Where can I buy air conditioner filters for my apartment?**

**A:** Air conditioning filters are available in the Administrative Office. Two types of filters are available. A fiberglass filter and a pleated filter. The fiberglass filter and two algae tablets cost \$10 per set. The pleated filter and two algae tablets cost \$15 per set. If you want to purchase the algae tablets separately, they cost \$5 for two. If you want to purchase the fiberglass filter separately it costs \$5. If you want to purchase the pleated filter separately, it costs \$10.

**Q: What's the deal with these fobs and cards?**

**A:** Fobs and cards are available in the Administrative Office for \$25. These devices do not last forever. If you have an old fob or card that dies or a card that has fallen apart, you can't exchange it for a new one. We are happy to accept functional fobs and cards in good condition and offer a deposit refund, if we can reuse it. If it is so old and beat up that you don't want



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it, we don't either. Fobs and cards can die for any number of reasons. The cards and fobs have a coil of copper wire inside of them that a code number is embedded into. This coil produces a magnetic field that the card readers pick up and transmit to the computer in the security office. That is how each card is authorized for access through a door. If the magnetic field in the fob or card is disrupted somehow, the card or fob will quit working.

**Q: Where can I obtain an air conditioner float valve?**

**A:** Air conditioner float valves are available in the Administrative Office for free. We give them to owners to encourage them to install them. This device turns the air conditioner off before the condensate drain pan begins to overflow and flood your apartment and the apartments below. It is a safety device to minimize potential liability. It is highly encouraged that owners take advantage of this free product and have it installed.