

Doubled-hulled Hawaii Loa nears historic launch

By Bob Krauss
Advertiser Columnist

Hawaii Loa, the second double-hulled, deep-water voyaging canoe built in Hawaii since ancient times, will be blessed and launched Saturday morning at Pier 35 before invited guests.

Constructed over a period of 18 months under the direction of master canoe builder Wright Bowman Jr., Hawaii Loa is the "traditional" successor to Hokule'a and is scheduled in 1995 to retrace the route of the first Hawaiian migration from the Marquesas.

The canoe hulls were carved from logs of 400-year-old Alaska Sitka spruce donated to the Polynesian Voyaging Society by SeAlaska, the Native American Indian Corp., after a search for large koa trees in Hawaii proved fruitless.

Hawaii Loa is 57 feet long, three feet shorter than Hokule'a, but heavier.

INSIDE:

■ A new generation of canoe builders keeps the craft alive. Page A7

Each log weighed 25 tons.

Bowman said he retained as much of their width, up to seven feet, as possible for buoyancy.

The hulls of Hokule'a were made of fiberglass and lashed together with nylon cord. Hokule'a has Dacron sails.

Hawaii Loa, in contrast, is made of traditional materials.

Eight miles of coconut fiber sennet, manila and hau cordage went into the rigging and lashings. The sails are woven of lauhala.

More than 200 volunteers helped on weekends in the canoe's construction.

Gilbert Ane, Hokule'a crew member and volunteer coordinator for Hawaii Loa, said all the volunteers gathered again at Pier 35 last night

and plan to work around the clock until Saturday morning on last-minute preparations for the launching of Hawaii's first traditional voyaging canoe in probably two centuries.

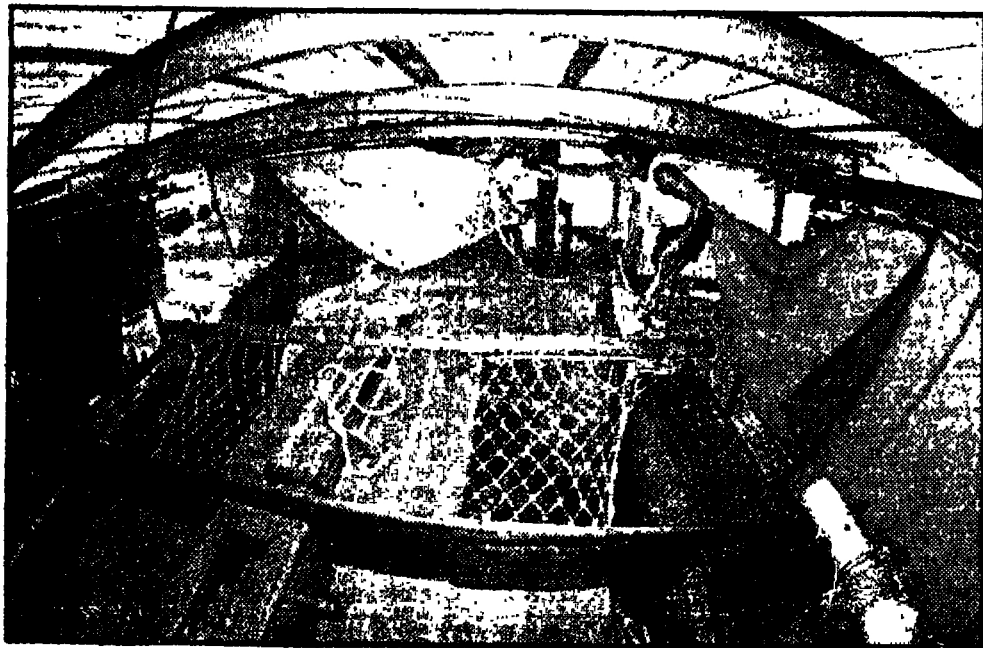
The canoe will be rigged in pier shed but the masts will not be raised until it is in the water and blessing is completed.

Invited guests will be able to watch, Ane said. "The lines will be ready."

Hokule'a navigator Nainoa Thompson said tens of thousands of school children have had contact with Hokule'a and 40,000 to 50,000 will travel the voyage of Hawaii Loa from the Marquesas in their classrooms.

The Hawaii Loa is a project of the Bishop Museum Native Hawaiian Culture and Arts Program in cooperation with the Polynesian Voyaging Society.

The program is funded by federal appropriation in cooperation with the National Park Service.



Billy Richards helps get the Hawaii Loa ready for its launching Saturday.

Advertiser photo by Gregory Yamamoto



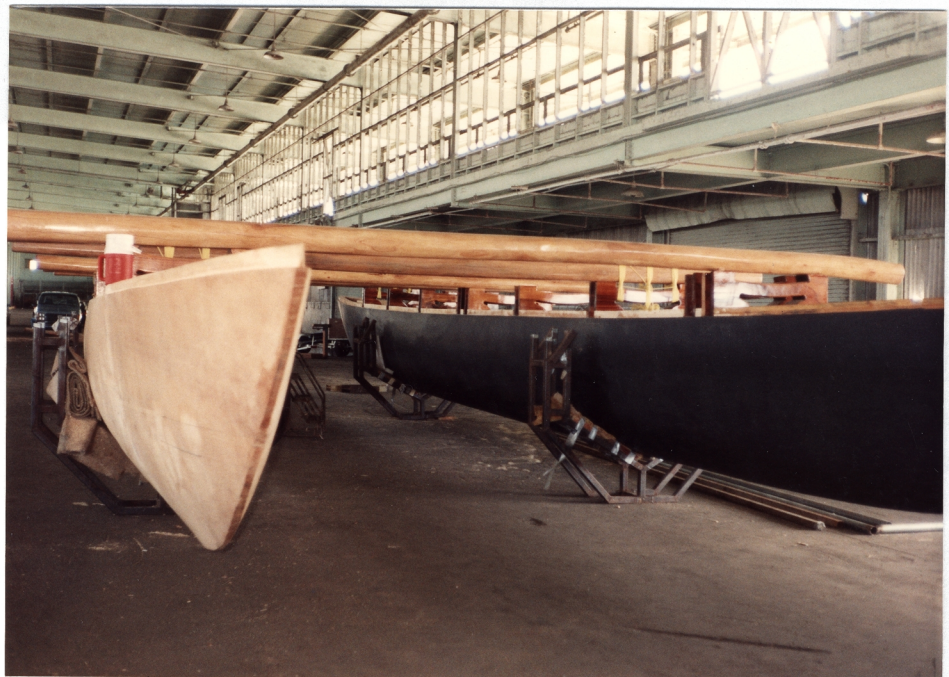
HAWAII LOA

Donna Wendt



Pinky

Wright
SR





Canoe: Solemn meeting of Hawai'iloa, sea

FROM PAGE ONE

le'a, Mauloa and Eala.

Hawai'iloa's beautifully finished *koa* decking stood out beside the salt-stained hulls and rigging of her older sister, Hokule'a, like a new Cadillac in a used-car lot.

"It gives me chicken skin," said state Rep. Peter Apo of Waianae. "It's not so much the canoes as it is the hundreds and hundreds of people who came together as an *ohana* (family) to make this possible."

"And the motivation was non-political. It came from deep inside. I think it is significant that the experience was shared by non-Hawaiians also."

The master of ceremonies for the launching took the same approach.

"You are not here as guests but as family," said Parley Kanakaole before a blast on the conch shell invoked the *kapu* of silence for the ceremony of blessing.

The 30 men and women who built the canoe, led by *kahuna kalai wa'a* (master canoe builder) Wright Bowman Jr., marched to sit before an altar of white coral that stood at the edge of the pier.

Kahuna pule (master of prayer) Kalena Silva, who has his doctorate in linguistics, blessed the foods placed on the altar that are sacred to canoe deities. The foods included fish, such as *kumu*, and a type of coconut known as *niu hiwa*.

Each of the canoe builders and each of the sail weavers received a packet of these foods wrapped in ti leaf. Each ate of the foods as silence reigned over the ceremony.

Rain pelted down in a steady downpour — a profuse blessing of the gods, in the opinion of veteran voyagers who saw the same thing happen on the Great Marae of Taputapuātea in Raitatea, Society Islands, at the meeting of navigators last



photo by Cory Lum

The Hawai'iloa is hoisted by crane at Pier 35 yesterday.

year.

The eating of sacred foods ended, a long blast on the conch shell signaled the lifting of the *kapu*. And the rain stopped.

Raincoats came off as the crane swung Hawai'iloa into the air and over the side of Pier 35 to settle gently on the water. A crew stepped on board and raised the masts.

Then the canoe builders boarded the vessel, each with a large ceremonial paddle especially crafted for the occasion by Bowman.

The builders took places on the double hulls, and a ceremonial voyage began, paddles moving in unison without touching water as the canoe builders chanted "*Ia Wa'a Nui*," discovered in the Bishop Museum archives by Kenneth Emory and translated by Mary Kawena Pukui.

Finally, the canoe builders officially turned the Hawai'iloa over to her owner, the Native Hawaiian Culture and Arts Program represented by Clayton Hee.

With the traditional ceremony at an end, the modern one

began to recognize the significance of Hawai'iloa and the people who created her.

"We are here today because we allowed ourselves to have a vision," said Myron "Pinky" Thompson, president of the Polynesian Voyaging Society. "Little did we know how far our dreams would take us. . . . Our mission is to bring about a unity of spiritual and human forces."

Tlingit tribesman Byron Malott of Juneau, Alaska, said the donation of the canoe logs from which Hawai'iloa was built provided an opportunity for native Americans like him from the SeAlaska Corp. to "imbue human values into our institution."

"This is a watershed event, not only in the lives of people but in the lives of institutions," he said. "This log gave us a chance to express what our company is all about."

He added with a smile, "We are a people who are comfortable in the rain. But you don't have to go so far the next time."

Navigator Nainoa Thompson presented adzes to guests from

Alaska and New Zealand. The adzes were made from basalt mined in a quarry at Mauna Kea's 12,000-foot elevation.

Thompson thanked the canoe builders and the weavers of the *lauhala* sail.

Members of Hawai'iloa's multiracial family expressed satisfaction with the event:

Tommy Holmes, one of the Polynesian Voyaging Society founders, said: "The canoe has become the dominant cultural symbol, not only of Hawaii but of the entire Pacific."

"Through its educational activities, which we didn't envision, the canoe has become the most vital vehicle for regaining pride in the Hawaiian culture and re-establishment of the Hawaiian language. It's a very powerful symbol."

Dr. Yoshihiko Sinoto, senior anthropologist at the Bishop Museum, said: "The difference between Hokule'a and Hawai'iloa is that Hawai'iloa is made of natural materials. This is a great achievement the Hawaiian people have accomplished because it required solid objectives of the whole community."

"Because of this event, as well as Hokule'a, much encouragement is given to other Pacific nations. They want to do the same, revive their old traditions. Other islands now want to join Hawai'iloa in her sail from the Marquesas in 1995."

Sam-Steambot Jr., a second generation beachboy, said: "This canoe is bringing us back. In my lifetime, we didn't have this. When I was on the beach (in the 1950s), we had one single-hulled canoe with a sail. That was the Honaunau."

"Duke (Kahanamoku) took us out sometimes on a Sunday. In between then and until Hokule'a came out, there was nothing. Now I can see how we (Hawaiians) survived (at sea)."

Dancers from the Cook Islands performed after the ceremony.

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. 1993
Pier 35, Honolulu Harbor

Please reply to 531-7240 by July 19

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.

*Blessing and Launching of Hawai'i Loa
Pier 36, Honolulu Harbor
July 24, 1993*

We ask that participants give their full attention to today's ceremonies. Silence is required while the rituals are being conducted and the prayers are being said.

Kani ka Pū: Sam Ka'ai

The first sounding of the pū signifies the beginning of the ceremony. The pū will sound again at the end of the `ai kapu ritual and a third time at the lowering of the canoe into the water, signaling the end of the period of silence.

Opening: Parley Kanakaole

As the mea `ōlelo (master of ceremonies), Parley Kanakaole calls the audience's attention to the ceremonies about to begin. He also explains the significance of each of the ceremonial rituals.

Ai Kapu Ritual:

*Kahu `Ai Kapu Bert Kaihe Barber, Kahuna Pule Kalena Silva and
Ha'i`ōlelo Keone Nunes*

The `ai kapu ritual is the offering up of sacred foods to the canoe deities, foremost of which is Kū. This is done so that the gods will imbue the foods with their mana (spiritual power). As Kahu `Ai Kapu, Bert Kaihe Barber is the guardian who prepares the sacred foods and enjoys a special relationship with the gods. Ha'i`ōlelo Keone Nunes serves as his spokesman and assistant.

The foods are kumu, ulu and hiwa coconuts, traditionally used in ceremonies. Kahuna Pule (master of prayer) Kalena Silva accepts these sacred foods and offers them to those seated in the kapu area. These individuals have been involved in the creation of *Hawai'i Loa* and have been identified by Kahuna Kālai Wa'a (master canoe builder) Wright Bowman, Jr., as instrumental in the canoe's creation.

After the `ai kapu ritual, the remnants of the food, which contain the mana of the gods, are placed in niu baskets and protected until taken out to sea.

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

Kahuna Pule Kalena Silva will bless *Hawai`i Loa* and lift the kapu placed on the canoe since the idea of its creation. *Hawai`i Loa* is now ready to be launched.

Launching of Hawai`i Loa

Hawai`i Loa is lowered into the water. Sam Ka`ai sounds the pū, inviting the audience to lift their voices in joyful praise of *Hawai`i Loa*'s birth.

*Mele Inoa for Hawai`i Loa:
Haku Mele/Mea Oli Keli`i Tau`a*

Haku Mele/Mea Oli (composer/chanter) for Kahuna Kālai Wa`a Wright Bowman, Jr., Keli`i Tau`a has composed a special chant which tells of *Hawai`i Loa*'s genealogy, including the birth of the idea to construct the vessel; the unsuccessful search for logs in the koa forests of Hawai`i and the gifting of spruce logs by the Haida and Tlingit people of Alaska; the naming of the logs; the naming of the canoe after Hawai`iloa, the man, the first voyager to Hawai`i; the carrying on of the voyaging tradition of Hawai`iloa by Nainoa Thompson and his navigators and crews; the building of the canoe by Kahuna Kālai Wa`a Wright Bowman, Jr., and his apprentices and workers. Keli`i Tau`a is assisted by Charles Kaupu.

As the mele inoa is recited, the canoe is dressed: the rigging and hoisting of the sails are completed. Lei of maile and `ie`ie are used for adornment. Once *Hawai`i Loa* is ready, the canoe builders board the canoe and dip their paddles into the water for the symbolic first voyage of *Hawai`i Loa*. They chant "Ia Wa`a Nui," which was discovered in the Bishop Museum's archives by Kenneth P. Emory and translated by Mary Kawena Puku`i. "Ia Wa`a Nui" has been used since the launching of Hōkūle`a at Kualoa in 1975 and for subsequent canoe launching and arrival ceremonies since that time.

“Ia Wa`a Nui”

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	The bird of the upland
A manu o kai	The bird of the lowland
ʻIiwi pōlena	The ʻi iwi pōlena bird
A kau ka hōkū	The stars appear
A kau i ka malama	The daylight arrives
A pae i kula	Land on shore
ʻĀmama ua noa	ʻĀmama, the kapu is free

The crew members continue to chant as they disembark and again take their places in the ceremonial area. The chanting ceases.

*Transfer of Hawai`i Loa
from Kahuna Kālai Wa`a Wright Bowman, Jr.
to the Owner, the Native Hawaiian Culture and Arts Program
represented by Chairman, Clayton Hee*

At the end of chanting “Ia Wa`a Nui”, Keli`i Tau`a asks the representative of the canoe’s owner, Clayton Hee if he finds the canoe maika`i — acceptable and good. Clayton answers in the affirmative and the ceremony ends with the sounding of the pū.

Recognition of Haida and Tlingit Tribes

At this time we honor our family from Alaska represented by Judson Brown and Byron Mallot, and acknowledge their generous donation of the logs from which Hawai`i Loa's hulls have been fashioned. Please feel free to show your aloha and appreciation by offering your ho`okupu (gifts).

Ho`okupu from Dignitaries

Dignitaries offer their ho`okupu to Hawai`i Loa.

Blessing by Kahu Kalili

Kahu Kalili offers his blessing.

Ho`okupu from Audience

The audience offers ho`okupu to Hawai`i Loa and honorees.

Celebration

Food and Impromptu Music and Dance

Hawai`iloa, the Man

The name “Hawai`i Loa” refers to a tradition found in the writings of Samuel M. Kamakau and Kepelino Keauokalani which state that the Hawaiian Islands were discovered by a chief named Hawai`iloa while he was on a long fishing expedition. 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 tradition also indicates that his brothers discovered and peopled islands to the south, including the Marquesas and Society Islands.

Although some scholars have questioned this tradition because it is part of a larger traditional genealogy called Kumuhonua which shares conspicuously similar characters and situations with biblical stories, the Hawai`iloa portion bears no resemblance to any biblical account. The names, places and basic settings give us no reason to question their age and authenticity. Further, Patience Bacon of the Bishop Museum remembers kupuna being interviewed by Tutu Puku`i. These kupuna spoke of Hawai`iloa as their “reality”; this was sometime in the 1920’s and 30’s. Mrs. Bacon feels that the tradition is sound.

Acknowledgements

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.

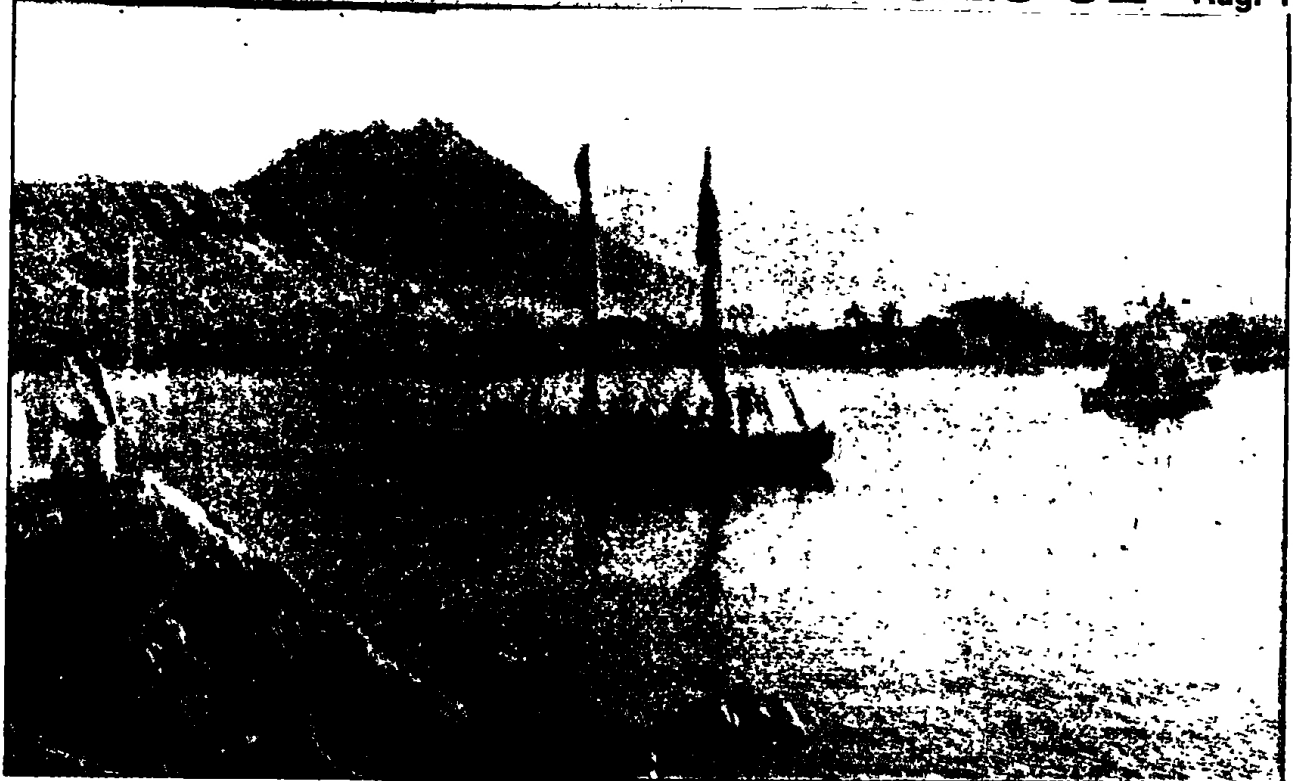
Bishop Museum and the Polynesian Voyaging Society wish to gratefully acknowledge the invaluable kokua of the following organizations and individuals:

Hawai'i Maritime Center
Hawaiian Crane and Rigging
Hawaiian Tug and Barge
Hawaiian Western Transport
Honolulu Police Department
Honolulu Shipyard
Honolulu Transfer & Storage
Kamehameha Schools/Bishop Estate
McCabe, Hamilton and Renny Co.
Na Kālai Wa'a of Mauiloa
Nā Pua No'eau
Pu'uhonua o Honaunau/Jerry Shimoda and Staff
Richard Lee Trucking
Royal Contracting
SeAlaska Corporation
State Department of Safety and Motor Vehicles
State Department of Transportation--Harbors Division
Winkler Wood Products

and the **hundreds** of volunteers.

Honolulu Advertiser

Sunday,
Aug. 1, 1993



Advertiser photo by Carl Viti

Hawai'iloa is paddled into Pokai Bay, greeted by a chanter at the end of the breakwater. Mt. Ka'ala looms in the distance.

Pacific-wide welcome for 'fleet' at Waianae

Hawai'iloa joins seagoing sisters

By Bob Krauss
Advertiser Columnist

1 aug 93

The double-hulled Polynesian canoes returned to Waianae yesterday for a joyous celebration of Hawaii's voyaging heritage with more than 1,000 spectators and well-wishers.

People crowded the beach at Pokai Bay as five canoes moved silently one by one in a solemn procession around the breakwater into the bay an hour after dawn. Eala from Waianae in the lead, then Hawai'iloa, Mauloa, Hokule'a and Maikai Roa.

A female chanter on the breakwater greeted each canoe, as crewmen were greeted on homeward voyages in the past.

On the beach, chanters intoned greetings and were answered by a chanter in the bow of each canoe as the vessel touched the sand.

The canoes brought the whole Pacific to Waianae, New Zealand, Sa-

moa, the Marquesas, as well as a real, live astronaut.

The voyage, which began Friday from Honolulu Harbor was, in part, a shakedown cruise for the newly launched Hawai'iloa. The canoes will leave to return to the harbor this morning.

Yesterday, the guests and spectators reveled in a tradition that began with Hokule'a's 1976 visit, just after the first modern Polynesian voyaging canoe completed its epic voyage to Tahiti and back.

"You see, this really isn't about canoes and voyaging at all," said Randy Fong, department chairman of performing arts at Kamehameha Schools.

"This is about a race of people realizing the greatness within them. The understanding that, as a community, we are capable of great

See Pokai, Page A2

Pokai: Over 1,000 greet a growing tradition

FROM PAGE ONE

things... That's what this is all about."

It was a time of healing and of mythmaking.

Members of the original crew of Hokule'a made Friday's voyage to Waianae. It was the first time they were all aboard Hokule'a together since the first voyage to Tahiti in 1976. The arduous five weeks at sea ended with some friction among crew members back then.

"A lot of learning has gone on since then," said veteran voyager John Kruse of Kauai.

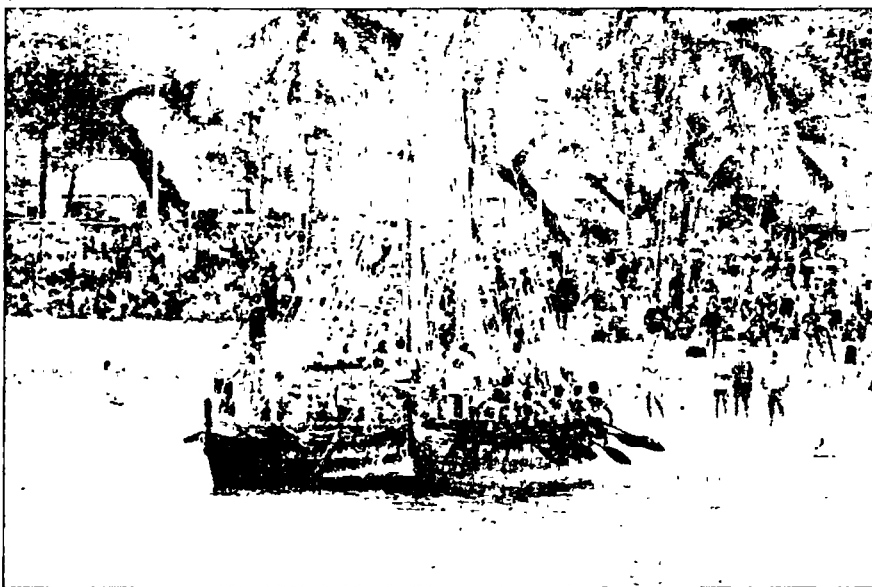
Thursday night we held a kawa ceremony on (Honolulu Harbor's) Pier 35. It was good to see all the old crew members. Everybody had a chance to speak. Seventeen years of remorse came out, plenty of hurt feelings, lotta crying. Four crew members got the paddles they didn't get 17 years ago."

(Crew members of Hokule'a are given koa paddles to commemorate voyages. Some of the original crew stayed away from their presentation ceremony.)

Kruse said one of the men who came back made an eloquent talk how the canoe teaches people not only about the ocean but about themselves.

The process of mythmaking continued when Fong deified navigator Nainoa Thompson.

"The name 'Nainoa' has become legend... It is a name that stands out among the greatest of Hawaiian figures... like Maui, who snared the sun and fished up our islands; like Mo'ikeha and La'amaikahiki (legendary Ha-



Advertiser photo by Carl

Hawai'loa touches the beach at Pokai Bay as a crowd watches.

waiian navigators)..."

One by one, other speakers from New Zealand and Samoa agreed that Thompson's name is spoken with pride by island people the length and breadth of the Pacific.

Eni Hunkin, delegate to the U.S. Congress from American Samoa, called Thompson "the first true Polynesian navigator in 400 years."

All speakers acknowledged the greatness of Hawaii's voyaging heritage.

"We are humble in the presence of ancient Polynesian explorers," said Daniel Golden of the National Air and Space Ad-

ministration. "The only thing that separates us is our tools."

Byron Mallott, speaking for the native American Indians of Alaska, called the canoes "the symbol of a force that cannot be stopped. They give us hope that we as an indigenous people can regain our place."

Hector Busby, a Maori from New Zealand who has built his own double-hulled voyaging canoe, said his association with Thompson and the Polynesian Voyaging Society has changed his life.

Once the speeches finished, the hula dancing began and lasted all day.

"It's wonderful, I'm think of my ancestors," said Aun Agnes Cope, the "mother" of Waianae. "The whole Pacific has never come to Waianae before."

"We saw the canoes (Friday) under sail on our way home from work," said Jeanne Cason, a Waianae resident. "It was just so beautiful. There were four of them SAILING!"

Astronaut Charles L. Veatch compared canoe voyaging with voyaging in space.

"It's much more than navigation," he said. "It's the discovery of new worlds."



CONTACT:

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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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 Tilliaceus) 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.

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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.





July 12, 1993

Contact:

**MAULOA 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 Pailug 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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July 12, 1993

BISHOP MUSEUM



CELEBRATING A
CENTURY OF DISCOVERY

FOR IMMEDIATE RELEASE

CONTACT:

HAWAI'I 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)



July 12, 1993

**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.

#

July 15, 1993

BISHOP MUSEUM



CELEBRATING A
CENTURY OF DISCOVERY

CONTACT:

#

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.

#

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.

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

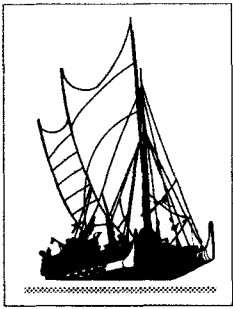
Thursday, July 29

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 - Pililaau 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.



POLYNESIAN VOYAGING SOCIETY

Pier 36, Honolulu, Hawai'i 96817 (808) 531-7240 / FAX: (808) 531-7135 Makali'i 1994

North to Hawai'i

From *Voyage of Rediscovery*
by Dr. Ben Finney et al.

Once the Polynesian had settled the archipelagos along the eastern frontier of central East Polynesia, no more island groups lay directly to the east—only, way off to the southeast, the sprinkling of tiny islands from Pitcairn to Rapa Nui. Exploratory parties that may have kept probing eastward for still more archipelagos would therefore have been sorely disappointed by the empty seas they found. The strategy of eastward expansion which had brought their ancestors so far across the Pacific had run out of islands. Since the eastern frontier of their island universe had been reached, and they knew that the islands “below” them to the west were already settled, might some particularly daring sailors have set out to explore unknown seas to the north?

This is not all conjecture. Polynesians did temporarily occupy

some dry and barren atolls of the Northern Line Islands located just north of the equator, and of course colonized the Hawaiian Islands, over 1,800 miles northwest by north of the Marquesas. Although Tahiti was long thought to have been the source for the migrants who first settled Hawai'i, comparative analyses of Hawaiian and other central East Polynesian languages which indicate that Hawaiian is basically a Marquesic language has led to the hypothesis that the first people to settle Hawai'i came from the Marquesas Islands. Although this hypothesis may be challenged on the basis of a more complicated settlement scenario involving initial colonization from the Cooks or Societies followed by the repeated arrival of canoe-loads of Marquesans that gave the resultant language its Marquesan character, let us here assume that the language connection points to the initial settlement of Hawai'i from the Marquesas. What, then, can be said about the voyaging conditions between the two groups?

Despite the vast stretch of open ocean that lies between the two archipelagos, the sail from the Marquesas to Hawai'i looks relatively straightforward because of the favorable alignment of the route in relation to the trade winds as well as the large navigational target presented by the long Hawaiian chain. This is not to say, however, that canoes could easily have drifted to Hawai'i from the Marquesas. Neither computer simulation studies nor our own experience in sailing from Tahiti to Hawai'i supports such a scenario; in ordinary conditions a canoe departing the Marquesas would have to be intentionally sailed to Hawai'i. In good weather the passage would be rela-

tively fast, however. As the Marquesas group lies well to the windward of Hawai'i, a canoe could sail there on a broad reach, the most favorable sailing angle for a double canoe. Assuming fairly steady trades such as those enjoyed during the 1976 and 1980 return voyages of *Hōkūle'a* from Tahiti to Hawai'i, and a relatively direct heading, a canoe should be able to cover the 1,800-plus miles between the two archipelagos in some fifteen to twenty days, although extended doldrum conditions, adverse winds along the way, or a meandering course could easily add a week or two to that time.

Why, however, would Marquesan voyagers have sailed so far from their islands, angling slightly downwind on a course that would be difficult to retrace toward islands they had never seen? We know from the independent testimony of two English beachcombers—Edward Robarts and a man known only as “Wilson”—who jumped ship in the Marquesas and lived there during the

BOOK LAUNCH

*Voyage of Discovery: A Cultural
Odyssey through Polynesia*

Dr. Ben Finney
with Marlene Among, Chad Baybayan,
Tai Crouch, Paul Frost, Bernard
Kilonsky, Richard Rhodes, Thomas
Shroeder, Dixon Stroup, Nainoa
Thompson, Robert Worthington, and
Elisa Yadao

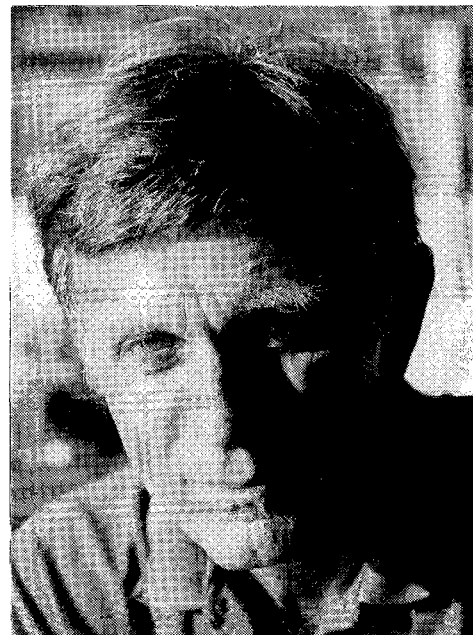
Pier 35
Hawaii Maritime Center

December 8, 1994

5 p.m.-7 p.m.

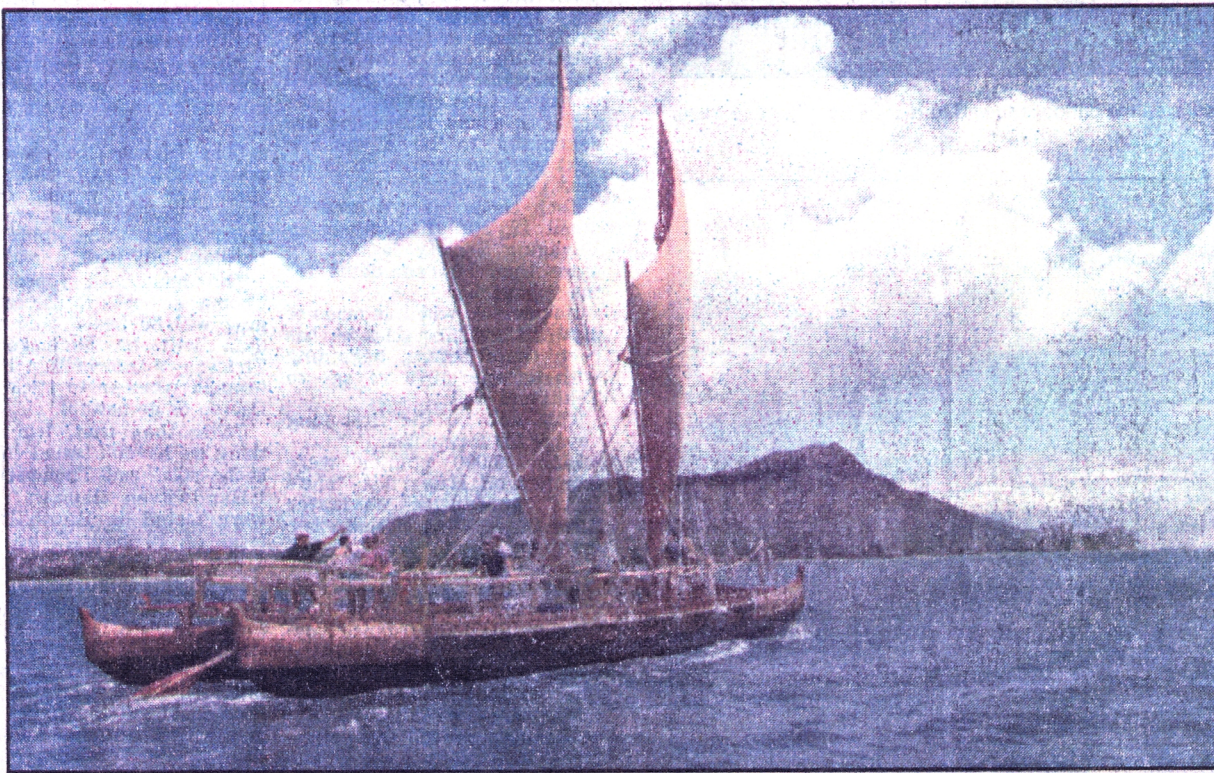
Music and Refreshments

Proceeds from book sales to the
Polynesian Voyaging Society



Ben Finney—Photo by Brett Uprichard

Closeup: Polynesian canoes



Advertiser photos by Richard Walker

The Hawai'iloa under sail off Waikiki. Wooden pegs and rope hold the canoe together.

New canoe almost ready for epic sail

By Mark Matsunaga
Advertiser Staff Writer

"It's all lashed," Scott Sullivan marveled as the twin-hulled Polynesian canoe Hawai'iloa bucked in the swells a couple miles off Diamond Head. "You don't see any metal fasteners."

The 57-foot, Alaskan spruce twin hulls, ohia beams, koa beams and masts, and hau railings are held together with wooden pegs and rope.

On a final sea trial before drydock Thursday, rope is everywhere on

INSIDE:

■ Apprentices learn the art of navigation; more photos / Page A2

Hawai'iloa. The masts are like skeletons of electric Christmas trees, each propped up with two dozen Dacron and hau bark lines.

When the sails are unfurled or moved, every one of the dozen people

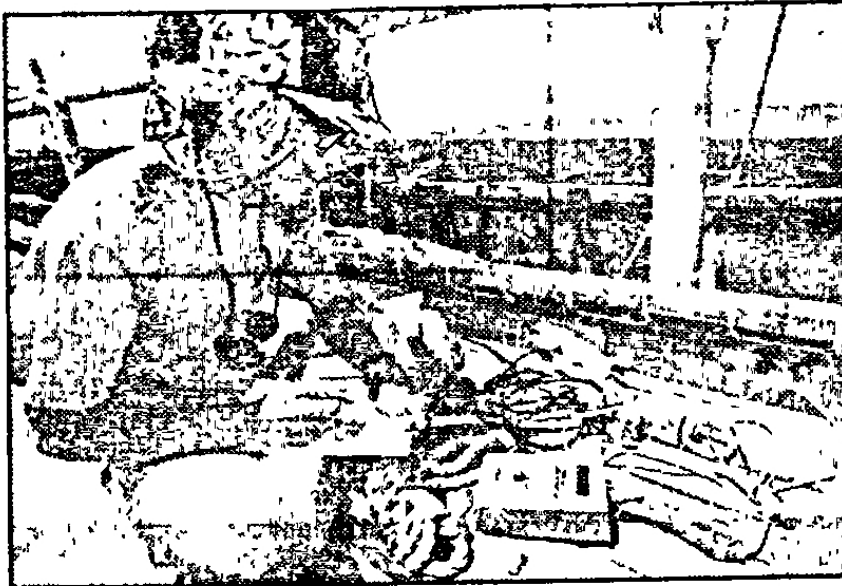
See Canoe, Page A2



Apprentice navigator Junior Coleman works with traditional natural fiber ropes aboard the Hawai'iloa.



Ka'au McKenny works on rigging atop one of the canoe's masts.
 . At left is Rick Laney



Scott Sullivan takes data from an instrument that measures the load tolerances of natural fiber ropes.



Navigator Nainoa Thompson (left), Ka'au McKenny (center) and Rick Laney off the coast of Waikiki.

about 12, and the
 Voyaging Society
 more than 60 of
 the voyage.

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 Tahiti and back.

This will be
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ABOARD THE HAWAI'ILOA

Young crew's dream now keeps tradition afloat

By Mark Matsunaga

Advertiser Staff Writer 25 Sep 94

TO BE on the crew of Hokule'a or Hawai'iloa, you must be able to stay afloat on the open ocean for at least an hour.

"It's in case you fall overboard," explains Chad Onohi Paishon. An hour should give your crew mates time to discover your absence, turn the boat around, find you and pull you to safety. "But," he added,

"if it's at night, your chances aren't too good..."

Paishon is one of 11 apprentices learning traditional navigation from Nainoa Thompson. This next generation will carry on his work in restoring the art and science of Polynesian seafaring.

Before they left from Pier 36, Paishon cleaned a 30-pound ahi donated by a crewman from a trawler that had just pulled in down the dock. "The bruddahs give us fish. And this guy, he's from New Zealand, Maori." Evidence of a bond the Hawaiian

canoes are forging among native people across the Pacific.

Paishon, 31, grew up in Wai'anae, surfing, bodysurfing. Years ago, he was given a poster of Hokule'a by Herb Kane, founder of the Polynesian Voyaging Society.

"It was like a dream to come on this canoe," he said.

Another apprentice, Ka'au McKenny, 28, said he was learning on six-man sailing canoes when Thompson invited him to get involved in the voyaging society.

Apprentice Keahi Omai holds

the record for crossing from Molokai to Oahu in a one-man canoe, said Moana Doi, a Honolulu firefighter and one of six women apprentice navigators.

Another woman apprentice, Jarnell Martinson, is the voyaging society's secretary. A fisherman's daughter, she drove the escort boat Thursday.

One of the volunteers on Thursday's voyage was Glenn Nakai, a student in a navigation course that Thompson is teaching at the University of Hawaii this semester.

Nakai's classmates sailed on Hawai'iloa last week. He missed that because he had his tonsils removed. Sailing was no problem. He works for Atlantis Submarines, and "I have my sea legs."

The youngest person aboard was Junior Coleman, 21, another apprentice navigator.

A grandson of the former governor of American Samoa, Coleman grew up all over the Pacific and graduated from St. Louis High School.

What's his ethnic background? "The whole Pacific.

I'm Irish, Samoan, Hawaiian, Micronesian, Chinese."

Coleman has spent time at the home of the legendary Micronesian navigator Mau Piailug, who helped Hawaii rediscover traditional seafaring.

But, Coleman says, "Hawaii is pretty much leading the whole Polynesian area" in building canoes.

"It would be good if all the young kids got involved," he said. "You learn about a lot of things...You learn about yourself."



Tiger Espere

Finney's 'Voyage' a textbook on non-instrument navigation

A VOYAGE OF DISCOVERY
by John Finney
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By John Finney, a retired
nautical officer, this book is a
textbook on non-instrument
navigation. It is a practical
guide to the art of navigation
by sight and sound. The book
is written for the amateur
navigator, but it is also a
valuable reference for the
professional navigator. The
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contains all the information you
need to know to navigate by sight
and sound. This book is a
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navigator.

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Canoes: Preparing for

FROM PAGE ONE

age to the four primary gods of ancient Hawaii — Kane, Kana-loa, Ku and Lono — and asked for the safety of the canoes and their crews.

Then the huge seven-axle mobile crane from Hawaiian Crane and Rigging hoisted Hokule'a and Hawai'iloa into the water, guided by Polynesian Voyaging Society crew members using inch-thick ropes.

"This is so exciting," said Lisa Nakata, a Montessori Community School teacher.

Children from the school, who last week laid hands on Hawai'iloa to pass on their *mana* — spiritual power — were on hand yesterday. Their presence underscored how this voyage will emphasize education.

Hawai'iloa and Hokule'a will navigate using traditional methods. But unlike past voyages, they will be in frequent communication with the rest of the world.

The Bishop Museum opens a five-month exhibition Saturday about the canoe and Polynesian

voyaging.

The canoes will leave Honolulu late this month for Hilo, where they will sail Feb. 7 on a three-month, 6,000-mile voyage of education.

On the way back in May, retracing the path of the Polynesians who first settled the Hawaiian Islands centuries ago, the two Hawaiian canoes will be joined by as many as five canoes from Tahiti, the Cook Islands and Aotearoa, or New Zealand.

It will be the first long voyage for Hawai'iloa, the twin-hulled, 57-foot canoe launched in 1993.

Before then, however, much work needs to be done, including sea trials and final crew training.

Volunteers were still working on both canoes yesterday even as the nylon slings were being prepared to hoist them into the water.

"I come down here every weekend to get recharged," said Jerry Muller, an attorney, as he wiped masking tape residue off Hokule'a's freshly painted hulls.



141° W

140° W

139° W

ISLES OF HIVA (The Marquesas)

Pacific Ocean

⊙ Motu One

Hatutu

Eiao

Motu Iti

Nuku Hiva

Taiohae

Ua Huka

8° S

Prevailing Winds

*E to SE from Apr. to Oct.;
E to NE from Nov. to March,
occasionally northerly from Nov.
to Jan. Highest velocity in July
and August, averaging
12 knots. Heaviest squalls
seem to occur in December.*

9° S

Ua Pou

⊙ Fatu Huku

Hiva Oa

Atuona

Vaitahu

Tahuata

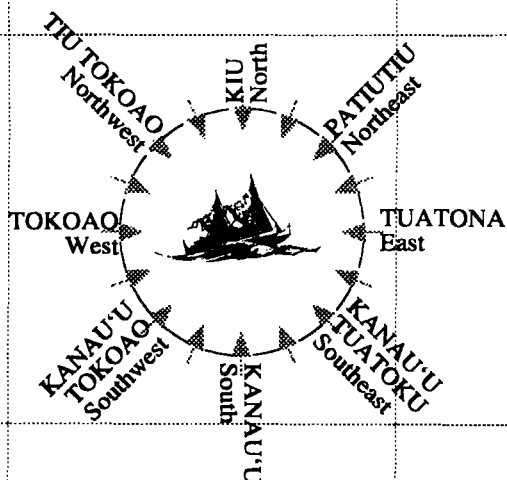
Motane
(Mohotani)

10° S

Thomasset Rock

Fatu Hiva

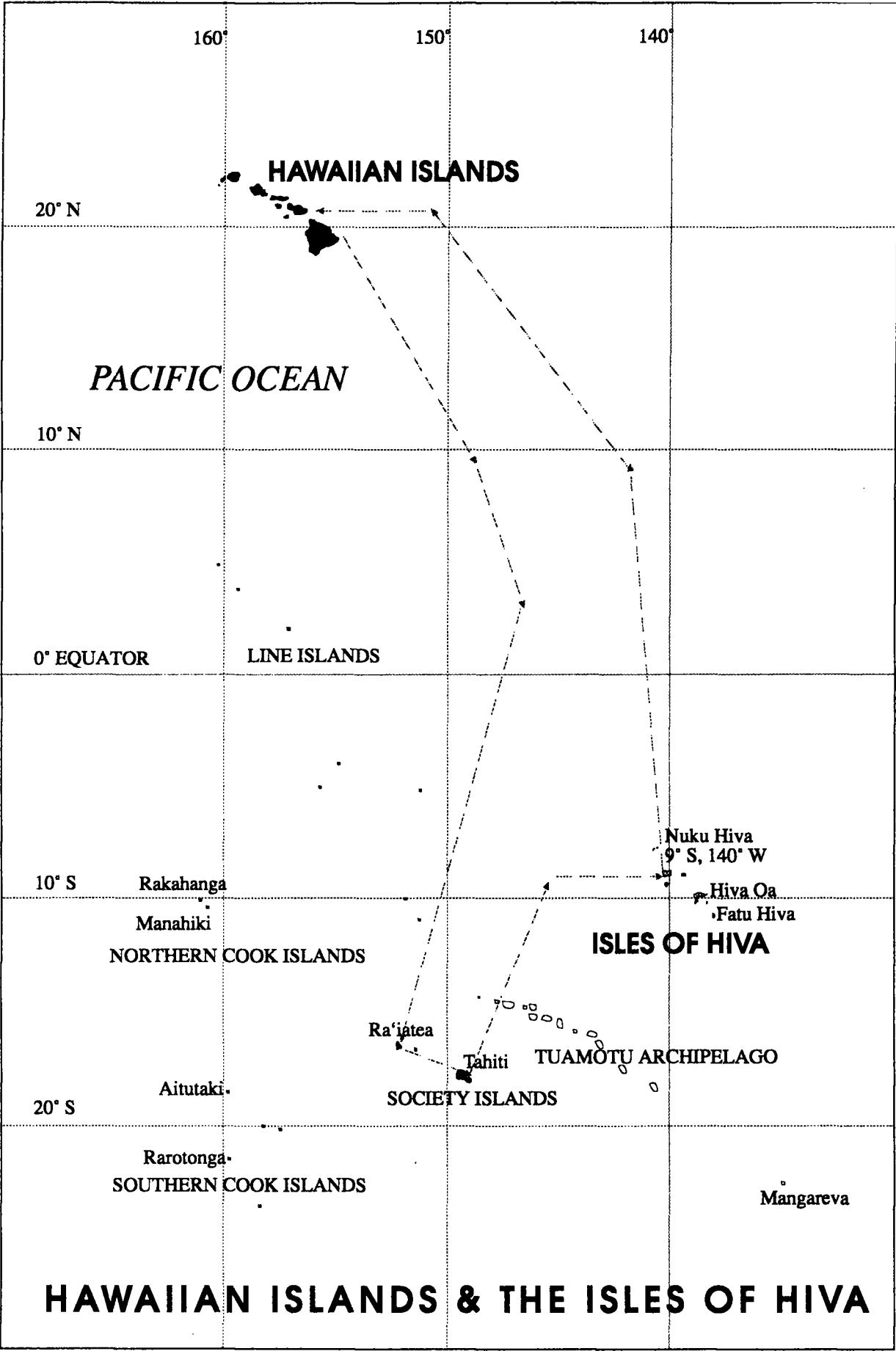
11° S



Hivan Wind Compass

(E.S. Craighill Handy, 1923)

The Native Culture of the Marquesas



600 years later, curse will be lifted

SUN 15 JAN 95

The expedition of voyaging canoes to Hawaii in May begins with the lifting of a 600-year-old *kapu* on the great *marae* (temple) of Taputapuatea at Raiatea on March 18.

People from Our Honolulu who attend the ceremony will witness an example of how ancient myth and legend are being given new meaning by the rebirth of Polynesian canoe voyaging.

Here's what's happening and why:

Voyaging canoes from Hawaii, New Zealand, the Cook Islands and Tahiti will sail through Teawamoa, the sacred pass in the reef, to beach at Taputapuatea, home of the god Lono, traditional school for navigators.

According to legend, the last such meeting of canoes from all over Polynesia, called Pai Atua, was in 1350 when Lono still reigned. At that time, canoes were dragged up on the beach over bodies of live human sacrifices.

Those who lived were honored. Those who died were hung by hooks through their jaws on limbs of trees around the *marae* to demonstrate the power of Lono.

At this meeting of navigators, a dispute arose and a Maori from New Zealand was murdered. The Maori *tahunga* (kahuna or priest) placed a *kapu* (curse) on the temple. It was never again used as a meeting place for Polynesian navigators.

The Pacific ocean became a vast expanse of distant islands instead of a cruising ground for fearless Polynesian seamen. That's the way the legend goes.

About 20 years ago, voyages of the Hawaiian canoe Hokule'a began bringing the islands and their people into contact again. A Tahitian family, keepers of the *marae*, met a Maori canoe builder, Hector Busby, descendent of chiefs.

The Tahitians asked the Maoris to lift the *kapu* so that the meeting of canoes in March would proceed safely. Busby consulted the Maori elders, who agreed.

So the Maori canoe, Aurere, will be first through



OUR HONOLULU

By Bob Krauss

the pass. On board will be a *tahunga* who will lift the *kapu* so that Taputapuatea will once again be the meeting place of Polynesian navigators who criss-cross the ocean as if it is a mill pond.

The Polynesian voyaging canoe fleet is the first to gather again at Taputapuatea since 1350. All of the navigators are students of the Micronesian master, Mau Piailug, who came to Hawaii to teach Nainoa Thompson. Here's a list of canoes and navigators:

Hawaii — The veteran Hokule'a, marine plywood, 60 feet, and new Hawai'iloa, built of logs from Alaska, 57 feet, navigated by Chad Babayan and Bruce Blankenfeld, observed by Thompson and Piailug. Builders of a third canoe of fiberglass, the Makali'i, 50 feet, on the Big Island hope to join the fleet with Shorty Bertelmann as navigator. The canoes have crab claw sails.

Cook Islands — Takitumu, 60 feet, and the Teau O Tonga, 72 feet, navigated by Tua Pittman and Peia Tua'ati. The Takitumu has sailed to Tahiti. The five-ton Teau O Tonga is new, will be carried by hand, from the valley where she was built to the sea. Both canoes designed by Sir Thomas Davis, built of wood planking, lateen rigged like Fijian druas.

Tahiti — A'a Kahikinui, made of breadfruit, 40 feet, built and owned by Kareem Cowan, navigator, and the old Hawai'inui, overhauled to be seaworthy, 70 feet. Both canoes will undergo sea trials. The sails are crab claw borrowed from the Polynesian Voyaging Society.

New Zealand — The Te Aurere, 57 feet, built and owned by Hector Busby. Navigators are Jack Thatcher and Philip Evans. The Te Aurere has hulls of two kauri logs, has been to Rarotonga and back.



South:

200-500 A.D.
Settlement of Hawaii by canoe from the Marquesas.
1000 A.D.
Pele's Par'eq leads cultural infusion by canoe from Kahiki.
1500-1580
Navigators Mo'korea, Kila and Kahiki continue contact with Kahiki.
1975
Double-hulled voyaging canoe Hokule'a built, swamps on route to Kauai.
1975
Double-hulled Spirit of Nuku Hiva lost at sea on route from Marquesas.
1976
Hokule'a reaches Tahiti, returns. Navigator is Mao Piailug.
1978
Hokule'a capsizes off Molokai. Eddie Alkau dies in rescue attempt.
1988
Hokule'a makes round trip to Tahiti with Hawaiian navigator, Nainoa Thompson.
1988
Hokule'a makes 12,000-mile Voyage of Rediscovery to Tahiti, Rarotonga, New Zealand, Samoa, Tahiti and return to Hawaii navigated by Nainoa Thompson and apprentices.
1992
Hokule'a sails to Tahiti. Rarotonga and back with apprentice navigators. Navigators from Tahiti, New Zealand and Cook Islands in training.
1994
Hawai'iloa completed.
1995
Hawai'iloa and Hokule'a prepare for Tahiti voyage, return via Marquesas, Rarotonga to be Chad Babayan and Bruce Blankenfeld. Canoes from Tahiti, New Zealand and Cooks to sail in company with their own navigators.



Hokule'a and Hawai'iloa head south to reclaim Polynesian past

15 JAN 95

One untried voyaging canoe named Hokule'a sailed by the stars and ocean swells for Tahiti almost 20 years ago. An unprecedented eight canoes from all over the Pacific may sail back in May via the Marquesas.

Which voyage will go down as the most improbable?

When Hokule'a sailed for Tahiti in 1976, no navigator had tried to find his way there without instruments since ancient times. Could a canoe sail into the wind? Would it swamp in heavy seas?

When canoes from Hawaii, Tahiti, the Cook Islands and New Zealand set sail from Nuku Hiva on April 17, 1995, will mark a cultural revival unmatched in the history of the Pacific and a maritime event never before attempted.

What it means is that navigation by the stars in voyaging canoes, the highest art of ancient Polynesia, forgotten and discarded 20 years ago, is alive and well and may spark off a giant explosion of pride when the canoes arrive about May 15.

Other explosions will already have happened in French Polynesia where the canoe crews will celebrate ancient navigation rites, lift kapus 600 years old and form the biggest fleet of Polynesian voyaging canoes in modern times. (See story, next page.) Navigator Nainoa Thompson called it a "healing."

"The fundamental purpose of this voyage is the health of the (Polynesian) people," he said. "In doing these things, we heal 200-year-old wounds, we learn to respect ourselves. The next step is to respect others."

The upcoming voyage from the Marquesas, retracing the

See South, Page D2

route that brought the first humans to Hawaii, carries the heaviest cargo of cultural significance of any voyage since the Polynesian Voyaging Society began the revival of non-instrument navigation in 1975.

One aspect is the maiden voyage of the Hawai'iloa will be put a wide new range of traditional practice to use:

■ Lauhala sails woven in Hawaii will be tested during the voyage for the first time in 600 years. Dacron sails will be used otherwise.

■ On the voyage from Hawaii to the south, some of the crew will eat the same dried foods their ancestors did on long voyages. If the crew members thrive, the whole crew will adopt the same diet on the return trip.

■ Ancient remedies will be tested; ti root for sea sickness, kukui nut oil for sunburn.

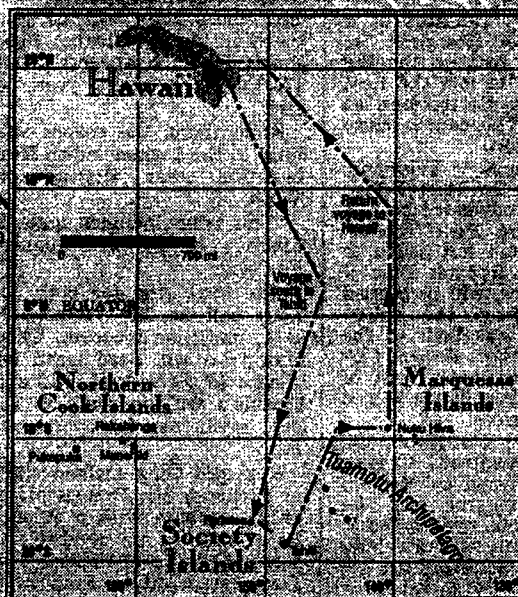
The Hawai'iloa itself will test a voyaging canoe hull design (rounded bottom) that may be closer to the ancient Hawaiian voyaging canoe than the V-shaped hulls of Hokule'a, the first canoe built in 1975 to begin the revival of voyaging.

Thompson said Hokule'a points better upwind but her deep, V-shaped (catamaran type) hulls get pounded by heavy seas. Hawai'iloa is faster off the wind and her rounded bottoms slide off the waves. She may safer in heavy seas than Hokule'a, Thompson said.

The voyage will be a graduation exercise for apprentice navigators Chad Babayan and Bruce Blankenfeld, each of whom will be in charge of one of the canoes. Master navigators Mao Piailug and Nainoa Thompson will sail as "virtual spectators."

Another new canoe is under construction by Na Kali Wa'a, a Big Island organization dedicated to canoe building, at Waimea. The craft will be 50 feet, double-hulled of traditional design but made of fiberglass.

Launching is scheduled for around the end of the month and the club members hope to sail with Hokule'a and Hawai'iloa to French Polynesia and back. Name of the canoe is Makali'i. Her navigator will be Shorty Bertelmann, former Hokule'a navigator.



Navigators again use stars to voyage to South Pacific

[illegible][illegible]

ver'ion, and Big Island canoe
Tahiti's leave from Hilo to
the island of the 5 Japanese
canoes at the island of Hawaii,
as island 125 miles west of To-
kai. On April 17, 1962, the
canoes from Tahiti, New Zealand
and the Cook Islands:

- Feb. 18 — Entire fleet of
12 canoes leaves the island of
Raiatea 180 miles west of Hono-
lulu. Raiatea is home to the
district of Upolu which is head-
quarter of the United Nations
center for ancient Polynesian
voyagers. A ceremony will be
held to confirm the fleet.
- Feb. 23 — Canoes will sail
to Tahiti for a visit to the great
village Hara.
- Feb. 23 — 23 Canoes will
sail to Tahiti, return and wait for
winds to take them to the Ma-
kean Islands.
- April 15-May 10 — Canoes
and from the Marquesas Islands
to Hawaii.
- May 10 — Canoes sail to
Kauai, Oahu for ceremony.
- May 12 — Canoes anchor at
Manzanilla Bay.

At the end of the All canoes will
sail to Kure Lagoon for welcoming
ceremonies.

On to Hilo, where epic begins

Voyaging canoes bid Oahu aloha

By Mark Matsunaga

Advertiser Staff Writer 1 FEB 95

Early this morning, with the Southern Cross still visible low on the horizon, the voyaging canoes Hawai'iloa and Hokule'a were scheduled to leave Honolulu Harbor for Hilo.

From Hilo, the twin-hulled canoes, which look and sail like those of the

ancient Polynesians who settled these Islands, are scheduled to leave next week on an epic three-month, 5,000-mile voyage to Tahiti and the Marquesas and back.

It will be the first long-distance voyage for Hawai'iloa, built largely of traditional materials and launched in 1993. Hokule'a, built with more modern materials 20 years ago to perform like ancient vessels, will make its fifth South Pacific voyage.

As in the past, the canoes will navigate without modern instruments, instead using dead-reckoning and celestial guideposts the way the ancients did.

The crews — about a dozen people for each vessel — were supposed to report at midnight last night. The canoes were scheduled to leave their berths at Pier 36 about 2 a.m.

But the Polynesian Voyaging Society, which provides the crews for the canoes, is not an airline. And — like Polynesians of old — departures are decided less by a clock and more by weather, necessity and feelings.

Master navigator Nainoa Thompson wanted to leave as soon as possible to take advantage of the weather. The winds had been westerly for a week.

See Voyage, Page A2

Voyage: Hawai'iloa, Hokule'a ready to sail

FROM PAGE ONE

promising easier sailing to Hilo than the usual northeasterly trades.

At 2 p.m. yesterday, some of the handful of crew members and volunteer workers at the society's headquarters were still predicting they'd leave by sunset.

Thompson made the final decision: 2 a.m.

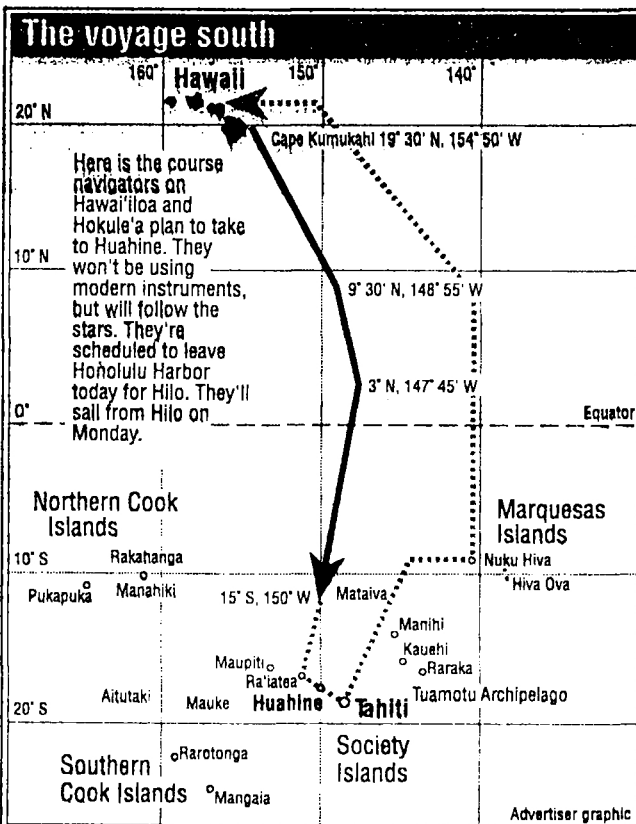
According to Hawai'iloa captain Chad Baybayan, the plan was to head south of Lanai, then turn up the Kealaikahiki Channel between Lanai and Kahoolawe, sail south of Maui, then head north through the Alenuihaha Channel, rounding the Big Island's Upolu Point, pass Hamakua and end up at Hilo probably on Friday.

For the departure from Oahu, the canoes, as usual, would be towed out of Honolulu Harbor. And if the trades return, they'll be towed much of the way to the Big Island.

Earlier yesterday, there wasn't much activity outside the voyaging society's headquarters. Most of the preparations had already been completed.

Nine Hawaiian language immersion students from Wai'aleale School, their teacher and some parents visited, and checked out the canoes.

Under a plastic tarp canopy, Elizabeth Akana put some final



father, the former Bishop Estate trustee, Myron "Pinky" Thompson, said: "I came down to help. I figured, do something for our Hawaiians."

Hawai'iloa is scheduled to test the *lauhala* sails and *haly* bark ropes — items that ancient Polynesians used — on the voyage back from Tahiti.

The canoes will be joined on the voyage back by canoes from Tahiti, New Zealand and the Cook Islands, and perhaps one from the Big Island.

On this trip, Nainoa Thompson is placing great emphasis on education. The Tahiti-Hawaii voyage will involve the Department of Education's Kid-science program, public television and Kapiolani Community College.

And high school students will sail E'ala, a smaller canoe, in Hawaiian waters.

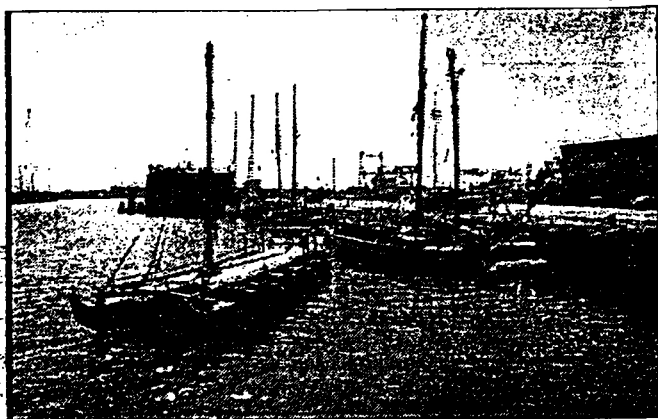
Hawai'iloa is named for the mythical Polynesian seafarer who, the legend says, first found and settled the Hawaiian Islands. It is funded by Bishop Museum with the cooperation of the National Parks Service.

Hokule'a bears the name of the star known to the western world as Arcturus, one of the keys for navigating. The canoe is owned by the Hawaii Maritime Center and was built by the Polynesian Voyaging Society, a nonprofit organization.

touches on a thatched *lauhala* sail that she and Jane Nunes wove.

Akana said they spent eight months on the sails, for free.

Akana, cousin of Thompson's



Advertiser photo by Carl Viti

A Polynesian voyaging flotilla at Pier 36: from foreground, E'ala, Hawai'iloa and Hokule'a, with escort boats and a barge further back.

Overnight sail itself can be an adventure

It's very cold and rough on Hawai'iloa sea trial

Mark Matsunaga, who covers Hawaiian affairs for *The Advertiser*, sailed on Hawai'iloa on an overnight sea trial recently. Here's his account:

By Mark Matsunaga

Advertiser Staff Writer **WED**

BOARD 1 FEB 95

ABOARD HAWAI'ILOA — It really was a dark and stormy night. The canoe's twin hulls sliced over humungous swells, making more than 8 knots against stiff trade winds. It was somewhere southeast of Oahu, headed for Lanai, with Hokule'a and the escort boat Three Daughters somewhere astern. This was a sea trial, the second of three nightly outings for the new canoe.

Navigator Chad Baybayan perched near the stern, not needing a compass or flashlight or any other modern gadget. The wind, swells and occasional glimpses of the moon and stars gave him plenty of data.

Most of the crew of 13 huddled against the wind wherever they could find space. All of the sleeping spaces — sturdy screens slung between *hau*-wood rails toward the aft end — were full.

The crew included three women and 10 men — all experienced sailors and willing workers.

Everyone wore thick rubber-coated overalls and slickers. Not much of the spray from the crashing bows reached aft, but the wind was biting cold. And rain pelted down occasionally. A jacket wasn't enough. Bare feet ached from the cold.

Earlier, watch captain Gary Yuen had cooked dinner over two propane burners in a wooden locker behind the mast. On one burner, a pot full of cream of mushroom soup, chicken and vegetables. On the other, a batch of white rice.

Everything was served in plastic bowls, with plastic utensils. They'll be reused. Fresh water is limited, so dishes are washed and rinsed with seawater.

Rules to remember

Rule No. 1: When you fetch water, make sure the bucket you dip into the waves is tied to something solid on the boat. We lost one — it disappeared behind us in a flash.

That happens a lot, Baybayan said.

A person falling overboard would be left behind just as quickly. Each canoe has a

crew member is supposed to be able to stay afloat in the open ocean for at least an hour.

Rule No. 2: Don't turn your back to the wind if you're washing dishes down in the hull, where the smell of detergent is overpowering, and the waves are an arm's length away, up and down, up and down.

Seasickness happens a lot, too, several people warned kindly.

The crew was divided into three watches, each assigned to a four-hour shift.

Everyone helps

But unless they're napping, everyone pitches in, pumping out the hulls, steering, checking rigging, cleaning up.

Hawai'iloa was built with more traditional materials than the older Hokule'a. But it still includes a lot of modern gear: nylon rope, satellite transponder to indicate position, solar batteries, metal radar reflector on one spar (otherwise, the all-wood canoe might not show up on radar), PVC pipe drainage system.

One of the most commonly asked questions about the canoes is: "How do you go to the bathroom?"

Hawai'iloa has two wooden toilet seats, hanging out over the sea, between the sterns of the two hulls. You can sit there or, if it's calm, go over the side. You just have to make sure your safety harness is secured to the canoe.

Working the manual pumps is a critical task that no one shirks. Hawai'iloa has wooden hulls, each carved out of a 400-year-old Alaskan log. (Hokule'a has enclosed, fiberglass hulls.) There's one pump in each hull, and they must be worked every 15 minutes or so to keep the water in the hulls to a minimum.

Sometimes activity's feverish, such as when the canoe tacks, or changes direction.

Then, everyone grabs ropes, lowering the sails, swinging them around the masts and hauling them back up again. Baybayan gives few commands.

On this trip, Hawai'iloa had been ahead of Hokule'a, until they both reversed course somewhere west of Lanai about 1 or 2 a.m.

Twisted sails

The wind twisted Hawai'iloa's sails around the masts, and it took a half hour of hard work to get them untwisted



Advertiser photos by Carl Val
Kalawala Gao turns nylon rope into a safety net aboard Hawai'iloa. He'll be a crew member on part of the 3,000-mile voyage.



Elizabeth Akana, foreground, and Kiki Mookini work on a lauhala sail for Hawai'iloa.

sea, the return to Oahu was much smoother.

The setting moon grew big near the horizon. Clouds disappeared for long minutes. The stars glowed with no ambient city lights to upstage them.

As dawn and Oahu approached, people began

With the sun, Waikiki closed in. The crew dropped one sail, and steered toward shore, dodging an interisland tug and barge.

Kayakers, day sailors, the NAVATEK and smaller cruise boats passed, the folks occasionally waving.

Finally, the canoe anchored off Ala Wai Yacht Harbor

experienced sailors and willing workers.

Everyone wore thick rubber-coated overalls and slickers. Not much of the spray from the crashing bows reached aft, but the wind was biting cold. And rain pelted down occasionally. A jacket wasn't enough. Bare feet ached from the cold.

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Everything was served in plastic bowls, with plastic utensils. They'll be reused. Fresh water is limited, so dishes are washed and rinsed with seawater.

Rules to remember

Rule No. 1: When you fetch water, make sure the bucket you dip into the waves is tied to something solid on the boat. We lost one — it disappeared behind us in a flash.

That happens a lot, Baybayan said.

A person falling overboard would be left behind just as quickly. Each canoe has a floater with rope, strobe lights and a yellow-and-red pennant on a long stick that can be tossed in just such a case. It takes a while to stop the canoe and come back to search. Each

the sea, between the sterns of the two hulls. You can sit there or, if it's calm, go over the side. You just have to make sure your safety harness is secured to the canoe.

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On this trip, Hawai'iloa had been ahead of Hokule'a, until they both reversed course somewhere west of Lanai about 1 or 2 a.m.

Twisted sails

The wind twisted Hawai'iloa's sails around the masts, and it took a half hour of hard work to get them untwisted while several people worked the steering sweeps to keep the craft steady.

"Gotta turn faster than that," Baybayan said later.

Running with the wind and



Elizabeth Akana, foreground, and Kiki Mookini work on a lauhala sail for Hawai'iloa.

sea, the return to Oahu was much smoother.

The setting moon grew big near the horizon. Clouds disappeared for long minutes. The stars glowed with no ambient city lights to upstage them.

As dawn and Oahu approached, people began stirring. Gary Suzuki, a Lanai resident who grew up in Wahiawa, made a pot of coffee.

Breakfast was handfuls of Diamond Bakery soda crackers and saloon pilots and oranges.

With the sun, Waikiki closed in. The crew dropped one sail, and steered toward shore, dodging an interisland tug and barge.

Kayakers, day sailors, the NAVATEK and smaller cruise boats passed, the folks occasionally waving.

Finally, the canoe anchored off Ala Wai Yacht Harbor.

It had been a cold, rough night.

"Yeah, but it was even worse the night before," someone said.

VOYAGE OF EDUCATION

Daily updates on mariners

Very modern way
to track progress
on ancient seas

By Mark Matsunaga

Advertiser Staff Writer **SUN 5 FEB 95**

Islanders will have several ways to monitor the progress of the voyaging canoes Hawai'iloa and Hokule'a on their voyage to Tahiti and the Marquesas in addition to daily reports in The Advertiser, other newspapers and TV:

■ **Radio.** KCCN radio (1420 kHz AM and 100 mHz FM) will broadcast live reports from Chad Baybayan aboard Hawai'iloa 8 to 8:30 a.m. Mondays through Saturdays. KCCN AM will also broadcast live reports from Nainoa Thompson aboard

Hokule'a 11 to 11:30 a.m. Mondays through Saturdays.

■ **Computers.** Internet. Background information and daily position reports. Dial into uhunix (Internet account required). Select "UH Info" from the menu, then "Around Town," then "Polynesian Voyaging Society." If you're calling from outside the University of Hawaii system, use the following to get the uhunix menu: gopher gopher.hawaii.edu

World Wide Web homepage multimedia information and updates. Some available now, more next month or April: WWW <http://hinc.hinc.hawaii.gov/pvs/pvs.html>

* * *

The navigators aboard Hawai'iloa and Hokule'a will give their estimated position each day in relation to the reference

course they have plotted for their voyage to Tahiti.

They won't be using modern instruments. They'll guide the canoes and estimate their positions using the sun, moon and stars as well as winds and ocean swells.

Their actual course won't be nearly as straight as the reference course. Only winds will propel the canoes.

Initially, they'll hold close to the prevailing northeasterly trade winds, then move as quickly as possible through the doldrums, an area of light or no wind and heavy clouds from 9 to 3 degrees north, then head south against southeasterly trades.

They hope to arrive east of their "target," a 400-mile screen of islands from Manihi in the Tuamotus to Maupiti in the Society Islands.

New voyaging canoe Makali'i now awaits sails and sea trials

SUN 5 FEB 95

KAWAIHAE, HAWAII — Hawaii's youngest child in a growing family of voyaging canoes rode high in the water at Kawaihae yesterday — the Makali'i, named after a legendary navigator.

Her builders, Na Kalaiwa'a (The Canoe Makers), plan to take her to Tahiti to join the fleet of double canoes that will sail to Hawaii in April via the Marquesas.

But Makali'i will not depart from Hawaii with Hokule'a and Hawai'iloa when they sail from Hilo for Tahiti, probably early in the week.

The new canoe went into the water at 6 p.m. on Friday and won't be rigged until today, said Clay Bertelmann, one of the builders and a crew member.

"Sea trials will begin on Tuesday," he said. "To be honest with you, we won't begin the voyage to Tahiti until we're comfortable with her and feel safe."

Bertelmann said the Makali'i will sail with an escort boat captained by Terry Causey, who runs a boat charter business out of Honokohau Small



BOB KRAUSS
Columnist

Boat Harbor near Kailua-Kona.

"The escort will be a 51-foot cutter-rigged sailboat," said Causey. "We are all agreed that safety is a primary consideration."



S. Bertelmann

The navigator will be Shorty Bertelmann, who studied under Nainoa Thomson and Mau Piailug.

Other veterans in the crew will be Billy Richards, Tiger Espere, Maulili Dickson, Nailima Ahuna, Chad Paishon and Clay Bertelmann. A pool of

about 20 is ready to sail.

Clay Bertelmann said Makali'i was eight months in the building that was funded by private donations. The "Waterworld" movie company filming in Kawaihae contributed building materials, Bertelmann said.

The Makali'i rides much higher in the water than either Hokule'a or Hawai'iloa and the hulls are wider apart: 11 feet, four inches. The canoe is 54 feet long.

Billy Richards said the hulls have more of a V-shape than the other two voyaging canoes. The Makali'i has more of the characteristics of a catamaran.

Kupuna Rose Fernandez got up at 4 a.m. yesterday in Hilo to drive across the island to attend the 10 a.m. blessing at Kawaihae. About two dozen kupuna, associated with schools all over the island, attended.

Children in classes from Kohala to Ka'u contributed leis.

Kuku hula Pua Case Iapulapu and her Kealaonamaupua halau have composed genealogy and star chants in honor of the canoe. Five Hawaiian groups on the Big Island are involved in the canoe project.





The Intrepid's scheduled sailing date is the day following, with a backup date of the 10th if the 9th is not able.

Voyagers plan to set sail tomorrow

■ The Intrepid is scheduled to set sail tomorrow, with a backup date of the 10th if the 9th is not able. The ship is scheduled to sail at 10 a.m. tomorrow, with a backup date of the 10th if the 9th is not able. The ship is scheduled to sail at 10 a.m. tomorrow, with a backup date of the 10th if the 9th is not able.

VOYAGE: Winds shouldn't delay the journey. The ship is scheduled to sail at 10 a.m. tomorrow, with a backup date of the 10th if the 9th is not able. The ship is scheduled to sail at 10 a.m. tomorrow, with a backup date of the 10th if the 9th is not able.



Voyaging canoes

Four people for a national cargo

The Polynesian Voyaging Society's four-masted schooner, the Hikianalia, is set to sail from Honolulu to San Francisco in 1991. The ship is a replica of the traditional Polynesian voyaging canoes, which were used by the Polynesians to explore the Pacific Ocean. The ship is owned by the Polynesian Voyaging Society, which was founded in 1962. The ship is a four-masted schooner, and it is the largest of its kind in the world. The ship is made of wood, and it has a traditional Polynesian design. The ship is named after the Hawaiian word for "canoe", which is "hikianalia".

Voyaging canoes ready for sail to South Pacific

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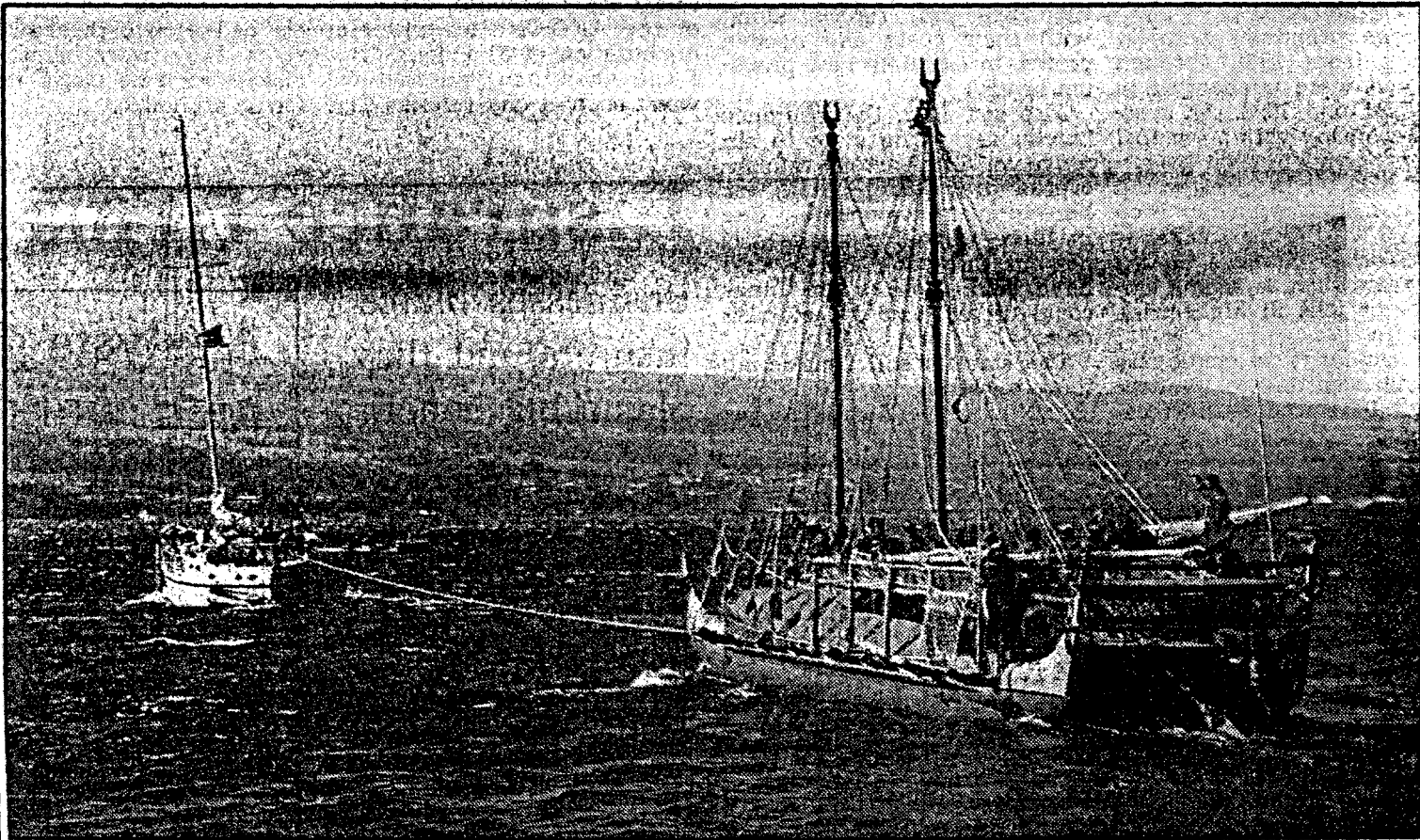
Canoes to leave for Tahiti today if weather holds

Two canoes, the *Tea* and the *Tea*, are scheduled to leave for Tahiti today if the weather holds. The canoes are being used to transport supplies and personnel to the island.



The photograph shows two individuals in a small boat, possibly a canoe, on a body of water. One person is seated in the foreground, while the other is standing or sitting further back. The background is dark and indistinct.

Voyaging canoes sailing into history



Advertiser photo by Bruce Asato

Hokule'a rides out into Hilo Harbor late yesterday towed by the escort boat Gershon II. Hokule'a and its new partner, Hawai'iloa, are sailing to Tahiti and back, a 5,000-mile voyage. Getting out of anchorage was the main task yesterday. Story on **Page A3**.

SUNDAY 12 FEB 95

Voyaging canoes now 300 miles from Big Isle

Advertiser Staff

WED FEB 15

The voyaging canoes Hawai'iloa and Hokule'a were about 300 miles southeast of the Big Island yesterday, heading almost due east together off southerly winds.

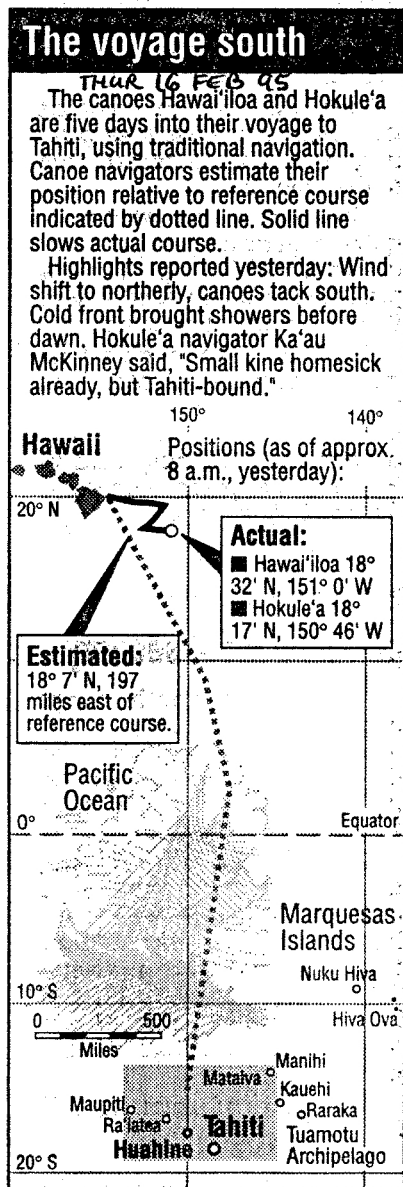
Shortly after 8 a.m. yesterday, Hokule'a was at 18 degrees, 44 minutes north and 152 degrees, 16 minutes west; Hawai'iloa was at 18 degrees 45 minutes north and 152 degrees, 18 minutes west. Those were their actual positions, according to satellite tracking.

Navigators aboard the ca-

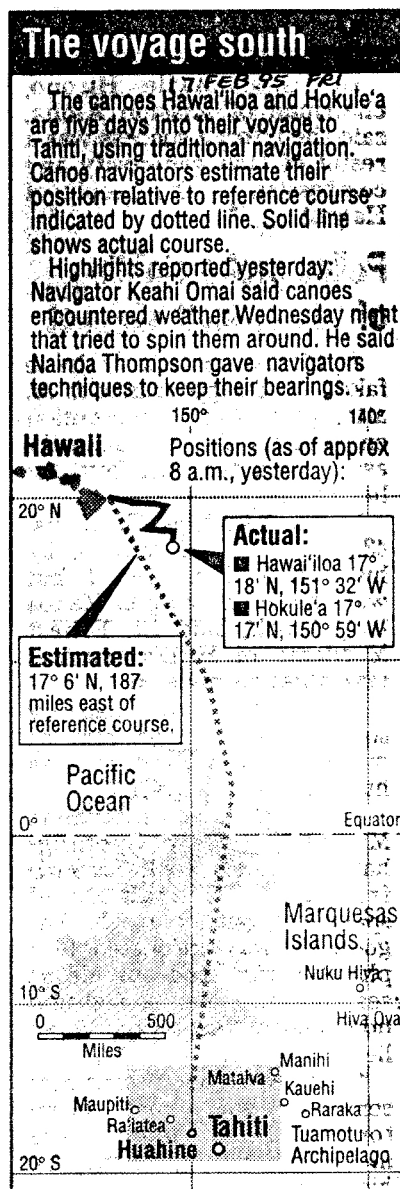
noes are unaware of the satellite reports. Using non-instrument navigation, they estimated their position at that hour yesterday to be 18 degrees north latitude, about 138 miles east of the reference course they laid out before they set sail.

The canoes left Hilo Saturday, bound for Tahiti and the Marquesas.

They're scheduled to arrive in the Society Islands in mid-March, to be joined by several other South Pacific canoes for a joint voyage back to Hawaii in April and May.



Advertiser graphic



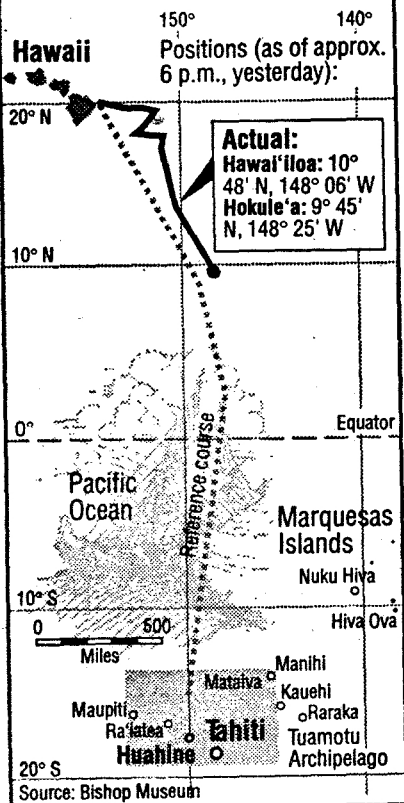
Advertiser graphic



The voyage south

MON 20 FEB 95

The canoes Hawai'i Iloa and Hokule'a are five days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

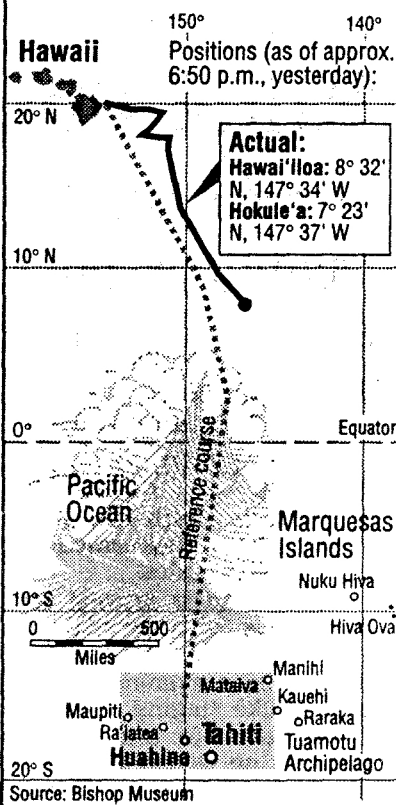


Advertiser graphic

The voyage south

TUE 21 FEB 95

The canoes Hawai'i Iloa and Hokule'a are five days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.



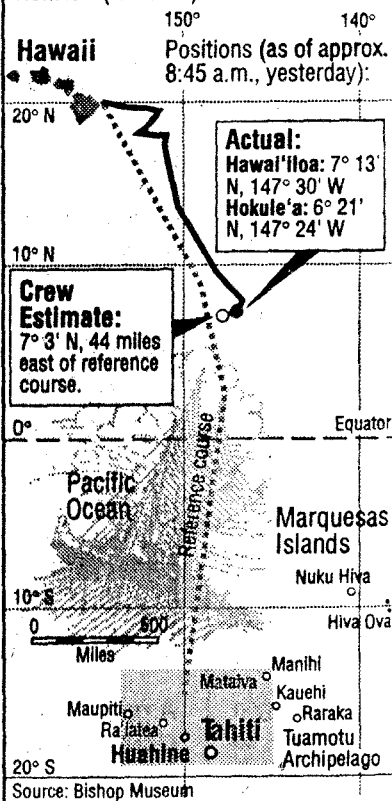
Advertiser graphic

The voyage south

WED 22 FEB 95

The canoes Hawai'i Iloa and Hokule'a are 11 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

Canoes traveled 145 miles in last 24 hours. Crew filled water jugs from rain squalls and catching an average of one fish per day. They are navigating mainly by Hokupa'a (North Star), Hokule'a (Arcturus) and Mars.



Bulletin

HAWAI'I LOA



MON 20 FEB 95

Satellite positions as of this morning

- Hawai'i Iloa: 10 degrees, 48 minutes north latitude; 149 degrees, 06 minutes west longitude.
- Hokule'a: 09 degrees, 45 minutes north latitude; 148 degrees, 25 minutes west longitude.

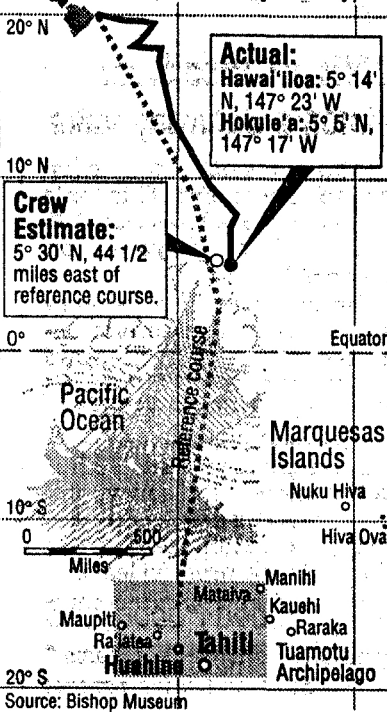
Hokule'a is traveling at about 5 knots an hour, helped along by ocean swells from the southeast. Navigators have looked to six stars, including Hokupa'a (the North Star) and Hokule'a (Arcturus) to guide their journey.

The voyage south

The canoes Hawai'iloa and Hokule'a are 12 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes traveled more than 100 miles in last 24 hours with steady winds coming out of the east. The canoes are out of sight of each other. They are navigating by the moon, Mars, Jupiter, Venus and Hokupa'a (the North Star).

THUR 23 FEB 95
Positions (as of approx. 8:25 a.m., yesterday):

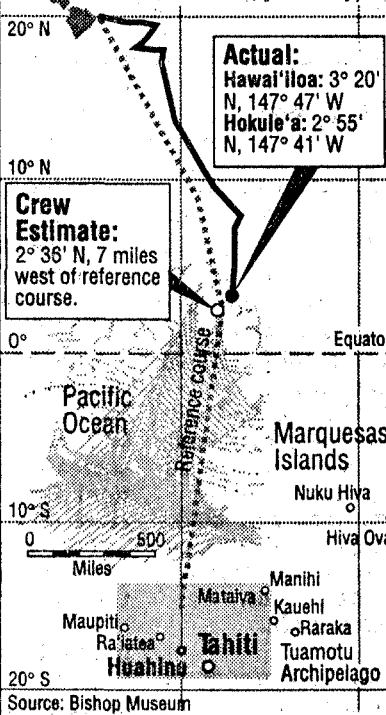


The voyage south

The canoes Hawai'iloa and Hokule'a are 13 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 144 miles in last 24 hours. The swells are coming from ESE. Winds are easterly at 10-15 knots. The canoes are averaging 4.5-5 knots. They are now exiting the doldrums.

FR I 24 FEB 95
Positions (as of approx. 8:05 a.m., yesterday):



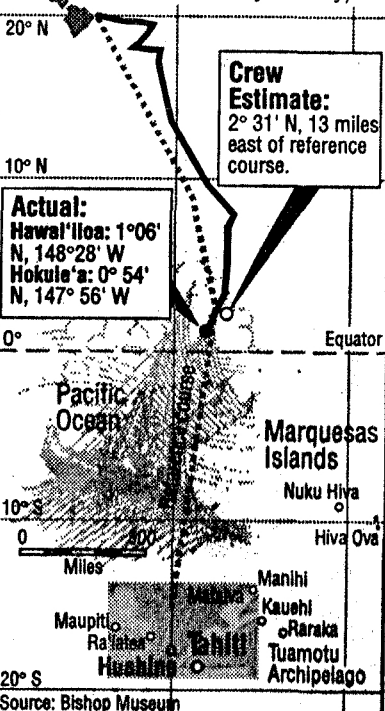
Advertiser graphic

The voyage south

The canoes Hawai'iloa and Hokule'a are 14 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 110 miles in last 24 hours. The swells are coming from SE. Winds are easterly at 10-15 knots. The seas are pretty flat. Last night, the canoe was visited by a group of dolphins.

SAT 25 FEB 95
Positions (as of approx. 8:05 a.m., yesterday):



Advertiser graphic

Makali'i leaves today to join canoe journey

TUE 28 FEB 95

HILO, Hawaii — Hawaii's latest oceangoing canoe, the Makali'i of Kawaihae, is to join Hawaii's growing flotilla at dawn this morning.

The boat will leave Hilo Bay for Tahiti, two weeks behind the Hokule'a and the Hawai'iloa, on the Pacific journey.

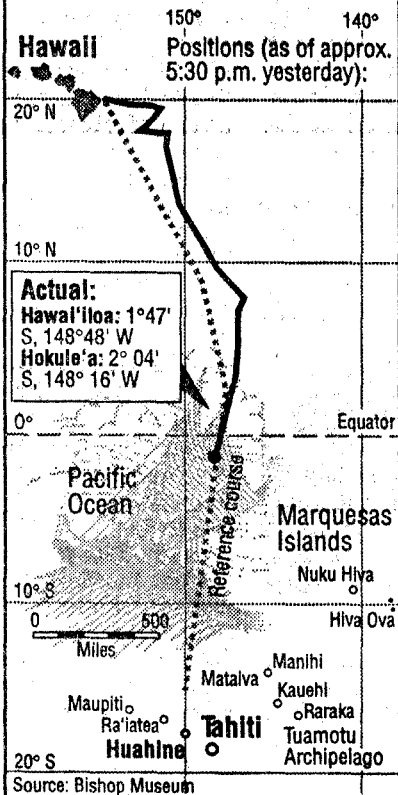
The twin-hulled vessel departed Kawaihae's harbor over the weekend for the sail to Hilo for its final departure. Hawaiian ceremonies last night at the Hawaii Naniiloa Hotel set the stage for today's departure.

The crew of Makali'i ("Eyes of the Chief") had hoped to leave with the two other vessels. Causes for the delay included a wait for the arrival of emergency gear.

— Staff and wire reports

The voyage south

The canoes Hawai'iloa and Hokule'a are 15 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course. SUN 26 FEB 95

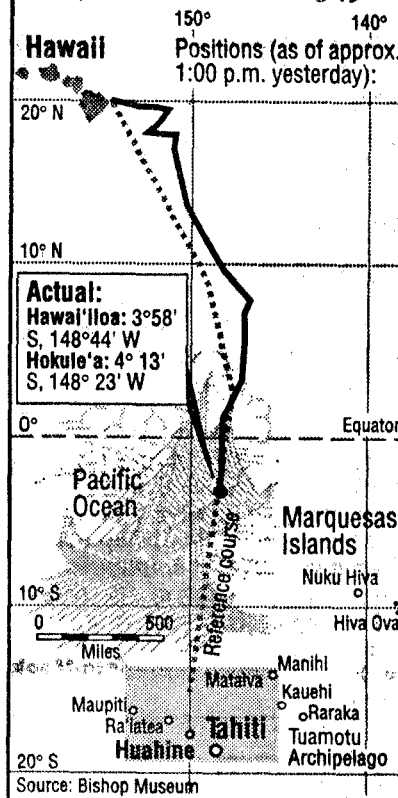


Advertiser graphic

The voyage south

The canoes Hawai'iloa and Hokule'a are 14 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 110 miles in last 24 hours. The swells are coming from SE. Winds are easterly at 10-15 knots. The seas are pretty flat. Last night, the canoe was visited by a group of dolphins. MON 27 Feb 95

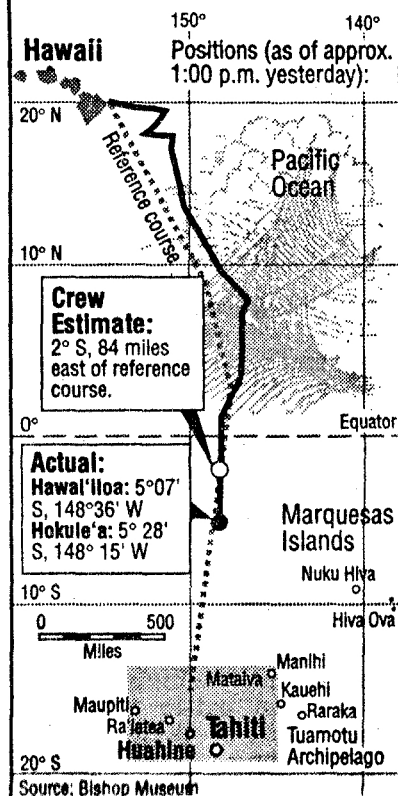


Advertiser graphic

The voyage south

The canoes Hawai'iloa and Hokule'a are 16 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 144 miles in last 24 hours. The swells are coming from E. and are about 42 miles apart. Winds easterly. TUE 28 FEB 95

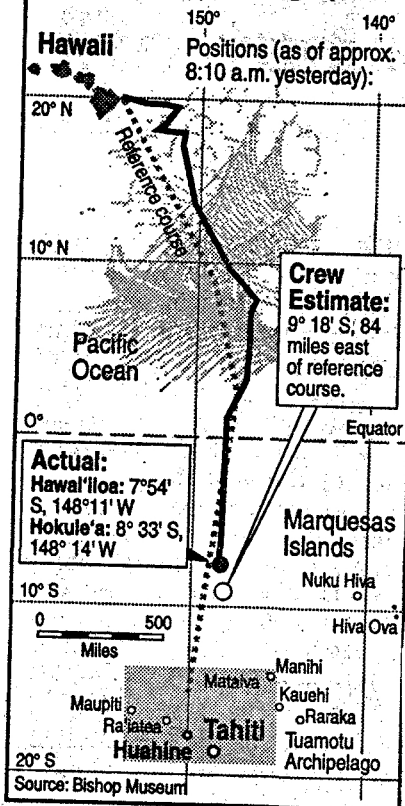


Source: Bishop Museum

The voyage south

The canoes Hawai'i'loa and Hokule'a are 17 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 144 miles in last 24 hours. Winds are easterly at 15 knots. The canoes are averaging 6 knots. They are sailing in to temperate waters in the south. They are navigating by Mars, Southern Cross, Big Dipper and the Small Dipper. **WED 1 MAR 95**

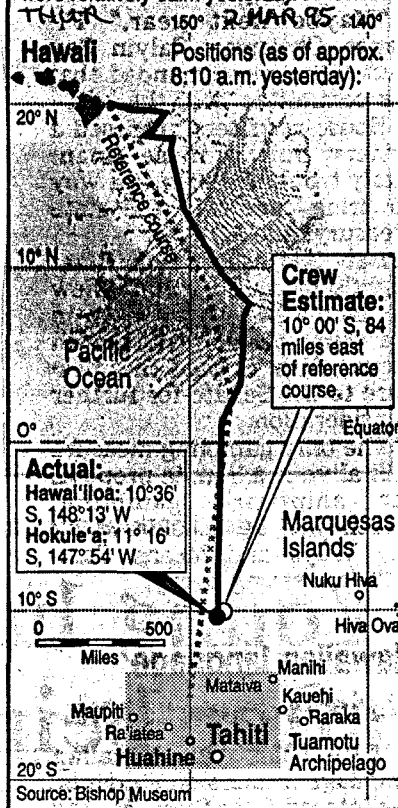


Advertiser graphic

The voyage south

The canoes Hawai'i'loa and Hokule'a are 18 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 144 miles in last 24 hours. Winds are easterly at 18 knots. The swells are 6-8 feet. They estimate they will sight land in 2 1/2 days. The canoes had some high clouds and lightning Tuesday night, but the seas were relatively calm yesterday. **THUR 2 MAR 95**

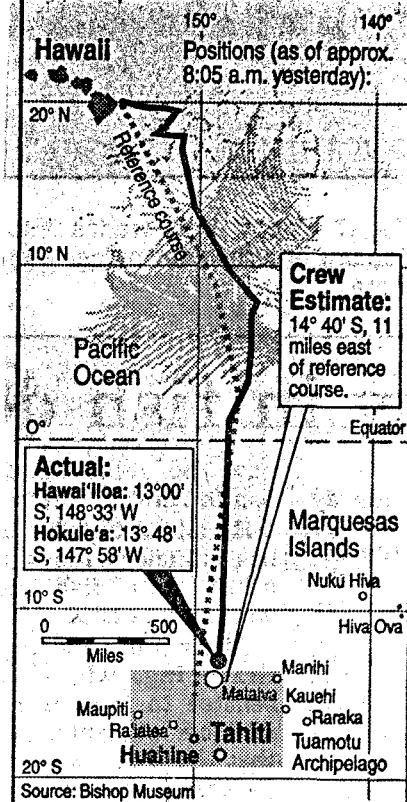


Advertiser graphic

The voyage south

The canoes Hawai'i'loa and Hokule'a are 19 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 150 miles in last 24 hours. Winds are easterly at a steady 15 knots; the canoes are traveling consistently at 6-7 knots. The crews are looking for signs of land such as birds, changes in smell in the air, and breaks in the swell patterns. **FRI 3 MAR 95**



Advertiser graphic

Canoe voyagers set record, land on Tahiti today

By Bob Krauss
Advertiser Columnist

SAT
4 MAR 95

The voyaging canoes Hawai'iloa and Hokule'a left together from Hilo on Feb. 11.

And the canoes should arrive together today at Papeete, capital of Tahiti, to complete a record-breaking 21-day voyage from Hawaii, the fastest since Hokule'a began sailing to Tahiti in 1976. Other voyages have averaged about 30 days.

Both canoes reported through the Bishop Museum that they had sighted land birds before spotting the first land since leaving Hawaii:

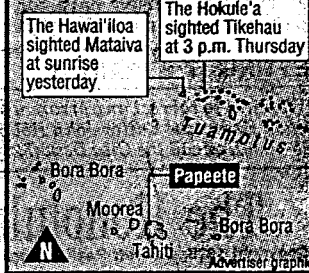
■ The crew of the Hokule'a saw Tikehau of the Society Islands about 3 p.m. Thursday.

■ One of the first birds spotted by Hawai'iloa flew to it and landed in the middle of the canoe. Then at sunrise yesterday, they saw the island of Mataiva.

The early arrival of Hokule'a and Hawai'iloa apparently took

Progress of canoes

The canoes will arrive in Papeete, Tahiti, today, completing the first leg of their Pacific journey.



Papeete by surprise. Marie Angel, an editor of La Depeche, Tahiti's largest newspaper, hadn't heard about it until informed by The Advertiser.

■ **INSIDE:** Man who blessed departing canoes foresaw early landfall. Page A2.

Priest predicted speedy canoe trip in blessing

Rev. Kamoku told of calm waters seen in a vision

By Bob Krauss
Advertiser Columnist

Eyebrows went up at a departure ceremony in Hilo three weeks ago when the Rev. Isera el Kamoku, of the Christian Science Church at Papaikoo, gave the opening prayer.

That was fine, but he also spoke of a vision he'd had that the canoes would arrive safely in two to three weeks.

Such a voyage was considered highly improbable.

But he was right. The Hawai'iloa and Hokule'a are expected to arrive in Tahiti today, exactly three weeks after leaving.

Kamoku, formerly in the merchant marine and a minister for 36 years, said yesterday that he saw calm water in his vision. He added that no voice spoke to him but that he knew the canoes would arrive early.

Master navigator Nainoa Thompson, on board Hokule'a, said the early arrival of the canoes will give Hawaii voyagers more time to work with crews from Tahiti, the Cook Islands

and New Zealand before they all sail back to Hawaii in April. The next destination for the fleet is a rendezvous at Huahine Island in the Tahitian chain.

From there the vessels will sail on March 18 across the channel to Raiatea for a historic gathering of canoes at the great marae (temple) of Tapu tapuata, believed to be the first such meeting from all over the Pacific in 600 years.

Meanwhile, a third Hawaii voyaging canoe, the Makali'i, yesterday was 244 statute miles from Hilo after departing Feb. 28.

Built here by Hawaii craftsmen, the canoe is crewed by Big Island residents, all veteran Hokule'a voyagers. The navigator is Shorty Bertelman. The captain is Chad Bertelman. Sue Bertelman, wife of the navigator, said the sea trials

and man-overboard drills went smoothly. She said her husband is pleased with the crew.

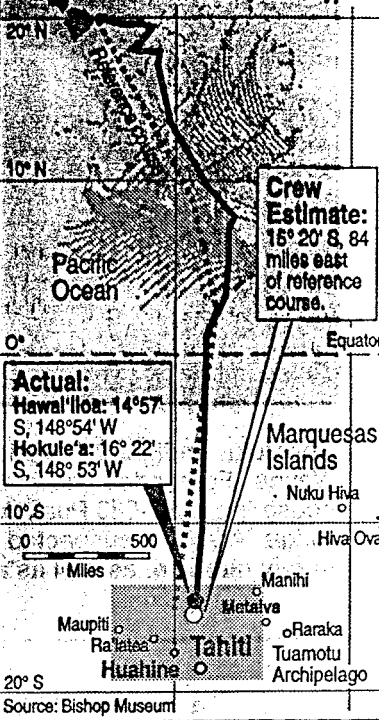
Funding for the voyage of the Makali'i was assured Thursday night when the Office of Hawaiian Affairs appropriated \$85,720 to cover insurance, construction and equipment costs. Bertelman said this means the canoe can sail back to Hawaii, with the Polynesian fleet in April.

The voyage south

The canoes Hawai'iloa and Hokule'a are 20 days into their voyage to Tahiti, using traditional navigation. Canoe navigators estimate their position relative to reference course indicated by dotted line. Solid line shows actual course.

The canoes have traveled 180 miles in last 24 hours. At 1:30 a.m. this morning, the Hawai'iloa saw light off the bow about 4 miles away. At sunrise, it saw the island Mataiva. It expects to arrive in Papeete sometime in the early morning.

Positions (as of approx. 8:05 a.m. yesterday):



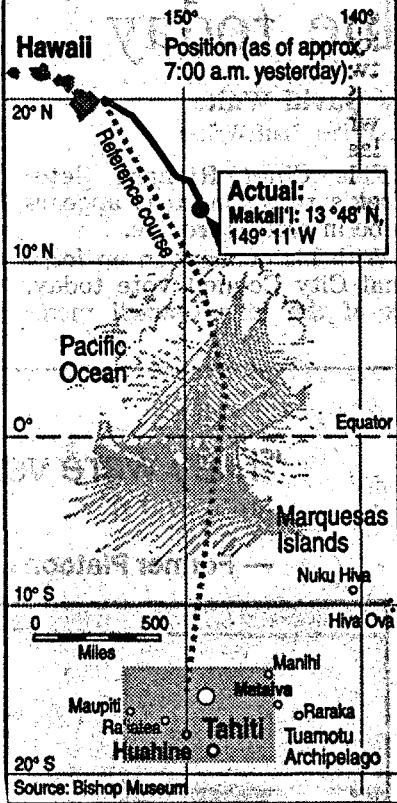
Source: Bishop Museum

The voyage south

The Big Island canoe Makali'i was seven days into its voyage to Tahiti. It was 567 statute miles southwest of Hawaii yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

Hawai'iloa and Hokule'a arrived at Papeete, Tahiti, Saturday morning. The voyage from Hawaii took them less than 21 days. **WED 8 Mar 95**



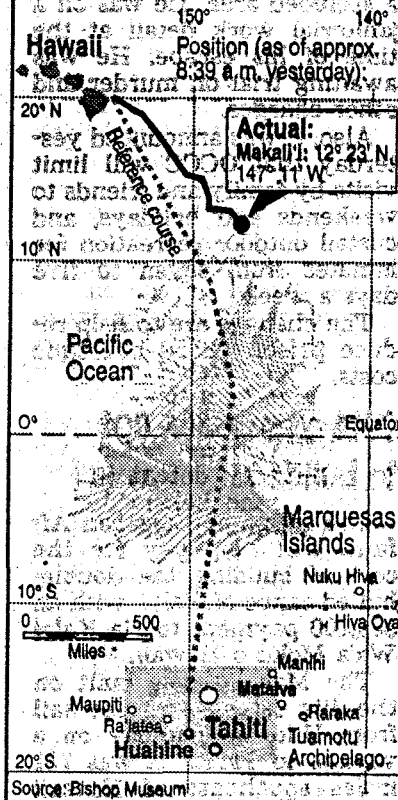
Advertiser graphic

The voyage south

The Big Island canoe Makali'i was eight days into its voyage to Tahiti. It was 731 statute miles southeast of Hawaii yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

Hawai'iloa and Hokule'a arrived at Papeete, Tahiti, Saturday morning. The voyage from Hawaii took them less than 21 days. **THUR 9 Mar 95**



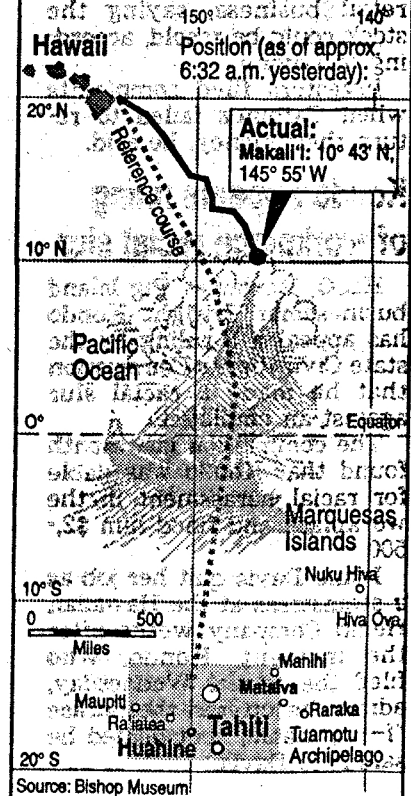
Advertiser graphic

The voyage south

The Big Island canoe Makali'i was nine days into its voyage to Tahiti. It was 876 statute miles southeast of Hawaii yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

Hawai'iloa and Hokule'a arrived at Papeete, Tahiti, Saturday morning. The voyage from Hawaii took them less than 21 days. **FRI 10 Mar 95**

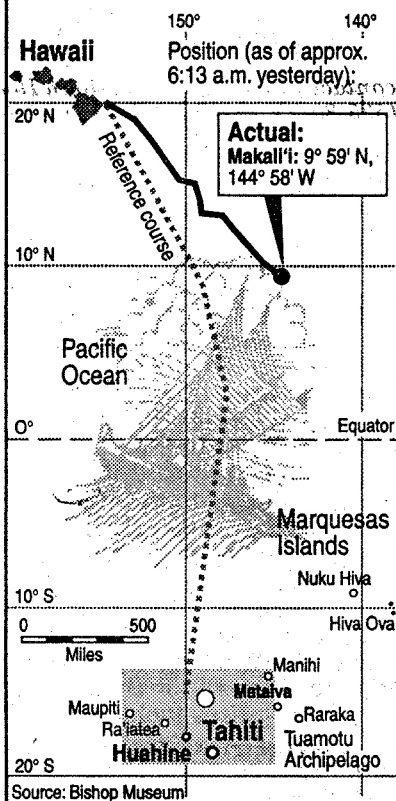


The voyage south

The Big Island canoe Makali'i was ten days into its voyage to Tahiti. It was 959 statute miles southeast of Hawaii yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

Hawai'iloa and Hokule'a arrived at Papeete, Tahiti, Saturday morning. The voyage from Hawaii took them less than 21 days. **SAT 11 MAR 95**

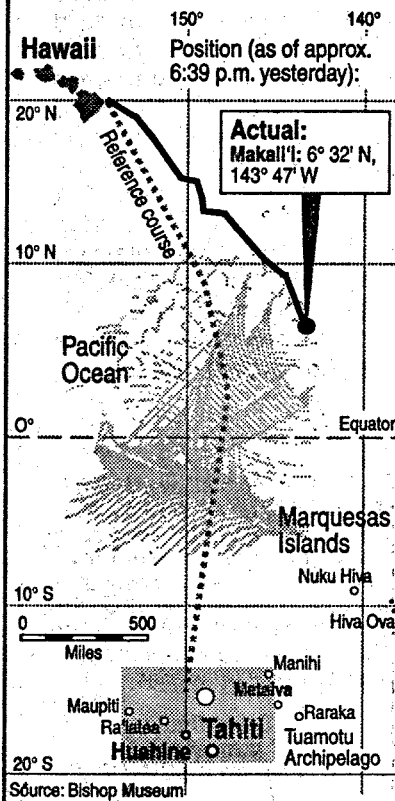


The voyage south

The Big Island canoe Makali'i was eleven days into its voyage to Tahiti. It was 1193 statute miles southeast of Hilo yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

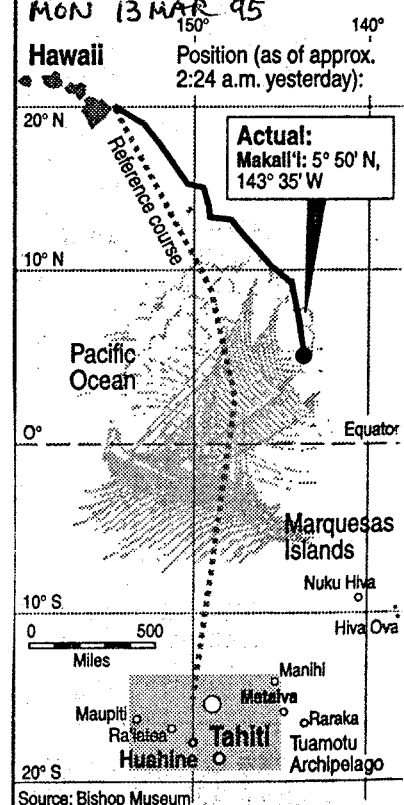
Hawai'iloa and Hokule'a arrived at Papeete, Tahiti, on March 4. The voyage from Hawaii took them less than 21 days. **SUN 12 MAR 95**



The voyage south

The Big Island canoe Makali'i was eleven days into its voyage to Tahiti. It was 1118 statute miles northeast of Tahiti yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course. **MON 13 MAR 95**



Pacific canoes unite for temple rite

SAT 11 MAR 95
Hawaiian voyaging canoes will participate next weekend in the rededication of the temple of Taputapuātea on the Society Island of Raiatea.

Taputapuātea was the *marae* — temple — the seat of knowledge that allowed ancient Polynesians to ply the Pacific from

New Zealand to Hawaii to Easter Island.

The canoes Hawai'iloa, Hokule'a and Makali'i along with canoes from the Cook Islands, Tahiti and New Zealand are scheduled to be on hand for the two-day rededication.

Canoe crew find selves ever farther from home

By Bob Krauss 15 MAR 95

SOCIETY ISLANDS - This island-hopping voyage to some of the loveliest lands in the South Pacific is a bittersweet experience for many of the crew members of the voyaging canoe Hokule'a and Hawai'i.

They are homesick. They miss their wives and children.

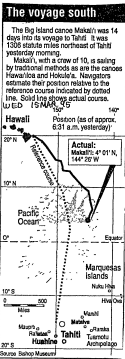
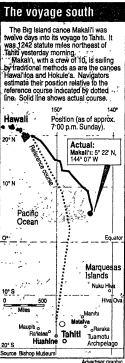
One woman who joined her husband to sail with him to beautiful Raiatea said those aboard are excited by the opportunity to make history but not stressed by financial worries. All are taking time off from work.

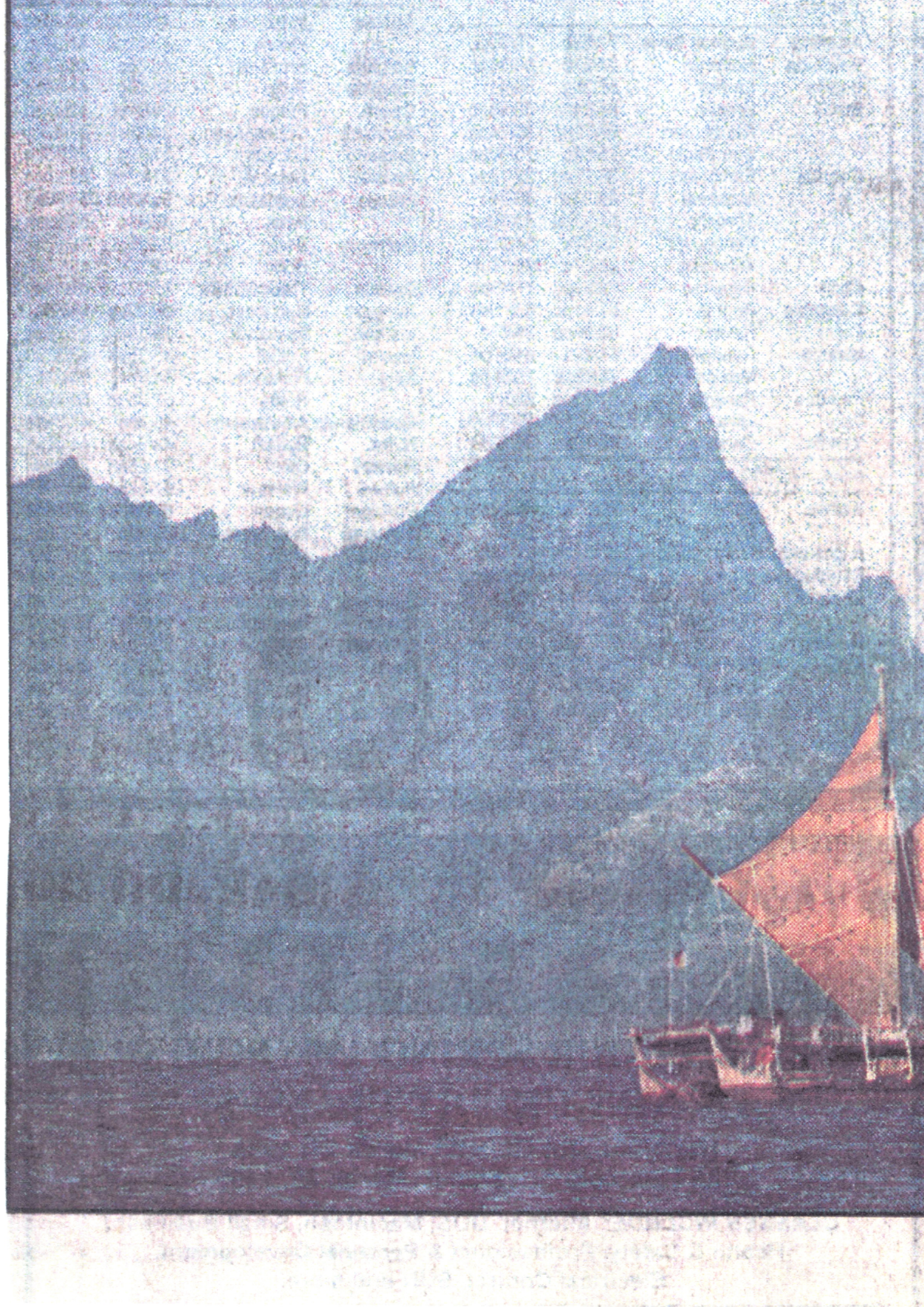
An engineer has put his one-man business on hold. His wife would like to join him, but she has her own career and is supporting the family while he is away.

A member of the Honolulu Fire Department is paying another firefighter to fill in for him.

Some crew members have quit their jobs to make the voyage. Only a few are on leaves of absence. Shantel Chung, who works in the recreation department at the Kanehahana School, is one of the lucky ones. She was granted time off to participate in the canoe trip.

The voyage from Hawaii was a great experience," she







The crew of the Hawai'iloa prepares to set sail from Papeete, Tahiti, for

Maori will lift Raiatea k to open new Polynesian

By **Bob Krauss**
Advertiser Columnist

FRI 17 MAR 95

HUAHINE, Society Islands — A legendary six-century-old Maori curse will be lifted this weekend as Polynesian navigators attempt to revive an ancient alliance.

Two Hawaiian canoes — Hawai'iloa and Hokule'a — will take part in the ceremony at the Great *Marae* (temple) of Taputapuātea on the island of Raiatea, the epicenter of ancient Polynesian voyaging. Modern canoes have gathered from all over Polynesia to rededicate the

temple and, next month, to Hawaii.

The legend of the curse goes back to the time when leaders of the alliance from the corners of Polynesia once met at Taputapuātea, its geographic center. Polynesian island groups as far as Hawaii, New Zealand and Easter Island were kept in contact by voyaging canoes under the command of navigators who found their way across vast oceans by the stars and the waves.

But when a Maori was murdered

See **Polynesians**, Page A2

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Where the canoes converge, the viewpoints diverge

Voyaging history, hot sun, or revival of cultural roots

By Bob Krauss SUN
Advertiser Columnist 19 MAR 95

RAIATEA, SOCIETY ISLANDS — The wife of the leader of the opposition in the Cook Islands was forced from a front-row seat at *Marae Tapu-tapu-tea* yesterday by the high commissioner of French Polynesia.

They are both here for the first meeting of Polynesians by voyaging canoe since 1350.

The incident may indicate that nothing much has changed politically in 600 years, or simply that the Tahitian hosts should have provided more chairs.

In similar fashion, what the event meant to the estimated 1,500 people who came seemed to depend on who was asked.

For the crews of six voyaging canoes, representing the far corners of the Polynesian

Triangle, it meant a resumption of sailing vast reaches of the Pacific Ocean with nothing to guide them but the stars.

The canoes came from Hawaii, New Zealand, Tahiti, and the Cook Islands. A canoe built in Tahiti of reeds represented Easter Island. The last time such a congregation of voyagers met on *Marae* (temple) *Tapu-tapu-tea* was in 1350.

"For me, this thing is to rededicate the *heiau* (temple) for navigators," said Reggie Keaunui, crewman onboard the Hawaiian canoe *Hawai'iloa*.

"I am also here to trace my genealogy. My ancestor may be Hiro (god of navigators). I am here to find that out," Keaunui said.

For Tom Yardley and Anita Gouveia of Kaneohe, the ceremonies on the *marae* meant freedom from cultural oppres-

sion, "a clearing of the path to sovereignty for Polynesians."

"We visited the *marae* last night under a full moon," said Yardley. "I felt an understanding

of how we as Hawaiians can be empowered. It's not only freedom but a life force, like connecting with our ancestors."

Liliane Rey, Alice Urarii, and Iris Teai, Air Tahiti workers from the island of Tahiti, weren't sure what the event

meant to them, except that it was very hot for the voyagers who had to sit on the *marae*.

When informed that this is the first time in 600 years that canoes had met here, Liliane asked, "Why did they stop voyaging?"

This is another question to which there are many answers. The legendary answer is that a Maori priest from New Zealand put a *kapu* on the *marae* after a fellow Maori was murdered here.

Lilikala Kame'elehwa, associate professor of Hawaiian studies at the University of Hawaii, also wondered why long-distance voyaging stopped in ancient times.

"It seems to me the only thing that would stop having so much fun would be religious. Maybe Oro (the Tahitian god of war whose home was Taputapu-tea) became too voracious," she said.

Ben Finney, professor of anthropology at the university, said voyaging may have ceased because problems at home became more important than voyaging to distant lands.

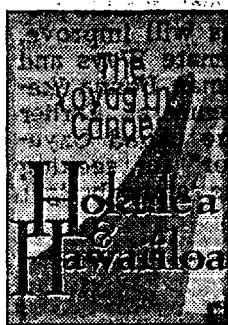
Larry Kimura, Hawaiian language professor in the UH system, said he looks upon yesterday's ceremonies as a renewal of cultural contact with other Polynesians.

"I saw more Tahitians wearing the (Hawaiian) *kihikihi* (cape)," he said. "In ancient times there were similar ex-

changes. The Maori *pahi* (weapon) has been found in archaeological digs in Tahiti."

Lani Yamasaki, a cultural consultant from Honolulu, is Hawaiian-Japanese-Chinese-English. She said her trip to the *marae* is a continuation of her search for her identity. She has been to Japan and England on the same mission.

"I'm here because my Hawaiian ancestors came on the 15th canoe from Raiatea," she said. "To be truly sovereign means to recognize the all of the different bloods that you have in yourself and to learn about the cultures within you. The message of my Hawaiian *kupuna* is that to be Hawaiian is beyond blood."



Taputapuatea

A myth for our times

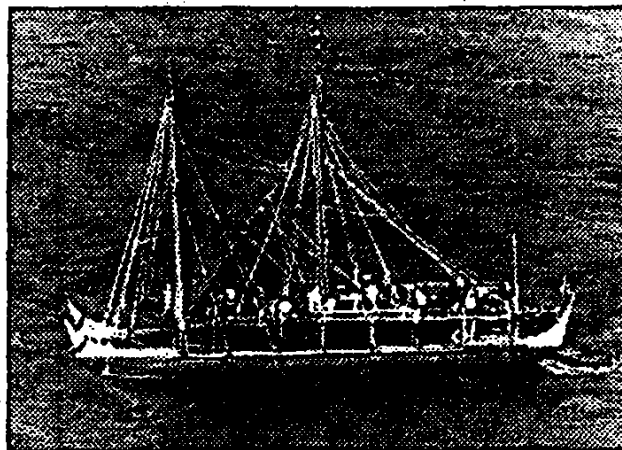
SUN 19 MAR 95

When a modern Maori *tahunga* (priest) lifted the *kapu* from the *Marae* (temple) at Taputapuatea this weekend, the Tahitian island of Raiatea will once again be the epicenter of an ancient alliance of Polynesian voyagers.

Legend has it that after a Maori was murdered at a 1350 meeting of the alliance, a Maori *tahunga* cursed the place. That may help explain why the Pacific became a vast expanse of isolated islands instead of a cruising ground.

It's best not to apply the legend too literally. In those days, for instance, they hauled the canoes ashore over the bodies of live humans. The year of the meeting is a guesstimate, and there's no evidence that voyagers from as far away as Hawaii, New Zealand and Easter Island were present.

But they are now. As a Tahitian cultural officer put it: "We have to bring back the



Advertiser file photo

Voyaging canoe Hokule'a
past, but not exactly."

The reawakening of cultural bonds among Pacific Islanders is tied directly to the Hawaiian voyaging canoes Hokule'a and Hawai'iloa and the excitement they generated. The weekend gathering is the latest chapter in that epic.

So today there is restoration of the *Marae* and rebirth of a fruitful alliance among Polynesians. That's a good thing. And it's no myth.

can tell you where you are.

And there is much to know about — the sun, moon, other planets, the weather as well as seamanship. Part of the navigation involves dead reckoning — estimating your course and speed like even modern western navigators do.

As a thunderstorm cloud appeared a few miles away, captain Snake Ah Hee, a veteran voyager, advised some young crew members to prepare to take a shower if it hit. Squalls are one way to wash the brine away on long voyages, but he also warned that storms can pass quickly.

"Just when you've got your body covered with soap, lots of times, the rain stops," he said with a smile.

No one lathered up, and the rain stayed away.

Omai, 29, and Ka'au McKenney navigated Hokule'a from Hawaii to Tahiti, arriving March 4. Also aboard were Mau Piailug, the great Micronesian wayfinder, and Nainoa Thompson, the young Hawaiian who developed Piailug's techniques into the system that's used today.

"Mau" and "Nainoa" are mentioned by first name only, with great respect.

Piailug, a Micronesian and the last of the classical Pacific wayfinders, has been involved

with the Polynesian Voyaging Society — which provides crews for Hokule'a and Hāwai'iloa — since Hokule'a showed it could steer to Tahiti by the stars in 1976.

Thompson learned from Piailug and spent years studying the skies at the Bishop Museum Planetarium, Lanai Lookout and from countless spots at sea, and developing his star compass. It

is his tradition-based, but very scientific techniques that allowed the two canoes to reach French Polynesia within a mile or two of their expected landfall this month.

"No one could have done what Nainoa did," said Lyman, one of a handful of people to participate in all five modern voyages to Tahiti or back. "He memorized the whole sky."

Thompson plays down his role and

emphasizes instead the value of Polynesian voyaging for educating people.

The lesson's not lost on Omai, who likened a canoe to an island and added, "A planet is just an island in space."

Whether on a canoe or Earth, people must learn to work together, protecting their resources and environment.

"Maybe that's something all the Polynesian people can give to the world," he said.

**"No one could
have done
what Nainoa
did. He
memorized
the whole
sky."**

Kimo Lyman
A navigator aboard
the Hawai'iloa

Damaged escort boat takes Makali'i in tow

The Big Island voyaging canoe Makali'i was reported under tow by its escort boat yesterday and still about a week away from landfall, said Master Navigator Nainoa Thompson.

Thompson said Makali'i's escort boat had suffered mast damage and only had about five days' fuel left.

He was considering changing Hokule'a's schedule and sending its escort boat to join the Makali'i.

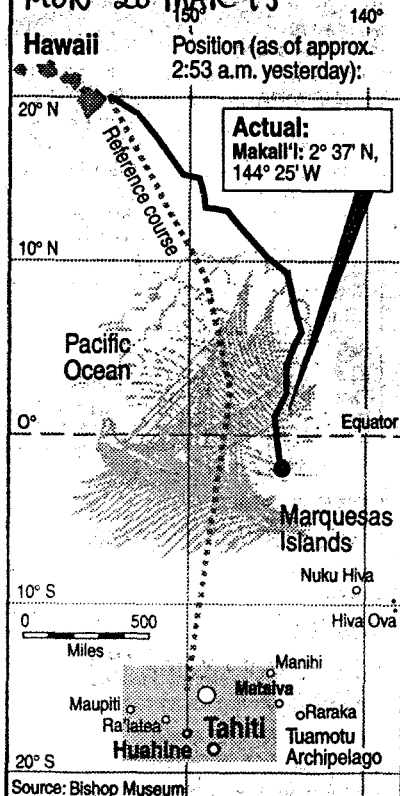
In addition, Makali'i has been out of radio contact for many days, although its escort boat still has radio contact through PEACESAT.

The voyage south

The Big Island canoe Makali'i was 20 days into its voyage to Tahiti. It was 1,417 statute miles northeast of Tahiti yesterday morning.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'i'loa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

MON 20 MAR 95



In Huahine, hizzoner offers his hospitality

By Bob Krauss MON

Advertiser Columnist

HUAHINE, Society Islands — Hawaii's voyaging canoe crews have a place to eat and sleep on Huahine because Smitty La Maire's grandfather was the brother of the Punaavia mayor's mother-in-law.

If that isn't clear, don't worry.

The important thing to remember is that the mayor, Jacques Vii, who lives in Papeete, has a summer house here on Huahine. When he heard that the Hawaiians needed shelter, he mobilized his resources. Here's what happened:

First, Vii assigned a member of his staff, an ambulance driver named Morii, as cook. Associate cooks are Yvonne and Rene Maru, relatives who live two doors down from the summer house on Quartier La Maire.

Three cooks are required because they have to feed 19 famished canoe voyagers in the garage of the three-bedroom house. The overflow sleeps farther up Quartier La Maire at the home of Smitty and Heidi La Maire.

As a point of reference, cook Yvonne Maru is Smitty's mother. Heidi La Maire is a Kaiser High School graduate originally

from Minnesota.

Historians may be interested to learn that the La Maire family is using both ancient and modern techniques to feed the voyagers who sailed by the stars from Hawaii. The yard produces coconuts, mangoes, bananas, lemons and fresh water eels from the canal.

Relatives arrive at all hours with lettuce, ginger, green onions, breadfruit, tomatoes, white onions, purple cabbage and taro.

The only food the family has to buy is fish. The Hawaiians went spearing on the reef this week to increase the supply.

Another aid to the hungry Hawaiians is a modern invention called an electric coconut scraper.

Rene Maru simply held the shell against a whirling steel bit and the coconut meat scrapings fell effortlessly into a bowl.

Tahitian hospitality includes not only food and shelter but two trucks and three bicycles for transportation.

Mike Tongg, the crew member in charge of the care and feeding of his fellow voyagers, said the Tahitians' concern for the welfare of guests makes the Hawaiians feel humble and deeply grateful to their hosts.

Favorable wind ends need for towing Makali'i

By Greg Wiles

23 Mar 95

Advertiser Staff Writer

The oceangoing canoe Makali'i was under sail again yesterday and making good headway on its maiden voyage to Tahiti. The double-hulled canoe relinquished a tow from its escort boat on Tuesday after trade winds began blowing again. Over the weekend the Makali'i was caught in doldrums as it approached the equator and accepted a tow in order to reach French Polynesia for a gathering of Polynesian voyaging canoes.

"The crew said she's just like a young colt," said Makali'i spokeswoman Penny Keli'i, explaining the canoe was moving well in a 12- to 15-knot wind.

Keli'i said the canoe could reach Tahiti by Sunday if the winds hold.

At the latest the canoe is expected to arrive in Tahiti by Tuesday.

Makali'i was under tow by the escort boat Goodewind for four days because of light southwesterly winds. Both vessels, however, were directed by navigator Shorty Bertelmann using celestial navigation.

Keli'i said the canoe only went to a tow because of deadlines. Otherwise it could have waited for better winds.

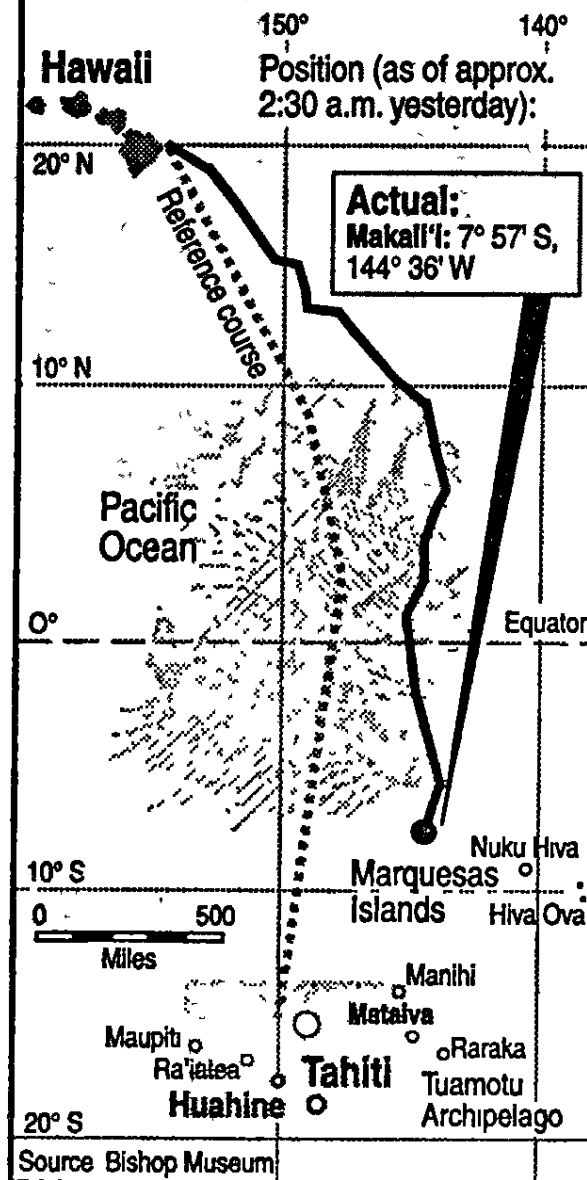
Two voyaging canoes from Hawaii, the Hokule'a and the Hawai'iloa, began their journey earlier than Makali'i and have

The voyage south

The Big Island canoe Makali'i was 22 days into its voyage to Tahiti. It was 650 miles north of Tahiti last night.

Makali'i, with a crew of 10, is sailing by traditional methods as are the canoes Hawai'iloa and Hokule'a. Navigators estimate their position relative to the reference course indicated by dotted line. Solid line shows actual course.

THUR 23 MAR 95



Advertiser graphic

been in French Polynesia since March 4. The two vessels, along with other traditional Polynesian voyaging canoes, are to gather at Tautira, Tahiti, before traveling to the Marquesas Islands and then back to Hawaii.

Homage to Hiro

Canoes and crews gather at Tahiti, home of the god of navigators

By Kim Brown

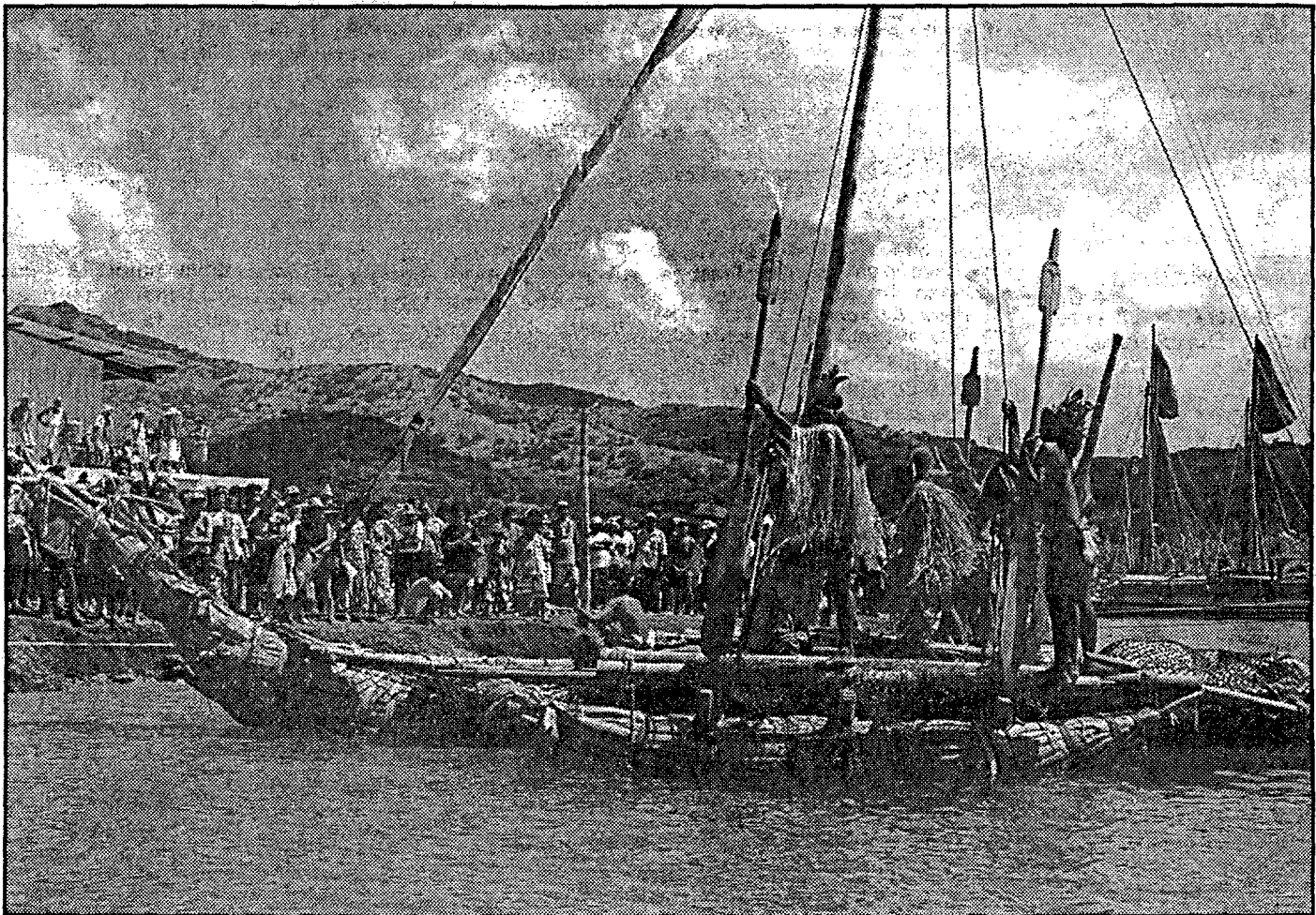
TAHITI, French Polynesia — The Pacific Ocean is a vast, open space, and for centuries, it has been a place of discovery and exploration. In the heart of the Pacific, the island of Tahiti is home to a rich and diverse culture, and it is here that a group of canoes and crews have gathered to pay homage to Hiro, the god of navigators.

The gathering is part of a series of events organized by the Tahiti Nui Canoe Club, which aims to celebrate the traditional art of canoeing and the spirit of exploration. The club has invited canoes from across the Pacific, and the event is expected to draw thousands of visitors to the island.

The canoes, which are built from traditional materials and techniques, are being displayed in a large harbor in Tahiti. The crews, who are made up of men and women from various Pacific islands, are also participating in a series of races and competitions. The event is a testament to the skill and courage of the Pacific people, and it is a reminder of the importance of tradition and culture in a modern world.

The gathering is also a time for reflection and celebration. It is a chance for the Pacific people to come together and share their stories, their traditions, and their dreams. It is a time to honor the past and to look forward to the future. The event is a testament to the resilience and strength of the Pacific people, and it is a reminder of the importance of tradition and culture in a modern world.





Photos by Bob Krauss

Easter Island's frail woven canoe is said to be held up by 55-gallon drums beneath the rushes. SAT 25 MAR 95

Tahitians greet Makali'i after its l-o-n-g voyage

By Greg Wiles
Advertiser Staff Writer

28 MAR 95

The voyage was too long, but the welcome was warm for the Hawaiian oceangoing canoe Makali'i when it arrived in Papeete, Tahiti, last night.

A flotilla made up of voyaging canoes from Tahiti, New Zealand and the Cook Islands were on hand outside the harbor to meet the Makali'i as it completed the first leg of its maiden voyage, said Penny Keli'i, Makali'i spokeswoman.

"There was elation that their cousins from Hawaii were there," Keli'i said.

The twin-hulled vessel left Hilo Feb. 28 using ancient celestial navigation techniques to guide its journey to the Society Islands.

The Makali'i had no major mishaps, but was stalled by light winds as it approached the Equator. While in the doldrums the canoe was towed by its escort boat, the Goodewind, for several days and the trip took longer than expected.

But the Makali'i managed to come in under its own power, its sail unfurled in the light wind that had slowed its travel. Despite the slow going in the last days of the voyage the crew was buoyed by the sighting of a beacon off of one of the Society Islands Sunday night, Keli'i said.

The crew also found cheer in arriving in Tahiti on Prince Kuhio Day and on the birthday of one of the crew members, Billy Richards.

Keli'i said the Makali'i will be taking on provisions in Papeete before sailing on to Tautira, Tahiti, tomorrow. Several crew changes are also being made, including the addition of two female crew members, Patty Ann Solomon and Pomai Bertelmann, daughter of Makali'i captain Clay Bertelmann.

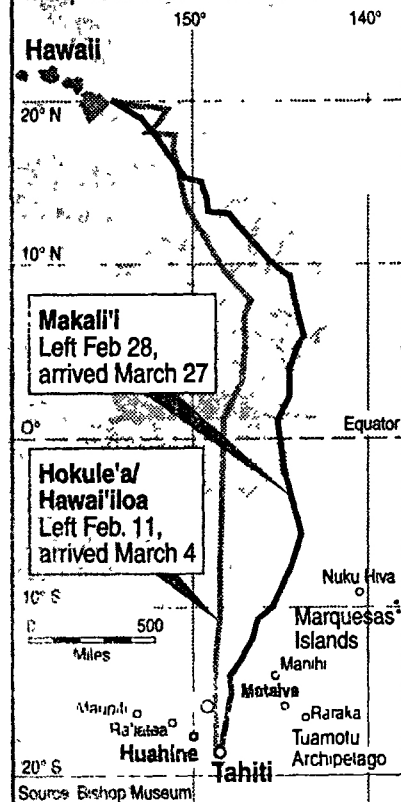
The Makali'i will be meeting up with Hawaii's two other voyaging canoes, the Hokule'a and the Hawai'iloa, at Tautira.

The three canoes are to leave tomorrow for the Marquesas island of Nuku Hiva.

The voyage south

The Big Island canoe Makali'i arrived in Tahiti last night, ending a 21-day voyage.

Makali'i, with a crew of 10, is sailing by traditional methods, as are the canoes Hawai'iloa and Hokule'a. All three canoes continue their journey tomorrow when they leave for the Marquesas island of Nuku Hiva.



Advertiser graphic

Polynesian voyaging pact

Proposal would ally five island groups

By Bob Krauss WED
Advertiser Columnist 29 MAR 95

RAIATEA, Society Islands — Leaders from five Pacific island groups have endorsed a plan to revive an ancient alliance.

The groups would form a modern Polynesian Voyagers Alliance headquartered at the Marae (temple) Taputapuātea at Raiatea, a center for navigation in ancient times.

Tahitians offered a charter for the alliance during a meeting 10 days ago on Raiatea at the home of Gaston Flosse, president of French Polynesia. Patrick Howell, minister of culture for French Polynesia, chaired the meeting.

The charter would revive an ancient alliance of Polynesian nations reported by a Tahitian scholar of the 19th century, Teuira Henry. According to Henry, the alliance ended 600 years ago when trans-Pacific voyaging ceased.

Attending from Hawaii was Myron "Pinky" Thompson, former Bishop Estate trustee and



president of the Polynesian Voyaging Society; his son, navigator Nainoa Thompson, and senior crew members of Hawaii voyaging canoes.

Myron Thompson said Hawaii favors the alliance and its goals to strengthen ancestral relations between islands, encourage the art of Polynesian non-instrument navigation and share the Polynesian culture with the world.

In addition to the Polynesian Voyaging Society of Hawaii, founding members of the proposed alliance are the Polynesian Voyaging Society of Tahiti Nui, the Cook Islands Voyaging Society and the Maori Voyaging Society (of New Zealand).

A delegation from Easter Island also attended the meeting.

All of the island groups spoke in favor of forming an alliance but deferred action until another meeting, which will be held in Hawaii after the arrival of their voyaging canoes here from Tahiti and the Marquesas in May.

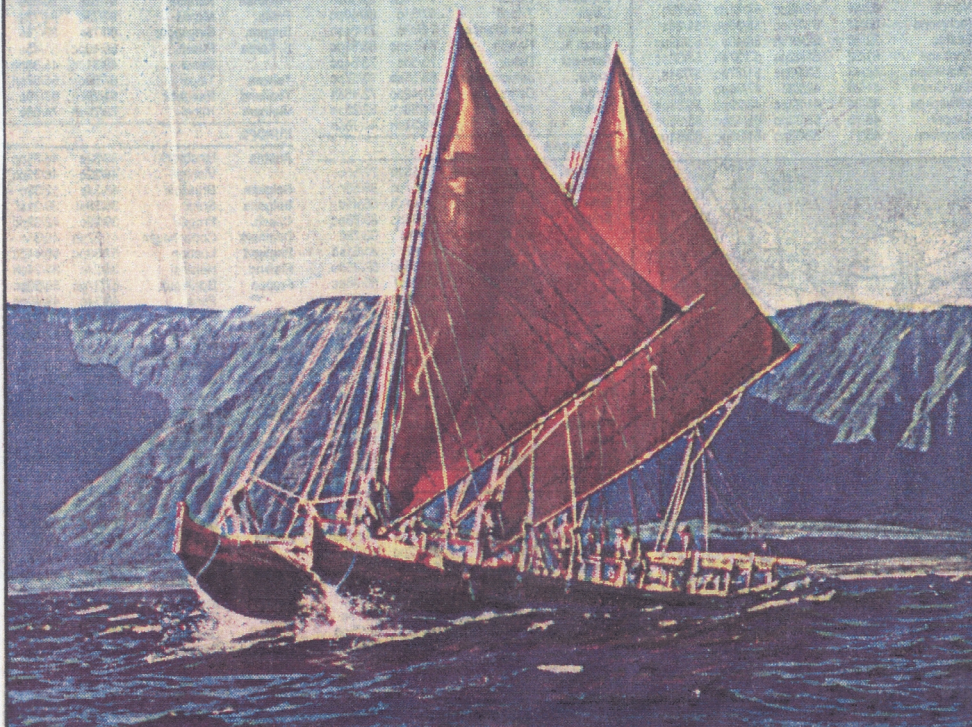
Pierre Sham Koua, keeper of the Marae Taputapuātea, credited voyages of the Hokule'a with re-awakening Tahitians to the role of the marae as a meeting place for navigators.

He recommended building facilities near the marae as headquarters for the alliance. The building could also house voyagers to Taputapuātea from other Polynesian islands.

The Easter Islanders proposed building a large voyaging canoe that would visit the island groups as a tool for teaching non-instrument navigation.

The idea for an alliance surfaced last December at Rarotonga in the Cook Islands while plans were being drawn up for the historic meeting of voyaging canoes at Taputapuātea that took place March 18.

HAWAI'ILOA RACING THE WIND



After the fanfare in French Polynesia,
the canoes get to show what they're really made of
on the voyage home

BY GREG AMBROSE, Star-Bulletin

PHOTO BY MONTE COSTA, Special to the Star-Bulletin

The traditional voyaging canoe Hawai'iloa is like a racehorse running in the wind with the agility of an Indian pony.

It has taken almost five years and more than \$1.5 million to reach that thoroughbred ranking.

But the more-rigorous return voyage will be the real test.

The Hawaii canoes Hawai'iloa, Hokule'a and Makali'i and five other traditional canoes have postponed their departure from Tautira on Tahiti until Tuesday so the crews

can rest, and repair and reprovision their canoes and escort boats.

When they finally set sail for the Marquesas Islands 700 miles away, they have to run the minefield of reefs and currents through the Tuamotu Islands, named the "Dangerous Archipelago" by 18th-century navigator Louis de Bougainville, and then sail northeast against the wind to Nuku Hiva in the Marquesas.

But unless a fickle wind holds the canoes

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CANOE: Real test is cruise back home

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hostage, with a solid southeast wind the nearly 2,000-mile leg from Nuku Hiva to Hawaii should be a sprint.

Polynesian Voyaging Society members are worried that the voyages might degenerate into a series of races, but everyone has a natural curiosity to see how the various canoe designs work.

The Big Island canoe Makali'i arrived in Tahiti Monday to a lively reception of dancers from the Marquesas and the Big Island, 28 days after leaving Hilo Harbor on her first voyage.

Until the winds vanished and left her becalmed in the doldrums, "Makali'i was really flying along too," said Reggie Keaunui, a Hokule'a veteran and crew member aboard the Hawai'iloa. "Her escort boat couldn't keep up. That's really amazing. They had to wait for the escort boat."

Shorty and Clay Bertelmann intended to build a seaworthy canoe, but the Makali'i turned out to be "astonishingly fast," said Kawika Miller, who sailed aboard the escort boat Goodewind.

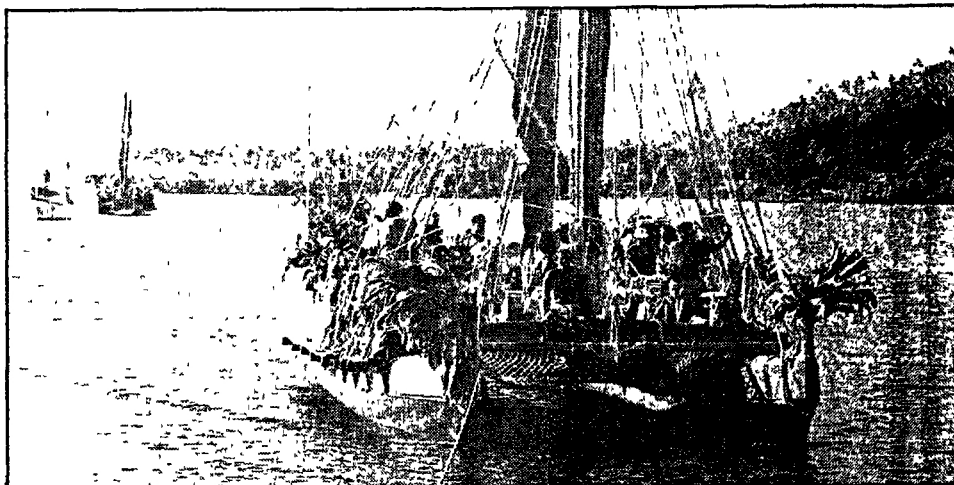
"We pushed Goodewind to 8.5 knots, to its limits, and Makali'i would get to the horizon on us. I would guess she was pushing 15 or 16 knots," Miller said yesterday.

Some crew members from Hawaii reckon the two ornately carved and beautiful Tahitian canoes will plow through the water on the trip to Hawaii, while the two Cook Islands canoes and New Zealand's Te 'Aurere will move along at a lively pace.

New life for amazing trees

In the summer of 1990 when the Tlingit and Haida Indians led Hawaii navigator Nainoa Thompson and master carver Wright Bowman Jr. to the trees the pair needed for the hulls of their planned canoe, they balked.

Bowman and Thompson didn't want to sacrifice the magnificent 418-year-old spruce trees to build their traditional voyaging canoe



BY KATHRYN BENDER, Star-Bulletin

The Hawai'iloa is towed after ceremonies last month in Raiatea. In the background is the Hokule'a.

"You could see the awesomeness of the tree. We all felt real bad," said Bowman. But the Alaska Indians insisted, consoling their guests from Hawaii that helping the Hawaiians rediscover their voyaging tradition would give new life to the logs.

"I definitely think we did the spirit of those trees justice," said Bowman as he sat on Huahine Island recently, waiting for the Hawai'iloa to arrive from Tahiti. Nearly five years ago, Bowman had quietly contemplated the two \$250,000 logs sitting in front of him in the canoe shed at the Bishop Museum, patiently waiting for the shape of the hulls to appear in his mind's eye.

"My philosophy has always been if I screw up, I can fix it. So I charged, right from the beginning. I wasn't afraid."

After years of working every night and every Saturday, he was dying to know how his 57-foot baby performed on the first voyage, even though "I liked it best when nobody had seen it, when it was on its side at the museum. It looked sleek, like a whale."

As soon as the Hawai'iloa reached Huahine, Bowman jumped on a rented scooter at dawn and sped to the other side of the island to gather firsthand reports from the crew.

He was especially keen to de-

brief Eugene Kawelo, the only builder aboard this voyage that made it from the Big Island to Tahiti in a record 20 days.

She's smooth and she flies

Bowman returned late at night, satisfied with what he had seen and heard. "All the boys say it rides real smooth, even the ones that sailed the Hokule'a before. They like Hawai'iloa better, it's more comfortable."

"The decking took a beating, the lashing broke on the decking, and the front iako (main beam connecting the hulls) started to relax. It's not life-threatening, just makes you uncomfortable because you get wet."

At Tahiti, the crew bolted on a board to correct the problem. "We originally had two iako under each mast, but because we were weight conscious, we took them off," said Bowman. "It was a good decision then to take them off, but now we've got to put 'em back on."

The crew is always ready for trouble at sea: Solar panels aboard Hawai'iloa can charge power tools carried aboard escort boats to make major repairs.

The sailors were delighted to tell Bowman how happy they are with their new voyaging canoe. "She's so smooth, much smoother than the Hokule'a," said Palani

Kelly. "She doesn't sail into the wind as well as Hoku, but with a good following wind she flies."

The secret is in the hulls, said Hawai'iloa navigator Chad Bay-bayan.

Hawai'iloa's traditional round hulls let her glide over the waves, while Hokule'a's V-shaped hulls make her plow into the waves, but let her sail into the wind faster.

Hokule'a also creaks with old age, because her lashings are loose, while the young Hawai'iloa's tight new lashings let her sail silently.

Keaunui sees room for improvement on the younger vessel. "I tell you what, you build a canoe like that with 20 more feet of water line, you'll be surprised at the speed and agility and carrying capacity she would have. But she really slides well, especially at night she would really take off. She is deceptive in her speed."

Not everyone is eager for a chance to hop aboard Hawaii's two hot rod canoes. John Kruse has sailed a few times aboard the Hokule'a, and flew down to Tahiti from Kauai hoping to get aboard one of the three Hawaii canoes.

"The Hokule'a is like a Cadillac now, it rides smooth, you don't get wet from sea spray or broiled by the sun. I'm 20 years older than the first time I sailed, I want a little comfort."

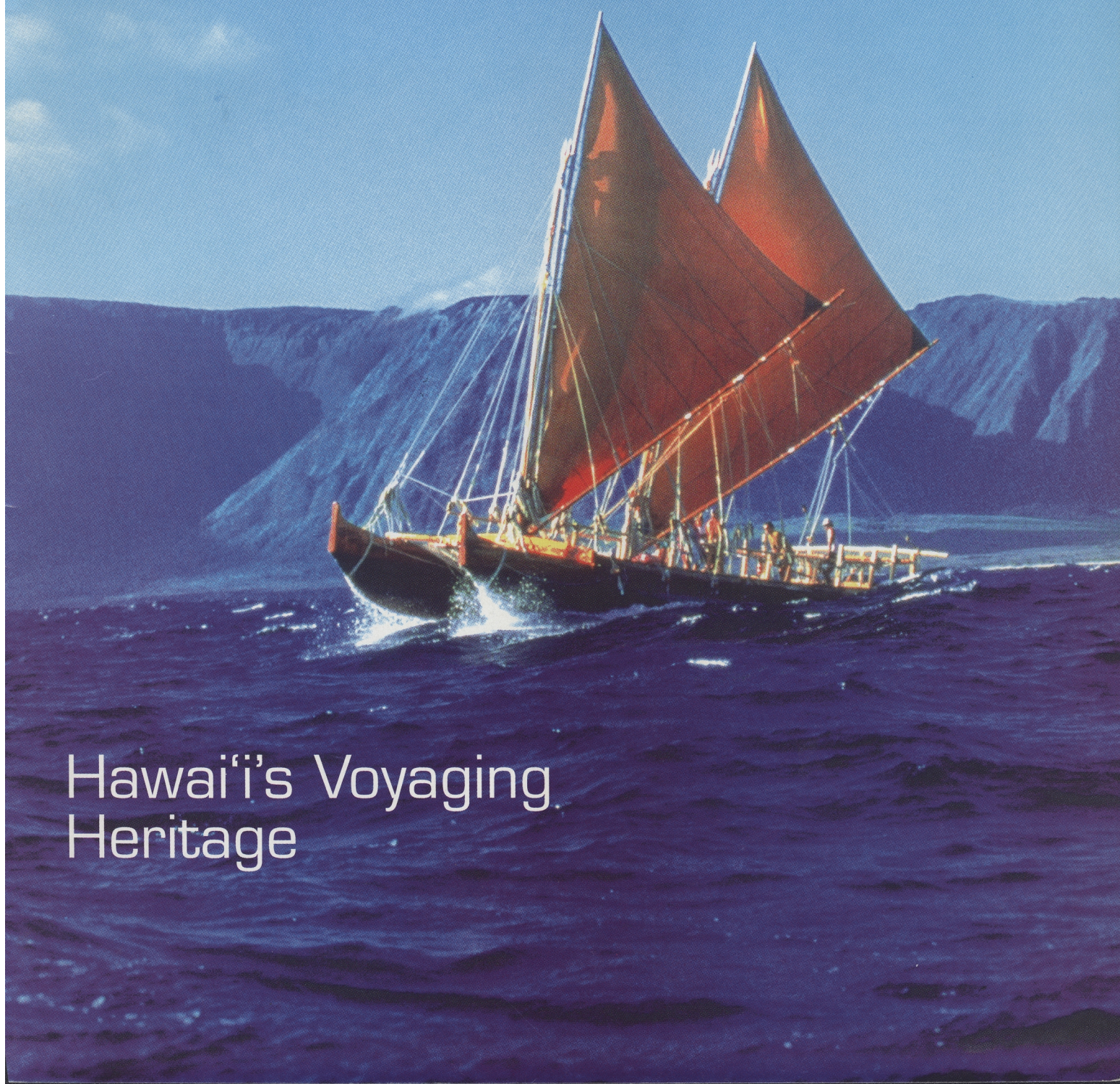
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April 1995



Hawai'i's Voyaging
Heritage

A Voyaging Heritage Reborn

MARQUESAS ISLANDS: 1 B.C.? The canoe rocked slowly in the lagoon as the islanders prepared for her departure. Her twin hulls had recently been tall trees, felled, hollowed and shaped with stone tools and then hand-polished with small abrasive blocks of coral. Her lashings were braided vines and coconut husks, her sails plaited pandanus leaves. A small, carefully selected band of islanders prepared to leave their homeland behind forever in search of new islands that they must have fervently hoped lay to the north.

What little we know of these first Hawaiians is a compendium of traditional chants and archaeology. The date of the voyage that brought the first settlers to Hawai'i, long accepted as about A.D. 450, now may prove to be as far back as the time of Christ. They *were* Marquesans, we do know that. And we know that Hawai'i was to be their last great discovery. And, perhaps most important, we know that their legendary navigator's name was Hawai'iloa.

His name has been handed down, generation after generation, in the voyaging chants that form the earliest history of these Islands. Now the name *Hawai'iloa* will be further perpetuated as it graces a new double-hulled voyaging canoe built, like the original, of hollowed logs, lashed with braided *olonā* fibers. This beautiful canoe, currently on a voyage to the Marquesas with the veteran sailing canoe, *Hōkūle'a*, is the latest icon in the rapidly reviving Hawaiian culture.

The original culture of Hawai'i was extremely sophisticated. Following additional voyages of settlement from Tahiti, it developed in splendid isolation for centuries, until the arrival of Capt. James Cook in 1778. Perhaps—in fact, probably—the rapacious Spanish had been here in their treasure galleons several hundred years before, but the Spaniards' secretive nature with their charts (and the Islands' lack of anything precious to plunder) relegated the discovery to a historical asterisk.

In contrast, Cook's voyage was one of exploration—more like a *National Geographic* or Cousteau expedition than anything else. As such, the artists' renderings, the naturalists' comments and the officers' journals and charts were all published when the vessel returned to England. Suddenly, the Hawaiian Islands were quite literally “on the map” and it was not long until the traders and rascallions began to arrive.

Soon the Hawaiian culture was reeling from crusty sandalwood traders and whalers. In 1820, the Yankee missionaries appeared, with fervent railings against hula, surfing and other aspects of the native culture.

Just a generation ago, hula skirts were pink cellophane and Hawaiian music was a chang-a-lang rendition of “The Cockeyed Mayor of Kaunakakai” (sung, of course, in English). Today, there is a tremendous resurgence of things Hawaiian, triggered by the Hawaiian music revival of the early 1970s, with records by such artists as the Sons of Hawai'i, Gabby Pahinui and Sunday Mānoa. Interest in traditional slack key guitar soared, along with a renewed interest in hula and the Hawaiian language. The culture, which had been on the ropes for more than a century, was stirring.

Perhaps the most important symbol of that resurgence was *Hōkūle'a*, the voyaging canoe launched in 1975 for the express purpose of sailing—guided only by the stars and other natural signs—to Tahiti and back. It had been more than a century since any Polynesians knew how to navigate over vast stretches of open ocean without instruments, so this first voyage was navigated by a Micronesian, Mau Piailug from Sata-

The proud Polynesian traditions of voyaging canoes and navigation by the stars and sea patterns are revived in Hawai'i

By MacKinnon Simpson

The voyaging canoe Hawai'iloa, named for the legendary navigator who guided the first migration of Polynesian settlers to Hawai'i from the Marquesas, is now retracing their route. Photo by David Franzen.

Pictured in the background is traditional coconut fiber sennit rope. Photo by Moana Doi.

wal. Designed by artist-historian Herb Kawainui Kane, the double-hulled sailing canoe performed flawlessly on this traditional ancient route used by the Tahitians (who originally arrived in Hawai'i around A.D. 750, and dominated the descendants of the earlier Marquesans).

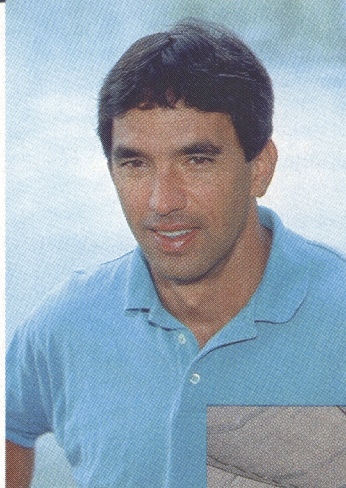
A young Hawaiian crewman on the return leg, Nainoa Thompson, became inspired—if that is a strong enough word—by Mau Pailug's skills, and dedicated his life to learning how to navigate without instruments. He worked endlessly with the Micronesian master navigator and spent years at the Bishop Museum Planetarium with astronomer Will Kyselka, memorizing star paths and patterns. Single-handedly, Nainoa Thompson re-created the ancient ability to navigate using nothing but the human brain. Since 1976, *Hōkūle'a*—the canoe that was built to sail once—has traversed over 50,000 nautical miles, resurrecting an enormous pride in Hawaiians. Crisscrossing the routes of Polynesian settlement, it vindicated the ancient chants' tales of great canoes and purposeful voyages.

Just one major voyage remained: the Marquesas to Hawai'i, the original ancestral voyage of the great navigator Hawai'iloa. It was a voyage so symbolic that it was left till last, until a new canoe could be built. A new canoe named *Hawai'iloa*.

While *Hōkūle'a* was traditional in design, it was built with modern materials; its twin hulls are fiberglass over wood. *Hawai'iloa* was built—like the canoes of old—of hollowed logs, logs so large that trees that big no longer grew in Hawai'i. Two years of weekends spent tramping the upland *koa* forests of the Big Island determined that. The logs, then, would have to come from somewhere else—Alaska. A contingent from Hawai'i, led by master navigator Nainoa Thompson, met with elders of the Tlingit and Haida tribes to ask for two logs to help perpetuate the voyaging tradition. The tribes, whose cultural traditions have also been threatened, quickly agreed. There is historical precedence for building canoes with logs from elsewhere, as the early Hawaiians would use any drift logs that floated their way.

Both Hawaiian and Alaskan native ceremonies accompanied the felling of the two huge Sitka spruces. Hawaiian master canoe builder Wright Bowman Jr., who would carve

BISHOP MUSEUM



JOE SOLEM



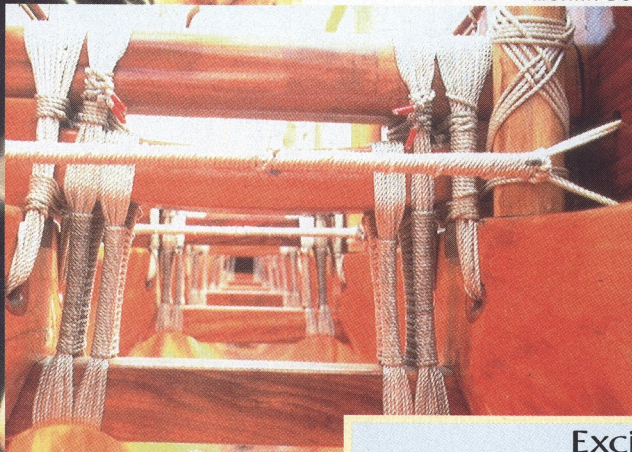
PAT PITZER

Above, top: The canoe that launched the voyaging renaissance 20 years ago, *Hōkūle'a*, a veteran of more than 50,000 miles of Pacific voyaging, is accompanying the new canoe on the current voyage. **Above, center:** Nainoa Thompson has re-created the ancient ability to navigate by star paths, ocean swells and currents, and other natural signs, and has taught these skills to others. **Above:** Master canoe builder Wright Bowman Jr. transformed this giant spruce log and another of similar size into the twin hulls of *Hawai'iloa*. **Facing page, top:** A dedicated crew of volunteers put in countless hours working on the canoe. **Facing page:** Voyaging canoe builders' skills include mastery of intricate traditional lashing patterns.





MOANA DOI



the hulls, was in Alaska for the felling. His father has been repairing canoes for half a century, and the younger Bowman started helping when he was about 12. He has been building *koa* racing canoes most of his life, but these spruce logs, more than 22 feet around, were four times the diameter of any he'd worked with before. While he was standing in the Alaskan forest, staring up at one of the enormous trees, he recalls, "I saw the canoe in the log. I saw the drawings before I left, so I knew what it was going to look like and I could visualize it."

Once the logs reached O'ahu, Bowman and a crew of volunteers set to work with chain saws and adzes, shaping the trees into sleek hulls. The two hulls had to be precisely the same—shaped the same, weighing the same. The number of volunteers swelled from three to around 15. Their effort was monumental: *Hawai'iloa* absorbed more than a quarter of a million man-hours, and most of the work was done with industrial power tools. It is almost inconceivable to calculate the construction time required of the ancients, who were removing wood a chip at a time with stone tools.

After over two years of carving and shaping the huge logs and then assembling the vessel, Bowman—who is not a sailor—went off on the canoe's long-anticipated maiden voyage. He said, "I guess now we've all become sailors."

"We've all become sailors." These are telling words that reflect the impact that the voyaging renaissance has had in Hawai'i. Even people who have never boarded, or perhaps even seen, either canoe follow each voyage with fascination. "In the beginning," notes Nainoa Thompson, "we were really doing it for ourselves. It was a challenge to demonstrate that the Polynesians could have discovered and settled this huge ocean triangle—with Hawai'i, Easter Island and

Continued on page 71

Exciting Exhibit on O'ahu

The construction of *Hawai'iloa* and the training of its crew were cultural research projects of the Bishop Museum Native Hawaiian Culture and Arts Program in cooperation with the Polynesian Voyaging Society. Bishop Museum now is hosting a spectacular new exhibit on voyaging canoes, *Hawai'iloa*, *Ka 'Imi 'Ike* (Seeker of Knowledge). Celebrating both the original ocean voyaging traditions of Hawai'i and the resurgence of those traditions, the display was designed and created by Bishop's staff. Life-size photo-cutouts of four wayfinding navigators—Nainoa Thompson, Chad Baybayan, Moana Doi and Pi'ikea Miller—welcome you to the exhibit, which features full-size dioramas with body casts of several of the people involved in the voyaging projects. It will run until June 4, and is sponsored in part by Outrigger Hotels Hawai'i and American Hawai'i Cruises.

There are three distinct themes to this exciting exhibit: Experience the Voyage, Building the Canoes, and the Historical Evidence of Voyaging. In the first area, visitors have a chance to sail a canoe from the South Pacific to the Hawaiian Islands (on a computer), track the daily positions of *Hōkūle'a* and *Hawai'iloa* on their actual current voyage, and assemble a small canoe. There is also a model of a canoe on the ocean with the night sky overhead, illustrating what the navigator sees to guide the vessel.

Much of the canoe building section is hands-on—you can plait coconut fibers into rope, handle samples of various woods used in Hawaiian canoes, and watch craftspeople demonstrate the making of stone adzes and woven *lau hala* (pandanus leaf) sails. In the historical evidence area, there are graphic displays, great photographs and some 150 ancient artifacts from the museum's vast collections.

Hawai'iloa, *Ka 'Imi 'Ike* (Seeker of Knowledge) is a must-see for adults and children, residents and visitors. It's included in Bishop Museum's regular admission (\$7.95 adults; \$6.95 youths 6 to 17, seniors and military; children under 6 free). Also included is Bishop Museum Planetarium's special program, "Journey by Starlight," which portrays star paths and the way voyagers use the star compass. The museum is open daily 9 a.m. to 5 p.m., with Planetarium shows twice a day at 11 a.m. and 2 p.m.

On Friday and Saturday evenings, the Planetarium has "Journey by Starlight" shows at 7 p.m. (\$3.50 admission). Weather permitting, the Bishop Observatory is open afterwards and visitors may peer at the heavens through the big telescope. Reservations must be made for evening shows by calling 847-8201.

A West Coast Canoe Visit

This coming June and July, the Hawai'i Maritime Center's voyaging canoe *Hōkūle'a* will traverse the West Coast, from Vancouver, British Columbia, to San Diego, with six stops in between (Bremerton, Seattle, Portland, San Francisco, Santa Barbara and Long Beach). She will stop a few days in each city, which will celebrate with many Hawaiian festivities sponsored by the West Coast Hawaiian organizations.

A Voyaging Heritage Reborn

Continued from page 9 Apr '95

New Zealand at the three corners—on voyaging canoes. Now it includes everyone, especially the schoolkids.”

Recent voyages have included daily radio contact between the crew at sea and schoolchildren in Hawai‘i, who can ask about conditions aboard and about the navigation and the weather.

The Department of Education’s *Kid-Science* teacher, Patty Miller, whose television program is available in classrooms statewide, focuses on the Marquesas-to-Hawai‘i voyage this month, with a series of seven 45-minute interactive programs highlighting different aspects of voyaging. These include planning for the voyage, weather, marine biology, exploration, traditional vs. modern navigation, and life aboard the canoe.

These voyages of old have also been a part of some very sophisticated voyages of today. During the 1992 trip from Rarotonga, Cook Islands, to Hawai‘i, *Hōkūle‘a* was in radio contact with NASA’s space shuttle orbiting overhead. Astronaut Lacy Veach, who grew up in Hawai‘i, had become fascinated with Nainoa Thompson’s traditional navigation techniques, and sailed around the

Islands on *Hōkūle‘a* whenever he was home. He talked to the people at NASA about having the canoe voyagers and the space voyagers interact, and the plan was enthusiastically okayed. A third element, schoolchildren, was added to the mix, and for a few minutes, spacemen, voyagers and children held a three-way radio conference call. On this canoe voyage Lacy Veach may be aboard as a crew member for part of the return trip.

The two voyaging canoes, *Hōkūle‘a* and *Hawai‘iloa*, have had an incredible impact on the people and the pride of Hawai‘i. In the words of the late Tommy Holmes, one of the creators of *Hōkūle‘a*, “These voyaging canoes have become the dominant symbol of Oceania, and the voyages have demonstrated conclusively that the Polynesian Triangle—some 21 million square miles of ocean with but two units of land for every hundred of water—were settled by canoes.”

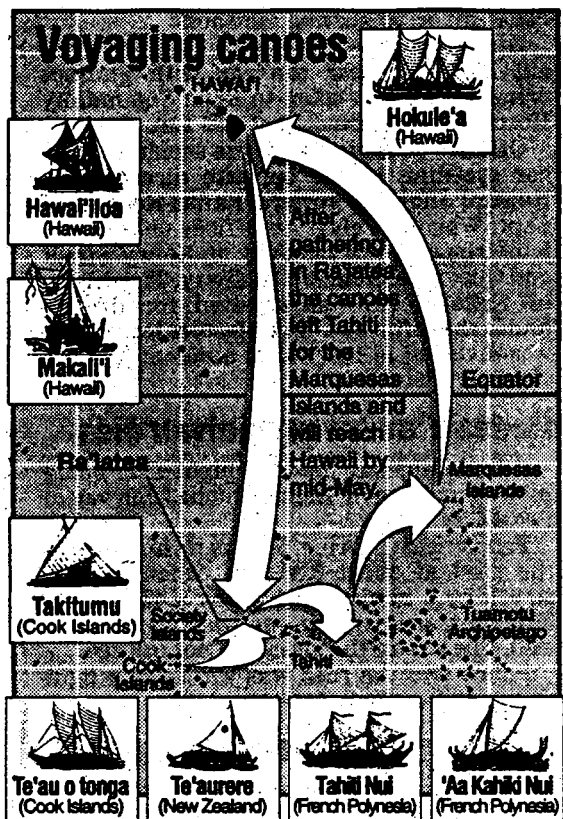
Hōkūle‘a has become a cultural symbol not only in Hawai‘i, but throughout the islands of the Pacific, where other voyaging canoes subsequently have been or are being built. Ironically, the Hawaiian Islands had long been considered “culturally dead” and “totally Westernized” by the South Pacific islanders. When *Hōkūle‘a* appeared, and with it

the rebirth of non-instrument navigation, our Islands were suddenly viewed instead as being at the forefront of resuscitating the culture.

For years *Hōkūle‘a* sailed alone, but at each port of call she generated enthusiasm and a “we could do that!” attitude among the populace. Generous with both training and advice, Nainoa Thompson of the Polynesian Voyaging Society offered whatever help and expertise he could. Now three new voyaging canoes—one each from the Cook Islands, New Zealand and Tahiti—will join *Hōkūle‘a* and *Hawai‘iloa* for the voyage from the Marquesas to Hawai‘i. They will be guided by several of the more than two dozen navigators from around the Pacific trained by Nainoa Thompson.

There has long been speculation as to why the Polynesian voyagers of old challenged the ocean, but their mindset did not envision it as a challenge. To them, the ocean was not an enemy but a highway, and the canoe was their Winnebago. In any case, they were imbued with what can only be called an insatiable curiosity, these ancient Polynesians. That curiosity is alive and well today, aboard Hawaiian canoes in the Pacific.





BY KEVIN HAND, Star-Bulletin

Canoes set course for Marquesas

■ The flotilla leaves Tahiti and is bound for Nuku Hiva

BY GREG AMBROSE 4 APR 95
Star-Bulletin

THE modern flotilla of ancient Polynesian voyaging canoes is heading home. Not to Hawaii, but to the Marquesas, real homeland of the islands represented by each canoe's crew.

The canoes were to set off today from Tautira on Tahiti's southeast coast, bound for a place no voyaging canoe has recently gone: Nuku Hiva.

Before departing, crew members placed pohaku (stones) from their home islands at a marae — a temple — named Taputapuatea.

The reunion of the Polynesian islanders is a family reunion. "We're looking for our relatives on this voyage," said Tua Pittman, captain of the Cook Islands canoe Te 'Au O Tonga.

"Every island we go to, some of the crew members find they have that connection. The Cook Islands people have a connection with Marquesans, we want to meet up with families that have connections with us in Rarotonga."

Historians believe that starting around A.D. 300 Polynesians migrated from the Marquesas to the Society Islands, the Cook Islands, the Hawaiian Islands, Rapa Nui (Easter Island), and Aotearoa (New Zealand).

"My family is from the Marquesas," said Clay Bertelmann, who built the Big Island canoe Makali'i with his brother Shorty. "We have a lot of relatives. They come help us every day over here (in Tahiti.)"

"That is the main base of my family, and they are waiting for us to get in. We have to keep that sense of family."

Even the Hokule'a never visited the Marquesas among all the dozens of islands and thousands of miles it logged in five voyages.

The trip to Nuku Hiva will be the first serious sea test for two new Tahitian canoes. The 72-foot Tahiti Nui was towed from Tahiti to ceremonies on other Society Islands, and the 45-foot A'a Kahiki Nui was stranded by light winds with no escort boat for a tow, so its disappointed crew headed back to Tahiti.

"The main thing for us is to get to Hawaii and come back," said Tavavahiani Karim Cowan, a Damien High School graduate who designed and built the Kahiki Nui. His son Wahiani has been given leave from his 10th-grade class at Castle High School to sail with his father back to Hawaii, though his daily journal entries will earn him class credits.

To ensure that it isn't stranded again, Cowan's canoe will be escorted by the Spirit of Gaia, a modern boat built along the lines of traditional double-hulled canoes by London naval architect James Wharram.

Easter Islanders living on Tahiti worked feverishly to build the reed canoe Rau Hono to join their fellow Polynesians in ceremonies in the Society Islands. "I would like to send my aloha to your people from the people and heart of Hotumatua, (the King Kamehameha of Rapa Nui.)"

"We wish very much to go with the rest of the people of Polynesia to Hawaii, but we don't have the proper equipment to go over the deep seas," said Tuki Eusebio, who built the reed canoe with his brother Hotu.

The newly finished Te 'Au O Tonga departed late on its inaugural voyage to Tahiti after only two sea trials. "It was fantastic sailing from Rarotonga, the canoe handled really well," said Pittman. But the canoe's mast, spar and boom broke during a Tahiti storm.

As soon as Hokule'a crewman Wally Froiseth got off the plane in Papeete, he grabbed some tools and helped build new masts, spars and booms for the Cook Islands canoe, and duplicates for insurance on the long voyage to the Marquesas and Hawaii.

Now, the crews are rested, the canoes and escort boats are repaired, and everyone is eager to visit the Marquesas Islands.

Now that the Polynesian voyaging family has gathered, like all families its biggest concern is how to remain intact. "It's probably one of the concerns that faced many of the early people that sailed, how they could stick together," said Hokule'a crew member Mike Tongg.

"It's a unique experience. Coming down we had two canoes; now we have a whole host. The main thing is that we make it together and nobody gets hurt."

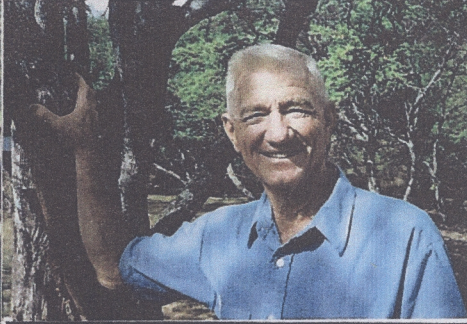


Hawaii'loa 3-12 April 1995

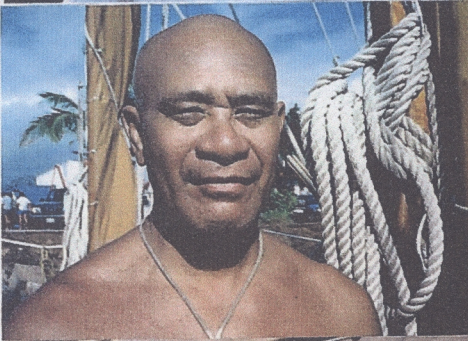
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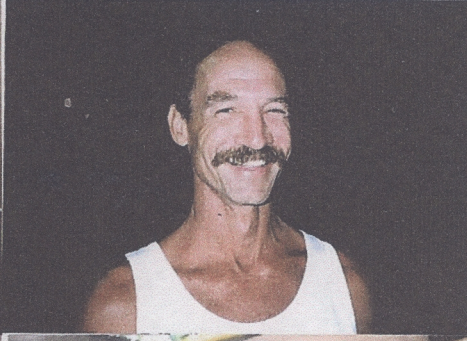
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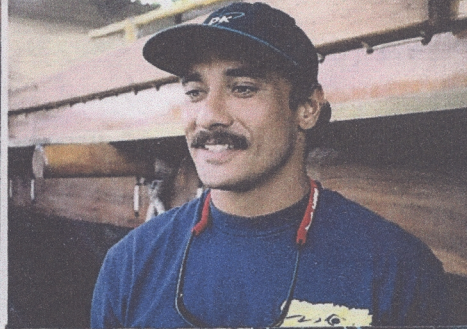
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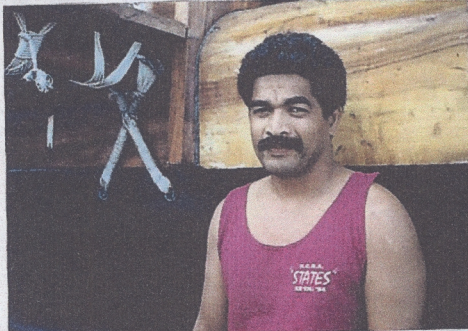
Terry



Archie



Max



Wallace



Sam



Donna



Catherine

Tautira, Tahiti → Nukuhiva, Marquesas

Hawaiiloa



Tautira, Tahiti 3 April - Nuku Hiva, Marquesas 12 Apr 95

by Donna Wendt

Hokule'a voyage is threatened

West Coast trip hit by lack of funds

By Mark Matsunaga FRI
Advertiser Staff Writer 7 APR 95

The Hawaii Maritime Center is scrambling to raise more than \$200,000 to save the voyaging canoe Hokule'a's West Coast visit this summer.

The Maritime Center, which owns Hokule'a, has budgeted almost \$600,000 for that canoe's visit alone, and hoped to get \$236,000 of that from the Office of Hawaiian Affairs.

But this week, the OHA Budget and Finance Committee deferred action on the center's funding request.

"We're disappointed, but we're going to try to raise the money," said Maritime Center programs director Evarts Fox. "We're not anticipating that the trip will be called off."

Hawaiians, ex-Islanders and others from San Diego to Alaska have been organizing receptions and educational programs for the canoes' visits, which are scheduled to take place between May and August.

Cancellation of the trip "would be an incredible embarrassment for us right now," said Momi Naughton, head of the non-profit Northwest Hawaii Ohana. She is organizing events for a visit by Hokule'a and Hawai'iloa to Bellingham, Wash. "We've been working for so long to make this happen."

"We've got at least 45,000 Hawaiians on the West Coast, and to pull something like this at the last minute sends a message that Hawaii people on the West Coast don't count," said Naughton, a college instructor who grew up in Hawaii and taught Hawaiian studies on the Big Island.

Hokule'a is scheduled to be shipped to the Mainland next month. The newer canoe Hawai'iloa is also going, funded by the Polynesian Voyaging Society.

Fox said the plan is for Hokule'a and Hawai'iloa to be shipped to Seattle aboard a freighter. Hawai'iloa would go to Alaska, which provided the logs that form its twin hulls.

"Our mission with Hokule'a was to go down the coast and visit with the Hawaiian community that lives on the West Coast and share the canoe's *mana* (spiritual power)," said Fox. "We had hoped that OHA would think that's something worth supporting."

OHA Budget Chairman Abe Aiona said the committee felt "there are other needs that are much greater — health and human services for our people."

He said the committee was concerned about the size of the request and the fact that much of it would go to salaries for staff to work on the trip project. The committee asked the Maritime Center to reduce its request then come back.

The canoes are scheduled to leave for the Mainland on May 19. With so little time, Fox said, the center would seek private donations.

Adm. William Koslovski, Maritime Center executive director, said, "We are absolutely going to support the project. We're aggressively pursuing other sources of funding."

Roger Kana'i Marble, a part-Hawaiian in Portland, Ore., said he has spent six months organizing a grand reception for Hokule'a in June.

"We have huge programs planned, and we have all these enormous commitments" from local Hawaiians and expatriate Islanders, native Americans, municipal leaders and businesses, said Marble, director of Portland's non-profit Hokule'a Reception Steering Committee.

He said he has an \$80,000 budget and is planning six days of events that will involve 50,000 to 60,000 people.

The three Hawaiian canoes are scheduled to sail back to Hawaii with five canoes from Tahiti, New Zealand and the Cook Islands from April 17 to May 11.

Hawai'iloa was built with federal funds through the Bishop Museum's Native Hawaiian Culture and Arts Program. The museum isn't planning to fund that canoe's trip to the Mainland, but has been responding to a large number of Mainland requests for educational material about the canoe, a museum spokeswoman said.

The Polynesian Voyaging Society, which provides the crews for Hokule'a and Hawai'iloa, is raising about \$60,000 for Hawai'iloa's Mainland trip.

HOW TO HELP

Donations for Hokule'a's West Coast trip may be sent to:
Hawaii Maritime Center
Hokule'a Project
Pier 7, Honolulu Harbor
Honolulu 96813

Half of the canoe fleet departs for Marquesas

THUR 6 APR 95
Four Polynesian canoes — including Hawai'iloa and Makali'i from Hawaii — left Tahiti yesterday for the Marquesas Islands, with another four scheduled to leave today.

Makali'i spokeswoman Penny Keli'i, in Hilo, said Hawai'iloa and canoes from the Cook Islands and New Zealand left Tautira about 11 a.m. Makali'i left about 3 p.m., she said.

Keli'i said two Tahitian canoes and one from the Cook Islands were still at Tahiti. Hokule'a, the 20-year-old Hawaii canoe that revived Polynesian sailing, apparently stayed behind to make sure all the canoes left safely.

The canoes had been scheduled to leave Tuesday but

were delayed by poor weather. Hawai'iloa crewman Ki Lyman said winds yesterday were easterly, according to the Bishop Museum, which is sponsoring Hawai'iloa. The canoes have to sail east to the Marquesas, so unless the winds shift south, Lyman said, the canoes might have to be towed at least part of the way to the Marquesas.

The 700-mile voyage to the Marquesas is expected to take seven to nine days.

All eight canoes are scheduled to leave the Marquesas for Hawaii on April 17, retracing the path of the ancient Marquesans who are believed to have been the first people to settle Hawaii.

Tahiti's canoes haven't yet found their sea legs

One stuck in harbor; other voyaging in tow

By Bob Krauss
Advertiser Columnist

MON
10 APR 95

PAPEETE, Tahiti — Seven double-hulled canoes are under way from Tahiti to Nuku Hiva in the Marquesas Islands on the first leg of a historic voyage to Hawaii.

The vessels represent four Polynesian island groups.

This is believed to be the first such fleet of voyaging canoes ever to set sail together with a destination at the farthest reach of the Polynesian triangle.

The canoes are from Hawaii, New Zealand, the Cook Islands and Tahiti.

An eighth canoe, Tahiti's 'Aa Kahiki Nui is tied up at the quay in Papeete, its crew hoping to sail soon against the advice of Nainoa Thompson, master navigator from Hawaii.

Thompson is also reported to have advised another Tahiti canoe, the Tahiti Nui now under way, that its crew was not ready for long distance voyaging.

Both canoes got into trouble last week en route to the other side of the island when they ran into a squall. Tahiti Nui split her sail and damaged her steering oars. A wave knocked the 'Aa Kahiki Nui's outboard motor overboard. The canoes returned for repairs.

The crews of neither Tahiti canoe has much experience with such craft. In the early days of Hokule'a, under similar circumstances, the canoe swamped twice. One life was lost.

In addition, sponsors of the Tahitian canoes are reported

to be competing, not cooperating. The Tahiti Nui is a government-approved project while the 'Aa Kahiki Nui is a private endeavor by Karim Cowan, one of Nainoa Thompson's students.

Cowan said Thompson advised both Tahitian crews that they are not ready for the sail to Hawaii. The Tahiti Nui is reported to be hard to turn. However, she set out under tow for the Marquesas at noon on Friday.

Cowan said he has been trying to find an escort boat, without which the port authorities at Papeete will not let him set sail. He added that he did not intend to, fearing for the safety of his crew.

However, on Friday Jean-Patrick Bonnette, director of Papeete Harbor advised Cowan that he could sail without an escort if he installs a radio beacon at a cost of \$2,000. Cowan will try to raise the money.

In that case, Cowan said, he will sail directly to Hawaii, hoping to get ahead of the flotilla while it pauses in the Marquesas.

Kamaka Draeger, a crew member of the Makali'i, is on the 'Aa Kahiki Nui at Cowan's request. Cowan said she is the most experienced person on board beside himself.

Fleets' origins stretch across seas

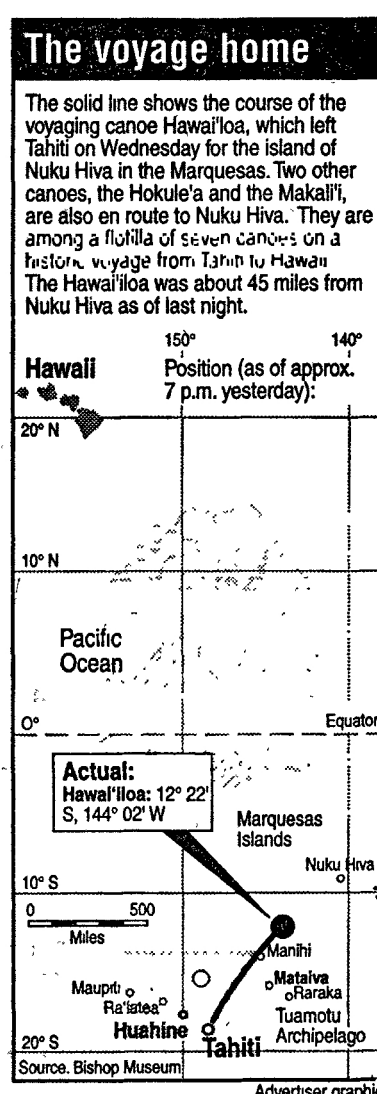
The flotilla consists of the following vessels:

- The Hawai'iloa from Hawaii: two masts, 57 feet, sailing with an escort boat she is sharing with the canoe from New Zealand.

- Te'aurere, from New Zealand: one mast, 57 feet.

- Hokule'a from Hawaii: two masts, 60 feet, sailing with an escort boat.

- Makali'i from the Big Island of Hawaii: one mast, 54



feet, sailing with her own escort boat.

- Te'au O Tonga from the Cook Islands: two masts, 72 feet, equipped with an in-board engine and sailing with an escort boat she is sharing with the other canoe from the Cooks.

- Takitumu from the Cook Islands: one mast, 53 feet.

- Tahiti Nui from Tahiti: two masts, 75 feet, sailing with her own escort boat.

Good Friday gives canoes a good morning

By Bob Krauss FRI
Advertiser Columnist 14 APR 95

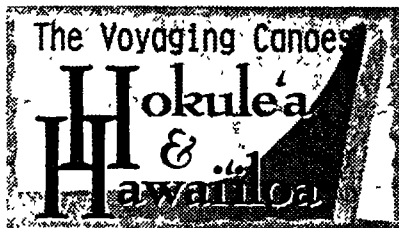
NUKU HIVA, MARQUESAS ISLANDS — Traditional Good Friday services will not start here until noon today so island residents can greet voyaging canoes from Hawaii, New Zealand and the Cook Islands.

Monseigneur of the Marquesas Islands, Guy Chevalier, at the request of the mayor, has permitted his parishioners to participate in the 8 a.m. welcoming ceremony. The island of Nuku Hiva is 90 percent Catholic.

At noon, the observance of Good Friday will begin and the annual procession from the pier to the Cathedral of Notre Dame will start at the usual time, 4 p.m. here in Taiohae, capital of the island.

Four canoes had arrived at the island as of yesterday morning to wait in the bay of Taipivai Valley for welcoming ceremonies at Taiohae. Three other canoes may get there in time.

The first canoes to arrive are the Te 'au O Tonga from the Cook Islands, Hawa'iloa from Hawaii and Te'aurere from



New Zealand followed by Hokule'a from Hawaii.

Estimated at 100 miles out as of 9:30 a.m. yesterday were Makali'i from Hawaii, Takitumu from the Cook Islands and the Tahiti Nui from Tahiti.

All were reported under tow in order to arrive for the welcoming ceremony because winds are light. Makali'i was reported slowed by engine trouble of its escort boat.

About 50 yachts are anchored in the huge, picturesque bay of Taiohae for the event. A resident here said this is a record number although Taiohae is a popular South Sea anchorage and April is the beginning of the yachting season here.

Nuku Hiva is noted for its carvers in wood and stone. A booth has been set up across the main street from the beach

where carvers are displaying their work; tikis, war clubs, bowls, paddles, spears and wooden sticks for hair knots.

The president of French Polynesia is here for the celebration as is a representative of the queen of the Cook Islands.

The largest single delegation, more than 40, is from Kamehameha Schools. Tony Ramos, principal of secondary schools, said an advance party had food and water shipped ahead to Nuku Hiva from Tahiti. The water here is not potable for visitors who must buy bottled water in the stores.

Each student was allowed one bag. Thirty-two pieces of luggage contain gifts, musical instruments, costumes and drums. Ramos said the dance group was unable to ship its string bass.

Nuku Hiva lies closer to the equator than Hawaii, nine degrees compared to 20, but the climate is similar. Hawaiians here say the Marquesan language is closer to Hawaiian than is Tahitian.

The mother of Taiohae resident Simon Teikiteetini is named Liliuokalani. Simon and his wife, Luita, have named two of their children Kimi Kamehameha and Liliuokalani.

Taiohae has one fire truck, four policemen (three French and one Tahitian), a hospital, a dentist, one barber who doubles as a beauty operator. Ships arrive three times a month and airplanes four times a week.

There was a fire about a year ago. The house burned down before the fire truck got there.

The land area of the entire Marquesas Island chain would fit easily into the Big Island of Hawaii.

Our Honolulu



By Bob Krauss ^{SUN}
16 APR 95

Valley's lure the source of an image

NUKU HIVA, Marquesas Islands — The ancestral home of Hawaii's tourist industry is a spectacularly beautiful valley, Taipivai, cut deep into the rugged mountains of Nuku Hiva. This was the setting in 1842 for the first novel about the South Seas, the birth of Bali Hai, the genesis of James Michener's "South Pacific."

The name of the novel is "Typee," the first book written by a sailor who deserted a whaling ship here in the valley of Taiohae and escaped into the nearby valley of Taipivai which he mispronounced.

The name of the sailor was Herman Melville. He later wrote "Moby Dick," his masterpiece. But it was "Typee," a best seller in its time, that created the image of South Sea islands as Gardens of Eden, of Polynesian women more beautiful than the most fashionably dressed ladies of London.

Travel brochures have traded on that image ever since. Voyaging canoes have gathered here at Nuku Hiva in the Marquesas to retrace the route of the first inhabitants of Hawaii, the ancestors of Hawaiians.

I decided, at the same time, to visit the ancestral home of the Hawaii Visitors Bureau, the place where the modern tourist culture of the Pacific began.

Is "Typee," the very first tourist brochure, fact or fiction? Was Fayaway, Melville's charming South Sea lover, real or a figment of his imagination? I still don't know. Nobody ever will.

I can tell you this: The valley is real no matter how it's pronounced. My God, what a valley! It's magnificent. Waipio Valley on the Big Island, Kalalau Valley on Kauai are scratches on a mountainside compared to Taipivai. In size it's on the order of Hanapepe Valley or Waimea Canyon on Kauai. But those valleys are parched and inhospitable compared to the lush coconut groves of Taipivai, the cool shade of its immense breadfruit trees, the gentle serenity of its brook.

The jungle-robed lava ridges reach out to form a bay that reaches 2½ miles inland to the beach. Then the valley plunges 3½ more miles into the mountains to end in waterfalls cascading from cliffs 2,500 feet high.

About 280 people live in the valley today. The road is passable in dry weather in a four-wheel drive vehicle. There's a Catholic church and a store. The people have telephones and TV that's beamed in from Tahiti.

It is deep in the dense jungle that traces of "Typee" remain. Melville described *pi-pi*. The correct spelling is *pae pae*, house platforms made of stone. Because so much of Taipivai slopes down to the stream, the *pae pae* are large and imposing, jutting out from the slope to form level living spaces.

One of the best known passages in "Typee" is Melville's description of the inland lake where he and Fayaway amused themselves in a small canoe. She stood nude, holding her *tapa* skirt as a sail. Alas, there really isn't a lake, only a wide place in the stream. But it would pass.

So I forgive Melville for whatever liberties he took in his book. It could have happened if you want at bad enough. There is even a modern Fayaway in the valley. She is Valerie Ah-Sam, age 20, who was running the Chinese store when we stopped for beer. The only time she has been away from Taipivai Valley is to go to school in Papeete. Valerie is a charmer, lively and intelligent. She admitted bashfully that she has never heard of anybody named Herman Melville or of a place called "Typee."

Bob Krauss has covered Hawaii for The Advertiser for more than 40 years.

Sailor's historic return to Marquesas

Feat by canoe believed first in 3 centuries

By Bob Krauss
Advertiser Columnist 15 APR 95

NUKU HIVA, Marquesas Islands — Local Marquesans found a treat aboard the Hawaiian voyaging canoes: the return of a native son.

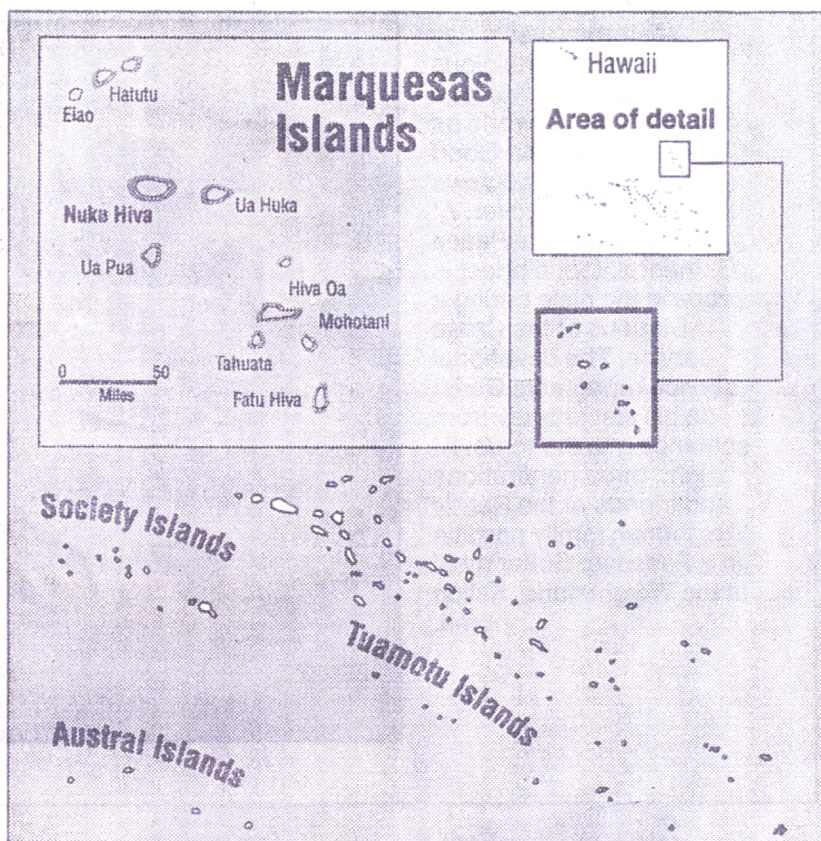
Tava Taupu was born on Nuku Hiva. He moved to the Big Island, married a Hawaiian and is a veteran of Hokule'a voyages. He's known as a superb sailor.

Tava, a huge bald-headed man, waded ashore in a flowing tapa for yesterday's ceremonies. He said he felt "very good" about being the first Marquesan to return to his homeland by voyaging canoe in probably 300 years.

From the beach the crowd moved to the *tohua*, a traditional village meeting place, where everybody listened under a broiling sun to Polynesian oratory in three languages: Marquesan, French and English.

Marquesan *krupuna*, or sages, recounted legends of voyages from Samoa that peopled the Marquesan Islands, and of legendary voyages from the Marquesas to other Polynesian outposts, including Hawaii and Easter Island.

Tava then told his people of a new legend in the making, of master navigator Mau Piailug who went to Hawaii from Micronesia to take the Hawaiian voyaging canoe Hokule'a to Tahiti in 1976, the first such voyage in modern times.

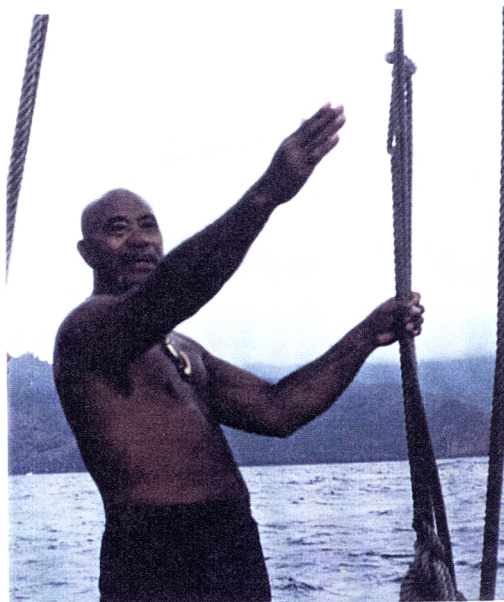


Advertiser graphic

The legend continued when Hawaii's Nainoa Thompson became a student of Mau's and became a master navigator in turn. He and Mau not only have guided Hokule'a 25,000 miles by the stars and swells but also have taught another crop of navigators.

Tava then introduced them, 16 men and women from Polynesian islands all over the Pacific, who in the last 20 years have become, or are becoming, navigators in the traditional way.

The ceremony ended with the placing of stones carried in the canoes from New Zealand, the Cook Islands and Hawaii on the *tohua* to commemorate the first modern arrival of voyaging canoes at Nuku Hiva.



Marquesan conch shells greet seafaring canoes

By Bob Krauss SAT 15 APR 95
Advertiser Columnist

NUKU HIVA, Marquesas Islands — It was the first time voyaging canoes have landed on these shores since the days of Capt. James Cook.

The conch shells never stopped sounding yesterday. Kids frolicked in the surf. Dogs ran underfoot while dancers cavorted on the sand chanting "*He vaka, he vaka, he vaka.*" (Vaka means canoe.)

First to sail into the majestic, mountain-ringed bay of Taiohae was

the Te'aurere from New Zealand, followed by the Te'au O Tonga of Rarotonga, Cook Islands, largest canoe in the fleet.

Then came the Hawai'iloa from Hawaii.

The second installment consisted of the Makali'i and Hokule'a from Hawaii. All of the canoes sailed from Tahiti on the first leg of a voyage to Hawaii, which is scheduled to begin on Monday.

■ **INSIDE: Hawaii canoes return a native son, Page A2**

Other ideas

In 1947, Norwegian ethnologist Thor Heyerdahl sailed Kon Tiki, a balsa wood raft, from Peru to the Tuamotus, demonstrating that Polynesia could have been settled by South Americans.

But that theory is generally dismissed today.

As Schutz, the UH linguist, said, just because South Americans could drift to Polynesia doesn't mean they did.

Then there are Hawaiian creation myths that say the Hawaiian people came from the sky god Wakea and earth mother Papa.

UH Hawaiian studies professor Lilikala Kame'eleihiwa said, "We certainly do know that there were contacts between islands. Whether it was Hawaiians going to the Marquesas or Marquesans coming to Hawaii hasn't been proven yet. . . .

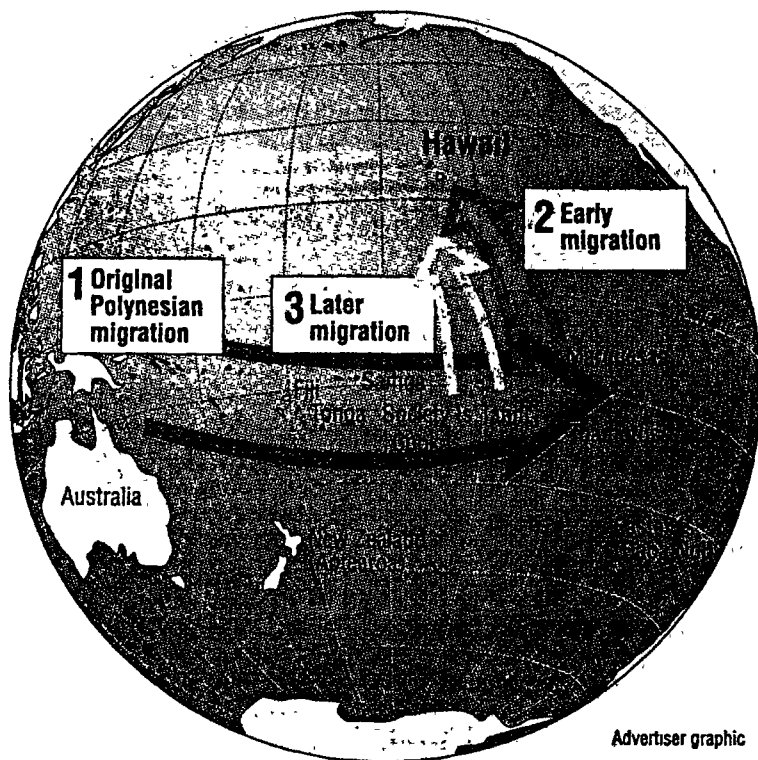
"It's good to remember these are only theories. There's so much more to learn. We need to do lot more archaeological digs in Hawaii," she said.

Sinoto agreed.

If he had the money and resources, he'd try to find the first settlement in Hawaii.

"It would probably be on the windward side, especially the Big Island," he said, because the high mountains would be easiest for a voyager to spot.

Did first Hawaiians come from Marquesas?



Advertiser graphic

One theory about who settled ancient Hawaii:

- 1** Settlers moved across the Pacific to Polynesian Islands over many centuries.
- 2** First migration to Hawaii believed from Marquesas Islands, between 0 and 700 A.D.
- 3** Later Tahitian migration or contact with Hawaii, 1000 to 1400 A.D.

Scientists still fish for migration answer

Canoes ready to test theory of the fishhooks

By Mark Matsunaga *SUN*
Advertiser Staff Writer 16 APR 95

ANCIENT bits of porpoise bone and seashells fashioned into fishhooks by anonymous hands more than a millennium ago hint that the people who first settled Hawaii came from the Marquesas Islands.

The crews of the Hawaiian voyaging canoes Hokule'a, Hawai'iloa and Makali'i hope to provide more evidence when they set sail tomorrow from the Marquesas to Hawaii on the final leg of a voyage that's costing more than \$1 million.

"We've been told the first settlers were from the Marquesan Islands. We've never retraced that route, which is what we're planning to do now," said Myron Thompson, president of the Polynesian Voyaging Society, one of the sponsoring organizations.

About 1,800 miles of Pacific Ocean separate the two



Sinoto

archipelagos. But the fishhooks are almost identical, down to the notch ends of their shanks. They're among the oldest traces of civilization found in either place and have been found in few other spots.

To Bishop Museum anthropologist Yoshihiko Sinoto, who found them in the 1960s, the hooks and other artifacts "suggest a very close relationship between Hawaii and the Marquesas."

He is not alone. Archaeological material, linguistic similarities and other clues have led a generation of scientists to believe that the first people in Hawaii came from the Marquesas. When? Opinions range from 0 to 700 A.D.

Those scientists generally agree that Tahitians came Hawaii later, although they disagree about when and about the extent of that

See Migration, Page A9

Migration: Canoes ready for ocean test of fish

FROM PAGE ONE 16 APR 95

contact and its effects on Hawaii.

Other theories about origins of Hawaiians have been advanced, however, and the body of knowledge about prehistoric Polynesia is constantly evolving.

Lately, some scholars have questioned the Marquesan theory. Citing research in everything from rat DNA to Hawaiian oral traditions, they argue that Hawaii might have been first settled by people from the Cook or Society islands and that, more importantly, prehistoric Hawaii was shaped by people from all over Polynesia.

No one has an airtight case. Most agree more research is needed.

As Sinoto says, "All we have are suggestions."

Marquesan origins?

Polynesia is widely believed to have been settled by descendants of people who probably originated in Southeast Asia and moved across the Pacific over eons.

Ross Cordy, branch chief for archeology with the state Office of Historic Preservation, said most scientists believe Hawaii's first residents came from the Marquesas because of archeological evidence and similarities in language and physical characteristics.

University of Hawaii linguist Albert Schutz, author of a recent book on Hawaiian language, cited studies in the 1950s and '60s that indicated the Hawaiian and Marquesan languages were more closely related than any other Polynesian languages.

Until the 1960s, however, many scholars thought Hawaii's first settlers came from Tahiti because of obvious cultural similarities and numerous mentions of Tahiti — or Kahiki — in Hawaiian lore.

Today, Sinoto, Cordy and others believe voyagers from Tonga or Samoa in Western Polynesia skipped past the Society Islands and Tuamotus and settled the Marquesas.

From there, canoes bore new settlers hundreds of miles to Easter Island and to Hawaii, and, later, to the Society Islands, the Cook Islands and New Zealand.

This theory of Polynesian settlement evolved after Bishop Museum scientists headed by the late Kenneth Emory con-

Native tongues: Hawaiian and Marquesan compared

Below are samples from a comparison of the Marquesan and Hawaiian dialects written by the Rev. William P. Alexander in 1838. Spellings of some Hawaiian words will differ from their current spelling.

Alexander's work, published in "The Hawaiian Spectator," appeared before written Hawaiian had been widely codified. For example, written Hawaiian later dropped the letter "T," which was often used interchangeably with "K" by old Hawaiians. English meanings are Alexander's.

Marquesan	Hawaiian	English
Au or wau	Au or wau	I
Oe or koe	Oe	Thou (you)
Kaoha	Aloha	Love, salutation
Moko	Moo	A lizard
Haha	Waha	The mouth
Mitai	Maitai	Good
Poko	Poo	Head
Aoe	Aole	No
Maoli	Maoli	Genuine, common
Omiomi	Lomilomi	To squeeze gently
Manahii	Malahini	A stranger
Kopio	Opio	Young, immature
Kopu	Opu	The belly, mind

Advertiser graphic

ducted a landmark five-year study in the early '60s.

As part of that work, Sinoto, an Emory protege, happened upon a rich lode of prehistoric artifacts — including many fishhooks — at a sand dune at Hane on the southern Marquesan island of Uahuka.

He arranged an archaeological dig there, and it yielded increasingly older remains of settlement on the spot.

Radiocarbon dating of artifacts he recovered led him to conclude the Marquesas were settled about 300 A.D.

(Earlier excavation by Robert Suggs, a Columbia University graduate student, indicated Marquesan settlement as early as 150 B.C. Sinoto disputes the date, saying it's too early. But some scientists, including Cordy, accept it.)

The Marquesan excavations also yielded a few fragments of pottery that led Sinoto to guess that the early Marquesans had brought some pottery with them, from Western Polynesia. Ancient Melanesians and Western Polynesians made a distinctive pottery called Lapita.

There's no evidence of ancient pottery making in Eastern Polynesia, and it ceased in Tonga and Samoa about 300 to 500

Point artifacts date back to 700 A.D., perhaps a little later.

Sinoto said he believes South Point was "one of the earliest settlements in Hawaii," but the earliest one still remains to be found.

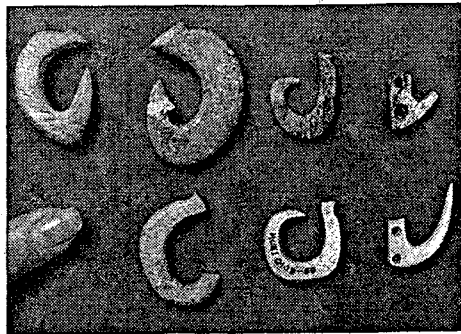
Cordy believes Hawaii was settled earlier than Sinoto says. Part of that is based on an archaeological dig at Bellows Air Force Station, where three layers of settlement yielded artifacts dated roughly 300-400 A.D.

Meanwhile, in the early '70s, Mike Pietrusewsky, a UH anthropologist, studied thousands of human bones and skulls and found an almost direct link between Hawaiians and Marquesans.

He has since reanalyzed the data, and the groupings "didn't fall out quite as neatly. You can still say there are (Hawaii-Marquesan) links, but Hawaiians link up with other Eastern Polynesians."

A dissenting view

To another UH anthropologist, Terry Hunt, the clues about the origins of Hawaiians have been "overinterpreted" in a rush to pinpoint one source of origin based on incomplete



Advertiser photo by Deborah Booker

Fish hooks from Hawaii (top row) and the Marquesas, ranging from 0-300 A.D.

A.D., Sinoto said.

Also in the '60s, archaeological excavations at Ka Lae, or South Point, on the Big Island, turned up hundreds of fishhooks and coral files similar to ones Sinoto found at Hane.

The South Point artifacts date back to 700 A.D., perhaps a little later.

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evidence.

"It's wrong to say, 'Where did Hawaiians come from?' except to say they came from Polynesia," said Hunt, a member of a younger group of scholars who question the theory of Marquesan origins.

"The more work we do, the more evidence we get, the more diffuse the answer seems to become," he said.

Hawaiian-Marquesan linguistic similarities "don't tell us about origins or contact," Hunt said. "It could be that the last large influence was from the Marquesas, not the first, and we couldn't tell the difference."

Hunt said newer studies indicate greater language similarities between Hawaii and the Cook Islands or Mangareva.

"The punch line is, it might be like asking where are Americans from? If we say, 'They're from England because they speak English,' we'd all know how stupid that answer is."

He dismisses archaeological clues.

"We only have evidence from the Marquesas and Hawaii," he said. "From Tahiti and the Cook Islands, we don't have earlier evidence, probably because it hasn't been found yet. I could show you Danish and Hawaiian fishhooks that look alike."

Hunt said a recent study of genetic evidence — blood antigens — shows the strongest links between Hawaii and the Cook Islands.

And research into Hawaiian oral traditions "points out there are numerous, numerous references of people voyaging to and from the South Pacific."

"... We're rediscovering this with Hokule'a and the other canoes."

"It's a wonderful sort of clo-

sure. We come right what Hawaiians were hundred years ago."

Other ideas

In 1947, Norwegianist Thor Heyerdahl's Tiki, a balsa wood raft, sailed from Peru to the Tuamotus, strating that Polynesians have been settled by Americans.

But that theory is dismissed today.

As Schutz, the UH said, just because So-

cans could drift to Pe-

doesn't mean they di-

Then there are Hav-

creation myths that s-

Hawaiian people cam-

sky god Wakea and e-

mother Papa.

UH Hawaiian stud-

sor Lilikala Kame'e-

"We certainly do kno-

there were contacts i-

islands. Whether it w-

ians going to the Ma-

Marquesans coming t-

hasn't been proven y-

Last canoes arrive, complete the fleet

By Bob Krauss MON
Advertiser Columnist 17 APR 95

NUKU HIVA, Marquesas Islands — The Tahiti Nui from Papeete and the Takitumu from Rarotonga arrived in Taiohae Bay yesterday to complete the fleet of voyaging canoes that will sail for Hawaii this week.

Departure ceremonies will be held today but navigators and canoe captains said the late arrivals may sail later to take on provisions and to make repairs.

Chad Baybayon, navigator of Hokule'a said the canoes may leave in two groups, the first group consisting of Hawai'iloa, Te'au O Tonga, Te'aurere and Makali'i.

Baybayon said Hokule'a is ready, but may wait for the Tahiti Nui and the Takitumu.

Clay Bertelmann, captain of the Makali'i, said his crew took on fresh water from a mountain spring yesterday and is ready to sail. He added that Makali'i may wait to help Tahiti Nui and Takitumu make repairs.

Spare parts are not available on this remote island.

That is the reason the canoes gathered first at Papeete before

beginning the long voyage to Hawaii.

Bertelmann said Makali'i brought along mainsails which may help Tahiti Nui and Takitumu put to sea again.

Baybayon said the angle (of sailing) to Hawaii from the Marquesas is ideal. How long

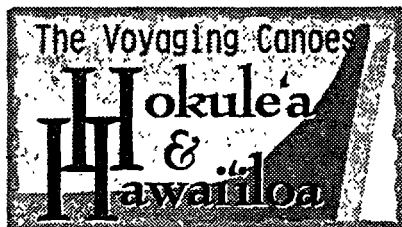
the trip will take depends on the type of conditions we find in the doldrums (on the equator, where there are frequent calms with no wind).

"Conditions on the voyage down were ideal. We had wind the whole way."

Chants about the legendary navigator, Makali'i, who sailed from Nuku Hiva to Hawaii in ancient times, say he made the trip in 31 days, Bertelmann said.

The friendly residents of Nuku Hiva spent a busy day yesterday, first attending mass in their Easter Sunday clothes: crisp frocks for the women, long pants and aloha shirts for the men.

Then they put on traditional costumes to greet the newly arrived canoes at noon and to participate in all-afternoon dancing by delegations from Hawaii, the Cook Islands and Tahiti.



Ceremonies ready canoes to launch for Hawaii tomorrow

By Bob Krauss
Advertiser Columnist

NUKU HIVA, Marquesas Islands — It began with a chant to the rising sun.

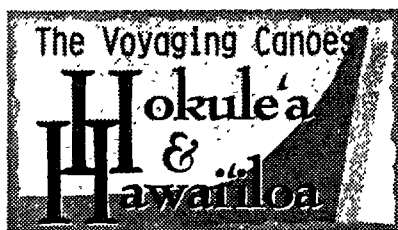
"The day is rising over the ocean. As it rises to the heights, there is the day. The sun comes out of the sea."

Members of the halau Maui Nui O Kama from Hawaii chanted for an hour on the beach facing east over majestic Taiohae Bay yesterday in ceremonies for tomorrow's departure of voyaging canoes to Hawaii from their ancestral Marquesan homeland.

The decision to begin the historic voyage tomorrow came at a meeting of captains and navigators under a tree on the sand in front of the canoe house of Taiohae Village. A heavy shore break competed with the voices of the voyagers.

They decided that the canoes will sail in two waves. Leaving tomorrow will be Hawai'i'loa and Makali'i from Hawaii, Te'aurere from New Zealand and Te'au O Tonga from the Cook Islands.

Hokule'a from Hawaii is ready to go but will wait to accompany crews whose canoes or escort boats need repair: Ta-



hiti Nui from Tahiti and Taki-tumu from the Cooks. They will sail as soon as they are able.

Crews from Hawaii are homesick and eager to go. Many of them were sick with flu at Tautira in Tahiti before departing for Nuku Hiva. The long 800-mile tow to the Marquesas against head winds and in calms did not improve morale.

From here they will sail — the wind is coming up — hoping to reach Hawaii quickly. "I'm homesick already," said Kaau McKenney, backup navigator on Hawai'i'loa. "I'm ready to go. A lot of people are ready to go."

The Hawaiian voyagers said they have been inspired by the warm reception by people of the Marquesas and by Marquesan pride in hosting the first fleet of voyaging canoes in modern times that represents four island groups covering

most of the vast Polynesian triangle.

At ceremonies yesterday, Clyde Aikau of Honolulu made a tearful, halting speech in memory of his brother, Eddie Aikau, who died trying to save Hokule'a when she swamped in 1978. Clyde Aikau has been invited to make the voyage to Hawaii to complete the cycle of his dead brother's voyaging.

The halau Maui Nui O Kama conducted the kava ceremony. The members danced and chanted the genealogy of Hawai'i'loa, legendary discoverer of Hawaii.

Festivities on the tohua on Sunday at sunset, against a backdrop of huge breadfruit trees and jungle covered mountains, featured dances by Marquesans, Cook Islanders and Hawaiians.

Students of the Kamehameha Schools presented the longest and most impressive program.

Songs by the Kamehameha Glee Club and Marquesan hulas by Hawaii female students warmed the crowd to enthusiastic applause.

The program ended with Kamehameha students joining the Marquesan students in a dance called Tiki Kua (Stone Tiki) that brought cheers from the audience under a full moon.

2 voyaging canoes head home

Bringing back legends, myths about their names

By Bob Krauss FRI
Advertiser Columnist 21 APR 95

NUKU HIVA, Marquesas — The voyaging canoes Makali'i and Hawai'iloa carry a cargo of myth and legend as they sail for Hawaii over 2,000 miles to the north.

The two Hawaii canoes, joined by Te'Aurere, left Nuku Hiva at 5:45 p.m. Wednesday and were 90 miles from Nuku Hiva as of 5:24 p.m. yesterday.

The Hokule'a is staying behind with two Cook Island canoes, Takitumu and the Te'Au o Tonga, and is waiting for an escort boat to complete repairs on its engine. The three canoes are expected to leave in the next few days.

Legends of the canoe names still live in this part of the Pacific. They are told in the Tuamotus. I have heard them in Tahiti and the Marquesas.

Here, Hawai'iloa is the name of the voyager who discovered Hawaii. His name was invoked during ceremonies of welcome by the mayor of Taiohae.

Here, Makali'i is the name of a navigator who lived long ago.

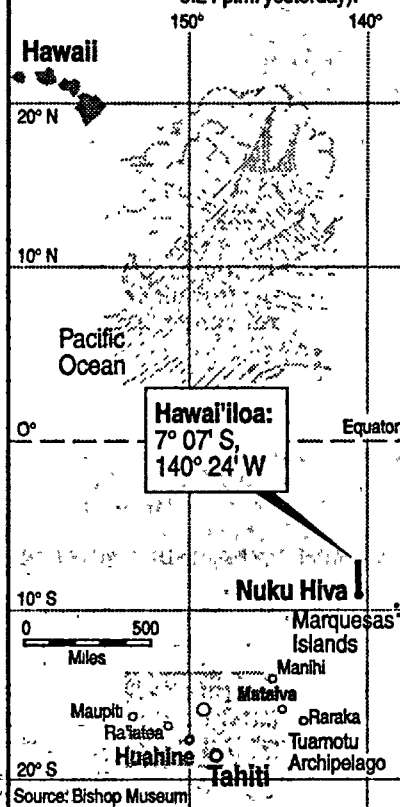
Clay Bertelmann, captain of the canoe, said the crew's spiritual leaders have researched the legend of Makali'i in publications as well as from Hawaiian kupunas (elders).

What's surprising is how closely this story fits with that

The voyage north

The Hawai'iloa, Makali'i, and Te'Aurere voyaging canoes left Nuku Hiva Wednesday at 5:45 p.m. to begin their journey to Hawaii. As of 5:24 p.m. yesterday, satellite fixes showed the Hawai'iloa as being 90 miles from Nuku Hiva.

Position (as of approx. 5:24 p.m. yesterday):



told by Papa Haereva of the Tuamotus, now living in Papeete, who was taped by Dany Carlson, director of oral tradition at the Museum of Tahiti.

The legend recounts a voyage made by Makali'i to Hawaii during which he made a number of stops.

He first went to Tahaa in the Society Islands where he was given a spear. Tahaa is the home of Hiro, the mythical god of Polynesian navigators.

Makali'i then sailed to Raiatea and on to Tautira on the island of Tahiti. At nearby Moorea he took on a cape made of green feathers.

He steered to Faakava in the Taumotus and on to Hiva Oa in the Marquesas. His last stop before Hawaii was at Nuku Hiva in the bay of Taiohae.

A woman of royal blood, Te Pua Haratau, gave Makali'i the puakenikeneni plant with its sweet-smelling yellow flower. Makali'i brought the puakenikeneni to Hawaii.

The crew of the modern Makali'i canoe has returned a spear to Tahaa, feathers to Moorea and other things picked up by the navigator along the way, Bertelmann said.

At Waimea on the Big Island, where the canoe was built, a hill is named Makali'i. Another hill is named after Hokuula, one of six steersmen-navigators who sailed with Makali'i.

Bertelmann said there is a navigational heiau (temple) near Mahukona, up the coast from Waimea, called Koa Holomanoa (the temple of ocean travel).

Master navigator Mau Pailug visited the heiau, according to Bertelmann, and said the stones line up in the directions a navigator would sail to begin voyages to Pacific island groups.

Our Honolulu

By Bob Krauss



Missionary's heroic story still lives

SAN 23 APR 95

NUKU HIVA, Marquesas Islands — It isn't easy to determine the boundaries of Our Honolulu considering the distribution all over the Pacific of families we've heard about.

Take the Kekelas, for example. Before I left Honolulu for the Marquesas, I paid my respects to the stone monument in back of Kawaiahao Church dedicated to the Rev. James Kekela, the first Hawaiian ordained as a Christian minister on Dec. 21, 1849.

In the early 1850s, Kekela went to the island of Hiva Oa in the Marquesas as a missionary. I wondered if there were still any traces of him there.

So I told his story to a Marquesan school teacher, Riorita Heita'e Teveniao, as we were flying from Tahiti to Nuku Hiva, a Marquesan island north of Hiva Oa. Riorita was born in Hiva Oa.

Here's the amazing story of Kekela:

He and his Hawaiian wife preached the gospel among cannibals in a valley on Hiva Oa. Other missionaries had fled for their lives. However, the Hawaiian language is similar to Marquesan, and Kekela apparently made a lot of friends, if not very many converts.

In 1864, a Peruvian blackbirding ship took off with some Marquesans in the valley next to Kekela's. Such captives were put to work as slaves in the mines. One of them was the son of a proud chief named Mato, who vowed revenge.

The next white man to appear in the valley was an American whaling captain, Jonathan Whalon, who was lured by Mato into the valley on the pretense of trade and captured. The village stripped off his clothes in preparation for roasting him.

In the next valley, Kekela heard of the capture. He put on his Sunday suit, a prestigious status symbol among the Marquesans, and set out in his whaleboat to rescue the American captain, accompanied by an assortment of friendly chiefs.

The Hawaiian missionary asked the Marquesan chief to let Whalon go. Mato said, "Why should I? White men took my son."

"I would give everything I have to save your son, but I cannot," said Kekela. "So I will give everything I have to save this man. I will give

you my whaleboat and six oars. I will give you my Sunday suit."

Whalon was saved.

Back home, Whalon told the story of the Hawaiian missionary who had saved him. The story reached President Lincoln, who ordered a gift sent to the mission, including books and a gold watch for Kekela. The watch is now in possession of the Mission Children's Society in Honolulu.

Riorita got excited when she heard the story. She said there are three Kekela families living in Atuona Valley on Hiva Oa.

I told Kekela's story to the Kamehameha Schools delegation that was visiting Nuku Hiva. A French naval vessel took the delegation to Ua Pou, an island visible on the horizon from Nuku Hiva, as close as Molokai is to Oahu.

When he returned to Nuku Hiva, Tony Ramos, principal of the intermediate school at Kamehameha, said they found Kekelas on Ua Po and that they have a telescope President Lincoln sent to the missionary.

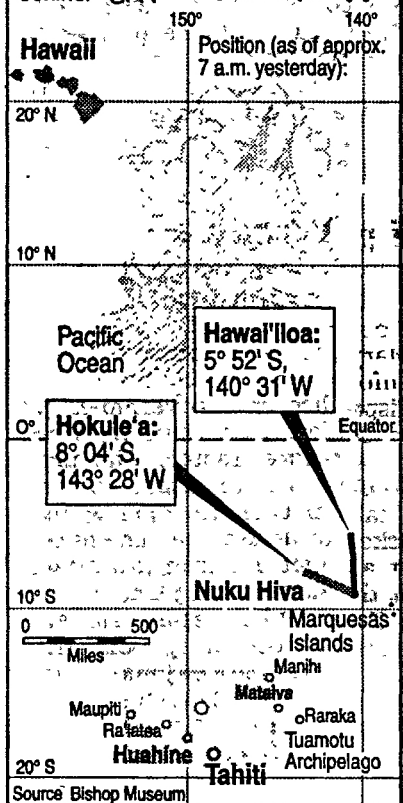
On my last day, the wife of the mayor of Nuku Hiva, Deborah Kimitete, said her friend, a Kekela, plans to visit Hawaii. I jotted down my name and phone number at The Advertiser, and asked her to pass the note to her Kekela friend. Who knows? Maybe the coconut wireless will make a contact after all.

□

Advertiser columnist Bob Krauss has covered Honolulu for The Advertiser for 40 years.

The voyage north

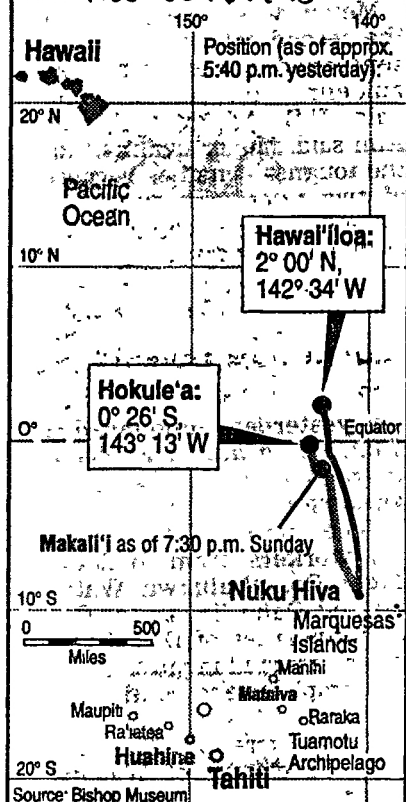
The Cook Island canoes Takitumu and Te'au O Tonga departed from Nuku Hiva Thursday at 10:30 a.m. The Hokule'a left at 3:00 p.m. on that day. The Hawai'iloa had traveled 140 miles over the last 24 hours. Makali'i was about 25 miles to the west of Hawai'iloa, with Te'Aurere close behind. **SAT 22 APR 95**



Advertiser graphic

The voyage north

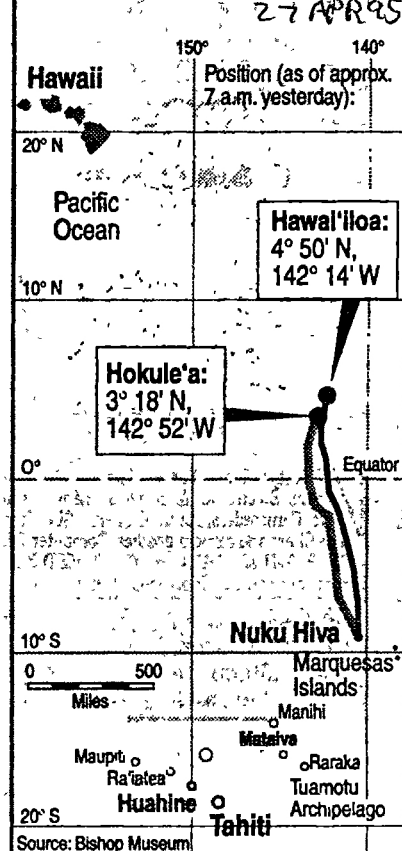
The Hokule'a left Nuku Hiva on Thursday afternoon. At 5:40 p.m. yesterday it was 1,612 miles from Hilo. Hawai'iloa left on Wednesday. At 5:40 p.m. yesterday it was 1,495 miles from Hilo. **TUE 25 APR 95**



Advertiser graphic

The voyage north

The Hokule'a left Nuku Hiva Thursday afternoon. At 7 a.m. yesterday it was 1,406 miles from Hilo. Hawai'iloa left Wednesday. At 7 a.m. yesterday it was 1,350 miles from Hilo. **THUR 27 APR 95**



Advertiser graphic

Radio plans broadcast of navigation reports

As the Hawaiian voyaging canoes sail to the Islands from the Marquesas, navigator Nainoa Thompson will talk about traditional navigation live on KINE radio 105.1 FM beginning Tuesday.

Thompson will deliver live reports at 8 p.m. each Tuesday and Thursday through May 4 from aboard Hokule'a, one of three Hawaiian canoes and seven Polynesian vessels that are making the voyage.

His goal: to broaden listeners' understanding of traditional, non-instrument navigation.

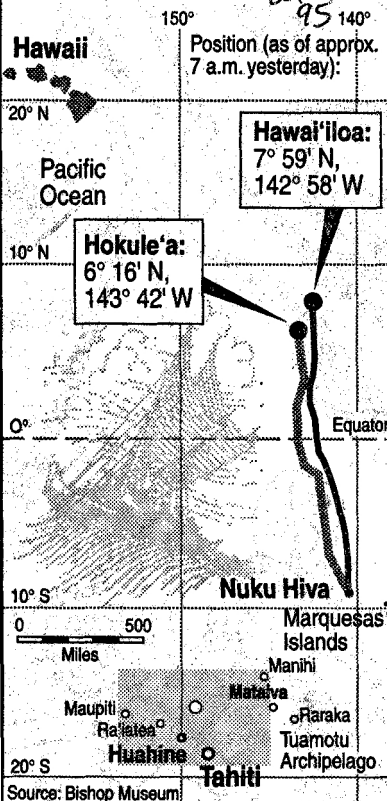
Listeners can call in questions at 296-1051 between 7 p.m. and midnight, Tuesdays through Thursdays.

The shows will be: Tuesday, The Sun and Daytime Navigation; Thursday, Night-time Navigation by the Stars and Planets; April 25, The Eastern Sky in April at 8 p.m.; April 27, The Western Sky in April at 8 p.m.; May 2, Latitude Stars - The Northern and Southern Skies; May 4, The Moon and Navigation.

The voyage north

The Hokule'a left Nuku Hiva Thursday ^{before 10 a.m.} afternoon. At 7 a.m. yesterday it was 1,211 miles from Hilo. Hawai'iloa left Wednesday. At 7 a.m. yesterday it was 1,156 miles from Hilo.

SAT
29 APR
95



Our Honolulu

By Bob Krauss



Passing the torch of voyage

SUN 30 APR 95

The historic voyage of Polynesian double canoes retracing the route of Hawaii's first settlers from the Marquesas will be the last for some of the veteran crew members.

"To tell the truth, I'm exhausted," said Nainoa Thompson two weeks ago in Nuku Hiva. He's the master navigator who has inspired a whole generation of voyagers. He said he'll give up the responsibility.



Thompson

"A lot of people depend on my making the correct decisions," he explained. "That's a scary feeling. What if I'm not making the right decisions? To really sail the canoes, you have to have a burning desire to make decisions down to the last detail."

One reason that his desire has cooled, he said, is because he has met the voyaging goals he set for himself. He's not interested in repeating them.

"It's time for new leadership. That means youth. If we don't develop it, voyaging will end with our generation. My role will be to develop new leaders, to support them in the background."

Snake Ah Hee of Lahaina, who has made every voyage of Hokule'a with Thompson, also said he's packing it in.

"It's because of their letters (from his children)," he said. "They say they're missing me. It's better to have younger guys take our place. We're getting into our 50s, you know. The body is not the same as before."

Gordon Puanania, who has been sailing in Hokule'a since 1976, said he's ready to quit voyaging. "It's time to pass it on. I think I'll do few things on land. I've taught geography of the Pacific, been in the merchant marine. I'd like to apply what I've learned on land,"

Other veterans said they'll be ready to go the next time the canoes raise their sails. Mike Tongg, Kimo Lyman, even 75-year-old Wally Froiseth, second-oldest man in the fleet, said they get the urge every time a canoe sets out again.

It could be a while. "This may be the last voyage," said Clayton Hee, chairman of the Office of Hawaiian Affairs, when the Hawaiian canoes sailed from Hilo for Tahiti last February.

That's because long-distance voyaging is expensive. It cost \$200,000 to build Hawai'iloa, probably five times more in donated materials and labor. The bill for this voyage of Hokule'a and Hawai'iloa came to \$500,000 not counting much more in volunteer help.

OHA donated \$85,000 to make the voyage of Makali'i possible.

Federal appropriations are drying up. "The cost of liability insurance alone is a major item," said Don Duckworth of the Bishop Museum. "We have to broaden our financial base." That means more from private sources.

Both Duckworth and Myron Thompson, president of the Polynesian Voyaging Society, see a future in interisland educational voyaging in smaller, less expensive canoes that can be handled with one or two adults and crews of school students.

"I think the future of voyaging lies in canoes like Makali'i. That canoe was built by a small community on the Big Island," said Chad Baybayan, new navigator of Hokule'a.

"That's the way they did it in the valleys here on Nuku Hiva in ancient times. They just got together, built a canoe and sailed to Hawaii. Communities in Hawaii could build canoes and sail them the same way."

Closeup: Polynesian voyaging

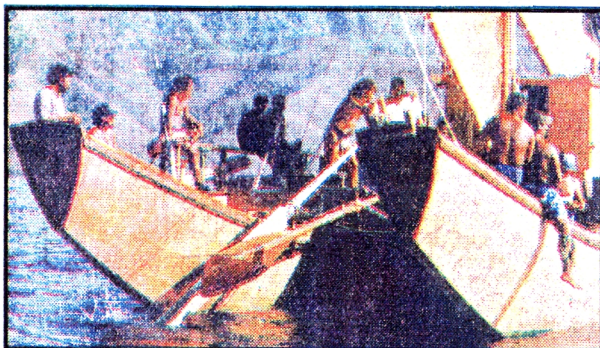


Photo by Bob Krauss

The Te'au O Tonga is among the canoes sailing toward Hawaii that have been untested in rougher waters. The debate over canoes like the Te'au O Tonga raises the issue of what is an authentic Polynesian voyaging canoe.

TUE 2 MAY 95

Three canoe designs sailing into dispute over history's shape

By Bob Krauss
Advertiser Columnist

Six canoes, embodying three basic designs, are now at sea bound for Hawaii, challenging the basic question of what is an authentic Polynesian voyaging canoe.

Debates about seaworthiness and authenticity abound in the fleet. Some voyaging experts claim a Cook Island and a Tahitian design may be prone to run into large waves rather than over them, possibly leading to swamping. Others argue that some canoes aren't based on traditional designs.

Master navigator Nainoa Thompson said that ancient Polynesian voyaging canoe design developed by trial and error, and modern

voyagers are now going through the same process.

In the first open ocean trial of its kind in modern times, the six canoes — three from Hawaii — left the Marquesas earlier this month on a historic voyage to Hawaii.

The most outspoken of the voyagers is Sir "Papa" Thomas Davis, 78, former prime minister of the Cook Islands, and captain of the Te'au O Tonga, which he designed and built and is sailing to Hawaii. Other voyagers have questioned the seaworthiness of the untested canoe.

Davis also designed and built the Takitumu, the other Cook Island canoe.

So far, both canoes have performed well.

But Herb Kane, one of the founders of the Polynesian

See Canoes, Page A2

Voyaging Society, and veteran Hawaii canoe builder and sailor Wally Froiseth worry that some untested canoes could founder in rougher North Pacific waters.

Froiseth, on Hawai'i'loa, said, "Wait until they hit 9 degrees north (of the equator). That's where the North Pacific starts."

Takitumu and Hokule'a represent the debates about Polynesian maritime history and practical seamanship that this voyage to Hawaii has inspired. Davis says the Hawaiian canoes Hokule'a and Hawai'i'loa are modern designs, and that his designs are ancient.

Davis and Kane agree that the Takitumu is of a class called "kalia," or a variation of the word, that was sailed in Fiji, Tonga and Samoa. Kalia hulls are very sharp, built low to the water with V bottoms. One hull is lower and shorter than the other, sort of an exaggerated outrigger, and is always to windward. (The canoe has one mast that is moved from one end of the canoe to the other.)

Davis said, "The 'alia class is a very ancient design adapted from the basic Indonesian outrigger canoe. Takitumu represents the evolution of the voyaging canoe (from an outrigger to double hulls). It's the canoe that explored the Pacific."

Davis said his second canoe, the Te'au O Tonga, is an example of the full development of the double-hulled voyaging canoe called "te pa'i rua." He

said he built the canoes to show what ancient Polynesian voyaging canoes were like.

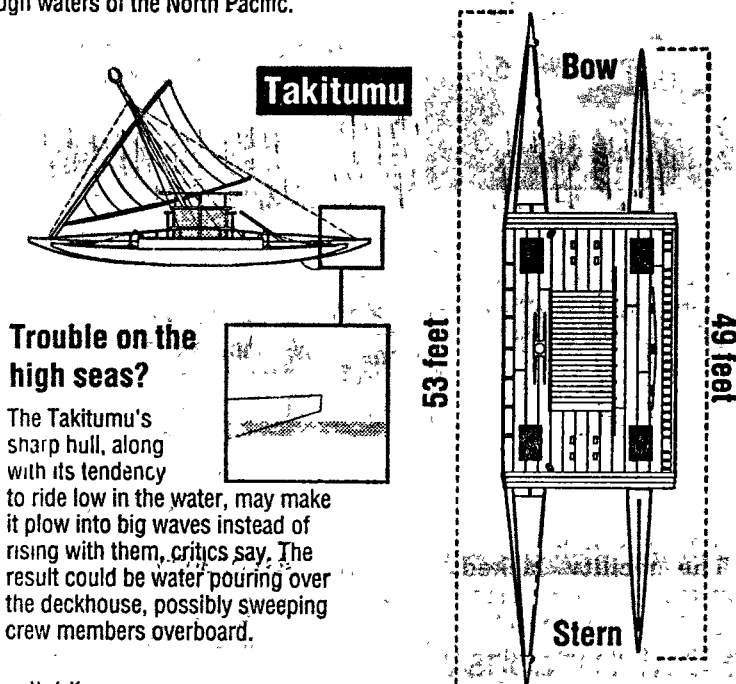
Kane disagrees that either canoe type was used for long-distance voyaging. He said both canoes are designed to sail interisland distances of 300 to 400 miles in good weather. The kalia class, like Takitumu, is not ancient but was adapted from Micronesian canoes in historic times, Kane said.

Kane said Polynesian canoe builders adapted quickly to better or faster rigs when they made contact with them.

Froiseth said the sharp bows of Takitumu might plunge into big waves instead of rising with them. The waves would sweep away the deck house and rigging.

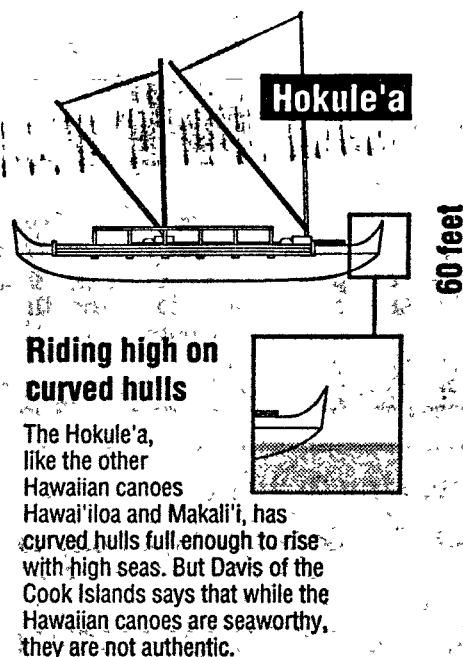
The great canoe debate: Is it authentic? Will it sink?

Polynesian canoes like Takitumu, below, are said by the designer, Sir "Papa" Thomas Davis, to be authentic recreations of ancient Polynesian voyaging canoes that crossed the Pacific. The Hawaiian canoes, he says, are not. But others say that none of the canoes sailing to Hawaii can claim an ancient pedigree, and they fear that canoes like the Takitumu, untested on long ocean voyages, may founder in the rough waters of the North Pacific.



Trouble on the high seas?

The Takitumu's sharp hull, along with its tendency to ride low in the water, may make it plow into big waves instead of rising with them, critics say. The result could be water pouring over the deckhouse, possibly sweeping crew members overboard.



Riding high on curved hulls

The Hokule'a, like the other Hawaiian canoes Hawai'iloa and Makali'i, has curved hulls full enough to rise with high seas. But Davis of the Cook Islands says that while the Hawaiian canoes are seaworthy, they are not authentic.

Source: Herb Kane

Canoes: The shape of history disputed

Everybody agrees that the Hawaiian design of Hokule'a, Hawai'iloa and Makali'i is sea-tested. But Davis criticizes the canoes for lack of authenticity as voyaging canoes. He says they're round-bottom paddling canoes like those seen by Capt. Cook in Kealahou Bay in 1779.

Kane said that long-distance voyaging by Polynesians had stopped several hundred years before contact with the Western world. Therefore, there were no more voyaging canoes in any of the island groups. The canoes that the first explorers recorded were those adapted to local interisland

sailing and paddling conditions.

Kane said when he helped design Hokule'a he was advised by anthropologist Kenneth Emory to look for features of sailing canoe design that are common in all island groups.

Such common features go far back. Differences are later adaptations to local conditions.

These common features, combined with the Hawaiian-style hull, produced Hokule'a. The New Zealand canoe, Te Aurere, is of similar design. Maori canoe builder Hector Busby said he got the lines from a picture of an old Maori sailing canoe.

Kane said a common element he found in all Polynesian sailing canoes hulls was a curvature in all parts that provides strength as well as flotation. The bows and sterns are curved and full enough to rise with waves.

The longer the canoe, the more difficult it is to steer. The steersmen must be able to con-

trol the canoe or it will swamp in heavy seas. Kane said he watched waves off Diamond Head and decided 60 feet was the optimum canoe length.

The canoes that have caused the most comment in the fleet are those built by Tahitians. Kane said he was aghast when he saw them. Davis said, "They're reinventing the wheel."

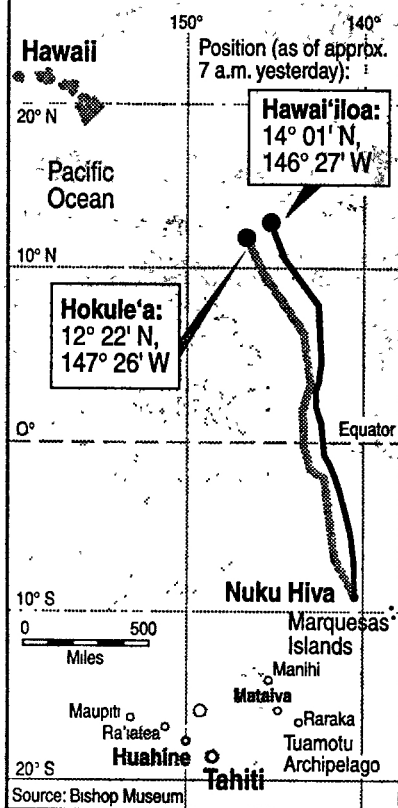
Tahiti Nui, now waiting to sail from Nuku Hiva, has very sharp hulls that have flat sides. The canoe is high with a heavy deck house, and 75 feet long. The hulls are elaborately carved.

Critics say that the money would have been better spent training the crew. Three weeks ago, Thompson said the crew was not prepared for open-ocean voyaging.

The canoe has proved hard to steer, which Kane predicted. He said all those characteristics add up to a craft that could be uncontrollable in heavy seas and capsize easily.

The voyage north

The Hokule'a left Nuku Hiva April 20. At 7 a.m. yesterday it was about 750 miles from Hilo. Hawai'iloa left April 19. At 7 a.m. yesterday it was about 700 miles from Hilo. **TUE 2 MAY 95**



Two Hawaii canoes within 500 miles

Advertiser Staff

WED 3 MAY 95

Hawai'iloa and Hokule'a were less than 500 miles southeast of Hilo yesterday morning.

Navigator Chad Baybayan, aboard Hokule'a, said his canoe was sailing at 6½ knots and had covered 142 miles in 24 hours.

The Hawaii canoes are navigating without use of modern instruments. They're retracing the probable path of the ancient people from the Marquesas, who some scientists say were the first to settle Hawaii, more than 1,000 years ago.

This is the fifth long-distance voyage for Hokule'a, the 20-year-old vessel that revived Polynesian voyaging.

It is owned by the Hawaii Maritime Center.

Hawai'iloa, built of more traditional materials in recent years, is on its first long-distance trip. It is owned by the Bishop Museum's Native Hawaiian Culture and Arts Program, funded by the National Park Service. The Polynesian Voyaging Society provides the crews for both canoes.

Makali'i was completed earlier this year by Na Kalaiwa'a Moku O Hawaii, funded by Big Island community donations and the Office of Hawaiian Affairs.

All three Hawaii canoes left Hawaii in February for Tahiti and spent several weeks visiting various spots in French Polynesia. They left Nuku Hiva two weeks ago.

■ **ALSO: First canoe expected to arrive tonight. Story Page A1.**

The voyage north

The Hokule'a left Nuku Hiva April 20. At 7 a.m. yesterday it was about 545 miles from Hilo. Hawai'iloa left April 19. At 7 a.m. yesterday it was about 516 miles from Hilo.

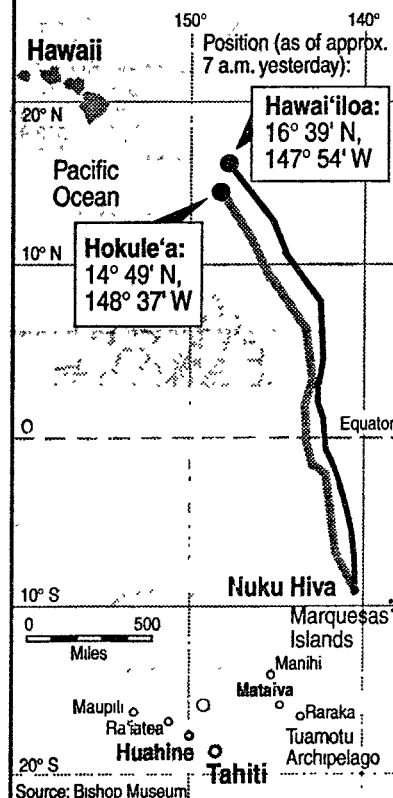
Te'au o Tonga - will arrive tonight in Hilo.

Makali'i - will arrive Friday morning in Kawaihae.

Hawai'iloa - will arrive Friday morning in Hilo.

Takitumu - will arrive Friday night in Maui.

Hokule'a - will arrive Saturday, destination to be announced.



Advertiser graphic

Cook Islands canoe may be first to finish this evening

Advertiser Staff **WED**
3 MAY 95

Here come the canoes.

The first of Na Ohana Holo Moana — the Voyaging Families of the Vast Ocean — will arrive in Hawaii from the Marquesas as early as this evening.

That would be Te'au O Tonga, from the Cook Islands, which is headed for Hilo.

Polynesian Voyaging Society spokesman Dennis Kawaharada said yesterday that the other canoes, which left Nuku Hiva two weeks ago, are scheduled to arrive as follows:

■ Makali'i (from the Big Island) Friday morning at Kawaihae on the Big Island.

■ Hawai'iloa (Honolulu) Friday morning at Hilo.

■ Takitumu (Cook Islands), Friday night on Maui.

■ Hokule'a (Honolulu)

Saturday at a place to be announced.

No plans have been announced for Te Aurere, the New Zealand canoe. Two Tahitian canoes might be coming later.

The schedule now calls for the canoes to gather next Wednesday at Kalaupapa, Molokai. Residents there have often hosted the Hawaiian canoes.

All of the canoes are scheduled to sail to Kualoa on Oahu for a private welcome by friends and family of the crew members on May 11.

A public welcome will be held May 13 at Keehi Lagoon.

■ **INSIDE: Hawaii canoe covered 142 miles in 24 hours. Story Page A3.**

Stowaway bugs stall canoes

Midge infestation could threaten Isle tourism

By Bob Krauss
Advertiser Columnist

THU
4 MAY 95

Vicious insect stowaways from the Marquesas have stalled the Polynesian voyaging fleet less than 300 miles from the Hawaiian Islands while the canoes are fumigated.

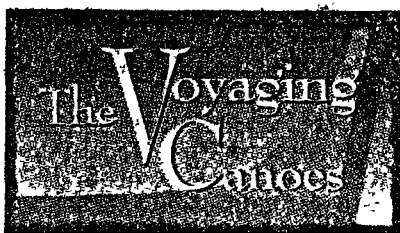
A spokesman for the Polynesian Voyaging Society announced yesterday that a Coast Guard C-130 plane will airdrop canisters of insecticide to the canoes at sea so the crews can fumigate the vessels.

Relatives of nono flies called biting midges were discovered on board three of the canoes and reported to federal and state agricultural authorities.

Bishop Museum director Don Duckworth said, "This thing is as bad or worse in terms of the tourist industry as the brown tree snake. The nono fly could decimate the tourist industry."

Bites of the nono and the midge raise red welts topped by a small blister. Scratching opens the welt and can cause infection. The itching lasts about two weeks. Insect repellent keeps the flies off but they get under clothing to bite unprotected skin.

The same insect caused the failure of movie star Marlon



Brando's luxury resort on a Tuamotu atoll 30 years ago.

"What goes around comes around," Duckworth said. "Now we can assume that some early insects arrived in Hawaii in Polynesian voyaging canoes."

The canoes, including three built in Hawaii, left the Marquesas for the 6,000-mile trip to Hawaii in mid-April. They are tracing the probable path of an ancient migration from the Marquesas.

They are expected to arrive in Hawaii ports tomorrow and Saturday. All the canoes will come to Oahu for a public welcome on May 13.

Nuku Hiva, the island from which the canoes sailed, is infested with the nono fly and its relative, the biting midge, which infests sand beaches and swampy areas.

■ **INSIDE:** Canoes to be fumigated more than 100 miles at sea.
Story Page A2.

Closeup: Environment

War waged on canoes' biting flies

Wee blood-eater
brings misery
to outdoor life

By Jan TenBruggencate

Advertiser Staff Writer

FRI 5 MAY 95

They have mouth parts like scissors, the better to bite small holes in your skin. Then they drink the blood seeping from the wound.

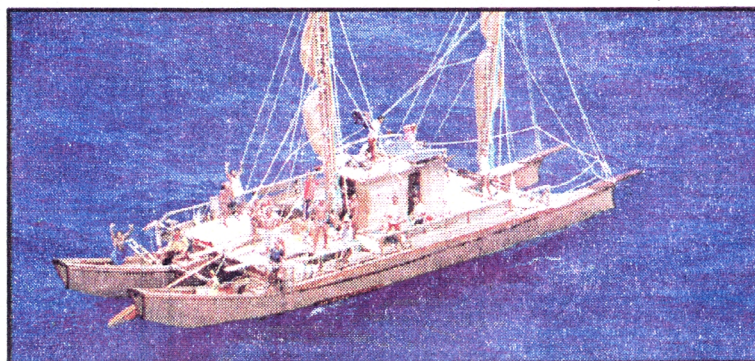
The result is painful and itchy wounds.

The ferocious biting flies of the Marquesas could make the outdoors in Hawaii positively miserable.

The fly believed most likely to have been aboard the Polynesian voyaging canoes headed for Hawaii is so small that your home's screens won't stop it. It can fly right through.

A cloud of them is capable of inflicting thousands of bites.

"There could be nothing that we could imagine that would be as devastating to our tourist industry, going to the beach, our kids playing outside. As a pest, it is equivalent to the brown tree snake (which would wipe out birds and other creatures,



Coast Guard photo by Scott Epperson

The crew of the Cook Island canoe Te'au O Tonga wave to a Coast Guard C-130 aircraft as it prepares to drop insecticides to them yesterday.

if it became established here). But in terms of hour-by-hour impact, they would affect us more than the tree snake," said Alan Holt, director of science and stewardship at The Nature Conservancy of Hawaii.

The biting flies are considered by French authorities to be such a threat that there are quarantines in place in French Polynesia to prevent the transfer of the Marquesan biting flies to Tahiti and the other islands of the archipelago.

The flies appeared and began

biting members of voyaging canoe crews several days ago. Holt hailed master navigator Nainoa Thompson and the canoe crews for recognizing that the flies were a threat to Hawaii, and for agreeing to delay their homecomings until the problem is resolved.

"They've done whatever it took to keep these flies from getting here," he said.

The blood-eating pests were found

See Flies, Page A9

Flies: Hitchhiking insects a threat to the state and its tourism industry

FROM PAGE ONE

aboard at least three of the Polynesian sailing canoes approaching Hawaii from French Polynesia. Experts believe the canoes carried breeding populations of the biting insects.

A U.S. Coast Guard C-130 aircraft yesterday dropped canisters of insecticide spray to the canoes' escort vessels, to be used to kill off the adult flies. Canoe crews have thrown overboard vegetative material that could contain fly larvae. The flies prefer fresh or brackish water, and the ocean water should kill the larvae.

Crews were asked to scrub the insides of the canoes' hulls and to dispose of any sand that may be aboard.

"All these flies as adults are pretty sensitive to the safer insecticides. But the larvae and immature stages will be buried (below the surface, so normal spraying won't affect them), and that's going to take some housecleaning," said Frank Howarth, a Bishop Museum insect expert.

The canoes have been ordered to make their first Hawaii landfall at Hilo, where state Department of Health officials will inspect them, spray locations that could harbor the flies and fumigate the hulls.

It's still not clear which of several species of biting insects hopped aboard the canoes. Ha-

Small fly, big bite



A biting midge, one of three insect suspects aboard the voyaging canoes now arriving in Hawaii. It has mouth parts like scissors and actually bites small holes in a victim's skin to drink the blood. They leave initially painful and eventually itchy wounds.

Advertiser graphic

wai officials will find out when the canoes pull into Hilo Harbor for a quarantine inspection. All the canoes are scheduled to arrive between 8 a.m. and 4 p.m. today or tomorrow. The order of arrival had not been determined yesterday.

At least one of the insects has been captured in a plastic bag on one of the canoes.

■ A French scientist based in Tahiti feels it is most likely the sand fly or *nono blanc de plage* (white beach nono), which is found in Nuku Hiva, the canoes' last stop. This midge breeds in coral sand and likes brackish water.

■ It could be the no-see-um, a biting midge that breeds in rotting organic matter. This insect is not found at Nuku Hiva but could have come aboard earlier. Like the previous midge, it arrived in the Marquesas in this century. They are native to the area around New Guinea, the Solomon Islands and northern Australia.

■ Bishop Museum's Howarth said it's probably not the dreaded nono fly, since that insect breeds in running fresh water. The nono is a native of the Marquesas, and is not widely distributed elsewhere.

Hawaii-based insect expert Thierry Work, of the National Biological Service, interviewed Tahiti-based scientist Paul Martin, of the Institut Teritorial de Recherche Medical Luis Malaria in Papeete.

Martin said the *nono blanc de plage* is the most likely suspect, and suggested all sand on board the canoes be removed, since the animals reproduce in moist sand. Martin reported that French authorities have spent \$3 million trying to wipe out the biting fly populations of Nuku Hiva, without success.

Saturday, May 6, 1995

Crew gets that Hilo hospitality

Welcoming of Rarotonga canoe delayed by farewell to swarms

By Bob Krauss
Advertiser Columnist

HILLO, Hawaii — The first canoe in the Polynesian voyaging fleet from the Marquesas Islands sailed past the breakwater into Hilo Harbor at a brisk 7½ knots at 3:20 p.m. yesterday.

But it was another two hours and 20 minutes before the 75-foot-long Te'au O Tonga from Rarotonga in the Cook Islands tied up at Pier 1 and welcoming ceremonies could begin.

Six state agriculture staffers had worked for five hours to

rid the canoe of stowaway midge flies.

"I feel confident that everything has been done that can be done to protect Hawaii from the biting midge flies that have been reported on the canoes," said Larry Nakahara, manager of the plant quarantine branch, which is coordinating the eradication effort.

Because of the uncertain time of arrival, only a sparse crowd was on the dock. But Hilo hospitality, arranged in less than 12 hours, made up for the lack of numbers: Napua Noe'au, of the University of



Hawaii Center for Gifted and Talented Hawaiian Children, brought food to the dock; "Uncle" Billy Kimi is hosting the crew at his Hilo Bay Hotel; a Tongan church has been cooking a pig.

Hilo Quality Cleaners volunteered towels when word came that the crew would not be able to take personal belongings from the canoe — a report that turned out to be false.

The Cook Islanders looked tired and tanned after the 1,800-mile voyage. But they electrified the crowd on the pier with a vigorous *haka* (dance) before gathering in a circle on deck for a prayer of thanksgiving.

Sir "Papa" Tom Davis, the 78-year-old captain who designed and built the canoe, called her a "fine lady, obedient and compliant."

"Thank you for being here," he said. "We are proud to be among you."

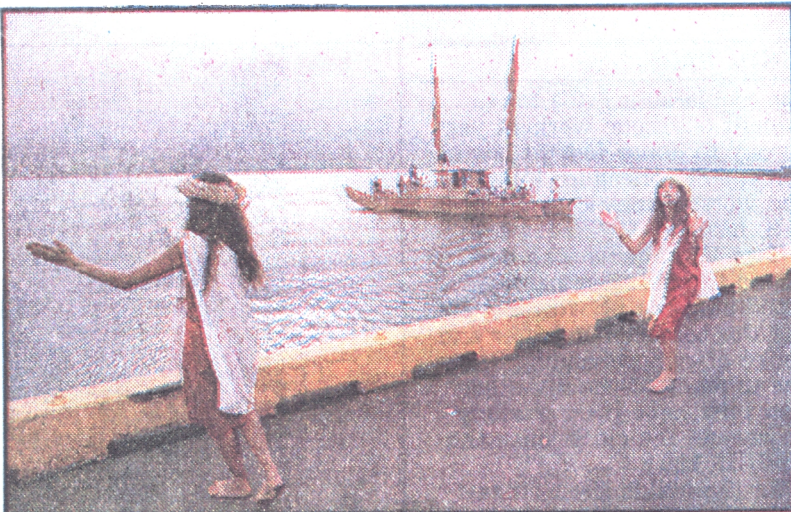
Navigator Tua Pittman said the canoe handled the big waves well.

The three Hawaiian canoes are not expected to arrive until tomorrow, beginning at 8 a.m.

The New Zealand canoe and another Cook Island canoe may not arrive until Monday.

Polynesian Voyaging Society officials said plans for the canoes to visit different Neighbor Islands may be scrapped because of the time it will take to flog the hulls in Hilo. The canoes may sail directly from here to Kalaupapa, Molokai, then for the big reception on Oahu at Kahi Lagoon next Saturday.

Rarotongans given Hilo hospitality



Advertiser photo by Bruce Asato

Chanters from Halau Hula Kealaonamaupua from Waimea perform a welcome chant to the crew of Te'au o Tonga at Hilo Harbor.

Cook Islands' swift canoe raced to be first to Hawaii

By Bob Krauss **SUN**
Advertiser Columnist **7 MAY '95**

HILO, Hawaii — The captain of the Cook Islands canoe Te'au O Tonga said his crew got to Hilo Harbor from the Marquesas in 14 days by setting — and keeping — a blistering pace.

Te'au O Tonga departed Nuku Hiva one day after the Hawaiian canoes Hawaii Loa and Makali'i. The Cook Islands canoe overtook the fleet five days out and never looked back. The voyage was expected to take up to 20 days.



Davis

"Once I set the pace, they fought to keep up," said Sir "Papa" Tom Davis, 78, a former prime minister of the Cook Islands and designer of the canoe.

Hokule'a stayed behind as shepherd of the fleet.

The Hawaiian canoes are expected to begin arriving Hilo Harbor at 8 a.m. today.

Rudy Choy, the Honolulu naval architect who created the original design for the Hawaii voyaging canoes, congratulated Papa Tom on his achievement. But he added that Te'au O Tonga will not really be tested until she sails to windward in heavy seas.

"I accept that friendly challenge in style," said Davis. "Te'au O Tonga will do that."

He added that the other Cook Islands canoe Taki Tumu, with sharp hulls built lower on the

water, has been in heavy seas and that "she does not show a tendency to go into the ocean" as some veteran Hawaiian voyagers predicted she might.

Te'au O Tonga navigators Tua Pittman and Peia Tuae found their way by the way the stars while Davis used instruments. He said he did not give them his positions. "They were only one to six miles off course."

Davis said he isn't sure that the first Hawaiians came from the Marquesas. Instead, he believes the Marquesans were among the first to settle Hawaii.



Reid

However, he said the voyage from the Marquesas is "an easy sail" and that, if Marquesans sailed north on the route of migratory birds from Alaska, they would hit Hawaii.

Dorice Reid, the only woman crew member on board Te'au O Tonga, holds the rank of mataiapo, one degree below ariki (alii) status.

"There was a shroud of spirituality about the voyage. Off every island we always caught fish. Here off Hawaii we got two mahimahi. It was as if we were welcomed by the bounty of the island," she said.

"... For me, the most exhilarating experience was steering. I love the feeling of the wind on my face, the power of the wind in the sails. The canoe flew across the crests of the waves. She was just like a bird."

Voyage: Canoe fleet sails into Hilo Bay

FROM PAGE ONE **7 MAY '95**

"We slid right through the doldrums," said Shorty Bertelmann, navigator of Makali'i, the canoe from Waimea, Hawaii.

Asked why Te'au O Tonga arrived first, Makali'i captain Clay Bertelmann answered, "Good canoe." Tua Pittman, navigator of the Te'au O Tonga, was the first on board Makali'i to greet her crew. They have sailed together and are friends.

The captains of Te'au O Tonga, Takitumu and Makali'i posed, smiling, for a photo.

Students of Polynesian history followed the voyage closely because three different canoe designs received sea trials under conditions encountered by canoes of 1,000 years ago.

The voyagers spoke highly of the sailing qualities of the new canoes; Hawaii'loa and Makali'i of Hawaii and Te'au O Tonga of the Cook Islands. Hokule'a, the veteran Hawaii canoe, has been tested often.

The New Zealand canoe, Te Aurere, also a tested canoe, made the slowest time. One of her navigators, Jack Thatcher, said he thinks it is because she was overloaded. Te Aurere broke a lee board (portable keel) one night a few days ago and completed the voyage without one.

Takitumu, a low, sharp, racy design, was the subject of speculation before the voyage about the possibility that she



Maote

might have a tendency to plow into waves instead of going over them. "The outrigger (smaller of the double hulls) does go into the water somewhat," said Maote. "The main hull doesn't. We compensate by moving the weight aft. The cargo is stowed from midships aft and the crew sleeps aft."

Takitumu is reported to be very fast.

A seventh canoe representing another design, the Tahiti Nui, was reported still to be at Nuku Hiva in the Marquesas because her crew did not obtain visas before leaving Tahiti.

Officials of the Polynesian Voyaging Society advised the Tahitians they they probably would not be allowed into the United States without visas, and would have to turn around and sail back.

The historic arrival at Hilo, the first voyage of canoes from the Marquesas to Hawaii since ancient times, took place in a drizzle under a heavy overcast.

Sailing plans for the canoes are uncertain because all five that entered Hilo Harbor yesterday were tented for fumigation.

The captains said they intend to gather at Kalaupapa on Molokai before their April 13 public appearance on Oahu.



Photo by Monte Costa
7 May 95

Mau Piailug weaves a food basket with coconut fronds at Nuku Hiva two weeks ago.

Navigator readies for end of voyage

By Mark Matsunaga

Advertiser staff writer 7 May 95

At 63, Mau Piailug is feeling his age. "I'm not same as before. Now I'm little weak," says the Micronesian master navigator.

In an interview on Raiatea Island in the South Pacific some weeks ago, Piailug, who was helping voyagers prepare for a journey to Hawaii, said he doesn't smoke and drink as much as he used to, and his gout and other ailments slow him down.

But he adds, "Mind still strong."

That strong mind is what made Piailug, who is aboard Hawai'iloa or Hokule'a right now, the person most responsible for the rebirth of Polynesian voyaging. It's what keeps him going today.

Twenty years ago, Piailug was one of a handful of people left in

the world who were masters of the ancient way of open-ocean navigating by the stars and ocean.

And he proved it by guiding the then-new voyaging canoe Hokule'a from Hawaii to Tahiti without instruments, the first such crossing in many centuries.

Ancient Polynesians are believed to have perfected long-distance voyaging as they settled the Pacific more than 1,000 years ago, only to give it up several hundred years ago.

The 1976 voyage by Hokule'a — built to resemble and perform like ancient canoes — proved it could still be done.

The feat rekindled interest throughout Polynesia in reviving the immensely complex art of sailing by the stars, sea and wind. And it inspired other voyages and other canoes, up to the just-ended

See Navigator, Page F3

Navigator: Nearing the end of journey

From Page F1

7 MAY 95

Marquesas-to-Hawaii voyage by "Na Ohana Holo Moana" — the voyaging family of the vast ocean.

All because of the stocky, stoic man from tiny Satawal Atoll with a strong mind and quiet, gentle manner that make him universally respected and loved.

"If it weren't for him, I wouldn't be out there. It's been 20 years of voyaging for me," said veteran Hokule'a captain Gordon Piianaia.

Could Polynesian voyaging have reawakened without Pailug?

"No, no way," Piianaia said. "We wouldn't be here."

Pailug grew up on Satawal in Micronesia, learning from his grandfather the craft of the navigator, an esteemed vocation in a culture unchanged for centuries.

He came to Hawaii in 1975 to help the Polynesian Voyaging Society's Hokule'a project. He quickly learned the unfamiliar with the skies and waters of Polynesia and adapted them to what he already knew and then amazed the skeptics by guiding Hokule'a from Maui to Matalaiva in the Tuamotus in exactly one month.

"He was the one person who said it could be done," Piianaia recalled.

Citing crew problems on the voyage to Tahiti, Pailug returned home from Tahiti. But in 1980, a young Hawaiian who had helped Hokule'a back to Hawaii in '76 went to visit Pailug.

That was Nainoa Thompson, who convinced Pailug to come to Hawaii and teach him navigation. Pailug came, and spent months imparting his knowledge to Thompson, who today is regarded as a master navigator.

Pailug says he taught Thompson everything on the condition that Thompson also pass along all he knew, not to hold back. Otherwise, he said, the navigator's art might be lost again.

Pailug said the navigating system Thompson devised differs from his slightly and is easier to teach.

Today's young people get frustrated when they can't master a lesson immediately, said Pailug, who learned his craft from his grandfather, from the time he was 4 until he was 18.

He said he's never been lost.

"When you go in the ocean, make strong, put strong inside," says Pailug. "Don't care about the big wind come, keep sailing."

"When I go in the ocean, only one thing inside my mind: I like find the land. I no like miss."

Pailug's seafaring skills are legendary. And anyone who has been to sea with him comes away awestruck by Pailug's ability to sense a coming rain squall or landfall long before anyone else can see a thing.

But Piianaia said, "He's more than a navigator. It's a matter of being intimate with his environ-



File photo

1983: Mau Pailug demonstrates "paafu," the traditional compass, to a grandson.

ment. He truly is a man with one foot on the ocean and one on the land."

Pailug is pleased by the current renaissance of navigation — especially that his youngest son, 24-year-old Sesario Sewralur, is training to be a navigator.

But there is so much to teach, Pailug says. "I'm little bit worried because I'm thinking about the people after me. I'm scared, when I die, nobody knows about this."

Pailug's already seen first-hand how easily the old ways can vanish.

In his youth, one way Micronesian sailors found land was by "making magic."

"When we lost, we call the rainbow, then we praying, 'You from the land or not?'"

If the rainbow disappeared, he said, "then we know not island. Then we ask him, you on top the island or what?"

But after World War II, missionaries from England convinced the people of Satawal to abandon the magic, and it's since been forgotten, said Pailug, adding "I'm little mad" about it to this day.

Migrant food experiment spoiled

By Bob Krauss

Advertiser columnist

7 May '95

The arrival last week of voyaging canoes from the Marquesas Islands — the first such arrivals since the days of ancient Polynesian migrations — may go down in history as the great breadfruit catastrophe.

Included in the cargo aboard Hokule'a were breadfruit seedlings packed in wet coconut husk. That is probably how the breadfruit tree arrived in Hawaii at least 1,000 years ago.

But those first seedlings apparently were not contaminated with biting midge flies. These were. So to prevent the flies from getting to Hawaii, agricultural authorities asked that all organic matter in the canoes be thrown overboard.

That included the breadfruit seedlings and all leftover foods, in-

cluding traditional foods used in another experiment designed to explore how well the foods could travel, and whether they could sustain life.

The project also encountered other problems, explained Sharon Odom, who is in charge.

"We wrapped the foods the our kapuna (elders) taught us for shipment to the Marquesas," she said. "But you can't ship things in vegetable wrapping. We had to repack everything in paper."

The Marquesan family of veteran Hokule'a voyager Tava Taupu in Nuku Hiva helped with the experiment, she said. They cooked food in an imu and packed it in lengths of bamboo wrapped with strands of hau tree bark, and in woven palm frond baskets.

Odom said she was impressed by how many skills were involved in loading traditional foods on

See Experiment, Page F3

Experiment: To fumigator went spoils

From Page F1 7 May 1995

board the canoes for the voyage to Hawaii: preparing the food, drying the bamboo, weaving baskets, sealing containers.

But she admitted that the hardest part of the experiment is getting the sailors to eat the traditional foods.

"On the way down to Tahiti, Dr. Ben Tamura said he had Spam and Vienna sausage only once during the voyage," she said. "That was a small victory."

"Mau Piailug (master navigator from Satawal Atoll in Micronesia) and Tava have participated from the beginning. When they catch fish, Tava dries it and they eat it. They had some taro that became unacceptable to the rest of the crew after some days. Mau and Tava ate it without a problem."

"From their experience, I'm positive that eating the foods will sustain them at sea."

Odom, a nutritionist at the Board of Health, and Kapua Sproat, health teacher at Brigham Young University-Hawaii campus, traveled to Nuku Hiva with foods they had dried here in Hawaii. The packets included taro, sweet potato, meat, fish, poi, banana, mochi, luau (taro leaf) patties and fruit nectar.

Odom and Sproat said one goal of the project was for the sailors to experience total immersion in a traditional diet to see how well they survive. But crew members were reluctant to eat the traditional foods because they lost weight on the new diet on the way down, Odom added.



Packing stew for transit.

Photo by Monte Costa

makes ear drops, placing them in the ears to prevent seasickness.

During a sail from Maui to Kahoolawe, Nova experimented with Kamehameha students and found that ginger worked better than Dramamine to prevent seasickness.

"Awapuhi was 90 percent effective on people who get seasick but it doesn't work as well on women," Nova said.

Cindy researched sunburn remedies. She said Papa Henry uses kukui nut oil so she extracted some oil and experimented with it on sun-sensitive paper. The paper covered with oil was protected while the sun bleached the unprotected paper.

Kukui nut oil gives about the same protection as sunscreen Nos. 4-6, Cindy said. Coconut oil does not protect from the sun, she added.

On the shore of Taiohae Bay, Wong accepted the remedies prepared by the students and said he would oversee their use by volunteers during the voyage to Hawaii.

Once the canoe's ceremonial arrival visits are done late this week, there'll be time to evaluate this experiment... and to talk about why the sailors just couldn't break that Vienna sausage habit.

"There should have been enough for six crew members to live on this diet for the voyage," she said. "We'd hoped to follow up with measurements of weight and body fat. But eating the foods is voluntary and no one was assigned to conduct the experiment on board the canoe."

A test of traditional remedies for medical problems at sea was more strictly regulated.

Before he sailed in Hawai'i-ua at Nuku Hiva, Dr. Nathan Wong of Kaiser Medical Center received some remedies from two Kamehameha School students, both seniors, who have been researching traditional Hawaiian medicines for two years.

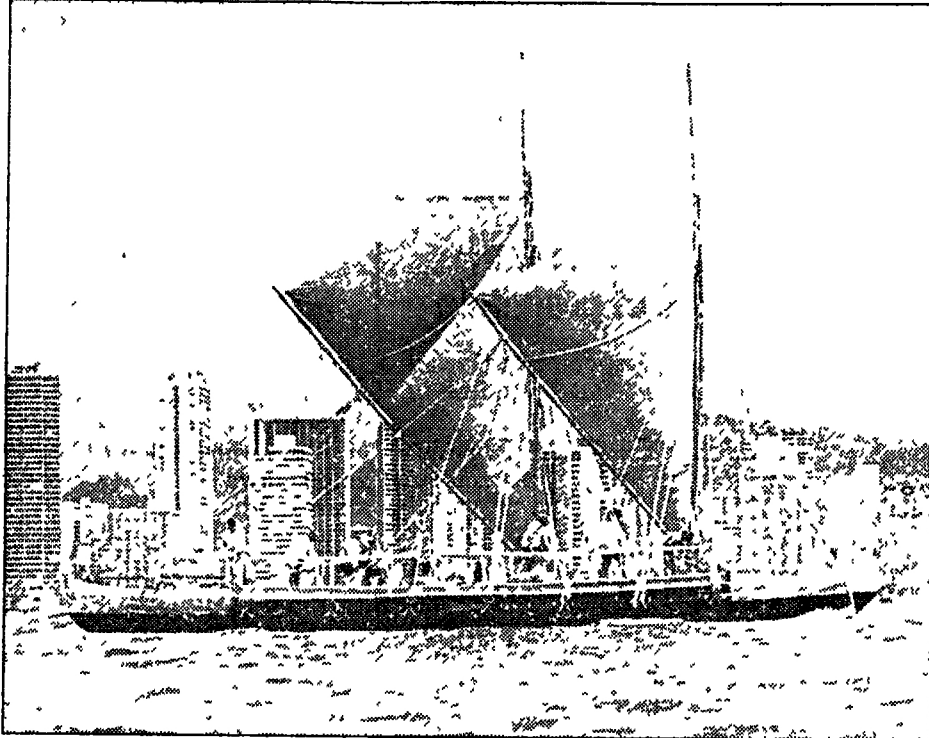
They are Cindy Richardson of Honolulu and Nova Suenaga of Mililani. They researched in libraries and interviewed Papa Henry Auwae, a traditional healer in Kona on the Big Island, to develop the remedies they gave Wong.

Nova researched seasickness. Papa Henry told her he uses ole-na and awapuhi (ginger) root to

EDITORIALS

The Honolulu Advertiser

Sunday, May 7, 1995



Advertiser file photo

Voyaging canoe Hawai'iloa.

Biting midges

A pest to take seriously

It's a real shame that this weekend's joyful welcome to Hawaii for the fleet of Polynesian voyaging canoes, so well deserved, has been disrupted by bugs.



Thompson

potential to devastate life as we (and potential visitors) know it.

The bites of these blood-eating pests raise red welts topped by a small blister. Scratching opens the welt and invites infection. The itching lasts about two weeks.

Now imagine thick clouds of these tiny insects, making

outdoor activities unbearable. Plus they're so small that screens don't even slow them down.

Many thanks are due to master navigator Nainoa Thompson for recognizing the threat, for reporting it, and for agreeing to the disruption of the canoes' homecoming that necessary fumigation measures will bring.

Health and agriculture officials must spare no effort to insure that this pest doesn't reach our shores.

Since the early voyages of Hokule'a, modern voyaging canoes have done much to suggest the ways in which this far corner of Polynesia was peopled. Now we are reminded that the voyagers of old, like those of today, must also have brought unintended immigrants that we could have done without.

Epic voyagers arrive to dubious aloha of bug spray

By Bob Krauss **MON**
Advertiser Columnist **8 MAY 95**

Rain-soaked canoe voyagers said yesterday the hardest part of their sail from the Marquesas to Hawaii was being fumigated ... three times, with once more to come.

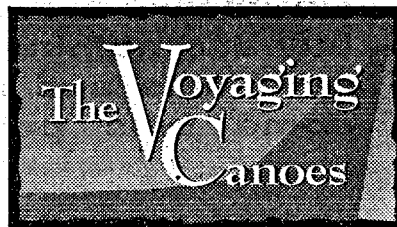
Nobody complained, but the sailors agreed that getting rid of the biting midge flies that came on board the canoes as stowaways at Nuku Hiva was exasperating.

First, the crews threw all organic matter overboard, scrubbed down the canoes and sprayed them while they were more than 100 miles at sea.

Yesterday a Board of Agriculture team boarded the canoes outside Hilo Harbor to inspect for midges and hand-spray the canoes again.

But the vessels were bobbing up and down so much that they had to be brought into the calm waters of the harbor for inspection. At the breakwater, they were about a mile from shore.

The inspection and spraying



took about two hours for each canoe.

Then the vessels, one by one, took down their masts and motored to the pier, where the crews made everything shipshape before coming ashore.

A security force kept the crowd at a distance because each canoe, after its crew landed, was immediately covered with a tent.

Then hoses pumped fumigant into the hulls and deck houses. The gas is odorless but deadly, a Health Department official explained. He said it takes only a few hours for the gas to kill insects but much longer to air out the hulls.

Bruce Anderson, deputy director of the Health Department, said the vessels would be tented for six hours.

The last step is for inspectors

to go on board once more and spot spray places that could still harbor midges or their larvae.

"This might be overkill but we're not taking any chances," said Anderson.

"We can't afford to let these pests become established anywhere in Hawaii. If they were, it would be practically impossible to eradicate them."

□

Advertiser Staff Writer Paula Gillingham contributed to this report.

EDITORIALS

The Honolulu Advertiser

Tuesday, May 9, 1995

Snakes and flies

Isle ecology at constant risk

The horrifying publicity over the possibility that trans-Pacific voyaging canoes might have brought a devastating insect to Hawaii was, on balance, a good thing for Hawaii.

It's a shame that the homecoming had to be rearranged to make time for the necessary fumigation. But consider the alternative: If a colony of the vicious biting midge flies ever gets established in the Islands, it would be devastating to our recreational and tourism future.

All the attention to the tiny flies helped focus attention on the extreme vulnerability of our remote Island ecosystem. That's a lesson that cannot be repeated too often. And while many of us here understand the point, it hasn't always been that easy to convince others.

An example is the brown tree

snake, which has devastated Guam and continues as a steady threat to the Hawaiian Islands.

Attempts to get federal help in battling the snake have, at times, been greeted with more derision than concern. How much trouble could one skinny snake cause, after all?

That situation may be changing. A draft report out of the Department of Interior urges a sixfold increase in federal funding for anti-snake programs. This would include more interdiction in Hawaii and greater efforts to keep the snakes from getting into Hawaii-bound cargo.

The new plan should be approved. The economic costs of an established colony of the snakes — like the biting flies — would be far far greater than any costs associated with controlling them.

Canoe crews converge on Kualoa beach



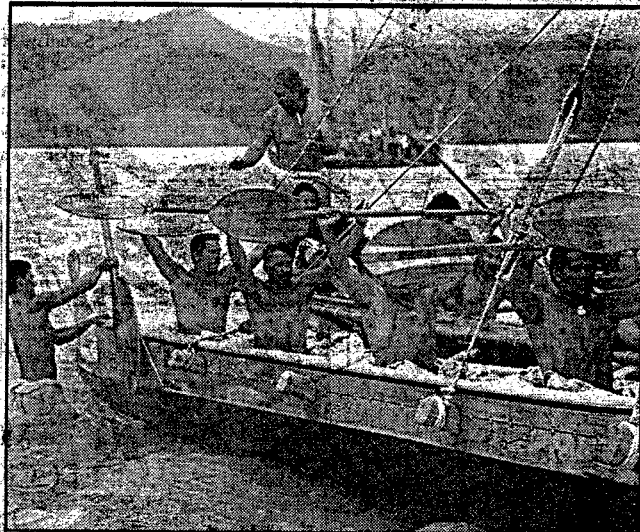
Drummers greet voyaging canoe crews as they arrive at Kualoa Regional Park for a welcoming celebration yesterday.



Advertiser photos by Richard Ambo

Hawai'iloa and Hokule'a approach Kualoa Regional Park on Oahu's windward side yesterday. They were the only voyaging canoes to make it to a celebration there. Rough seas drove four other canoes into Honolulu Harbor. See story, Page A3.

FRI 12 MAY 95



Advertiser photo by Richard Ambo

Paddlers of the Mooléle, a Maui sailing canoe, were among those who helped welcome the Hokule'a and Hawai'iloa at Kualoa yesterday from their transpacific journey.

Crews take stones to altar in Kualoa

Winds keep four canoes away

By Bob Krauss FRI
Advertiser Columnist 12 MAY 95

KUALOA — Wind, rain and the threat of big waves drove four voyaging canoes into Honolulu Harbor yesterday instead of sailing to Kualoa for a celebration by the crews' families.

Only two Hawaii canoes, Hawai'iloa and Hokule'a, went to the Windward side where a spontaneous outpouring of people swelled the crowd to about 2,000 at Kualoa Park.

The other four canoes sailed into Honolulu Harbor after spending the night in Kaunakakai, Molokai. Plans had called for a stop at Kalaupapa, the settlement for patients of Hansen's disease, but those arrangements were canceled because of the weather.

Takitumu, from the Cook Islands, broke another mast in the rough Alenuihaha Channel between Hawaii and Maui.

The crews rode buses from Honolulu Harbor to Kualoa Park where Hokule'a and Hawai'iloa rode up on the beach to the wail of conch shells and throb of bamboo stalks pounded on the ground.

Hakipuu, the ohana (family) of the area behind Kualoa Beach, had worked all week practicing for the program and preparing the feast.

Canoe crews gathered on the beach in groups.

The first to walk inland were the Cook Islanders, who brought dancers and drummers

for the big celebration tomorrow at Keehi Lagoon. They chanted the traditional challenge; the crew answered with a haka (dance) that brought cheers.

A new *ahu* (altar) of stones built on the grass in the park behind the beach formed the focus for ceremonies.

Crews brought rocks from their native lands to place on the *ahu*, as they had done on the Great Marae (Temple) of Taputapuatea at Raiatea in the Society Islands, and on the *tohua* (meeting place) at Taiohae on Nuku Hiva in the Marquesas.

Roland Maiola Logan, the *kupuna* (elder) who helped erect the *ahu*, said there is concern that the city will tear it down after the celebration.

"We'd like to look at it as another tree that grows," said Logan. "The rocks on the *ahu* have brought spiritual blessings from all over Polynesia. We hope Kualoa can continue to be a meeting place for canoes and navigators."

He said Kualoa is the home of the legendary Hawaiian navigator Kahai who is credited with bringing the breadfruit tree to Hawaii. Logan said he believes that families in the area would look after the *ahu*.

Tomorrow's public celebration for the six voyaging canoes runs from 8 a.m. to 4 p.m. at Keehi Lagoon. Parking is limited, so spectators are being encouraged to take the bus (No. 19 or 20 Airport).

Welcome-home party

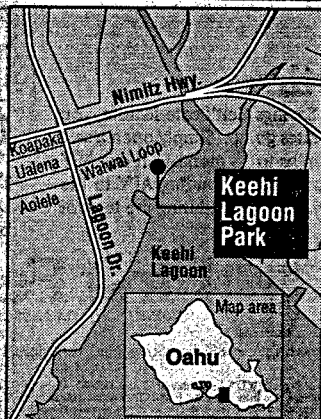
Homecoming celebration for the six Polynesian voyaging canoes will be held tomorrow.

■ **Canoes:** Hawai'iloa, Hokule'a, and Makali'i from Hawaii; New Zealand's Te'Aurere; and Cook Island canoes Takitumu and Te'au O Tonga.

■ **When:** 8 a.m. to 4 p.m. tomorrow at Keehi Lagoon Park, near Honolulu Airport.

■ **Features:** Ceremony at 8 a.m., procession of crew members, speeches, songs and dances. Public invited to bring ceremonial gifts, such as leis, for crew members. Also, educational programs, native craft demonstrations, food booths.

■ **Parking:** Very limited. Public is advised to take the bus (No. 19 or 20 Airport bus, from Waikiki and Ala Moana stops) or be dropped off.



Advertiser graphic

EDITORIALS

The Honolulu Advertiser

Saturday, May 13, 1995

Celebration

Trail-blazing canoes at Keehi

Today at Keehi Lagoon, the public will get its chance to welcome and celebrate the six Polynesian voyaging canoes — Hawai'iloa, Hokule'a, Makali'i, Takitumu, Te'au O Tonga, and Te Aurere.

There is much to celebrate. The voyages of these canoes are part of a cultural revival that is unmatched in the history of the Pacific.

The Polynesian voyaging renaissance began with Hokule'a, which first sailed to Tahiti and back in 1976. That historic journey supported the theory that ancient Polynesians were able to navigate the vast Pacific at will. This year, the Hawaii canoes sailed to Tahiti and then, for the first time, made the return trip by way of the Marquesas.

On the return voyage, canoes from the Cook Islands (Te'au O Tonga and Takitumu) and New

Zealand (Te Aurere) joined the Hawaiian canoes, a maritime event never before attempted.

This summer, the Hawaiian canoes will visit the West Coast, cruising from Seattle to San Diego and, perhaps, Alaska. They'll be met on the Mainland by Indian voyaging canoes.

Hawaiian voyagers and the Polynesian Voyaging Society were trail-blazers in this Pacific rebirth of traditional ocean-voyaging skills. Twenty years ago we celebrated that first Hawaii-Tahiti voyage.

Today the celebration continues, with song, dance and ceremonies starting at 8 a.m. this morning at Keehi Lagoon Park. (Parking is very limited, so car-pool or ride TheBus.)

But go, enjoy, and do your part to ensure that these traditions are kept alive for future generations.

Welcome-home party

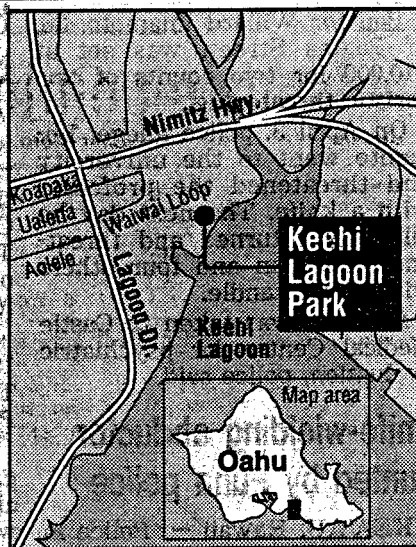
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Advertiser graphic

Voyaging canoes beginning cultural tour of West Coast

By Paula Gillingham

Advertiser Staff Writer SAT 13 May 95

Hawaii's voyaging canoes, fresh from a three-month journey to Tahiti and the Marquesas, will travel next to the West Coast, thanks to a contribution by Alexander & Baldwin announced yesterday.

A & B is paying for the Hokule'a and Hawai'i Ioa to be shipped via Matson freighter to Seattle, where they will begin a cultural tour.

"Now we can help share with people from Alaska to California the marvel of traditional Polynesian voyaging," said John Couch, president of Alexander & Baldwin.

An estimated 160,000 Hawaiians live on the West Coast, and many of them have assisted in planning the tour through their civic clubs, canoe paddling teams and hula halau.

The cultural tour will also unite the canoes with members

of Native American tribes. Two tribes of southeast Alaska — the Haida and Tlingit — helped arrange for the donation of the 400-year-old spruce logs that were crafted into the Hawai'i Ioa's twin 57-foot hulls.

The canoes will be loaded onto the MV R.J. Pfeiffer at Honolulu Harbor tomorrow.

But first there is today's welcoming celebration for six Polynesian voyaging canoes at Keehi Lagoon.

The public is invited to the ceremonies for the three Hawaii canoes — Hokule'a, Hawai'i Ioa and Makali'i — along with the New Zealand canoe Te'Aurere and the Cook Island canoes Takitumu and Te'au O Tonga.

At Keehi Lagoon Park, the pu and pahu (conch shell and drums) will sound at 8 a.m. to begin the ceremonies. Speeches, songs and dances will follow.

"With the resurgence of the Hawaiian language ... the future is only getting brighter"

— Nalani Kaninau, age 36, of Kihei, Maui

A proud finale by seafarers

Long voyage concludes at Keehi shore

By Paula Gillingham SUN
Advertiser Staff Writer 14 MAY 95

Children paddled the tiny outrigger canoe Eala into the Keehi Lagoon harbor yesterday morning, their voices answering the chants that called to them from the beach.

The *pu* and *pahu* (conch shells and drums) sounded. The crowd swept to the water's edge.

And the weary but happy crews of six Polynesian voyaging canoes that followed the Eala to shore were received with much traditional ceremony. No one minded that they were more than an hour late.

The crews of the Hawaiian canoes Hawai'iloa, Makali'i and Hokule'a reluctantly made their way into the harbor, accompanied by Te 'Aurere of New Zealand, Te 'Au O Tonga and Takitumu of the Cook Islands.

Polynesian Voyaging Society President Myron "Pinky" Thompson said it had dawned on the crew members that this might be the last time they ever sailed together again, and they wanted some time to themselves before they approached the shoreline.

The six canoes had just completed a historic and swift journey from the Marquesas Islands. They arrived in the Hawaiian Islands about a week ago; yesterday's sail into Keehi Lagoon marked the official close of the voyage.

As they approached, a Cook Islands warrior scaled a coconut tree and let out an aloha yell. The crowd answered his calls. The festivities had begun.

The men and women of Pa



Advertiser photos by Carl Viti

Crew members from Hokule'a chant to show their peaceful intentions as they come ashore yesterday.



Tauputini Teriaviri Martin from Nukuhiva blows a horn as canoes arrive.



Warriors from Pa Ku'i Alua challenge the crew of one of the canoes as it nears shore.

See Canoes, Page A2



Lul Kokoana, center, and other chanters join arriving crew members from the voyaging canoes Hokule'a and Makali'i in greeting ceremonies yesterday at Keahi Lagoon.

Canoes: Saga concludes with hopes of *hana hou*

FROM PAGE ONE

Ku'i Alua offered their challenge as each crew disembarked. Their formidable Hawaiian chants and dances, accompanied by hand-carved wooden spears, were actually traditional greetings that told of genealogies and histories. The heated exchanges, punctuated with screaming, intimidating facial expressions, chest pounding and spear tossing, were concluded with a gentle kiss, a warm embrace, and the applause of the crowd.

"A war dance is presented as the visitors come to shore, to offer welcome and to inquire if they come for good reason," Haoli Akaka said. "It's Polynesian protocol."

Akaka, 28, teaches Hawaiian language and Hawaiian music at Kailua High School. With two children in the Hawaiian Immersion Program, being the lead chanter for the Hokule'a was most significant for him.

"When I was growing up, we



Warriors from the group Pa Pa Ku'i Alua put on a show of force to challenge the intentions of the crew of the New Zealand canoe Te 'Aurere as it came ashore.

didn't have the opportunity to learn," he said. "We are living in a good era for the Hawaiian

people."

Leeward Community College student Channell Salmon, 23, said it was hard to control the "chicken skin" she felt as she listened to the chants and watched the canoes approach. A Nanakuli homestead resident, Salmon said it is her dream to someday participate in such a voyage.

"This is most important and really close to home," she said. Last year, Salmon said, the canoes stopped at the homestead and it's wonderful for the neighborhood when "one of the uncles blows the shell."

She rubbed her arms as the shells sounded yesterday.

As the Big Island canoe Makali'i approached, members of Halau Kealaonamaupua raised their hands and voices just as they had for each of the canoe's stops during its maiden voyage. Despite the industrial surroundings of Keahi Lagoon, despite the steady screaming of jets taking off from the airport, the small halau from Waimea on the Big Island focused on the canoes and their crews, focused on the aloha spirit.

"We have greeted all the canoes in Hilo, Tahiti and here," kumu hula Pua Lapulapu said. "We greet them at every pier. We want to give them aloha and make them feel they are home."



New Zealand canoe Te 'Aurere is pulled to the beach at Keahi Lagoon.

Aided by an elaborately carved walking stick, Hale Makua, 57, was particularly proud of the Makali'i, and of the awakening of the Hawaiian sovereignty movement.

"Hawaiians have been asleep

for 100 years," Makua said. "Our elders feel we are preparing for a new era."

Nalani Kaninau, 36, of Kihel, Maui, agrees that yesterday's conclusion is indeed a beginning for the Hawaiians.

"With the resurgence of Hawaiian language, the edge shared with our cousins, the future is shining brighter," Kani said. "This is so touching, to describe."

Canoes embark on a new voyage

The Hokule'a and Hawai'iloa sail to Seattle as freight

By Paula Gillingham
Advertiser Staff Writer

ON BOARD THE MV R.J. PFEIFFER — Modern technology embraced ancient Polynesian history yesterday as a computerized crane hoisted two voyaging canoes onto this ship's massive deck.

It was easy work for a crane designed to lift 101 tons.

The Hawaiian voyaging canoes Hokule'a and the Hawai'iloa are guests aboard Matson Navigation's R.J. Pfeiffer, a 10,000-ton, 714-foot steel behemoth built in San Diego.

The canoes left yesterday en route to the West Coast to participate in various cultural festivals from Alaska to California throughout the summer. The trip is funded by the Alexander & Baldwin Foundation in cooperation with the Bishop Museum/Hawaii Maritime Center.

Weighing in at 18,000 and

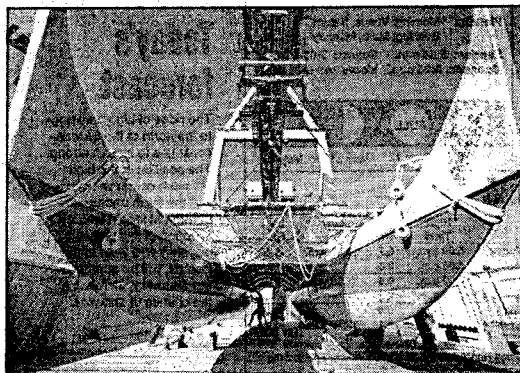
17,725 pounds respectively, the Hokule'a and the Hawai'iloa looked like tiny models aboard the huge R.J. Pfeiffer. Crew members from all three vessels, supervised by Matson freight officer Arthur Smith, finished loading the canoes in less than two hours.

"I really admire these guys," Smith said of the canoes' crews. "I know plenty of people who'd love to do this."

Smith, who is three-quarters Hawaiian, reluctantly admits to getting seasick if he gets any further out to sea than the breaks of Waikiki. Working for Matson satisfies his maritime yearnings and participating in yesterday's loading was a thrill for him, he said.

The R.J. Pfeiffer and its 22 crew members will deliver the two canoes to Seattle for National Maritime Week festivities starting May 19. The canoe crews will meet them there for a tour along the West Coast that has been two years in the planning.

"The excitement on the Mainland is incredible. There's quite a Hawaiian population on the West coast," said Hawaii Mari-



Advertiser photo by Cory Lum

The sailing canoe Hokule'a is loaded onto the R.J. Pfeiffer at Pier 51 in preparation for its journey to Seattle.

time Museum curator Evartz Fox.

There are about 160,000 native Hawaiians living on the West Coast, many of whom helped make the tour a reality, he said.

"That community is not

talked up much," Fox said. "But many of them migrated to the Pacific Northwest in the 1800s to participate in the fur trade. Many stayed and married into the Indian communities."

So, said Fox, it's a natural for the Polynesians and the native

Americans of the West Coast — both maritime cultures — to exchange ideas and techniques during this summer tour.

"I'm fortunate to be in this project," said canoe crew member Billy Richards, who restores Hawaiian fishponds for The Oceanic Institute when he's not sailing with the Polynesian Voyaging Society.

Richards sailed aboard the Hokule'a for its maiden voyage to Tahiti in 1976, and just completed the Makali'i's 6,000-mile maiden voyage this week.

He said he realizes many of the other crew members have to go back to their 9-to-5 jobs and the ups and downs of regular life. "I'm honored they asked me to do this," Richards said. "Some of these people get off the canoe and that's that."

This summer, the Hokule'a crew will sail to Portland, Ore., San Francisco, Long Beach and San Diego, before returning to Hawaii.

The Hawai'iloa crew will sail to British Columbia and Alaska.

The canoes last week returned from a 6,000-mile journey of rediscovery to Tahiti and the Marquesas Islands.

Calif. winds snap boom on Hokule'a

By Bob Krauss
Advertiser Columnist

The voyaging canoe Hokule'a is under repair at Eureka, Calif., after breaking a boom and a steering paddle while outracing her escort boat in gale-force winds.

Her sister canoe, Hawai'iloa is being feted in Ketchikan, Alaska, by Tlinsit, Haida and Tsimshian Indians in full regalia after a successful voyage along the coast to Alaska.

Kimo Lyman, captain of Hokule'a, said the weather deteriorated while the canoe was under sail from Astoria, Ore., to San Francisco on Sunday. At 8 knots, the canoe was outrunning her escort boat even with only one sail set.

At 30 minutes past midnight on Sunday, the boom whipped around while the crew was trying to reduce sail. It snapped while the canoe was 40 to 50 miles off Cape Blanco.

"I called all hands on deck and we lashed the boom to the mast," Lyman said. "Even under bare poles, we were doing 6 knots. We were surfing in 10- to 15-foot waves."

Hokule'a is being repaired at a marina in Eureka. Lyman estimated that the canoe will be underway on Thursday in time to appear for a reception in San Francisco on Saturday.

He added that the crew of 13 has been having "so many good times" with Indian tribes and transplanted Hawaiians.

A native of Niihau sailed in the canoe down the Columbia River, and Jimmy Kimokeo, from Kauai, now living in Washington, is sailing in the canoe to San Francisco.

In Alaska, the call of a conch shell echoed from the mountains Sunday as Hawai'iloa made a landfall at Saxman, two miles down the coast from Ketchikan.

A week of rain and heavy overcast ended with the arrival of the Hawaiian voyaging canoe. At Ketchikan a fireboat spouted a water salute. Native Americans at Saxman hosted the Hawaiians at a potlatch (feast and exchange of gifts) in the clan house.

Hawai'iloa will stay in Ketchikan through today, then visit other native American communities as far north as Haines before returning to Hawaii.

Hokule'a entry into S.F. could be a riot

By Mark Evans 1 JUL 95
Associated Press Writer SAT

SAN FRANCISCO — Flower power returns to the City by the Bay today.

The Hawaiian voyaging canoe Hokule'a arrives this morning, and organizers of a Polynesian cultural festival want to celebrate by tossing 37,000 orchids from the Golden Gate Bridge.

But bridge manager Robert Warren said local and state

"I don't know if they'll stop us, but we're going to do our thing. It's too late to stop."

— Vernon Chang
Festival organizer

a mob scene, with no control over who is throwing what. They're talking about people dropping 30,000 flowers. It's a hazard."

laws prohibit dropping anything — including blossoms — off the 223-foot-high span.

"Our intention will be not to let anyone on the bridge carrying large amounts of flowers," said Warren, who called in extra guards. "It's going to be

Warren said because it's also illegal, those who push their petals into the sea risk arrest.

But Hovey Lambert, president of the San Francisco-based Pacific Islanders Cultural Association, said up to 1,000 Bay Area residents — most with no Polynesian connection — who heard of the flower ban called his office yesterday and vowed to attend in a show of support.

Festival organizer Vernon Chang said volunteers would gather up the flowers early today and let them float down precisely when the Hokule'a crew members catch the tide into San Francisco Bay.

"I don't know if they'll stop us, but we're going to do our thing. It's too late to stop," Chang said.

Lambert added, "It just doesn't make sense not to allow it. Unless Mr. Warren changes his mind, it's going to be a real problem ... That bridge is a symbol of the city and these flowers are a symbol of love."

The Hokule'a is on a West Coast tour after completing a 6,000-mile round-trip from Hawaii to the Marquesas.

Festival marks Hokule'a arrival

Polynesians,
Indians gather
to greet canoe

By Keiko Ohnuma 3 JUL 95
Special to the Advertiser SUN

SAN FRANCISCO — The crew of Hokule'a got a cross-cultural lesson sailing off the Northern California coast.

After enduring gale-force winds and foggy, starless nights, Capt. Kimo Lyman had one word of advice:

"Layering," he said, plucking at his T-shirt. "We learned what cold is."

The Hokule'a is on a kind of West Coast victory tour after successfully navigating a 6,000-mile voyage from Hawaii to the Marquesas Islands and back earlier this year that retraced historic sea routes. Another Hawaiian canoe on that expedition, Hawai'iloa, is now traveling in Alaska.

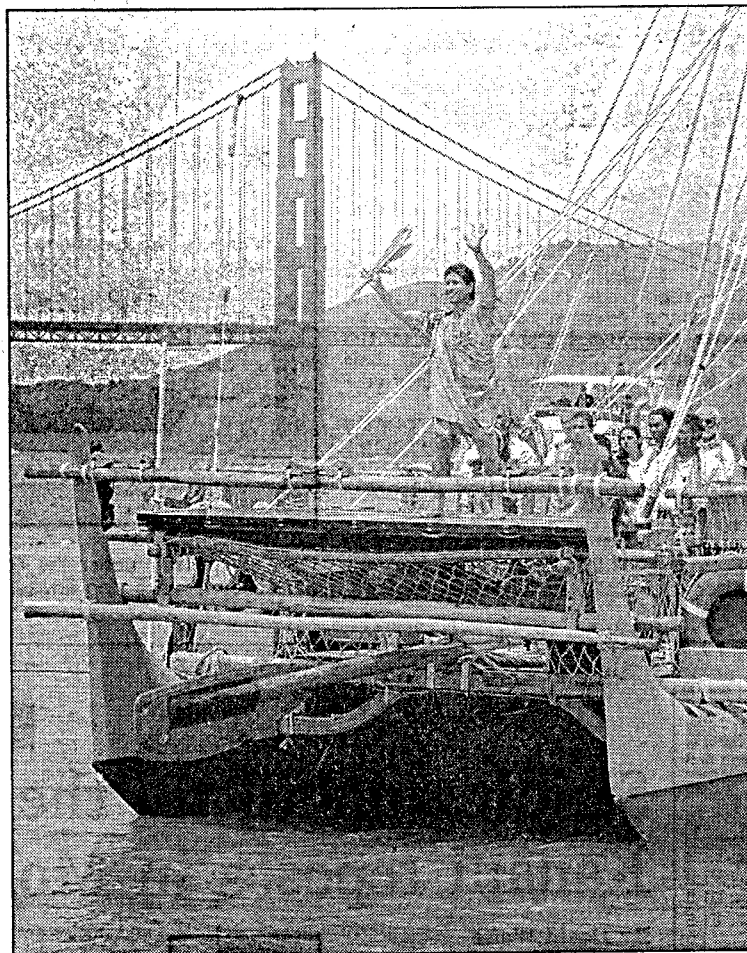
Yesterday, 32 outrigger canoes from more than a dozen local clubs escorted the Hokule'a into San Francisco Bay as a Polynesian drum troupe and conch blowers brought people streaming from Crissy Field down to the shore.

"San Francisco is a very nautical town, and the Hawaiian population here is bigger than in Seattle," Lyman said as his crew secured the newly repaired vessel to a dock at Hyde Street Pier on Fisherman's Wharf.

Lyman said the boat surprised dock workers in the timber town of Eureka when it pulled in unexpectedly after snapping a boom and steering paddle off Cape Blanco last Sunday.

"They were very helpful. They lent us all the tools we needed for repairs," he said. Local craftsmen worked 10- and 13-hour shifts making a new paddle for the crew at minimal charge, bringing the cost of the mishap to roughly \$700.

The weekend festival mark-



A crew member waves to the crowd on hand for the Hokule'a on its arrival yesterday in San Francisco.

ing the boat's arrival caps months of frenzied preparation by the half-dozen board members of the Pacific Islanders Cultural Association.

PICA chairman Roy Franco said the group has spent \$30,000 out-of-pocket to bring together groups from outrigger canoe clubs to hula halau from throughout northern and central California.

Alongside 50 tents selling

musubi, shave ice, leis and handcrafts were booths offering T-shirts and literature promoting Hawaiian sovereignty.

Native American groups performing at the festival cited the sovereignty issue for their sense of kinship with the Bay Area's 30,000 people of Polynesian descent.

"Our land was sold off by the (Bureau of Indian Affairs) in the 1940s and '50s, and we were re-

located to cities like Oakland," said Jim Brown, a traditional dancer from the Elem Pomo tribe in Clear Lake, about three hours northeast of San Francisco.

Indigenous people face similar issues in Hawaii, where his grandfather was born, Brown said. "It's important to keep the songs and dances and culture alive."

The Rev. Abraham Akaka of Kawaiahao Church linked his blessing of Hokule'a with San Francisco's celebration last week of the 50th anniversary of the U.N. Charter.

The culture represented by the ship might provide guidance to the world's warring nations, he said.

"Know your right guiding star: That is the lesson of the Stone Age to the Space Age," Akaka told the crowd.

Lyman said he may stay with the boat, though he is scheduled to hand over the helm to veteran navigator Gordon Piianaia.

Festival organizers, meanwhile, hope Hokule'a's visit will jump-start a two-year attempt to found a Polynesian cultural

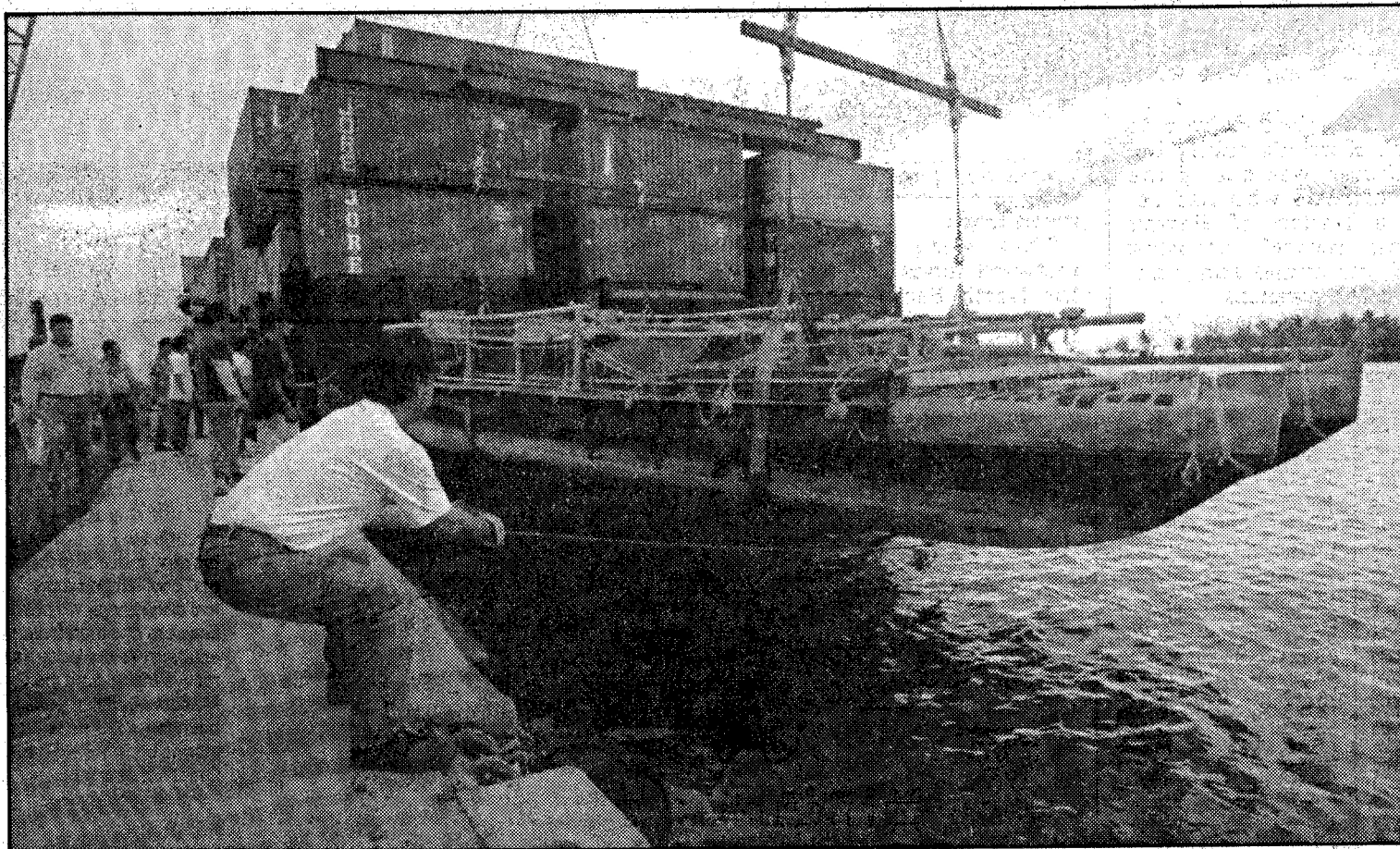
center in the Bay Area.

"In the past we have been a loose-knit organization, but in order to get anything done as far as indigenous people are concerned, we need to be organized and unified," said PICA president Hovey Lambert.

■ ALSO: Shower of flowers welcomes Hokule'a at Golden Gate, Page A1.

AP photo

Hawai'iloa back in Hawaii waters



Advertiser photo by Bruce Asato

Stevedore Dennis Nakasone steadies the voyaging canoe Hawai'iloa as it's lowered into the water at Honolulu Harbor's Pier 1 yesterday morning. The canoe returned to Hawaii from a West Coast tour aboard the barge Pacific Trader in the background. Lack of funds threatened to strand Hawai'iloa in Seattle, but the Alaskan Cargo Transport Co. made space for it on the barge. Stevedores from McCabe Hamilton & Renny Co. volunteered their time, and Hawaiian Crane and Rigging loaned a crane and crew to unload the canoe yesterday.