

SAM LOW

# HAWAII RISING



Hōkūle'a, Nainoa Thompson,  
and the Hawaiian Renaissance

# Hawaiki Rising Hokule A Nainoa Thompson And The Hawaiian Renaissance

**Diana Looser**



## **Hawaiki Rising Hokule A Nainoa Thompson And The Hawaiian Renaissance:**

*Hawaiki Rising* Sam Low, 2019-11-30 Attuned to a world of natural signs the stars the winds the curl of ocean swells Polynesian explorers navigated for thousands of miles without charts or instruments They sailed against prevailing winds and currents aboard powerful double canoes to settle the vast Pacific Ocean And they did this when Greek mariners still hugged the coast of an inland sea and Europe was populated by stone age farmers Yet by the turn of the twentieth century this story had been lost and Polynesians had become an oppressed minority in their own land Then in 1975 a replica of an ancient Hawaiian canoe H k le a was launched to sail the ancient star paths and help Hawaiians reclaim pride in the accomplishments of their ancestors Hawaiki Rising tells this story in the words of the men and women who created and sailed aboard H k le a They speak of growing up at a time when their Hawaiian culture was in danger of extinction of their vision of sailing ancestral sea routes and of the heartbreaking loss of Eddie Aikau in a courageous effort to save his crewmates when H k le a capsized in a raging storm We join a young Hawaiian Nainoa Thompson as he rediscovers the ancient star signs that guided his ancestors navigates H k le a to Tahiti and becomes the first Hawaiian to find distant landfall without charts or instruments in a thousand years Hawaiki Rising is the saga of an astonishing revival of indigenous culture by voyagers who took hold of the old story and sailed deep into their ancestral past **Return to Kahiki** Kealani

Cook, 2018-01-25 An important new analysis of Native Hawaiian efforts to construct relationships with other Oceanic peoples as missionaries diplomats and tourists **Moving Islands** Diana Looser, 2021-09-30 Moving Islands reveals the

international and intercultural connections within contemporary performance from Oceania focusing on theater performance art art installations dance film and activist performance in sites throughout Oceania and in Australia Asia North America and Europe Diana Looser s study moves beyond a predictable country specific or island specific focus to encompass an entire region defined by diversity and global exchange showing how performance operates to frame social artistic and political relationships across widely dispersed locations The study also demonstrates how Oceanian performance contributes to international debates about diaspora indigeneity urbanization and environmental sustainability The author considers the region s unique cultural and geographic dynamics as she brings forth the paradigm of transpacific to suggest a way of understanding these intercultural exchanges and connections with the aim to rework the cartographic and disciplinary priorities of transpacific studies to privilege the activities of Islander peoples **Engaged Anthropology** Stuart

Kirsch, 2018-03-30 Does anthropology have more to offer than just its texts In this timely and remarkable book Stuart Kirsch shows how anthropology can and why it should become more engaged with the problems of the world Engaged Anthropology draws on the author s experiences working with indigenous peoples fighting for their environment land rights and political sovereignty Including both short interventions and collaborations spanning decades it recounts interactions with lawyers and courts nongovernmental organizations scientific experts and transnational corporations This unflinchingly honest account

addresses the unexamined backstage of engaged anthropology Coming at a time when some question the viability of the discipline the message of this powerful and original work is especially welcome as it not only promotes a new way of doing anthropology but also compellingly articulates a new rationale for why anthropology matters **Three Kings** Todd

Balf, 2024-07-02 For fans of *The Boys in the Boat* and marking the 100th anniversary of the Paris Olympics the never before told story of three athletes who defied the odds to usher in a golden age of sports Even today it is considered one of the most thrilling races in Olympic history The hundred meter sprint final at the 1924 Paris Games featuring three of the world's fastest swimmers American legends Duke Kahanamoku and Johnny Weissmuller and Japanese upstart Katsuo Takaishi had the cultural impact of other milestone moments in Olympic history Jesse Owens's podiums in Berlin and John Carlos's raised black gloved fist in Mexico City Never before had an Olympic swimming final prominently featured athletes of different races and never had it been broadcast live Across the globe fans held their breath In less than a minute an Olympic record would be shattered and the three men would be scrutinized like few athletes before them For the millions worldwide for whom swimming was a complete unknown the trio did something few could imagine moving faster through water than many could on land As sportsmen they were godlike heroes embodying the hopes of those who called them their own in the US and abroad They personified strength and speed and the glamour and innovation of the Roaring Twenties But they also represented fraught assumptions about race and human performance It was not only East vs West as newspapers in the 1920s described the competition with Japan it was also brown versus white Rich versus poor New versus old The race was about far more than swimming Each man was a trailblazer and a bona fide celebrity in an age when athletes typically weren't famous Kahanamoku was Hawaii's first superstar largely responsible for making the state the popular travel destination it is today Weissmuller a poor immigrant put Chicago on the sports map and would make it big as Hollywood's first Tarzan Takaishi inspired Japan to compete on the world stage and helped turn its swimmers into Olympic powerhouses He and Kahanamoku in particular shattered the myth of white superiority when it came to sports putting the lie to the decade's burgeoning eugenics movement *Three Kings* traces the careers and rivalries of these men and the epochal times they lived in The 1920s were transformative not just socially but for sports as well For the first time athletes of color were given a fair though still not equal chance and competition wasn't limited to the wealthy and privileged Our modern day conception of athleticism and competition especially as it relates to the Olympics traces back to this era and athletes like Kahanamoku Weissmuller and Takaishi whose hard won victories paved the way for all who followed *An Ocean in Mind* Will

Kyselka, 1987-09-01 *An Ocean in Mind* poses a number of provocative questions about the ways in which the human mind acquires utilizes and transmits different forms of knowledge Author Will Kyselka has woven an exploration of this theme around the story of the *Hikulea* a recreation of a traditional Polynesian sailing vessel that completed a successful roundtrip journey between Hawaii and Tahiti in 1980 From this story emerges portraits of two men who played integral roles in that

voyage Nainoa Thompson a young man of Hawaiian descent kept the H k le a on its 6 000 mile course using only the stars and the sea as his guides He was inspired by Carolinian navigator Mau Piailug a gentle softspoken man with keen instincts and an unlimited understanding of the oceans and heavens derived from his Oceanic cultural past Thompson also worked with Kyselka to generate a body of information concerning movement of the stars using the Bishop Museum Planetarium as a resource How Thompson was eventually able to forge these vastly different approaches to knowledge into a cogent wayfinding system uniquely his own and his rediscovery of an almost forgotten cultural heritage in the process makes for a thrilling adventure story **Hawaiian Renaissance** George S. Kanahale, Project WAIHA, 1982 *Breaking the Shell*

Joseph H. Genz, 2018-02-28 On the atoll of Rongelap in the northern seas of the Marshall Islands apprentice navigators once learned to find their way across the ocean by remotely sensing how islands transform the patterning of swell and currents Renowned for their instructional stick charts that model and map the interplay of islands and waves these students of wave piloting techniques embarked on trial voyages to ruprup jo kur a Marshallese expression roughly translated as breaking the shell of the turtle which would confer their status as navigators These traditional practices already in decline with imposing colonial occupations came to an abrupt halt with the Cold War era nuclear weapons testing program conducted by the United States The residents and their descendants are still trying to recover from the myriad environmental biological social and psychological impacts of the nuclear tests *Breaking the Shell* presents the journey of Captain Korent Joel who having been forced into exile from the near apocalyptic thermonuclear Bravo test of 1954 has reconnected to his ancestral maritime heritage and forged an unprecedented path toward becoming a navigator Paralleling the Hawaiian renaissance that centered on Nainoa Thompson learning from Satawalese navigator Mau Piailug the beginnings of the Marshallese voyaging revitalization a collaborative community based project spanning the fields of anthropology history and oceanography involved blending scientific knowledge systems resolving ambivalence in nearly forgotten navigational techniques and deftly negotiating cultural protocols of knowledge use and transmission Through Captain Korent s own voyaging trial he and a group of surviving mariners from Rongelap are against one of the darkest hours in human history breaking the shell of their prime identity as nuclear refugees to begin recovering their most intimate of connections to the sea Ultimately these efforts would inaugurate the return of the traditional outrigger voyaging canoe for the greater Marshallese nation an achievement that may work toward easing ethnic tensions abroad and ensure cultural survival in their battle against the looming climate change induced rising ocean Drawing attention to cultural rediscovery revitalization and resilience in Oceania the Marshallese are once again celebrating their existence as a people born to the rhythms of the sea **Everything Ancient Was Once New** Emalani Case, 2021-02-28 In *Everything Ancient Was Once New* Emalani Case explores Indigenous persistence through the concept of Kahiki a term that is at once both an ancestral homeland for K naka Maoli Hawaiians and the knowledge that there is life to be found beyond Hawai i s shores Kahiki is therefore both a symbol of ancestral connection

and the potential that comes with remembering and acting upon that connection Tracing physical historical intellectual and spiritual journeys to and from Kahiki Case frames it as a place of refuge and sanctuary a place where ancient knowledge can constantly be made anew It is in Kahiki and in the sanctuary it creates that today s K naka Maoli can find safety and reprieve from the continued onslaught of settler colonial violence while confronting some of the uncomfortable and challenging realities of being Indigenous in Hawai i in the Pacific and in the world The book engages with Kahiki as a shifting term employed by K naka Maoli to explain their lives and experiences at different points in history Case argues for reactivated and reinvigorated engagements with Kahiki to support ongoing work aimed at decolonizing physical and ideological spaces and to reconnect K naka Maoli to peoples and places in the Pacific region and beyond in purposeful meaningful ways By tracing Kahiki through pivotal moments in history and critical moments in contemporary times Case demonstrates how the idea of Kahiki while not always mentioned by name was and is always full of potential Intertwining personal narrative with rigorous research and analysis Case weaves the past and the present together reflecting on ancient concepts and their continued relevance in movements to protect lands waters and oceans to fight for social justice to reexamine our responsibilities to each other across the Pacific region and to open space for continued dialogue on what it means to be Indigenous when at home and when away Everything Ancient Was Once New journeys to and from Kahiki offering readers a sanctuary for reflection deep learning and continued dreaming with the past in the present and far into the future *A Nation Rising* Noelani Goodyear-Kaopua,Ikaika Hussey,Erin Kahunawaika'ala Wright,2014-08-27 *A Nation Rising* chronicles the political struggles and grassroots initiatives collectively known as the Hawaiian sovereignty movement raising issues that resonate far beyond the Hawaiian archipelago issues such as Indigenous cultural revitalization environmental justice and demilitarization

Nā Kua'āina Davianna Pōmaika'i McGregor,2007-04-30 The word kua ina translates literally as back land or back country Davianna P maika i McGregor grew up hearing it as a reference to an awkward or unsophisticated person from the country However in the context of the Native Hawaiian cultural renaissance of the late twentieth century kua ina came to refer to those who actively lived Hawaiian culture and kept the spirit of the land alive The mo olelo oral traditions recounted in this book reveal how kua ina have enabled Native Hawaiians to endure as a unique and dignified people after more than a century of American subjugation and control The stories are set in rural communities or cultural k puka oases from which traditional Native Hawaiian culture can be regenerated and revitalized By focusing in turn on an island Moloka i moku the districts of Hana Maui and Puna Hawai i and an ahupua a Waipi io Hawai i McGregor examines kua ina life ways within distinct traditional land use regimes The lelo no eau descriptive proverbs and poetical sayings for which each area is famous are interpreted offering valuable insights into the place and its overall role in the cultural practices of Native Hawaiians Discussion of the landscape and its settlement the deities who dwelt there and its rulers is followed by a review of the effects of westernization on kua ina in the nineteenth century McGregor then provides an overview of social and economic changes

through the end of the twentieth century and of the elements of continuity still evident in the lives of kua ina. The final chapter on Kaho olawe demonstrates how kua ina from the cultural k puka under study have been instrumental in restoring the natural and cultural resources of the island.

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