

# *HAWAI'I LOA*

*A Report to the Native Hawaiian Culture and Arts Program*

*Prepared by the Komiki Ho'olaule'a  
June 25, 1993*

## Introduction

The Komoki Ho'olaule'a was appointed by Myron Thompson, President of the Polynesian Voyaging Society to develop two activities. The first was to design a program to properly bless and launch the double-hulled voyaging canoe, Hawai'i Loa. The second was to plan, with the Wai'anae community, educational activities that celebrated our ocean resources and voyaging heritage.

For the blessing of Hawai'i Loa, the Komoki was instructed to put together practices and traditions used to bless canoes in ancient times, to seek the advice of individuals who were highly respected as modern day practitioners of this ancient art, and to rely on research that could help to guide the ceremonies to be performed for the appropriate blessing and launching of Hawai'i Loa.

The Komoki immediately sought the advice of premier chanter, Kaupena Wong, who blessed and launched Hokule'a in 1976, using ancient Hawaiian practices as passed down through the highly respected scholar, Dr. Kenneth Emory. With this start, the Komoki developed a program befitting the importance of this canoe, Hawai'i Loa.

Concurrently, the Komoki sought the guidance and assistance of Wai'anae coast residents. Leadership provided by Agnes Cope, Executive Director of the Wai'anae Coast Culture and Arts Program helped to bring together people with ideas, resources, and incredible talent. Excited by the prospect of being host to five voyaging canoes, Wai'anae residents quickly lent their support and volunteered their resources to make this event a success.

The following presents the details for both the blessing on July 24 and the community event for July 31. We await comment so that we can continue our planning assignment.

BLESSING CEREMONY FOR HAWAIILOA  
Worksheet for Program Draft #5  
for  
July 24, 1993

*Revised June 17, 1993*

*Preparation-July 23:*

A description of the ceremonies will be mailed at least three weeks in advance, along with the announcement of the blessing ceremony, to over 300 people for July 24. Thus, people will come already prepared to participate appropriately, unlike in the past where no such information was provided and people who came felt more like observers rather than family members who had come to witness and celebrate this very important occasion.

The ceremonial area will be appropriately designated with the ahu serving as the central focal point. Lauhala mats will be laid out in a semi-circle and seating assignments will have been made in advance.

All canoes (Mauloa, Eala, Maikai Roa, and Hokule'a), except Hawai'i Loa will be in the water.

*July 24:*

- 9:00 AM People will begin to arrive. They are seated by ushers from Keoni Nunes' halau. Hawai'i Loa is held above the waters by a crane, awaiting the signal to be lowered.
- 9:45 AM All those who are to participate in the ceremonies will take their places.
- 10:00 AM Gate closes. Ceremony begins with conch shell blown three times. Parley Kanakaole brings the attention of the group to focus on the ceremony that is about to begin. Using materials sent out in advance, Parley will explain the ceremonial procedure, the essence of that ceremony, and what will signify its ending. He now announces that there will be silence during the entire ceremony.
- 10:10 AM Bert will begin the ai kapu ceremony, Keoni will serve as his waha 'olelo. The foods are taken from the imu and placed, with the hiwa

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for July 24, 1993  
Revised June 17, 1993  
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coconuts, on the ahu. Then Keoni, in Hawaiian, invites the gods to partake of the foods, followed by a sampling of the foods by Kalena, Keli'i and Bert. Then Kalena will mahele the foods and hiwa drink to those sitting in the ceremonial area. When the eating is completed, Hawai'i Loa is lowered into the water, the blessing of the canoe and the lifting of the kapu takes place by Kalena. The food and its remnants are placed in niu baskets by Keoni and set aside by the ahu for the time being.

Immediately after the kapu is lifted, crew members take their places on the canoe, dip their paddles into the water while chanting Ia Wa'a Nui for at least two minutes. They then disembark and return to their seats in the ceremonial area and the chanting ends as soon as the last person sits.

10:30 AM Keli'i, as the waha 'olelo of the kahuna kalai wa'a, begins his part with the very impressive genealogy oli of Hawai'i Loa which he has created. At the end of his oli, Keli'i then turns to Clayton Hee, who represents the owners of the canoe, to ask, in spoken Hawaiian, if he finds the canoe maikai. Clayton says yes in Hawaiian and the ceremony ends with pu blown.

Keli'i, Keoni, and Kalena take foods out to sea for disposal. A canoe and crew needs to be designated for this purpose. Ahu is dismantled and imu closed.

11:00 AM Parley invites others to share their ho'okupu with Hawai'i Loa, either mele, oli, or hula, or lei, or just talking in their own way.

11:15AM Palani Vaughn introduces dignitaries to make presentations to Hawai'i Loa, with each speaker given no more than 2.5 minutes:

Governor John Waihe'e  
Senate President James Aki  
Senate Chair, Culture Committee, Eloise Tungpalan  
House Speaker Joseph Souki  
House Chair, Culture Committee,  
Mayor Frank Fasi



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~~Mayor Frank Fasi~~  
Council Chair Gary Gill  
Senator Daniel Inouye  
Senator Daniel Akaka  
Congresswoman Patsy Mink  
Congressman Neil Abercrombie  
OHA Chair, Clayton Hee

11:45 AM

Kahu Kaina blesses food.

Everyone begins to form line for lunch.

Ai kapu foods are taken to sea by Keli'i, Kalena and Keoni.

1:30 PM

Pau. Clean up.

*August 7:*

Komiki meets to evaluate July 24 program, prepares thank you letters for mailing, submit same to Jar for execution, set final meeting

## PROGRAM DRAFT

Poka'i Bay  
July 31, 1993

*July 31*

6:00 AM •Wayne Chang and Robin Makua are set up to keep crowd informed to canoe's position and movements toward Poka'i Bay beach. Rell Sun and Brickwood Galuteria will take care of ship to shore communications and will link directly with Wayne and Robin.

7:00 AM •Canoes will first be greeted by female chanters on breakwater wall, symbolizing the female/mother welcoming members of the ohana into Poka'i Bay. These chanters include, in this order and starting at the end farthest out to sea, Mililani Allen, Leina'ala Kalama Heine, Vicky Takamine. Providing support to these chanters will be Lani Kalama who will be standing on the beach.

•Canoes will arrive at the beach in this order:

1. Eala: On Canoe-*Keoni Nunes*/On Shore-Kamaki Kanahale
2. Hawaii'loa: On Canoe- TBA/On Shore-*Kalani Akana*
3. Maikai Roa: On Canoe-Moon ~~Kuni~~<sup>Maui</sup> Kahiki/On Shore-Manu Boyd
4. Mauloa: On Canoe-Keli'i Tau'a/On Shore-Charles Kaupu
5. Hokule'a: On Canoe- Keli'i Reichel/On Shore-*Kalena Siiva*

•As canoes approach breakwater wall, oli are given by women, who represent the female, or mother figure, welcoming the canoes into a safe harbor, as they would their own children

•Canoes begin to beach in above order

•Chants are given from each canoe, responses made on land until all five canoes have properly given and received chants

•Several pus begin to sound as chanters escort crew to designated area, where they are quickly fed breakfast and then are escorted to designated seating area

July 31 Program Draft  
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- 8:00 AM           •Program Begins
- Ho'okupu Ceremony Nainoa Thompson representing all the canoes, receives the ho'okupu and an appropriate exchange is made, then pau
  - Here Wayne Chang explains the ho'okupu exchange of ulu and kō brought by canoes (Nainoa Thompson) and have representative of Waianae coast accept ulu gift and perhaps present (or exchange) gift in return. Wayne returns to explain next event
  - Ho'okupu presentations by community
- 8:45 AM           •Recognition ceremony (plaques, paddles, certificates):
- >master canoe builders
  - >1976 crew members
  - >dignitaries
  - >presentation of adz to Laura Thompson
  - >all crews from all canoes introduced
  - >presentation to Judson
  - ~~>presentation to Laura Thompson~~
- 9:30 AM           •Entertainment:
- >Na Pua Lei o Liko Lehua
  - >Alaskan Dance Group
  - >Palani Vaughn
  - >Melveen Leed
  - >Makaha Sons
  - >Mililani Allen
  - >Other halau
- Award ceremony for community contests made throughout day
  - Educational activities

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>canoe sailing

- Concessions
  - >food booth
  - >arts and crafts booths

4:00 PM •Day events pau. Wayne reminds crowd of evening presentation, thanks everyone for their support and presence

6:00 PM •Dinner served crew/Alaskan and other guests (Donations from community/Black Ho'ohuli/Waianae HCC)

6:45 PM •Evening star presentation on heiau  
7:15 PM Twilight presentation  
7:40 PM Look at stars  
8:15 PM Question/Answer/Pau  
•Crew camp at Poka'i Bay/Guests at Rec Center

August 1

6:00 AM •Crew fed breakfast

7:00 AM •Pule at 7:00 AM  
•All canoes depart for pier 35  
  
•All others remain to clean up

•pau

## *Program*

*Gates Close at 10 a.m.*

*Pū: Sam Ka'ai*

*Opening: Parley Kanakaole*

*'Ai Kapu Ritual:*

*Kahu 'Ai Kapu Bert Kaihe Barber & Kahuna Pule Kalena Silva*

*Lifting of the Kapu and Blessing of Hawai'i Loa:*

*Kahuna Pule Kalena Silva*

*Launching of Hawai'i Loa*

*Mele Haku Inoa of Hawai'i Loa:*

*Waha 'Olelo Keli'i Tau'a*

*Transfer of Hawai'i Loa*

*from Kahuna Kalai Wa'a Wright Bowman, Jr.,  
to the Owner, the Native Hawaiian Culture and Arts Program  
represented by Clayton Hee:*

*Waha 'Olelo Keli'i Tau'a*

*Pū: Sam Ka'ai*

*Ho'okupu from Audience*

*Ho'okupu from Dignitaries*

*Blessing of Food: Kahu Kaina*

*Lunch*

*Impromptu Music and Dance*

## *Program Notes*

*Since 1991, hundreds of volunteers under Kahuna Kalai Wa'a Wright Bowman, Jr., have given their time and talents to create Hawai'i Loa, a 55-foot double-hulled voyaging canoe, fashioned from two Alaskan spruce logs donated by the Haida and Tlingit Tribes and from native Hawaiian trees and plants.*

*As a member of our canoe family, you are invited to be a part of the blessing and launching of the new canoe.*

*At 10 a.m., the gates to Pier 35/36 will be closed to allow participants to give full attention to the ceremony. Silence is required for the ritual and prayers to work. As the ceremony begins, we must be mindful that the Hawai'i Loa has been under kapu since the idea of her creation first entered the thoughts of her owners, the Native Hawaiian Culture and Arts Program.*

*During the 'ai kapu ceremony, the first serving of the sacred foods prepared by Kahu 'Ai Kapu Bert Kaihe Barber will be offered at the ahu (altar) to our canoe deities, foremost of which is Kū. Next Kahuna Pule Kalena Silva will accept portions of the sacred foods and feed those persons seated before the ahu. Then he will bless Hawai'i Loa, lift the kapu, and signal for the launching of the canoe.*

*Waha 'Olelo Keli'i Tau'a will present, on behalf Kahuna Kalai Wa'a Wright Bowman, Jr., a mele haku inoa of Hawai'i Loa's creation. The responsibility for Hawai'i Loa will then be transferred to its owner, the Native Hawaiian Culture and Arts Program. The sounding of the pū by Sam Ka'ai will close the ceremonial portion of the program.*

## *Program*

*Gates Close at 10 a.m.*

*Pu: Sam Ka'ai*

*Opening: Parley Kanakaole*

*'Ai Kapu Ritual:  
Kahu 'Ai Kapu Bert Kaihe Barber & Kahuna Pule Kalena Silva*

*Lifting of the Kapu and Blessing of Hawai'i Loa:  
Kahuna Pule Kalena Silva*

*Launching of Hawai'i Loa*

*Mele Haku Inoa of Hawai'i Loa:  
Waha 'Olelo Keli'i Tau'a*

*Transfer of Hawai'i Loa  
from Kahuna Kalai Wa'a Wright Bowman, Jr.,  
to the Owner, the Native Hawaiian Culture and Arts Program  
represented by Clayton Hee:  
Waha 'Olelo Keli'i Tau'a*

*Ho'okupu from Audience*

*Ho'okupu from Dignitaries*

*Blessing of Food: Kahu Kaina*

*Lunch*

*Impromptu Music and Dance*

NO COPY ON PAPER REQUIRED. This is chemically treated paper.

Date <u>6-15-93</u>		<b>THE KAMEHAMEHA SCHOOLS</b> <b>Facilities Use Request</b>		<b>21372</b>	
<p>This form should be used by (1) Kamehameha Schools personnel or groups desiring to use facilities for school-related activities which are not part of the routine school day and/or are scheduled outside regular school hours; (2) Kamehameha-related or outside groups desiring to use the facilities at any time.</p>					
NAME OF GROUP AND PURPOSE		Name of Group <u>Polynesian Voyaging Society</u> Purpose of Meeting <u>Chapel Service</u>			
FACILITIES REQUESTED		Name of Building <u>Bernice Pauahi Bishop Memorial Chapel</u> Room No(s). _____ Name of Building _____ Room No(s). _____ Other <sup>①</sup> <u>Chapel Parking Lot</u>			
DATE AND TIME		Date <u>Sunday, July 25, 1993</u> Time: From <u>7:30 am</u> To <u>9:30 am</u> <u>Service at 8:00 a.m.</u>			
PERSON IN CHARGE		Name <u>Chmtis Kekuna</u> Title <u>Associate Chaplain</u>		NUMBER OF PERSONS EXPECTED <u>80</u>	
SPECIAL REQUIREMENTS		Parking: Number of Cars Expected <u>40</u> Other <sup>②③</sup> _____ (Describe) _____			
REQUESTED BY <u>Myron Thompson</u>		RECOMMENDED AND APPROVED: PRINCIPAL OR ADMINISTRATIVE DEPARTMENT HEAD OF PERSON REQUESTING (If appropriate)			
APPROVED: PRINCIPAL OR ADMINISTRATIVE DEPARTMENT HEAD FOR FACILITY TO BE USED <u>[Signature]</u>		APPROVED: DIRECTOR OF ADMINISTRATIVE SERVICES <u>[Signature]</u> 6/17/93			
<p style="text-align: center;">IMPORTANT UPON REQUEST, THIS FORM MUST BE PRESENTED TO SECURITY ON DATE OF EVENT.</p>					
<b>INSTRUCTIONS:</b> ► Requisitioner will forward entire set, intact, for applicable routing approval. Copy No. 4 will be returned to Requisitioner after final approval.					
① If an area for food service is being requested, whether catered from outside or by K/S Food Service, indicate facility requested for food service. (A separate form to request K/S catered food service to be secured from Head of Food Services.) ② Opening and closing of building at special times, lights on certain areas, etc. ③ Custodial, security, parking, clerical, etc. as required. ④ Attach appropriate request forms for related special requirements (work request, bus request, etc.)					

REC'D JUN 16 1993



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BLESSING CEREMONY FOR HAWAI'I LOA  
Worksheet for Program Draft #7  
for  
July 24, 1993

*Revised July 7, 1993*

*Preparation—July 23*

5:00 P.M.—Orientation for all crew and participants, including Bow, Nainoa, and Wally (Randy, Kalena, Kalani)

6:00 P.M.—'Awa ceremony for Bow's crew (Keone?)

7:00 P.M.—Dinner (Sharon—Bean Soup)

After Dinner—final set-up, as needed (Gil). The ceremonial area will be appropriately designated with the ahu serving as the central focal point. Lauhala mats will be laid out in a semi-circle and seating assignments will be made in advance. Gate will be decorated.

All canoes (Mauloa, E'ala, Maikai Roa and Hōkūle'a), except Hawai'i Loa will be in the water.

*July 24—Blessing and Launching*

 5:00 A.M. Breakfast (Puna)

8:00 A.M. Pikai (Keli'i)

8:30 A.M. Dressing of canoe (Moku, Kalawai'a, Roy); Dressing of crew (Kalani)

9:00 A.M. People will begin to arrive. They are seated by ushers from Keone Nunes' hālau. Hawai'i Loa is held about a foot or less above the water by a crane, awaiting the signal to be lowered.

9:45 A.M. All those participating in the ceremonies will take their places.

10:00 A.M. Randy will signal for the closing of the gate and the beginning of the ceremony. It begins with the pū blown three times by Sam Ka'ai. Parley Kanaka'ole brings the attention of the group to focus on the ceremony that is about to begin. Using materials sent out in advance, Parley will explain the ceremonial procedure, the essence of the ceremony, and what will signify its ending. He now announces that there will be silence during the entire ceremony up until the time when the canoe goes in the water.

10:10 A.M. Bert will begin the 'ai kapu ceremony. Keone will serve as his ha'i'olelo. The foods and the hiwa coconuts will be placed on the ahu. Then the gods are invited by Keone to imbue the foods with their mana, followed by a sampling of the foods by Kalena. Kalena, with the help of ~~the~~ servers from Keone's halau, will then māhele the foods and hiwa-drink to those sitting in the ceremonial area. When the eating is completed, Hawai'i Loa is lowered into the water. The blessing of the canoe and the lifting of the kapu are completed by Kalena. Sam sounds the pū three times. The food and its remnants are placed in niu baskets by Keone and set aside by the ahu for the time being. Bert will assign two helpers to watch over the food.

*Pikai before canoe lowered*

10:30 A.M. Immediately after the kapu is lifted. Keli'i, as the mea oli of the kahuna kalai wa'a Wright Bowman, Jr., begins his part with a very impressive genealogy oli which he has created for Hawai'i Loa. As Keli'i chants, selected persons will board the canoe to outfit Hawai'i Loa (put up the mast, etc.) and to dress the canoe with lei.

After the outfitters and dressers disembark from the canoe, crew members go aboard and take their places. Keli'i's chant should be over by this time. The crew members will dip their paddles into the water while chanting "Ia Wa'a Nui" for at least two minutes. They then disembark, returning to their seats in the ceremonial area. Their chanting is expected to end when the last person sits.

At the end of the crew's chanting, Keli'i turns to Clayton Hee, who represents NHCAP, the owners of the canoe, to ask in Hawaiian if he finds the canoe maika'i. Clayton says "maika'i" and the ceremony ends with pū blown by Sam Ka'ai.

*On Hawai'i Loa*

*shave our with the*  
Keli'i, Keone and Kalena ~~take foods out to sea for disposal~~ A canoe and crew needs to be designated for this purpose. Ahu is dismantled ~~and~~ closed.

11:00 A.M. The delegation from Alaska—Judson Brown and Byron Mallott—will be honored with lei, oli, dances, and gifts. They are allowed to express their mana'o.

11:30 A.M. Palani Vaughn introduces dignitaries to make presentations to Hawai'i Loa, with each speaker given no more than 2.5 minutes.

- Senator Daniel Inouye
- Governor John Waihe'e
- Senate Chair, Culture Committee, Eloise Tungpalan
- NHCAP Chair, Clayton Hee
- ~~Myron Thompson~~ *Donald Duckworth, Bishop Museum*
- Nainoa Thompson

11:45 A.M. Parley invites others to share their ho'okupu with Hawai'i Loa.

12 NOON Blessing of the food by Rev. Kelili

Everyone begins to form line for lunch.

~~Ai kapu foods are taken to sea by Keli'i, Kalena and Keone.~~

1:30 P.M. Pau. Clean up.

August 7: Kōmiki meets to evaluate July 24 program, prepares thank you letters for mailing, submit same to Jar for execution, set final meeting.

July 17 10 a.m. - mae  
mauke of heiau 'o Ku'ikio

# PROGRAM DRAFT

Pōkā'i Bay  
July 31, 1993

Revised July 2, 1993

July 31:

6:00 A.M. Wayne Chang and Robin Makua will keep crowd informed as to the canoe's position and movements toward Pōkā'i Bay beach. Rell Sunn and Brickwood Galuteria will be in charge of ship to shore communications and will link directly with Wayne and Robin.

7:00 A.M. Canoes will first be greeted by female chanters on breakwater wall, symbolizing the female/mother welcoming members of the 'ōhanā into Pōkā'i Bay. Starting in this order from the end farthest out to sea, the chanters are: Vicky Holt Takamine, Mililani Allen, Leina'ala Kalama Heine. Providing support to these chanters will be Lani Kalama, who will be standing on the beach.

Canoes will arrive on the beach in this order:

1. E'ala: On canoe - Keone Nunes/On shore - Kamaki Kanahele
2. Hawai'i Loa: On canoe - Kamuela Chun/On shore - Kalani Akana
3. Mauloa: On canoe - Keli'i Tau'a/On shore - Charles Ka'upu
4. Maikai Roa: On canoe - Tony Lenchanko/On shore - Manu Boyd
5. Hōkūle'a: On canoe - Keli'i Reichel/On shore - Kalena Silva

As canoes approach breakwater wall, oli are given by women welcoming the canoes into a safe harbor, as they would their own children.

Chants are given from each of the five canoes with a response coming from shore.

Canoes begin to beach in above order.

Several pū begin to sound as chanters escort crew to designated area, where they are quickly fed breakfast and escorted to their designated seating area.

8:00 A.M. Program begins

Ho'okupu ceremony - Nainoa Thompson, representing all canoes, presents a ho'okupu of ulu and kō to the Wai'anae Coast. (The Wai'anae Coast may also present Nainoa with a ho'okupu.) Once the presentation is made this segment is pau.

+ all chant "Ja Wai'a Nui"

Wayne Chang will explain the ho'okupu ceremony and the following event.  
Ho'okupu presentations by the community.

8:45 A.M. Recognition ceremony (plaques, paddles, certificates): (Two speakers)

First Speaker: Geneology of Mo'ikeha

Second Speaker:

- Ben Finney - the dreamer
- Pinky Thompson - carrier of the dream
- canoe builders
- other contributors to the project, i.e. weavers, volunteers, etc.
- navigators - Will Kyselka/Mau Pailug
- 1976 crew - Kawika, Gordon and other crew members (first to sail)
- navigators 1995 Voyage - Chad, Bruce, Kimo, Shorty, and apprentices
- For the future (educational voyaging) - DOE, NASA, other institutions
- Open floor to out-of-state guests and others
  - Judson Brown
  - Byron Mallott
  - South Pacific
  - Etc.
- presentation of adze by Mr. Goldin

*Closed by  
Waiana'e*

9:30 A.M.

Entertainment

- Na Pua Lei o Liko Lehua
- Alaskan Dance Group
- Palani Vaughn
- Melveen Leed
- Makaha Sons of Ni'ihau
- Mililani Allen's Halau
- Other Halau

Award ceremony for community contests made throughout the day.

Educational activities take place throughout the day, i.e. canoe sailing.

Concessions - Food, Arts and Crafts Booths

4:00 P.M. Day events pau. Wayne reminds crowd of evening presentation, thanks everyone for their support and presence.

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Revised July 2, 1993  
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6:00 P.M. Dinner served crew, Alaskan and other guests (donations from  
community/Black Ho'ohuli/Wai'anae Hawaiian Civic Club)

6:45 P.M. Evening star presentation on heiau

7:15 P.M.	Twilight Presentation
7:40 P.M.	Star Gazing
8:15 P.M.	Question/Answer/Pau

Crew camp at Pōkā'i Bay, guests will be set-up at Recreation Center.

*August 1:*

6:00 A.M. Crew fed breakfast

7:00 A.M. Pule

All canoes depart for Pier 35

All others remain to clean-up area.

PAU

**BLESSING CEREMONY FOR HAWAII LOA**  
Worksheet for Program Draft #7  
for  
July 24, 1993

*Revised July 6, 1993*

*Preparation - July 23*

A description of the ceremonies will be mailed at least three weeks in advance, along with the announcement of the blessing ceremony, to over 300 people for July 24. Thus, people will come prepared to participate appropriately, unlike in the past where no information was provided and people who attend felt more like observers rather than family members coming to witness and celebrate in this very important occasion.

The ceremonial area will be appropriately designated with the ahu serving as the central focal point. Lauhala mats will be laid out in a semi-circle and seating assignments will be made in advance.

All canoes, Maaloa, E'ala, Maikai Roa and Hokule'a, except Hawaii LoA will be in the water.

*July 24:*

- 9:00 A.M. People will begin to arrive. They are seated by ushers from Keone Nunes' halau. Hawaii LoA is held about a foot or less above the water by a crane, awaiting the signal to be lowered.
- 9:45 A.M. All those participating in the ceremonies will take their places.
- 10:00 A.M. Gate closes. Ceremony begins with the pu blown three times by Sam Ka'ai. Parley Kanaka'ole brings the attention of the group to focus on the ceremony that is about to begin. Using materials sent out in advance, Parley will explain the ceremonial procedure, the essence of that ceremony, and what will signify its ending. He now announces that there will be silence during the entire ceremony.
- 10:10 A.M. Bert will begin the 'ai kapu ceremony, Keone will serve as his ha'i'olelo. The foods are taken from the imu and placed, with the hiwa coconuts on the ahu. Then the gods are invited by Keone to imbue the foods with their mana, followed by a sampling of the foods by Kalena. Kalena will then mahele the foods and hiwa drink to those sitting in the ceremonial area. When the eating is completed, Hawaii LoA is lowered into the water, the blessing of the canoe and the lifting of the kapu takes place by Kalena. The food and its remnants are placed in niu baskets by Keone and set aside by the ahu for the time being.

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Revised July 6, 1993  
Page 2

10:30 A.M. Immediately after the kapu is lifted selected persons begin the dressing of Hawai'i Loa. Keli'i, as the mea oli of the kahuna kalai wa'a Wright Bowman, Jr., begins his part with a very impressive genealogy oli which he has created for Hawai'i Loa. Selected persons will board the canoe to outfit Hawai'i Loa as Keli'i chants. Crew members take their places on the canoe, dip their paddles into the water while chanting "Ia Wa'a Nui" for at least two minutes. They then disembark, returning to their seats in the ceremonial area. The chanting is expected to end when the last person sits.

At the end of his oli, Keli'i then turns to Clayton Hee, who represents the owners of the canoe, to ask in spoken Hawaiian if he finds the canoe maika'i. Clayton says "yes" in Hawaiian and the ceremony ends with pu blown by Sam Ka'ai.

Keli'i, Keone and Kalena take foods out to sea for disposal. A canoe and crew needs to be designated for this purpose. Ahu is dismantled and imu closed.

11:00 A.M. Palani Vaughn introduces dignitaries to make presentations to Hawai'i Loa, with each speaker given no more than 2.5 minutes.

Senator Daniel Inouye  
Governor John Waihe'e  
Senate Chair, Culture Committee, Eloise Tungpalan  
Bishop Museum, Donald Duckworth  
Myron Thompson  
Judson Brown  
Byron Mallott  
Nainoa Thompson

11:30 A.M. Parley invites others to share their ho'okupu with Hawai'i Loa.

11:45 A.M. Kahu Kaina blesses food.

Everyone begins to form line for lunch.

'Ai kapu foods are taken to sea by Keli'i, Kalena and Keone.

1:30 P.M. Pau. Clean up.

August 7: Kōmiki meets to evaluate July 24 program, prepares thank you letters for mailing, submit same to Jar for execution, set final meeting.



DRAFT  
PROGRAM

*Liz  
Folger  
P. U.S.  
Hawaii Loa  
Launching*

Blessing and Launching of Hawai'i Loa  
Pier 35

July 24, 1993

10:00 AM

Welcome Remarks	Pinky or someone assigned by Pinky should begin the program by welcoming the audience to this event.
Pule	Pinky now announces that the pule will be offered by Kahu Kaina. Kahu offers pule.

10:15 AM

Acknowledgements	If appropriate, acknowledgement of certain guests should now be made.
Program Overview	Immediately after the welcome is completed, Pinky must provide an overview of the program and the rituals to be performed, what these rituals mean, who is performing them, who are to be participating.

10:30 AM

Canoe Blessing	Hawai'i Loa is blessed at this point (by the Kahuna Pule), enters the water, performs and returns to her place at pier 35, along with Hokule'a, E'ala, Mai Ta'i Roa, and Mau Loa. This ceremony must be performed without unnecessary talking and noise. The canoes return to pier 35.
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Very quietly the crew of all these canoes disembark and take their place upon mats set aside for them in the roped off area. The ahu is either at the center or near the opening of the semi circle.

## MEMORANDUM

June 2, 1993

TO: Board of Directors  
Polynesian Voyaging Society

*Attention: Pinky Thompson*

FROM: Komiki O Ho'olaulea

*Subcommittee on Rituals*

*Committee Members: Paige Barber, Moku Froieth, Keoni Nunes  
and Leina'ala Kalama Heine*

Aloha, to all. Although the board of directors authorized the Komiki O Ho'olaulea to plan, implement, organize, and coordinate the blessing of Hawai'iloa and her sister canoes on July 24, and the celebration of our canoe heritage in Waianae on July 31 to August 1, 1993 (and we have expanded on this to include community activities to begin July 25 sponsored by the Waiana'e Coalition for Human Services, ending July 30), we feel there are certain actions that should not be delegated. We approach you to approve the following recommendations so that we can proceed with our work. But first, let us give you some background.

In ancient times, the selection of the Kahuna Kalai Wa'a was done by the high chief of the ahupua'a, or island, who ultimately is believed to be the only person who could commission a canoe of this value. In this case, NHCAP commissioned Wright Bowman, Jr. to build Hawai'iloa, thus making Wright-O our modern day Kahuna Kalai Wa'a. The Kahuna Kalai Wa'a was not only adept in the art of canoe making, but also an expert in the rituals related to the very conception of the canoe to its completion, performing or delegating out various sacred rituals, including the important launching and blessing ceremony.

In our many discussions, we have found there is a need to provide for ways to appropriately complete all those rituals we can reasonably recreate that is befitting this canoe and our canoe heritage. We find in our consultation with Kaupena

Memo to Board  
June 2, 1993  
page two

Wong, our Premier Kahuna Pule, that the first launching/blessing ceremony at Kualoa in 1976 was simple and brief. We also remember that it was very elegant. In keeping with this spirit, as well as recapturing those important rituals that were necessary to this ceremony, we have added a ritual that precedes the blessing/launching ritual. Here we have the Kahuna Kalai Wa'a transferring responsibility for the canoe to the owner of the canoe, and this is done after Hawai'i loa is launched (but not yet blessed). Upon her return to Pier 35 following a brief demonstration of her sea worthiness, the Kahuna Kalai Wa'a asks the owner if his work (the canoe) is good, if the owner is satisfied (pleased) with the way the canoe functions, the way it looks, etc. he will respond (glowingly) and accepts the responsibility for the canoe (perhaps even offers a token gift). Spokes persons to perform these functions need to be appointed and must be able to chant and speak the native Hawaiian language fluently. After bringing closure to this ceremony, we then move to the blessing.

In this ritual, the Kahuna Pule will first bless the canoe after the first ritual is completed. When this is completed, the Ai Kapu ceremony begins. We will keep the use of an ahu, as it came to Kaupena in a dream before the welcome home ceremonies in 1987 and provides us with an appropriate point between the removal of the sacred foods from the imu, to its actual offering up to the gods, and before it is eaten by the others. Here, after the blessing of the canoe, the Kahu Ai Kapu, removes the foods from the imu and places it on the ahu for the god Ku and other canoe deities to partake of the foods. The Kahu Ai Kapu will then sample the foods, pass the foods on to the Kahuna Pule with an appropriate oli. The Kahuna Pule will also sample the foods, and then will pass these foods onto canoe members. After the sampling of these foods by the crew is completed, all the remnants of the foods will be gathered up by the Kahuna Pule to be disposed of in the ocean. Accompanying the Kahuna Pule may include the captain, the Kahuna Kalai Wa'a, the Kahu Ai, and helpers.

Our recommendations are as follows:

- 1) That for the first ritual, Keli'i Tau'a be asked to serve as the spokes person

Memo to Board  
June 2, 1993  
page three

for the Kahuna Kalai Wa'a on July 24 and that Parley Kanakaole be asked to serve as the spokes person for the owners of Hawai'iloa;  
2) That for the second ritual, Kalena Silva be asked to serve as the Kahuna Pule, that Bert Barber be asked to serve as the Kahu Ai Kapu, that Keoni Nunes be asked to serve as Bert's spokes person;  
3) That only men be invited to serve as crew, to participate in these rituals, as it was done in ancient times.

Mahalo for your attention to this matter.

## MEMORANDUM

June 2, 1993

TO: Board of Directors  
Polynesian Voyaging Society  
*Attention: Pinky Thompson*

FROM: Komiki O Ho'olaulea  
*Subcommittee on Rituals  
Committee Members: Paige Barber, Moku Froiseth, Keoni Nunes  
and Leina'ala Kalama Heine*

RE: *July 24, 1993 Program Recommendations*

Aloha, to all. Although the board of directors authorized the Komiki O Ho'olaulea to plan, implement, organize, and coordinate the blessing of Hawai'iloa and her sister canoes on July 24, and the celebration of our canoe heritage in Waianae on July 31 to August 1, 1993 (and we have expanded on this to include community activities to begin July 25 sponsored by the Waiana'e Coalition for Human Services, ending July 30), we feel there are certain actions that should not be delegated. We approach you to approve the following recommendations so that we can proceed with our work. But first, let us give you some background.

In ancient times, the selection of the Kahuna Kalai Wa'a was done by the high chief of the ahupua'a, or island, who ultimately is believed to be the only person who could commission a canoe of this value. In this case, NHCAP commissioned Wright Bowman, Jr. to build Hawai'iloa, thus making Wright-O our modern day Kahuna Kalai Wa'a. The Kahuna Kalai Wa'a was not only adept in the art of canoe making, but also an expert in the rituals related to the very conception of the canoe to its completion, performing or delegating out various sacred rituals, including the important launching and blessing ceremony.

In our many discussions, we have found there is a need to provide for ways to

Memo to Board  
June 2, 1993  
page two

appropriately complete all those rituals we can reasonably recreate that is befitting this canoe and our canoe heritage. We find in our consultation with Kaupena Wong, our Premier Kahuna Pule, that the first launching/blessing ceremony at Kualoa in 1976 was simple and brief. We also remember that it was very elegant. In keeping with this spirit, as well as recapturing those important rituals that were necessary to this ceremony, we have added a ritual that precedes the blessing/launching ritual. Here we have the Kahuna Kalai Wa'a transferring responsibility for the canoe to the owner of the canoe, and this is done after Hawai'i loa is launched (but not yet blessed). Upon her return to Pier 35 following a brief demonstration of her sea worthiness, the Kahuna Kalai Wa'a asks the owner if his work (the canoe) is good, if the owner is satisfied (pleased) with the way the canoe functions, the way it looks, etc. he will respond (glowingly) and accepts the responsibility for the canoe (perhaps even offers a token gift). Spokes persons to perform these functions need to be appointed and must be able to chant and speak the native Hawaiian language fluently. After bringing closure to this ceremony, we then move to the blessing.

In this ritual, the Kahuna Pule will first bless the canoe after the first ritual is completed. When this is completed, the Ai Kapu ceremony begins. We will keep the use of an ahu, as it came to Kaupena in a dream before the welcome home ceremonies in 1987 and provides us with an appropriate point between the removal of the sacred foods from the imu, to its actual offering up to the gods, and before it is eaten by the others. Here, after the blessing of the canoe, the Kahu Ai Kapu, removes the foods from the imu and places it on the ahu for the god Ku and other canoe deities to partake of the foods. The Kahu Ai Kapu will then sample the foods, pass the foods on to the Kahuna Pule with an appropriate oli. The Kahuna Pule will also sample the foods, and then will pass these foods onto canoe members. After the sampling of these foods by the crew is completed, all the remnants of the foods will be gathered up by the Kahuna Pule to be disposed of in the ocean. Accompanying the Kahuna Pule may include the captain, the Kahuna Kalai Wa'a, the Kahu Ai Kapu, and helpers.

Our recommendations for the July 24 event are as follows:

Memo to Board  
June 2, 1993  
page three

- 1) That Parley Kanakaole be asked to serve as the person who opens the entire event and orchestrates its closure. This assignment includes making the welcome address, introducing dignitaries, explaining to the audience what is about to happen, why it is happening, who is performing the different rituals, etc., as these are being done. He also brings to closure the traditional part of the program and then invites the audience to feast on the wonderful lunch prepared for them;
- 2) That for the first ritual, Keli'i Tau'a be asked to serve as the spokes person for the Kahuna Kalai Wa'a on July 24 and that Clayton Hee be asked to serve as the spokes person for the owners of Hawai'iloa, since he is the head of NHCAP's Board of Directors;
- 3) That for the second ritual, Kalena Silva be asked to serve as the Kahuna Pule, that Bert Barber be asked to serve as the Kahu Ai Kapu, that Keoni Nunes be asked to serve as Bert's spokes person;
- 4) That women be allowed to participate in these sacred rituals as crew members.

Because time is of the essence, we are proceeding to implement the above recommendations because our meeting with Pinky Thompson indicated satisfaction with the recommendations. We also need to allow time for those being asked to fill these roles to prepare themselves for this event. Mahalo for your attention to these matters, for your confidence in our work, and for your continued support. Mahalo.

PROGRAM DRAFT  
Poka'i Bay/Waianae Coast  
July 25 to August 1, 1993

To: Chad

Fr: Elisa

- June 8 1993 •Community meeting - Poka'i Bay
- July 01 •Community meeting - Nanakuli  
•Invitations go out to guests
- July 15 •PR information begins to air on radio, tv, newspapers, other  
•Crew/volunteers receive assignments
- July 25 •Sunday service at either the Chapel at Kamehameha  
or at Kawaiaha'o?
- July 26 •Na Wawai O Ke Kai begins  
•All required park permits and insurance paid  
•Parking passes for Poka'i Bay made and distributed  
•Shuttle arrangements made  
•Last meeting of Committee/chanters/crew  
•Leis for canoes and dignitaries ordered and paid
- July 30 •Na Wawai O Ke Kai ends  
•Canoes leave pier 35 at 9:00 AM  
•Tents are put up at park (Koko and Gil)  
•Stage and Sound are up (Koko and Gil)  
•Set up of craft and food booths  
•Security in place (Gil)  
•Tables, chairs up (Gil)  
•Community educational program - Halani Berard  
•Community potluck  
•Dinner prepared for volunteers/guests (Waianae HCC)  
•Volunteers camp over/guests and others at Rest Camp  
•Canoe clubs help rope off sections of beach and park area  
•Canoes arrive off of Nanakuli point, greeted by residents of  
Nanakuli with pu, pahu, oli, etc., continue along to Poka'i Bay



Program Draft  
 Poka'i Bay/Waianae Coast  
 July 25 to August 1, 1993  
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July 31

- Wayne Chang (assisted by?) preps crowd by keeping them informed of what's happening on the beach, describing the movement of the canoes toward shore, the chanters positioning themselves, etc. He continues in this role throughout the entire program

- Canoes arrive at 7:00 AM

order of arrival:

> Hokule'a

> E'ala

> Maikai Roa

> Mauloa

> Hawaiiiloa

- Pu is sounded on Hokule'a, answered by pu on shore

- Canoes begin to beach in above order

- Chant is made from Hokule'a, paying tribute to Pokai Bay, the Waianae coast, the love between ohana that are now reunited, etc.

- Response is made from shore (Kamaki Kanahele), to welcome returning ohana to Poka'i Bay and to Waianae coast

- Chant is offered from Hawaiiiloa, answered by another chant welcoming crew and canoes to Poka'i Bay

- Several pus begin to sound as chanters escort crew to designated area, where they are quickly fed breakfast and then are escorted to seats (perhaps they sit on lauhala mats)

- Before they take their seats, Wayne explains that three plants have been brought as ho'okupu, explains what symbolic meaning is inherent in these plants, and a short ceremony of planting begins. Holes for plants have already been designated by aunty Aggie Cope and dug, ready for planting

> ulu

> kukui

> hala (red)

- Wayne introduces Pinky, who says a few words about why canoes are in Waianae, extends warm mahalo to key persons who

Program Draft  
Poka'i Bay/Waianae Coast  
July 25 to August 1, 1993  
page three

helped make event happen, and Wayne returns to explain next event

•Recognition ceremony (plaques, paddles, certificates):

- >master canoe builders
- >1976 crew members
- >kahuna kalai wa'a and helpers
- >dignitaries

•Awa Ceremony

•Ho'okupu/speeches made by community

•Entertainment:

- >Na Pua Lei o Liko Lehua
- >Alaskan Dance Group
- >Palani Vaughn
- >Melveen Leed
- >Makaha Sons
- >Mililani Allen
- >Other halau

•Award ceremony for community contests made throughout day

•Educational activities

- >canoe boarding
- >canoe sailing

•Concessions

- >food booth
- >arts and crafts booths

•Day events pau by 4:00 PM. Wayne reminds crowd of evening presentation, thanks everyone for their support and presence

•Dinner served crew/Alaskan and other guests (Donations from

Program Draft  
Poka'i Bay/Waianae Coast  
July 25 to August 1, 1993  
page four

community/Black Ho'ohuli/Waianae HCC)

- Evening star presentation on heiau
  - 7:15 PM Twilight presentation
  - 7:40 PM Look at stars
  - 8:15 PM Question/Answer/Pau

•Crew camp at Poka'i Bay/Guests at Rec Center

August 1

- Crew fed breakfast
- Pule at 7:00 AM
- All canoes depart for pier 35
- All others remain to clean up
- pau

## "Hawai'i-loa"

The Native Hawaiian Culture and Arts Program (NHCAP) purpose:

To perpetuate and make meaningful the well being of native Hawaiian people through the perpetuation of traditional native Hawaiian culture and arts; an appreciation and knowledge of native Hawaiian cultural values and a recognition of excellence in native Hawaiians in achievement; The sense of personal pride among native Hawaiians in their culture, arts and history, and the improvement of social indicators.

Funding for this program consists of federal grants to NHCAP. In addition, members of other agencies, including the Hawai'i Maritime Center, the Polynesian Voyaging Society, and the Sealaska Corporation, as well as many individuals have contributed valuable time and resources.

This program began in September 1989 and has been extended through May 1995. The actual date of the voyage from the island of Nukuhiva, Marquesas to Hawai'i.

A log search conducted from September 1989 through March 1990 was fruitless. It was discovered that Hawai'i's forests which were once of central importance to the culture, was depleted of the koa trees needed to build voyaging canoes. In response to this alarming revitalization, 2000 koa seedlings were planted in the hopes that future generations may once again utilize the resources of Hawai'i's forests.

There was an immediate need for two large logs and these were provided by a source with historical precedence. There is historical evidence that some of the biggest and finest canoes observed by Western Explorers were made of driftwood logs from the northwest.

The logs for this project have been generously donated by the Haida and Tlingit Indian Tribes of Alaska. These tribes are represented by the Sealaska Corporation.

Like Hawaiians, these native Americans owe their existence to the ability of their ancestors to understand the relationship between man, culture and the limits of natural environment. The meaning of their generous gift can best be illustrated by the comments of Byron Mallot, C.E.O. of Sealaska,

"Both the reality and the symbolism of the project breathe hope and inspiration into all peoples seeking to maintain their traditions, heritage and culture in a society that does not place a high priority on such things except when they may touch a nerve or help nurture shared values through an expression of such vision, initiative and sheer innate beauty and strength that all can feel ennobled by it. The voyaging project is that kind of expression. You do it for the Hawaiian people, but it reaches far beyond. In your canoe you carry all of us who share your vision and aspiration for a people to live and prosper with their future firmly built of knowledge of their heritage and traditions."

## Statistics of Hawai'i-loa

### Hulls:

material - Sitka Spruce from Alaska  
length - 57' 3"  
depth - 42" at the center  
bare weight - about 7000 lbs. each

### Nā 'iako:

material - 'ōhi'a wood from the island of Hawai'i.  
average weight - 200 lbs. each  
straight not curved

### Masts (2):

material - 'ōhi'a wood  
length - 27' and 29'  
all fittings of koa wood for cleats, etc.

### Spars (2):

material - 'ōhi'a wood  
length - 37' and 38'  
all fittings of koa wood

### Booms (2):

material - 'ōhi'a wood  
length - both are 28'

### Sweeps (3):

material - koa wood  
average weight - about 100 lbs. each  
there are 2 side sweeps and one center sweep

### Nā Manu:

material - koa wood  
weight - 620 lbs. each and cut from solid blocks of koa.

### Gunnels:

material - koa wood  
fit to the 'iako

### Guard Rails:

material - hau wood

All parts are covered with spar varnish.

**E 'ala!  
Awake!  
E Ho'i Ana Ka Wa'a Kaulua 'O E'ala I Ke Kai  
The Double Hulled Canoe Returns To The Sea.**

A replica of an ancient polynesian sailing canoe built on the Wai'anae coast, about the year 1980 at Pōka'i Bay. Instrumental in getting this project on it's feet were: The Wai'anae Hawaiian Civic Club, Solomon Naone - Wai'anae's community employment coordinator, Peter Apo - then a high school teacher at Wai'anae High School, Eric Enos - School teacher, Fred Cachola - also a Wai'anae school teacher at that time, Phillip Naone - a chief machinist at Lualualei Naval Ammunition depot, Wallace Froiseth - Pearl Harbor Fire Department Deputy Chief.

This project was an awakening for the people of the Wai'anae coast. To re-open a vast knowledge of maritime cultures that once was encountered by earlier descendants. Together with the Wai'anae Hawaiian Civic Club, the program for a double-hulled voyaging sailing canoe and the restoration of an ancient polynesian shrine, "Ku'ilioia" heiau was undertaken. "People from Wai'anae needed to get involved in the preservation. Once Sol grabbed it, it flew; it just took off," says Fred Cachola. Building a voyaging canoe, restoring the heiau and developing a related maritime curriculum in the local schools.

Together, the programs would be re-enforced. The ancient concept of unity between land and sea - a cornerstone of the Hawaiian heritage.

Master Canoe builder's or nā kalai wa'a assisting with the construction of E'ala were:

Phillip Naone, Wallace Froiseth, Wendell Kahale-o-umi, Eric Enos, as well as many others who have contributed their time and resources.

### "Mauloa"

A coastal sailing canoe built from natural materials, using traditional tools and methods.

He Wa'a Kaukahi

Nā Kalai Wa'a

MAU PIALUG - Navigator from Satawal, Micronesia.

TAVA TAUPU - Hokule'a crewmember, Kalai wa'a from Nukuhiva,  
in the Marquesas.

### "Maikai Roa"

Hawaiian racing canoe built by PUANIHO TAUATAHA - deceased 1993

Tautira, Tahiti  
Master Canoe Builder  
Champion Canoe Paddler

Canoe is owned by the Hui Nalu Canoe Club

1 of their koa canoes used in regattas and long distance races.

Built in 1989

**DOCUMENTS CAPTURED AS RECEIVED**





DOCUMENTS CAPTURED AS RECEIVED

**Program Notes**

July 24 marks the culmination of nearly three years of work by hundreds of volunteers, who, under the direction of Nainoa Thompson and *Kahuna Kālai Wa'a* Wright Bowman, Jr., have given their time and talent to create *Hawai'i Loa*. This 57-foot double-hulled voyaging canoe is fashioned from two spruce logs donated by the Haida and Tlingit tribes of Alaska, and materials from native Hawaiian trees and plants. In 1995, *Hawai'i Loa* will sail more than 2,000 miles from the Marquesas Island to Hawai'i, rediscovering and learning the open ocean route of early Polynesian voyagers.

*Hawai'i Loa* and her crew are ready to face the challenge of the open ocean. We invite you, as a member of our canoe family, to be a part of the blessing and launching ceremony of *Hawai'i Loa*.

At 10:00 a.m., the gates to Pier 35 will be closed to allow participants to give full attention to the ceremony. Silence is required for the ritual and prayers. The sounding of the *pū* by Sam Ka'ai will open the ceremonial portion of the program. As Parley Kanaka'ole opens the ceremony, we must be mindful that the *Hawai'i Loa* has been under *kapu* since the idea of her creation was born.

During the '*ai kapu* ceremony, the first serving of the sacred foods prepared by *Kahu 'Ai Kapu* Bert Kaihe Barber will be offered at the *ahu* (altar) to our canoe deities, foremost of which is Kū. Next, *Kahuna Pule* Kalena Silva will accept portions of the sacred foods and present them to those persons seated before the *ahu*. After the food offerings, he will bless *Hawai'i Loa* and lift the *kapu*. Then the canoe will be launched, arousing cheers from participants.

*Mea oli Keli'i Tau'a* will present, on behalf of *Kahuna Kālai Wa'a* Wright Bowman, Jr., a *mele inoa* of *Hawai'i Loa*'s creation. The responsibility for *Hawai'i Loa* will then be transferred to the Bishop Museum Native Hawaiian Culture and Arts Program. The sounding of the *pū* by Sam Ka'ai will close the ceremonial portion of the program. Lunch and impromptu music and dance will follow.

The Bishop Museum Native Hawaiian  
Culture and Arts Program,  
the Polynesian Voyaging Society,  
and hundreds of volunteers

*cordially invite you to join in a*

**Blessing and Launching Ceremony**  
for

***Hawai'i Loa***

a Polynesian voyaging canoe built from natural materials.

**Saturday, July 24 at 10:00 a.m.  
Pier 35, Honolulu Harbor**

Please reply to 531-7240 by July 19

BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

July 12, 1993

Contact: Tina Shaffer  
848-4187

**THE BISHOP MUSEUM  
NATIVE HAWAIIAN CULTURE & ARTS PROGRAM  
FACT SHEET**

The Bishop Museum Native Hawaiian Culture and Arts Program (NHCAP) is funded through a cooperative agreement with the National Park Service. It promotes the recovery and development of Hawaiian Culture through research and the perpetuation of Hawaiian traditions.

NHCAP sponsors research into lost ancient traditions, and sponsors educational programs by community artisans. The program gives opportunities to allow native practitioners to pursue advanced studies of their art, to help them develop academic research skills and to have a significant role in shaping the future of the Hawaiian people. The program also sponsors lectures by Native Hawaiian cultural experts, documents NHCAP projects, renews Hawaiian plant resources, as well as translates and classifies ancient chants.

One phase of NHCAP's long-range plan is the Exploration Project. This project involves the rediscovery of ancient canoe-building techniques, as well as the comprehensive preparations for extensive ocean voyaging. The preparations for a voyage include crew training, dietary research, healing techniques, plant transportation, language, the making of clothes, baskets, *lauhala* sails, fishing gear, fine mats, the making of the canoe itself and spiritual readiness.

Lynette Paglinawan serves as Executive Director of NHCAP and Nainoa Thompson serves as the Exploration Project Manager.

# # #

The State Museum of Natural and Cultural History  
1525 Bernice Street • P.O. Box 19000A • Honolulu, Hawai'i • 96817-0916  
Telephone: (808) 847-3511 • Fax: (808) 841-8968

BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

**THE NATIVE HAWAIIAN CULTURE and ARTS PROGRAM  
BOARD OF TRUSTEES**

**Mr. Clayton Hee**  
Chairman of the Board, NHCAP

**Dr. Donald Duckworth**  
Vice-Chairman of the Board, NHCAP

**Dr. Mark Juergensmeyer**

**Mrs. Agnes Cope**

**Mr. Randie Fong**

**Dr. William Kikuchi**

**Mr. Abraham Pi'ianai'a**

**Mr. Raymond F. Schoenke Jr.**

**Dr. Glenn Silva**

**Mr. Oswald Stender**

**Mr. Myron Thompson**

**Mr. Wesley Wong**

**Senator Daniel K. Akaka**  
Honorary Member

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BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

July 12, 1993

Contact: Tina Shaffer  
848-4187

### MAULOLO CANOE FACT SHEET

After more than one year of work, the *Mauloa* coastal canoe was launched on May 22, 1993 at Pu'uhonua O Honaunau National Park on the Big Island. *Mauloa* is a 26-foot long coastal sailing canoe built at Honaunau under the direction of Master traditional canoe builder Mau Piailug from Satawal Island in Micronesia. Mau was the first navigator on *Hokule'a* and was brought in to teach the art of canoe building to the people of Hawai'i. Under the leadership of Nainoa Thompson, and with an immense effort from the Big Island community, a rotating crew of volunteers started work on the canoe in February of 1992.

Bishop Estate/Kamehameha Schools donated the koa log that was felled to form the hull of the canoe. To prevent any environmental damage by felling the tree, 4,000 koa seedlings were planted to replace that one tree. Unlike *Hokule'a*, *Mauloa* is built in the ancient way, using native materials and no power tools. The main construction tool is the stone adze. The *Lauhala* sail is 110 square feet. The lashing cordage and rigging line was made from coconut-fiber sennit. The caulking used to make the canoe water-tight was made from the sap of the *Ulu*, or breadfruit tree. The pigment on the hull is from the root of the kukui nut tree, and the finish is made of kukui nut oil.

The building of *Mauloa* is a cultural research project to introduce traditional Hawaiian arts, crafts and customs to the people of today. The emphasis of this project is to recover and re-learn traditional canoe construction techniques and to preserve and perpetuate canoe construction traditions through quality education programs.

The canoe will be housed at the Hawaii Maritime Center in August and will be used for exhibition and educational purposes.

Construction of *Mauloa* is a project of the Bishop Museum Native Hawaiian Culture and Arts Program, in cooperation with the Polynesian Voyaging Society. The Native Hawaiian Culture and Arts Program is funded through a cooperative agreement with the National Park Service.

# # #

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(2)

## ***Ho'i Hou I Ka Mole a me Hawai'i Loa***

***(Return to the Source with Hawai'i Loa)***

***Friday, July 30, 1993***

***6:00 pm - 9:30 pm***

***Poka'i Bay,***

***Waianae, Hawaii***

### ***Chairperson's Report***

#### ***Committee Members:***

***L. Halani Berard, Chair***

***Aunty Aggie Cope***

***Aunty Maxine Hee***

***Thaddius Wilson***

***S. Kelii Kahele***

#### ***Background of Program:***

***The reason why the theme, Ho'i Hou i ka Mole a me Hawai'i Loa, Return to the Source with Hawai'i Loa, was chosen is to celebrate the return of our mana, our na'au, to the source from which it came. And with the arrival of the Hawai'i Loa comes the rebirth and perpetuation of the culture, language, values, and spirituality of Na Kanaka Maoli.***

***The objective of Friday night's program is to increase the awareness of our Hawaiian people to the ways of old, both culturally and spiritually, to bring back what was forgotten, and to teach our Hawaiian people that our culture and heritage is still alive and well within all of us.***



Program shall culminate with the introduction of July 31, 1843 and 1993, and the importance that those two dates carry: the restoration of Hawaiian Self-Determination and the celebration of rebirth with the arrival of the five sailing canoes, to take place on Saturday, July 31, 1993.

## AGENDA

- 6:00 PM :** *Pule* *Aunty Aggie Cope*
- 6:10 pm -** *Welcome and Introductions* *Halani Berard*  
**7:00 pm :** *Pa'ina (Family Potluck)*
- 7:05 pm -**  
**7:30 pm :** *Na Wai Eha O Puna*  
*(will open program with hula kahiko that speaks of our mo'olelo and our seafaring heritage from Kauai to the Waianae Coast)*
- 7:35 pm -**  
**7:55 pm :** *Na Wai Wai O Kupuna*  
*(Aunty Agnes Pillilaau Kim will share treasured stories of Waianae)*
- 8:00 pm -**  
**8:15 pm :** *Na Wai Wai O Na Opio*  
*(Glenn Kila to share mo'olelo of historical sites and the 'aina from Ka'ena to Nanakuli)*
- 8:15 pm -**  
**8:30 pm :** *Nohealani Wallace will share her mana'o, entirely in our otelo makuahine, on the Hawaiian skills, spirit, character and values that inspired Kanaka Maoli, to explore and to thrive.*
- 8:30 pm -**  
**9:00 pm :** *Mana'o Ike O Ho'okele: The vision of the Navigator*  
*Halani Berard will speak on the brilliance of the Hawaiian Navigator, the use of all their senses to navigate the treacherous Pacific Ocean.*

## PROGRAM DRAFT

Pōkā'i Bay  
July 31, 1993

*Revised July 2, 1993*

### July 31:

- 6:00 A.M. Wayne Chang and Robin Makua will keep crowd informed as to the canoe's position and movements toward Pōkā'i Bay beach. Rell Sunn and Brickwood Galuteria will be in charge of ship to shore communications and will link directly with Wayne and Robin.
- 7:00 A.M. Canoes will first be greeted by female chanters on breakwater wall, symbolizing the female/mother welcoming members of the 'ohana into Pōkā'i Bay. Starting in this order from the end farthest out to sea, the chanters are: Vicky Holt Takamine, Mililani Allen, Leina'ala Kalama Heine. Providing support to these chanters will be Lani Kalama, who will be standing on the beach.

Canoes will arrive on the beach in this order:

1. E'ala: On canoe - Keone Nunes/On shore - Kamaki Kanahele
2. Hawai'i Loa: On canoe - Kamuela Chun/On shore - Kalani Akana
3. Mauloa: On canoe - Keli'i Tau'a/On shore - Charles Ka'upu
4. Maikai Roa: On canoe - Tony Lenchanko/On shore - Manu Boyd
5. Hokule'a: On canoe - Keli'i Reichel/On shore - Kalena Silva

As canoes approach breakwater wall, oli are given by women welcoming the canoes into a safe harbor, as they would their own children.

Chants are given from each of the five canoes with a response coming from shore.

Canoes begin to beach in above order.

Several pū begin to sound as chanters escort crew to designated area, where they are quickly fed breakfast and escorted to their designated seating area.

### 8:00 A.M. Program begins

Ho'okupu ceremony - Nainoa Thompson, representing all canoes, presents a ho'okupu of ulu and kō to the Wai'anae Coast. (The Wai'anae Coast may also present Nainoa with a ho'okupu.) Once the presentation is made this segment is pau.



July 31, 1993 - Program Draft  
Revised July 2, 1993  
Page 2

Wayne Chang will explain the ho'okupu ceremony and the following event.

Ho'okupu presentations by the community.

8:45 A.M. Recognition ceremony (plaques, paddles, certificates): (Two speakers)

First Speaker: Genealogy of Mo'ikeha

Second Speaker:

- Ben Finney - the dreamer
- Pinky Thompson - carrier of the dream
- canoe builders
- other contributors to the project, i.e. weavers, volunteers, etc.
- navigators - Will Kyselka/Mau Piailug
- 1976 crew - Kawika, Gordon and other crew members (first to sail)
- navigators 1995 Voyage - Chad, Bruce, Kimo, Shorty, and apprentices
- For the future (educational voyaging) - DOE, NASA, other institutions
- Open floor to out-of-state guests and others
  - Judson Brown
  - Byron Mallott
  - South Pacific
  - Etc.
- presentation of adze by Mr. Goldin

9:30 A.M. Entertainment

- Na Pua Lei o Liko Lehua
- Alaskan Dance Group
- Palani Vaughn
- Melveen Leed
- Makaha Sons of Ni'ihau
- Mililani Allen's Halau
- Other Halau

Award ceremony for community contests made throughout the day.

Educational activities take place throughout the day, i.e. canoe sailing.

Concessions - Food, Arts and Crafts Booths

4:00 P.M. Day events pau. Wayne reminds crowd of evening presentation, thanks everyone for their support and presence.

ILLEGIBLE

July 31, 1993 - Program Draft  
Revised July 2, 1993  
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6:00 P.M. Dinner served crew, Alaskan and other guests (donations from community/Black Ho'ohuli/Wai'anac Hawaiian Civic Club)

6:45 P.M. Evening star presentation on heiau

7:15 P.M.	Twilight Presentation
7:40 P.M.	Star Gazing
8:15 P.M.	Question/Answer/Pau

Crew camp at Pōkā'i Bay, guests will be set-up at Recreation Center.

*August 1:*

6:00 A.M. Crew fed breakfast

7:00 A.M. Pule

All canoes depart for Pier 35

All others remain to clean-up area.

PAU

**POLYNESIAN VOYAGING SOCIETY**  
*and*  
**THE NATIVE HAWAIIAN CULTURAL & ARTS PROGRAM**

***Poka'i Bay, Wai'anae***

**A G E N D A**

- |      |  |   |
|------|--|---|
| I.   | Pule   | <i>Aunty Aggie Cope</i>   |
| II.  | Review of Agenda and Program   | <i>Moku Froiseth</i>  |
| III. | Community Activities - July 25 - 29  | <i>Joseph Lapilio</i>   |
| IV.  | <ul style="list-style-type: none"> <li>•Friday July 30, 1993<br/>Poka'i Bay</li> <li>•Saturday July 31, 1993<br/>Poka'i Bay</li> <li>•Sunday August 1, 1993<br/>Poka'i Bay</li> </ul>  | <i>Paige Barber &amp;<br/>Moku Froiseth</i>   |
| V.   | Subcommittees<br><ul style="list-style-type: none"> <li>•Canoe Clubs</li> <li>•Housing</li> <li>•Hale Lua</li> <li>•Food Booths</li> <li>•Craft Booths</li> <li>•Military Participation</li> <li>•Sound System</li> <li>•School Children Involvement</li> <br/> <li>•Park Permits</li> <li>•Program</li> <li>•Security</li> <li>•Media/Public Relations</li> <li>•MCs</li> <br/> <li>•Stage</li> <li>•Shuttle Service</li> </ul> | <i>Edith Van Geison<br/>Koco Bungo<br/>Koco Bungo<br/>Gege Kawelo<br/>Freda Gomes<br/>Chuck Warlee<br/>Brick Galuteria<br/>Halani Berard<br/>George Kaeo<br/>Moku Froiseth<br/>Paige Barber<br/>Gil Ane<br/>Elisa Yadao<br/>Wayne Chang<br/>Robin Makua<br/>Gil Ane<br/>Gil Ane</i> |
| VI.  | Closing Pule   | <i>Aunty Aggie</i>  |

BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

July 15, 1993

CONTACT: Tina Shaffer  
848-4187

###  
MEDIA ADVISORY  
###

The Bishop Museum Native Hawaiian Culture and Arts Program will launch and bless the Hawai'i Loa voyaging canoe on Saturday, July 24, 1993.

WHAT: Blessing and launching of Hawai'i Loa  
WHEN: Saturday, July 24  
TIME: Gates to the launching area close at 10 a.m.  
WHERE: Pier 35

Media are also invited to attend a special "media morning" to have an opportunity to get more in-depth interviews with some of the participants in the project. Up through the day of the launch, the crew will be under time restraints because of extensive preparations to ready the canoe. The 24th will be a busy day of ritual and ceremony, so the availability of crew for interviews cannot be guaranteed.

WHAT: "Media Morning"  
WHEN: Thursday, July 22, 9:00 am - 12:00 pm  
WHERE: Pier 35

Tina Shaffer will call to confirm your attendance.

###

The State Museum of Natural and Cultural History  
1525 Bernice Street • P.O. Box 19000A • Honolulu, Hawai'i • 96817-0916  
Telephone: (808) 847-3511 • Fax: (808) 841-8968

Richard Lee Trucking  
[REDACTED]

Pearl City, HI 96782

Thank you for donating two trailers to be used as stages for the celebration of canoes at Pōkā'i Bay on July 30-31, 1993. The Polynesian Voyaging Society (PVS) will take complete responsibility for the safe use of the trailers/stages at this event. We agree that Richard Lee Trucking will have no liability for accidents involving the trailers while the trailers are under loan to PVS.

Sincerely,

Polynesian Voyaging Society

Elisa -  
Please run this letter to Pinky (it's from Gil) and  
get Pinky's okay. Then fax it to Richard Lee Trucking  
at [REDACTED], Attention: Charlie Spillner.  
If you have any questions, call Gil!

Dennis

**AIKANE X-5**

**R A C E R E C O R D**

1985 NEWPORT - ENSENADA RACE NEWPORT BEACH, CALIFORNIA TO ENSENADA, MEXICO ( First race for AIKANE X-5, Launched April 1985)	First-Multihull-to-Finish
1985 TRANS-PACIFIC RACE LOS ANGELES, CALIFORNIA TO HONOLULU, HAWAII	First-To-Finish
1985 LAHAINA - HONOLULU RACE LAHAINA, MAUI TO HONOLULU, OAHU	First-To-Finish (New Course Record)
NOSA - 1986 14-MILE BANK RACE NEWPORT BEACH, CALIFORNIA	First-To-Finish First Multihull To Finish
1987 NEWPORT - ENSENADA RACE NEWPORT BEACH, CALIFORNIA TO ENSENADA, MEXICO	First-To-Finish First Multihull to Finish First Multihull, Corrected Time
1987 SPEEDSAILING GRAND PRIX LONG BEACH, CALIFORNIA	First-To-Finish First Multihull to Finish
1987 MULTIHULL TRANSPAC LOS ANGELES, CALIFORNIA TO HONOLULU, HAWAII	Second (Did not set record)
1987 LAHAINA - HONOLULU RACE LAHAINA, MAUI TO HONOLULU, OAHU	First-To-Finish
1988 NEWPORT - ENSENADA RACE NEWPORT BEACH, CALIFORNIA TO ENSENADA, MEXICO	First-To-Finish First Multihull to Finish
1988 TRANSPAC RECORD ATTEMPT LOS ANGELES, CALIFORNIA TO HONOLULU, HAWAII	(Did not set record)
1988 LAHAINA - HONOLULU RACE LAHAINA, MAUI TO HONOLULU, OAHU	First-To-Finish (New Course Record)
1989 NEWPORT - ENSENADA RACE NEWPORT BEACH, CALIFORNIA TO ENSENADA, MEXICO	Tenth
1989 TRANSPAC RECORD ATTEMPT LOS ANGELES, CALIFORNIA TO HONOLULU, HAWAII	Solo (New World Record)
1989 LAHAINA - HONOLULU RACE LAHAINA, MAUI TO HONOLULU, OAHU	First-To-Finish (New Course Record)
1990 LAHAINA - HONOLULU RACE LAHAINA, MAUI TO HONOLULU, OAHU	First-To-Finish

BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

July 12, 1993

FOR IMMEDIATE RELEASE

CONTACT: Tina Shaffer  
848-4187

**HAWAII LOA CANOE LAUNCHES INTO THE PAST  
TO SECURE THE FUTURE**

The Bishop Museum Native Hawaiian Culture and Arts Program's *Hawai'i Loa* voyaging canoe will be blessed and launched on July 24, 1993 from Pier 35 on O'ahu. The *Hawai'i Loa* is a 57-foot long voyaging canoe built under the direction of master canoe builder Wright Bowman Jr. This canoe is the first voyaging canoe built of traditional materials in the last 600 years in Hawai'i. On July 30, the *Hawai'i Loa* will sail with numerous small canoes and the *Hokule'a*, the *Mauloa*, the *E'ala*, and the *Maikai Roa* to Poka'i Bay on O'ahu for community festivities.

Wright Bowman Jr. has 20 years of experience in canoe building and repairing, and is the most active canoe builder in the state. Bowman worked weekends for 18 months with a rotating volunteer crew of more than 100 people that included three lawyers, Honolulu's fire chief and a top officer of the Honolulu Police Department.

Considerable time was spent searching for two *koa* logs big enough for the canoe, but none was found. Instead, the SeAlaska Corporation donated nine Sitka spruce logs from Shelikof Island, Alaska. Two of the logs were 66-feet long with diameters of six to seven feet and weighed as much as 25 tons each. The spruce trees were more than 400 years old. The Native Hawaiian Culture and Arts Program led a group of Hawaiians to the Alaskan forest for a blessing ceremony before the felling. The remaining parts of the canoe are made from *koa*, *hau* and *ohi'a* wood.

(more)

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Hawai'i Loa launch/page 2

Modern tools and technology were used to construct the *Hawai'i Loa*. All parts of the canoe are lashed together with coconut fiber sennit, manila and *hau* (hibiscus *Tiliaceus*) cordage. The sails are made of *lau hala* (*Pandanus*), made by platiers from Hawai'i. Eight miles of rigging and lashing were used in the construction.

Through 1994, the *Hawai'i Loa* will go through extensive sea trials to determine seaworthiness and canoe performance. The voyaging canoe will also be used as a training ground for cultural practitioners, educators and artists. In 1995 the *Hawai'i Loa* is expected to sail more than 2,000 miles from the Marquesas Islands to Hawai'i. The crew members will discover and learn the open ocean route of early Polynesian explorers that are believed to be the first settlers of Hawai'i.

The building of the *Hawai'i Loa* is a cultural research project to develop pride, skills and knowledge among people interested in perpetuating the Hawaiian Culture.

The *Hawai'i Loa* voyaging canoe is a project of the Bishop Museum Native Hawaiian Culture and Arts Program, in cooperation with the Polynesian Voyaging Society. The Native Hawaiian Culture and Arts Program is funded through a cooperative agreement with the National Park Service.

# # #

Video footage and photographic prints of the *Hawai'i Loa* and its related activities will be available upon request. Call Tina Shaffer 848-4187 for more information.



BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

CONTACT: Tina Shaffer  
848-4187

HAWAI'I LOA CANOE  
FACT SHEET

**WHAT:** The *Hawai'i Loa* is a 57-foot long voyaging canoe built under the direction of master canoe builder Wright Bowman Jr. The main hull is made of Sitka spruce, and other parts are made of *koa*, *hau* and *ohi'a* wood. All parts of the canoe are lashed together with coconut fiber sennit, manila and *hau* (hibiscus *Tilliaceus*) cordage. The sails are made of *lau hala*. Eight miles of rigging and lashing were used in the construction.

**WHEN & WHERE:** On July 24, 1993, the canoe will be blessed and launched from Pier 35 at 10 a.m.  
On July 31, 1993, a community celebration, *Eia Ho'i Na Holowa'a* (Behold the Voyaging Canoes), will take place at Poka'i Bay to honor Hawaii's voyaging heritage.

**FUTURE:** In 1995 the *Hawai'i Loa* is expected to sail more than 2,000 miles from the Marquesas Islands to Hawai'i. Crew members will be discovering and learning the open ocean route of early Polynesian explorers and the extensive preparation needed for such a voyage.

The building of the *Hawai'i Loa* is a cultural research project to develop pride, skills and knowledge among people interested in perpetuating the Hawaiian Culture.

The *Hawai'i Loa* voyaging canoe is a project of the Bishop Museum Native Hawaiian Culture and Arts Program, in cooperation with the Polynesian Voyaging Society. The Native Hawaiian Culture and Arts Program is funded through a cooperative agreement with the National Park Service.

# # #

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BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

**A CELEBRATION OF VOYAGING HERITAGE**

***EIA HO'I NA HOLOWA'A***

**(Behold the Voyaging Canoes)**

**EVENTS FOR JULY 31, 1993  
AT POKA'I BAY**

- 7:00 AM** Canoes will enter the bay and be greeted by female chanters, welcoming the canoes into a safe harbor. Chants will be given from each of the five canoes in response. Chanters escort crew members to a breakfast, and then to their designated seating area.
- 8:00 AM** Program begins. Nainoa Thompson begins the *Ho'okupu* ceremony.
- 8:45 AM** Recognition ceremony
- 9:30 AM** Entertainment - Na Pua Lei o Liko Lehua, Alaskan Dance Group, Palani Vaughn, Melveen Leed, Makaha Sons of Ni'ihau, Mililani Allen's Halau and other *Halau*.
- Throughout the day award ceremonies for community contests and educational activities (like canoe sailing) will be offered, as well as food and arts and crafts booths.
- 4:00 PM** End of day's events.
- 6:45 PM** Evening twilight and star-gazing presentation at the *heiau*.  
Crew and special guests set up camp.
- August 1:**
- 6:00 AM** Breakfast is served to crew.
- 7:00 AM** All canoes depart for Pier 35.

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CONTACT: Joe Lapilio  
Cheryl Magno  
696-3909

### *Na Waiwai O Ke Kai '93*

Demonstrations, contests, hikes, crafts and fishing are just some of the activities happening in the week prior to the big celebration, *Eia Ho'i Na Holowaa*, on July 31 at Poka'i Bay on O'ahu.

These activities are presented by the Waianae Coast Coalition for Human Services. Call 696-3909 for more information about the events.

#### EVENTS:

##### **Sunday, July 25**

10:00 am Ocean Parade - Poka'i Bay to Pililaau Park.  
11:00 am Ho'aolaulea - Pililaau Park.

##### **Monday, July 26**

9:30 am - 2:30 pm Backyard Aquaculture - hourly presentations at the  
Wai'anae Community Alternative Developement  
Corporation.  
10:00 am Limu and its Medicinal Uses - Poka'i Bay  
2:00 pm Wai'anae Diet - Poka'i Bay  
3:00 pm Sandslide Contest - Nanakuli Beach Park  
Throw Net Contest - Nanakuli Beach Park  
Seaweed Display - Nanakuli Beach Park  
7:00 pm The Building of Hawai'i Loa - Wai'anae District Park

##### **Tuesday, July 27**

10:00 am Fish as Medicine - Poka'i Bay  
Sinkholes - E'ala Youth Program  
10:00am - 2:00pm Hawaiian Game Field and a visit to two heiau sites - E'ala  
Youth Program  
2:30 pm Seaweed Collage - Makaha Community Park  
3:00 pm Boogie Board Competition - Makaha Beach Park

**Wednesday, July 28**

9:00 am	Ocean Protection - Wai'anae Satellite City Hall
10:00 am	Wai'anae Diet - Poka'i Bay
3:00 pm	Skin Diving Competition - Ma'ili Point
	Sand Painting - Wai'anae District Park
4:00 pm	Pole Fishing Contest - Ma'ili Point
7:00 pm	Voyaging on Hokule'a presentation - Wai'anae District Park

**Thursday, July 29**

9:00 am	Wai'anae High School Marine Studies Program - Makai of the baseball field
	Wai'anae Valley Hike - Meet at HCAP
10:00 am	Lomilomi and the Sea - Poka'i Bay
	Ciguatera Poisoning - Wai'anae Satellite City Hall
11:30 am	Therapy and the Sea - Poka'i Bay
3:00 pm	Big Splash Contest - Poka'i Bay
	Sand Sculpture Contest - Poka'i Bay
	Fish Printing - Pililaa Community Park
4:00 pm	Model Boat Sailing Contest - Poka'i Bay
7:00 pm	Malama Makua Project - Wai'anae District Park

**Friday, July 30**

9:00 am	Hala Weaving/Implement Making - Wai'anae Regional Park
	Seafood Cooking Contest, Limu Preparation Contest and Wa'a Kaulaua Lei Competition - Makaha Shereaton
10:00 am	Ocean-related Career Opportunities - Wai'anae Satellite City Hall
1:00 pm	Long-line/Drag Net Fishing - Wai'anae Satellite City Hall
6:00 pm	Ho'i Hau I ka Mole a me Hawai'i Loa - Poka'i Bay

**\*\* Glass Bottom Boat rides will also be available starting from Thursday, for a small fee. Call 696-3909 for more information.**



The Native Hawaiian Culture & Arts Program  
Bishop Museum

July 9, 1993

MEMORANDUM

TO: Alan Haines  
Contracting Officer  
Bishop Museum

FROM: Clayton H.W. Hee  
Chairman, NHCAP

Post-It™ brand fax transmittal memo 7871		# of pages = 5
To	Myron Thompson	From C. Hee
Co.		Co. OHA
Dept.		Phone #
Fax		Fax #

RE: Bishop Museum Facsimile dated 7-9-93

The Polynesian Voyaging Society's request for modification of the canoe construction and crew training contract including change order amounts are incomplete in my view. After reviewing the four page facsimile provided, I fail to find the justification in terms of how the change order dollar amount requested relates to the explanations contained on page four of your memorandum.

I view the matter of providing a full disclosure of justification for change order revisions by the Polynesian Voyaging Society of paramount importance if the funding is to occur at the next NHCAP Board meeting scheduled for July 16, 1993. An increase difference of \$456,363.00 requested nearly triples the entire original approved budget of \$139,460.00; a percentage increase of 328.57%.

Unless a more complete justification and disclosure is made relating to the change order amounts requested it is my view that the matter of approving this request will not be supported.

Please call me should you have any questions. Thank you for your time.

Yours truly,

CLAYTON H.W. HEE

CC: Jarnell L.A. Martinson, PVS  
NHCAP Trustees

SENT BY: Xerox Telecopier 7021 : 7- 9-93 : 12:49 :  
JUL 09 1993 08:59 FROM: FINISHING BISHOP MUSEUM

OHA/BOT-

808 536 6895: # 2  
000141 P.01

BISHOP MUSEUM



CELEBRATING A  
CENTURY OF DISCOVERY

**VIA FACSIMILE**

**Fax No:**

**July 9, 1993**

**MEMORANDUM**

**To: Clayton H. W. Hee  
Chairman, OHA Board of Trustees**

**From: Alan Haines, Contracting Officer  
Bishop Museum**

- 1. Polynesian Voyaging Society request for modification of the canoe construction and crew training contract, including revised budget and extension through 30 June 1993 is transmitted for your review and comment.**
- 2. I plan to work on this over the weekend, so would appreciate your reaction at your earliest convenience.**

**Mahalo!**

**Total transmission, including this cover memo: 4 pages**

The State Museum of Natural and Cultural History  
1525 Bernice Street • P.O. Box 19000A • Honolulu, Hawaii • 96817-0916  
Telephone: (808) 847-3411 • Fax: (808) 841 8968

DOCUMENTS CAPTIONED AS ENCLAVES

# POLYNESIAN VOYAGING SOCIETY

Pier 36, Honolulu, HI 96817

July 9, 1993

Mr. Alan Haines, Contracts Manager  
Bishop Museum  
P.O. Box 19000-A  
Honolulu, HI 96817-0916

Subject: Mor

Dear Alan:

The following requests an extension to Contract 92.03.01 through 30 June 1994 and to request approval of the attached revised budget.

Your consideration on the enclosed matters is greatly appreciated. If there are any questions please feel free to call me at 531-7240.

Sincerely,

*Farnell L.A. Marthuson*  
Farnell L.A. Marthuson  
Administrator

enc.



VOYAGE OF REDISCOVERY

PROPOSED BUDGET - EXTENSION THROUGH JUNE 30, 1994			
Hawaii Loa Modification/Crew Training Activities			
	Original	Change Order	New Contract
	Contract Amount	Amount	Amount
<b>PERSONNEL EXPENSE:</b>			
PVS Administrator (1 FTE x 14 mos)	\$10,500	\$18,900	\$29,400
Administrative Assistant (1 FTE x 14 mos)	\$7,500	\$13,500	\$21,000
Program Specialist (1 FTE x 14 mos)	\$13,300	\$23,940	\$37,240
Sub-Total Salaries	\$31,300	\$56,340	\$87,640
FICA/Fringe @ 25%	\$7,825	\$14,085	\$21,910
<b>TOTAL PERSONNEL EXPENSE</b>	<b>\$39,125</b>	<b>\$70,425</b>	<b>\$109,550</b>
<b>NON-PERSONNEL EXPENSE:</b>			
Volunteer Support (Meals and Misc. Exp.)	\$12,500	\$53,724	\$66,224
Materials/Supplies	\$4,000	\$19,750	\$23,750
Minor Tools & Equipment	\$11,700	\$14,825	\$26,525
Utilities	\$1,500	\$16,300	\$17,800
Phone/Fax/Postage	\$500	\$2,250	\$2,850
Insurance	\$935	\$90,683	\$91,618
<b>TOTAL NON-PERSONNEL EXPENSE</b>	<b>\$31,135</b>	<b>\$167,372</b>	<b>\$198,607</b>
<b>TRAVEL EXPENSE:</b>			
Air Fares	\$5,900	\$16,500	\$22,400
Per Diem (Meals & Lodging)	\$9,300	\$5,624	\$14,924
Ground Transportation	\$1,500	\$5,975	\$7,475
<b>TOTAL TRAVEL EXPENSE</b>	<b>\$16,300</b>	<b>\$28,299</b>	<b>\$45,599</b>
<b>CONTRACTED SERVICES:</b>			
Canoe Fitting/Modifications	\$12,000	\$36,680	\$48,680
Canoe Blessing Ceremonies	\$35,000	\$0	\$35,000
Construction Coordination	\$5,100	\$1,800	\$6,900
Design & Weighing Consultant	\$0	\$8,000	\$8,000
Navigators	\$0	\$6,000	\$6,000
Crew	\$0	\$42,040	\$42,040
Safety/Health Certification	\$0	\$4,205	\$4,205
Crane Rental	\$0	\$4,000	\$4,000
Planetarium Rentals	\$200	\$200	\$400
Escort Boat Services	\$500	\$65,682	\$66,182
Specialized Training	\$0	\$20,000	\$20,000
Land/Sea Survival	\$0	\$800	\$800
<b>TOTAL CONTRACTED SERVICES</b>	<b>\$52,900</b>	<b>\$169,267</b>	<b>\$242,167</b>
<b>TOTAL</b>	<b>\$139,490</b>	<b>\$456,382</b>	<b>\$598,823</b>



### BUDGET EXPLANATION

#### A. Non-personnel Expenses

- Volunteer support includes meals and miscellaneous for workers in the areas of canoe construction and modification, rigging, lashing and crew training.
- Materials and supplies include items required for modifying Hawai'i Loa; purchasing books, office supplies and miscellaneous equipment.
- Minor tools and equipment includes purchasing safety gear and equipment rental.
- Utilities include monthly fees for electricity and water.
- Phone/FAX/Postage include monthly fees for phone and fax usage and postage as required.
- Insurance includes coverage for Hōkūle'a while sailing and Hawai'i Loa while sailing and in dry dock.

#### B. Travel Expenses

- Air fares, per diem and ground transportation for individuals participating in the crew training program.

#### C. Contracted Services

- Canoe modifications will be sub-contracted with Wright Bowman, Jr. and Wally Froiseth.
- Canoe construction coordination will be sub-contracted with Gilbert Ane.
- A qualified consultant will be sub-contracted with for design and weighing of Hawai'i Loa.
- Navigators will be sub-contracted for their time required to prepare themselves for the 1995 Marquesas voyage. Navigators sub-contracted with will be Shorty Bertelmann and Bruce Blankenfold.
- Certain individuals will be sub-contracted with to crew on Hōkūle'a and Hawai'i Loa during sea trials.
- A qualified individual/organization will be sub-contracted to conduct physicals and certify crew members participating in the 1995 Marquesas voyage in first-aid and CPR.
- Hawaiian Crane and Rigging will be sub-contracted with to haul-out and return the canoes to the water.
- The Bishop Museum planetarium will be rented for use in crew training instruction.
- A sub-contract will be done with a qualified individual/organization for escort boat services to accompany canoes on sea trials.
- Certain individuals will be trained in specialized areas, such as repairing lauhalā matting and sails; transportation of plants; fishing methods; traditional medicines; preservation, storage and care of traditional foods; language arts; and traditional canoe repairs.
- Consultant will be sub-contracted with to organize and plan the land/sea survival program.

TOTAL P.04



# POLYNESIAN VOYAGING SOCIETY

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Fall 1993



(Photo courtesy of Honolulu Advertiser)

## Tommy Holmes—As We Knew Him

Keali'i ipū'aimoku & Wallace Froiseth

*[On August 23, 1993, Tommy Holmes, one of the founders of the Polynesian Voyaging Society, died of a heart attack while paddling an outrigger canoe off Waikiki. On August 28, his ashes were carried out to sea by the Hōkūle'a and scattered off Waikiki. Hundreds attended the ceremony.]*

Tommy Holmes was like another hānai son to Wally and I. We both had the deepest respect and admiration for him and supported his many interests and human causes. He was very respectful of everyone. One of Tommy's main interests was the Polynesian Voyaging Society and Hōkūle'a. He was the driving force to raise funds to make the first voyage possible.

Tommy was an exceptional waterman; he was adept at everything to do with the ocean and ocean sports. We first knew him when he was very young through the sport of surfing and canoeing, at which he was very skillful. He was always looking for new challenges and ways to appreciate nature. When he participated in anything he did it with all his heart and soul, all the way and whatever it took. He helped with the challenging food preparations for Hōkūle'a's first voyage. His careful

arrangements to obtain the proper plants and animals, such as Maxwell the pua'a; Hōkū, the Hawaiian 'ilio; and the proper moa showed us what an interested and dedicated person he was. In Tahiti after the first trip Tommy assisted us in planting at Tahiti's Gauguin Museum grounds all the plants he had cared for on the trip. Tommy was a person always wanting to do the best job he could, as shown in his definitive work *The Hawaiian Canoe*. We're sure that Tommy had a sense of fulfillment, happiness and peace in creating all of these interests for all of us to enjoy.

Over dinner Tommy and Moku discussed their high cholesterol counts, which he accepted philosophically, almost like it was no big thing and he would not slow down. He continued to do the things he wanted to do in his life. Through all of this we both vowed to take better care of our conditions. For Tommy we feel we must accept his death as the loss of a creative individual. His mind was precious, but mortal. Aloha Tommy, we love you and deeply appreciate having known you. We'll all miss you. □

## The Blessing and Launching of Hawai'i Loa

On the morning of July 24, 1993 at Pier 36, two and a half years of work on the voyaging canoe *Hawai'i Loa* came to fruition. After the sounding of the pū, Parley Kanaka'ole offered a kāhea chant and Master of ceremony Wayne Chang introduced the blessing and launching program.

The sky was heavily overcast, and gust of rain swept down from the Ko'olau mountains all morning long. Rainbows arched above the green hills and grey city. One was reminded of the blessing of the magical canoe of Rata, the Tahitian voyaging hero, many centuries ago: "At daybreak the artisans invoked the presence of Ta'aroa of the river in darkness, presenting him with some sennit as a peace offering, and his acceptance was soon made manifest by his sending them a heavy shower of rain to immerse the ship, which was their way of performing the ceremony of

*Stepping the mast after Hawai'i Loa tasted the sea for the first time.*  
(Photo by Anne Kapulani Landgraf / courtesy of the Bishop Museum.)



fa'ainu (making it drink).... Then with the little elves clinging to the ship, the mountain breeze caught it and wafted it high up on the shining clouds, which bore elves and ship far beyond the land and out over the open sea, where they descended by the rainbow... and set the canoe as lightly as a bird upon the waters" (Teiura Henry, *Ancient Tahiti*, 489).

Kahu 'Ai Kapu Bert Barber conducted the 'ai kapu ritual—the offering up of sacred foods to the Hawaiian canoe deities, foremost of which is Kū. Barber was assisted by his ha'i'ōlelo (spokesman) Keone Nunes.

The foods prepared by Barber were kumu, ulu, and hiwa coconuts, traditionally used in ceremonies. Kahuna Pule (master of prayer) Kalena Silva accepted these sacred foods and offered them to the Kahuna Kālai Wa'a (master canoe builder) Wright Bowman, Jr., and his workers, all of whom were seated in the kapu area.

Kahuna Pule Silva then blessed *Hawai'i Loa* and lifted the kapu which had been placed on the canoe. Finally, the canoe was lowered into the water and floated there, as light as a bird.

Haku Mele (composer) Keli'i Tau'a, assisted by Charles Kaupu, recited a genealogical chant he had composed for *Hawai'i Loa*, telling of the unsuccessful search for logs in the koa forests of Hawai'i and the gifting of two spruce logs by the Haida and Tlingit people of Alaska; the naming of the logs Kutx ah yunahha kah ya tun ("Star is the constellation steering by the star"); the naming of the canoe after Hawai'i Loa, who discovered Hawai'i; the carrying on of the voyaging tradition by Nainoa Thompson and his navigators and crews; the building of the canoe by Wright Bowman, Jr., and his workers.

As the mele inoa was recited, the canoe was rigged and a lauhala sail hoisted. Lei of maile and 'ie'ie were used for adornment. Then the canoe-builders boarded the canoe and dipped

Wright Bowman, Jr. and Wally Froiseth on

Hawai'i Loa's symbolic first voyage at Pier 36.

(Photo by Anne Kapulani Landgraf / courtesy of the Bishop Museum.



their paddles into the water for the symbolic first voyage of *Hawai'i Loa*. They chanted "Ia Wa'a Nui," which was used at the launching of *Hōkūle'a* at Kualoa, O'ahu, in 1975:

Ia wa'a nui (That large canoe)  
Ia wa'a kioloa (That long canoe)  
Ia wa'a peleleu (That broad canoe)  
A lele māmalā (Let chips fly)  
A manu o uka (Bird of the upland)  
A manu o kai (Bird of the lowland)  
'I'iwi pōlena (Yellow honeycreeper)  
A kau ka hōkū (The stars appear)  
A kau i ka malamā (The daylight arrives)  
A pae i kula (Land on shore)  
'Āmama ua noa ('Āmama, the kapu is free).

As the chant ended, Tau'a asked the canoe's owner, the Native Hawaiian Culture and Arts Program, represented by chairman Clayton Hee, if he found the canoe maika'i (good). He answered "maika'i!" and the ceremony ended with the sounding of the pū.

Our family from Alaska, represented by Judson Brown and Byron Mallot, were honored next and acknowledged for their generous donation of the spruce logs for *Hawai'i Loa's* hulls. The day ended with speeches and ho'okupu to *Hawai'i Loa*. Kahu Kalili offered a Christian blessing. Food and entertainment provided closure to this special day.

*Hawai'i Loa* has been built to recover Hawaiian canoe-building traditions

and to recreate early settlement voyages to Hawai'i from the Marquesas islands, over 1600 years ago. Scholars believe such voyages took place, because of similarities between the languages, artifacts, culture, and physical characteristics of the peoples of the two island groups. In 1995, the Polynesian Voyaging Society plans to sail *Hawai'i Loa* from Nuku Hiva in the Marquesas to Hawai'i, a 2,200-mile voyage.

The hulls of *Hawai'i Loa* were designed by Dick Rhodes and Rudy and Barry Choy. Wright Bowman, Jr., Wally Froiseth, and Nainoa Thompson designed the other parts of the canoe. The construction of the 57-foot voyag-



Lily Jane Nunies and Elizabeth Akana wove the lau hala sail for *Hawai'i Loa*. (Photo by Anne Kapulani Landgraf / courtesy of the Bishop Museum.

ing canoe by Kahuna Kālai Wa'a Wright Bowman, Jr., under funding by the Native Hawaiian Culture and Arts Program, began in 1991.

The kuamo'o, or hulls, of *Hawai'i Loa* have been carved from Alaskan spruce logs; koa has been used for the manu, or curved bow and stern pieces, as well as for the mo'o, or side pieces above the gunwales. The 'iako, or cross pieces, and kia, or masts, are made from 'ōhia logs. The railings are made from hau. Some sennit has been used in the lashings. Lily Jane Nunies and Elizabeth Akana wove the lau hala sail. Mary Lou Kekuewa made the lei hulu (feather lei).

On the morning of July 31, 1993, *Hawai'i Loa* proudly sailed into Pōka'i Bay. The canoe was welcomed warmly and generously by the people of Nānākuli and Wai'anāe. *Hawai'i Loa* was accompanied by *Hōkūle'a*, *E'ala*, *Mauloa*, and *Maikai Roa*. The event, entitled "Eia Hoi Nā Holowa'a (Behold the Voyaging Canoes)" was a celebra-

tion of the Hawaiian seafaring and canoe building heritage. □

Once again, the volunteers of PVS, came through, this time led by Moku Froiseth and Paige Barber. They organized and carried out both the blessing and launching of *Hawai'i Loa* and "Eia Hoi Nā Holowa'a (Behold the Voyaging Canoes)." Randie Fong coordinated the programs for both events. Maholo to Paige, Moku, Randie of Kamehameha Schools and all the volunteers. □

We mourn the passing of Parley Kanaka'ole. Heartfelt sympathy to all his family and friends. He played important roles in the ceremonies for the blessing and launching of *Mauloa* and *Hawai'i Loa* and the celebration of voyaging at Pōka'i Bay. His presence will be missed; his mana remains with us. □

(Photos by Anne Kapulani Landgraf / courtesy of the Bishop Museum.



*The 45-foot E'ala ("Awaken!") was built in 1979 at Pōka'i Bay to revive the art of canoe building on the Wai'anāe Coast. It was refurbished by the Polynesian Voyaging Society in 1993 for use in crew training and educational programs.*

*The 27-foot Mauloa was built at Honaunau under canoe builder and navigator Mau Piailug from Satawal, Micronesia. The hull was carved from a koa log donated by the Bishop Estate. Workers used stone, then steel adzes. The project was coordinated by Clay Bertelmann.*



### The PVS Vision

***Ho'olōkahi:*** to bring about unity and harmony among humanity, nature, and spiritual forces

### Mission & Goals

The mission of the Polynesian Voyaging Society (PVS) is to contribute toward a safe and healthy future for Hawai'i. Its goals are:

- To sponsor or conduct research and educational projects in order to identify values and recover practices and arts, such as canoe construction and navigation, that allowed for the successful exploration and settlement of Pacific islands.
- To inform the public through various media about Polynesian voyaging and to disseminate research data that might be useful to scientists and others engaged in maritime endeavors.
- To develop curriculum and educational programs that encourage the people of Hawai'i to explore their environment and heritage and make discoveries about how best to contribute to the well-being and survival of the community.
- To work with other organizations to explore and design ways of fulfilling human needs through technology while maintaining a balance between people and the environment

### Guiding Values

***Aloha 'Āina:*** to understand the interdependence of humanity and the environment

***Imi 'Ike:*** to seek knowledge

***Lokomaika'i:*** to share with each other

***Mālama:*** to care for each other

***Na'au Pono:*** to possess a deep sense of justice which fosters positive relationships among people

## Highlights of the 1992 Voyage to Rarotonga

This is the first of a four-part series recounting the 1992 Voyage of *Hökūle'a*; Parts 2-4 will appear in subsequent issues.

### 1. The Voyage to Tahiti

Riding the winds like an 'iwa bird, and setting its course by signs in the sky and waves, *Hökūle'a* made its fourth voyage to the South Pacific and back in 1992.

The purpose of the voyage, called *No Nā Mamo*, "For the Future Generations," was educational—to train a new generation of sailors and navigators and to pass on the knowledge of Polynesian voyaging to a new generation of students.

During 1991-1992, the Polynesian Voyaging Society trained six new navigators and twenty-four new crew members. The voyage was an opportunity for the crew not just to learn sailing and wayfinding, but to relive the travels of the ancients and to visit or revisit the ancestral homelands and distant relatives in the Society and Cook Islands.

Schoolchildren in Hawai'i participated in the voyage through live daily reports from the canoe; and in the classroom, they learned about the pride and achievements of Polynesian voyagers.

The Polynesian Voyaging Society also continued to contribute to the revival of voyaging throughout the Pacific as it has done since the first voyage in 1976. Tahitians, Cook

Islanders, Maoris and other islanders have joined the Hawaiians in building and sailing canoes.

During the year before the voyage, *Hökūle'a* had been refitted and relashed under the direction of first Alan Paquin, then Gil Ane. After a sail from Honolulu in 35 knot winds, with an apprentice crew led by Captain Gordon Pi'ianai'a and veteran crew members Kiki Hugbo, John Kruse, and Billy Richards, *Hökūle'a* arrived in Honaunau on June 13.

Honaunau was chosen for spiritual preparations for the voyage. On June 14 at Pu'uhonua o Honaunau National Park, an 'awa ceremony was conducted by Sam Ka'ai and Hale Makua, with the assistance of members of Nā Koa (The Warriors) and Nā Kālai-wa'a (The Canoe Carvers), to initiate new crew members into the *Hökūle'a* family and to prepare the crew spiritually for departure. Ka'ai intoned, "These are the children of the living breath... They go out to the deep ocean to find out what the original song was... We're not lost. We're going home."

*Hökūle'a*'s wayfinders waited for a northeasterly wind for departure, so that the canoe could gain some easterly direction as soon as it rounded Ka Lae. On the morning of June 16, the wind was right—gusting up to 35 knots and holding northeasterly. At 1 a.m. in the morning of June 17, *Hökūle'a* was towed out of Honaunau by the fishing boat *Sammy Lu*. Outside the wind shadow of the Big Island, the tow line was dropped and the canoe headed south along the coast of Kona and Ka'ū to begin its 2,250 mile journey to Tahiti.

The canoe was guided by wayfinders Chad Baybayan and Shorty Bertelmann; the captain was Clay Bertelmann. The sailmaster, responsible for the sail plan and sail trim, was Nainoa Thompson. Nine crew members joined them, a total of thirteen.

After leaving Honaunau on June 17, *Hökūle'a* sailed south southeast for five days in strong tradewinds, with 8-10 foot seas breaking onto the canoe. It was a wet, wild ride. The canoe averaged about 144 miles per day, and made good about 700



(Photo by Anne Kapulani Landgraf / courtesy of the Bishop Museum.)

mile, down to 9°N latitude. In the area of 9-10° N, a school of dolphins was sighted. For navigator Shorty Bertelmann this was one of the highlights of the trip. He and navigator Mau Piailug had sighted the dolphins on the 1985 voyage to Tahiti. Mau, who did not make the 1992 voyage, told Bertelmann to look for the dolphins in the same area. Mau said the dolphins lived there and would indicate to the wayfinders that they were on the right path. The sighting in 1992 confirmed Bertelmann faith in the knowledge and tradition of Pacific wayfinding Mau represented.

Six days after *Hōkūle'a* left Honaunau, the crew began experiencing the first signs of the Intertropical Convergence Zone (ITCZ)—a slackening of the winds and an increase in clouds. On this voyage, the canoe spent fourteen days in the ITCZ, bedeviled by squalls, doldrum conditions, and light and shifting winds with a persistent southerly component. Navigator Chad Baybayan reported that the crew had to tack up to five times in one day. With southerly winds preventing the canoe from heading south, the canoe was forced to go east—farther east than it had

ever gone before, to 141.5° W.

On July 7, when the canoe finally left the ITCZ, the wayfinders had to rethink their position. An east-flowing current runs through the zone, and the canoe had spent five more days in the zone than had been originally anticipated—so how far east had the canoe actually gone? On July 8, the wayfinders decided they had been too conservative in their estimates of easterly direction travelled; so they revised their estimated position, adding about 180 miles of easting.

*Hōkūle'a* found the southeast tradewinds on July 8 and picked up speed on its southerly course, making good between 120-200 miles a day. As it approached the latitude of the Tuamotu Archipelago, captain Clay Bertelmann posted a forward watch to look for land.

On July 13, the *Hōkūle'a* crew sighted and identified Mataiva, the westernmost island in the Tuamotus. From this sighting, they knew that Tahiti was about 170 miles to the south southwest. With native-born Marquesan Tava Taupu taking over navigation, the canoe found Tahiti and landed at Pape'ete on July 15. The voyage from Hawai'i had taken 29 days. □

(In 1976, when the canoe left from Honolulu Bay, Maui, on May 1, it arrived in Pape'ete 34 days later on June 3 [with a day and a half stop on Mataiva]. In 1980, when the canoe left from Hilo, Hawai'i, on March 15, it arrived in Pape'ete 33 days later on April 17. In 1985, when the canoe left Miloli'i, Hawai'i, on July 10, it arrived in Pape'ete 32 days later on August 11.)



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Left: *Hawai'i Loa* under Sail; Right: Kathy, Nainoa, Nappy, Bow, and Chad find the canoe *maika'i*.  
(Photos by Anne Kapulani Landgraf / courtesy of the Bishop Museum.)

Canoe 25-



## Hawai'iloa

**O**n July 24, 1993, a beautiful new Hawaiian voyaging canoe was launched at Pier 36 in Honolulu Harbor. The canoe, named *Hawai'iloa*, took two years to build. At first, the plan had been to build the canoe out of indigenous materials of Hawai'i in an effort to recover ancient canoe building arts; the hulls were to be carved from koa logs. However, after a nine-month search in 1989-90, it was discovered that the forests of Hawai'i no longer had koa trees large enough for the hulls of a voyaging canoe. Over the years, the forests had been cut down for lumber and to clear land for cattle ranching.

When the Sealaska Corporation, owned by the Haida, Tlingit, and Tsimshian tribes of Southeast Alaska, heard of Hawai'i's need for logs to build a traditional voyaging canoe, they donated two Sitka spruce trees. The 200-foot tall trees, seven feet in diameter, were found on Shelikof Island in Soda Bay, Prince of Wales Island, west of Ketchikan, Alaska. The two trees were over 400 years old.

Traditionally, Hawaiians used drift logs from the Pacific Northwest to make canoes. Menzies, a surgeon and naturalist accompanying Captain George Vancouver to Hawai'i, reported in 1793: "the largest single canoe we had seen amongst these islands [was] about sixty feet long and made of one piece of the trunk of a pine tree which had drifted on shore on the east end of the island of Kaua'i a few years back." The Hawaiians considered these logs gifts from their gods. The two 66-foot, 25 ton spruce logs for *Hawai'iloa* came by ship rather than on the ocean currents. The gift highlighted the possibility and the need for native peoples to work together in their efforts to maintain their cultural traditions in the modern world.

**The Name of the Canoe:** Hawai'iloa, according to one tradition, was the first discoverer of Hawai'i. He is said to have found the islands on one of his long fishing expeditions from the south or west—from Ka-'āina-kai-melemele-a-Kāne, "The land of the yellow sea of Kāne." He returned home and came back to Hawai'i with his wife and followers, including eight navigators. Because only Hawai'iloa brought his wife with him, all Hawaiians are said to be descended from him. The island of Hawai'i was named for him, while Maui, O'ahu, and Kaua'i were named after his children.

**The Designers and Builders of the Canoe:** The hulls were designed by Dick Rhodes and Rudy and Barry Choy; project director Nainoa Thompson, master canoe

carver Wright Bowman, Jr., and Wally Froiseth designed the other parts of the canoe and supervised the construction. Numerous volunteers worked on the canoe—cutting, drilling, chiselling, sanding, lashing, and so on.

**Dimensions and Materials:** The two hulls, 57 feet long, are connected by seven 'iako (crossbeams) made from strong native 'ohia logs; the canoe has a beam of 19 feet. Reddish koa wood was used for the manu (the up-curved bow and stern pieces) and the mo'o (side pieces above the hulls). The mast step, the two steering blades and one steering paddle are also made from koa. Two triangular canvas sails (between 240 and 420 square feet) are tied spars and booms made from 'ohia logs. The sails are raised and lowered on two 'ohia masts. The railings are made from hau (hibiscus) logs. The canoe parts are lashed together with synthetic cordage. (Traditionally, canoes were lashed with 'aha, or cordage, made from coconut fiber or from the bark of the shrub olonā.)

**The First Voyage:** From February to May, 1995, *Hawai'iloa* made its first long voyage—a 6,000 miles journey from Hawai'i to the islands of Tahiti, Mo'orea, Huahine, Ra'iātea, and Taha'a in the Society Islands; Nukuhiva in the Marquesas Islands; and back to Hawai'i. The sail from Hawai'i to Tahiti, made with the voyaging canoe *Hōkūle'a*, was the fastest ever for modern Hawaiian canoes: 21-22 days. The two canoes were navigated without instruments by Chad Baybayan, Bruce Blankenfeld, Keahi Omai, and Ka'au McKenney. On the voyage back to Hawai'i, *Hawai'iloa* was accompanied by two Hawaiian voyaging canoes, *Hōkūle'a*, and *Makali'i*, a Maori canoe *Te 'Aurere*, and two Cook Island canoes, *Te 'Au o Tonga* and *Takitumu*. It was the first time voyaging canoes sailed this route since perhaps the early settlement of Hawai'i almost 2,000 years ago.

Scholars believe that early voyages of settlement to Hawai'i came from the Marquesas Islands because of similarities in the languages and artifacts (adzes, fish-hooks, and ornaments) found in the two island groups. Later migrations to Hawai'i are believed to have come from Tahiti. \*

