

Star  Advertiser

COMMEMORATIVE
EDITION

MARCH 2, 2025



HAU'OLI
La Hānau



YEARS

E OLA MAU

HŌKŪLE'A

MARCH 8, 1975



PHOTO COURTESY POLYNESIAN VOYAGING SOCIETY AND NA'ALEHU ANTHONY

As we celebrate Hōkūle'a's 50th birthday, we look not only at all she has accomplished, but all those who have built her, cared for her, sailed with her, loved her from afar. Let's just stop and think about how much Hōkūle'a has enriched us, and thank her for what she carried all these years and what she has become.

This birthday is a time to thank those who launched Hōkūle'a and the thousands who brought us to this point. There is a generation of many who are no longer here with us and we need to remember and thank them as well. For Ben Finney, Herb Kawainui Kāne and Tommy Holmes, Hōkūle'a carried their dreams, their beliefs, their values. For Micronesian navigator Mau Piailug, the canoe carried the school to stop extinction. For all of us, it gave us a chance to be a part of something so special, even though we could never understand, it was just so big and constantly evolving and challenging us.

And there is a family to thank, one family, who in their darkest hour, showed us the way out of the darkest of storms. The Aikau family, whose son Ryan, "Eddie," instinctually and with the greatest compassion tried to help when we were helpless, did the same for us. They were the light in the black of the storm, even while in their deepest pain. We couldn't find a way forward, we couldn't dream anymore, I couldn't see the road to my ancestors in the heavens anymore. In the blackness of the storm inside us, certainly in me, where fear and doubt live, we couldn't find a way out. The Aikaus were the light, they showed us the way with the power of their love and the power of their extreme expression of forgiveness, allowing us to dream again. I am so deeply grateful to know and love this special family. Their brightness of light showed us how to navigate with respect, with kindness, with forgiveness and with love.

And now we have the privilege of looking back. In 1975 we didn't sit down and say that in 2025 we're going to have a 50-year birthday, and it's going to be global. We didn't envision that there would be people coming to celebrate Hōkūle'a from all over the world. We had no idea that Hōkūle'a would create a movement in Hawai'i that would be a part of what restored language and stopped the military from bombing our islands. We didn't imagine any of that. Now, Hōkūle'a didn't do that, but she was a part of the journeys of many others in that time. We didn't imagine witnessing the glaciers of Alaska. We didn't imagine the star man from NASA (Punahou graduate Lacy Veach) who would tell us the equation for going around the world and making us actually believe that we could care for the earth. We would never have believed all this could happen. So we've come a long way. Hōkūle'a allowed us to imagine and believe in those kinds of possibilities.

When Hōkūle'a was launched you could still dredge the coral reefs and fill up the Hawaiian fishponds. But then laws changed. And the whole movement of education is changing because the old industrial education is not serving our young. I'm not saying Hōkūle'a was the direct reason for this change, but she was there amongst this time that communities tried to challenge the values of the establishment. She was a part of a movement of inspiration for people believing that they can restore the language, for people believing they can restore our fishponds. I don't want anybody to think that I'm suggesting that Hōkūle'a is taking credit for something she didn't do. But it was a time. Hōkūle'a allowed us to believe in what is right and what is just and gave us the courage to act on it.

That inspiration is needed now more than ever, when many are feeling helpless. Because of Hōkūle'a and what she's done, she is constantly reminding us that we can. We can set sail for the right things, no matter what the challenge is. There are storms out there: fear, doubt, uncertainty of tomorrow, fears of the kind of world our children are going to be living in, and the great fear is that we don't

believe there's anything we can do about it, and that's where Hōkūle'a's contribution comes in. She brings people together like nothing I've ever seen.

What Hōkūle'a does is remind us that we have family all over the world. Not a partnership or relationship — it's family. It's not the wood and fiberglass and paint and canvas of the canoe that are important. It's what Hōkūle'a carries. She carries these core values that tap into a nerve, a nerve that's deep within humanity that sometimes gets completely suppressed from all the other stories that are out there. Hōkūle'a helps us to believe in something larger than fear and division and I do think it taps into that very place where people agree: love of family, love of home. It's just two things, and that deep, almost unconscious, intuitive, built-into-you understanding that we can come together.

The 50th birthday allows us to reflect. It allows us to remember, but it also allows us to be mindful that we have the obligation to imagine, imagine what our kuleana is, imagine what our responsibility is, or imagine what we can do, especially when other people feel they cannot. Herb, Ben and Tommy imagined, and many didn't believe in them or understand what they were trying to do. But they did it anyway. They turned their quiet dream into a movement. Twelve years ago, very few people felt that we could sail around the world.

So we are also at the point where we need to re-imagine so that Hōkūle'a always sails in a way that she's meaningful, she sails in a way that she's relevant to what matters, and she sails in a way that is going to help make the world a more just place. Since the beginning, it was all about justice.

Imagine if in the next five years, with Moananuiākea, you launch 50,000 canoes. I'm not talking about traditional Polynesian sailing canoes. I'm talking about ideas. I'm talking about beliefs. I'm talking about commitments that take us to a more just future. And what it does, it allows us to imagine what we can create in terms of the movement of taking care of the Earth and the future of our children.

It doesn't have to be a canoe. It doesn't have to be a voyage. It can just be that inward journey to honoring yourself and doing what you're moved to do, doing what you're capable of, and the doing is really navigated by your beliefs and your values. So launching should be personal to you. Have a destination, a vision and be clear as to how to help get yourself there by navigating by the values that you believe in.

Everybody has the capacity for good and for launching something. It's just a matter of using your imagination about what you can do, no matter how big or how small the voyage is, it doesn't matter. Every time someone launches, they're not launching just for themselves. They're launching for all of us who believe in that same future that needs to be good for our children. So if someone does something good in South Africa, it's still contributing to all of us. And knowing that we're so much stronger, exponentially stronger, when we are united around something that is inherently good for humanity and the Earth, and knowing that when we launch, this is not just for ourselves, it's much larger than us. This is the antidote to those who don't believe they can make a difference. Whatever you do, if your actions or imagination are fueled by love and kindness, it's good for all of us. It's a movement. It's a global movement. And Hōkūle'a is an example of a singular affecting the many.

So as we look back 50 years, on a day in Hawai'i when we would be launching a canoe, the first one in 600 years, and it was ONE canoe, we didn't know anything. Nothing. And so it became this huge school of learning, and everything that we do now — going around the world, envisioning a Moananuiākea — we were taught 100% of everything. Can you imagine, three men launching one canoe, and one man, Mau, teaching us all, at the genesis, at the center of the beginning of all of this? This canoe allows us to be who we are as Hawaiian people. We had to sail. We have to sail.



NAINOA THOMPSON
Co-founder, Polynesian Voyaging Society artist and historian
Excerpts from an interview

Photo courtesy Polynesian Voyaging Society

Hokule'a's 50th Birthday Celebration Events

SATURDAY, MARCH 8, 8:00 AM - 4:00 PM
Hōkūle'a's 50th Birthday Commemoration and the 16th Annual Kualoa/Hakipu'u Canoe Festival at Kualoa Regional Park

Free to Attend and Open to the Public

From 9 a.m. to 11 a.m., a commemorative ceremony will reflect on and honor Hōkūle'a's historic launch on March 8, 1975 at the very site where the canoe was first assembled, blessed and entered the ocean. The celebration will continue from 11 a.m. to 4 p.m. with the Kualoa/Hakipu'u Canoe Festival, hosted in partnership with the City & County of Honolulu's Department of Parks and Recreation, which features food, music, ocean activities and educational opportunities for the entire family, including paddling, sailing, navigation lessons and so much more.

MONDAY, MARCH 10, 3:00 - 6:00 PM
Hōkūle'a Dockside Canoe Tours

Free and Open to the Public
Hawai'i Convention Center

The celebrations continue with dockside canoe tours of Hōkūle'a at Hawai'i Convention Center. The public is invited to step aboard Hōkūle'a and hear from young crew members and navigators who are training to take leadership roles in the next chapters of the Moananuiākea Voyage.

FRIDAY, MARCH 14, 5:00 - 9:00 PM
Hōkūle'a's 50th Birthday: E Ola Mau

Bishop Museum After-Hours Celebration

Finally, on Friday, March 14, Bishop Museum will host an after-hours event honoring Hōkūle'a's 50th birthday. The museum, a pivotal partner in Hōkūle'a's inception, will pay tribute to the canoe's origins and legacy with special exhibits and programming dedicated to the history of traditional Polynesian voyaging. Please purchase tickets and find program details at bishopmuseum.org/exhibits-and-programs/afterhours.

Visit hokulea.com

for the latest updates on Hōkūle'a's 50th birthday.

HÖKŪLE'A 50TH BIRTHDAY

Television Specials

Mahalo to Hawai'i's television stations for honoring Hōkūle'a's 50th birthday with special programming in honor of Hawai'i's beloved canoe:

SUNDAY, MARCH 2

6:30-7:00 P.M.
Empowered Hawai'i, Hōkūle'a, KHII

WEDNESDAY, MARCH 5

9:30-10:00 P.M.
Hōkūle'a: Decades of Discovery, KHON2

3:00-4:00 P.M.
HI Now Daily - Hōkūle'a 50th Birthday Show, Hawai'i News Now

THURSDAY, MARCH 6

7:30-8:00 P.M.
Hōkūle'a: Decades of Discovery, KHII

7:30-8:30 P.M.
Hōkūle'a: Past, Present and Future, INSIGHTS on PBS Hawai'i

8:30-9:00 P.M.
Hōkūle'a: Star of Gladness 1975 Documentary, PBS Hawai'i

FRIDAY, MARCH 7

7:00-8:00 P.M.
Hōkūle'a: Moananuiākea, K5

SATURDAY, MARCH 8

7:00-11:00 A.M.
Live broadcast of Hōkūle'a's 50th Birthday Commemoration Ceremony, **K5**

7:00-9:00 A.M.
Sunrise (Special Edition with live updates of Hōkūle'a's 50th Birthday Commemoration Ceremony), **Hawai'i News Now**

9:00-11:00 A.M.
Celebrating Hōkūle'a, K5

5:30-6 P.M.
Empowered Hawai'i: Hōkūle'a, KHON2

6:30-7:00 P.M.
Hōkūle'a: Star of Gladness 1975 Documentary, KHON2

7:00-7:30 P.M.
Hōkūle'a: Decades of Discovery, KHON2

7:00-7:30 P.M.
Hōkūle'a: Star of Gladness 1975 Documentary, KITV

7:00-8:00 P.M.
A Canoe is Born: Hōkūle'a, K5

7:30-8:00 P.M.
Kuleana: Hōkūle'a, The Next Generation, KITV

9:00-9:30 P.M.
Hōkūle'a: Star of Gladness 1975 Documentary, KIKU

9:30-10:00 P.M.
Kuleana: Hōkūle'a, The Next Generation, KIKU

SUNDAY, MARCH 9

1:00-2:00 P.M.
Hōkūle'a: Past, Present and Future, INSIGHTS on PBS Hawai'i

2:00-3:00 P.M.
Hōkūle'a: Star of Gladness 1975 Documentary, PBS Hawai'i

7:00-7:30 P.M.
Hōkūle'a: Decades of Discovery, KHII

FRIDAY, MARCH 14

6:00-7:30 P.M.
Kamehameha Schools Song Contest Pre-Show, *Ho'okipa: Hospitality Around Moananuiākea, Hawai'i News Now*

SUNDAY, MARCH 16

8:30-9:00 P.M.
Empowered Hawai'i, Hōkūle'a, KHII

9:00-9:30 P.M.
Hōkūle'a: Decades of Discovery, Hawai'i's CW

WEDNESDAY, MARCH 26

9:30-10:00 P.M.
Aloha Authentic: Hōkūle'a, KHON2

FRIDAY, MARCH 28

9:00-9:30 P.M.
Aloha Authentic: Hōkūle'a, Hawai'i's CW

SUNDAY, MARCH 30

8:00-8:30 P.M.
Aloha Authentic: Hōkūle'a, KHII



E ola mau Hōkūle'a!

*I*n honor of the 50th birthday of Hōkūle'a, HMSA joins the community in congratulating the Polynesian Voyaging Society in reaching this historic milestone. The iconic Hōkūle'a has inspired the people of Hawai'i and the world by preserving traditional Polynesian voyaging and exploration, and fostering the next generation of navigators.

With long-standing community ties and a shared value of improving the health and well-being of Hawai'i, the HMSA 'ohana celebrates the accomplishments of the Polynesian Voyaging Society and the legacy of Hōkūle'a.

Best wishes and continued success navigating the next 50 years.

**HMSA. For the good times. For the tough times.
For lifetimes.**



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Polynesian Voyaging Society Founders

HERB KAWAINUI KĀNE

Co-founder, Polynesian Voyaging Society
Artist and historian
Excerpts from an interview

He (father) took me down to the beach at Waipi'o one day and told me the story about Mo'ikeha. Mo'ikeha, the king who left Waipi'o with his brother, Olopana, and his wife, Lu'ukia, and sailed to Tahiti of the golden haze and then eventually came back, Mo'ikeha going on to Kaua'i. And Mo'ikeha's sons, Kila and Kaha'i, sailing back to the South Pacific on their own adventures and coming back so this interested me, this idea of a long-distance canoe sailing. As a child, I paddled an outrigger canoe around on the river and, once in a while, with my dad off the beach at Waipi'o, but the idea of a canoe large enough to carry a number of people and able to navigate those long distances really intrigued me and intrigued me all the time I was studying anthropology at the University of Chicago.

From what I had found out, I believed that there was no question about it, that Polynesians were capable seamen, but the only way to find out how these vessels performed was to build one and use that as a vehicle for testing non-instrument navigation techniques.

I did a painting of what I thought the canoe should look like and went flashing that around town raising money and everybody thought these guys are crazy, but enough people gave us money and invited us to speak and tell our story and, eventually, it all came together.

Actually sailing to Tahiti and back was a dream that we wanted to see fulfilled, but it was not my primary concern. My primary concern was that the canoe would be accepted by the Hawaiian people because if the Hawaiian people ignored it or just didn't get interested in it, then sailing to Tahiti and back would only be a stunt. And, people did accept the canoe. It was actually quite overwhelming — the acceptance, the outpouring of affection that was given to the canoe.

When we first brought it here to Hōnaunau Bay, people just came and sat all around the bay and just looked at the canoe. They didn't ask to come aboard, they didn't make a great noise, didn't make a great celebration, they just came and sat and looked at the canoe all day long, well into the night. Some brought picnic suppers and they just looked at the canoe. They were communicating with the canoe — the canoe was saying something to them.



PHOTO COURTESY DAVID HISER



PHOTO COURTESY BEN YOUNG



PHOTO COURTESY TOMAS DEL AMO

BEN FINNEY

Co-founder, Polynesian Voyaging Society
Anthropologist
Excerpts from an interview

I was in the Navy studying to be a pilot, but they ran out of money. This was in the 1950s and they cancelled our program, budget cuts. So I said well, I know what I really wanna do, I'm gonna go to Hawai'i and study for a master's degree in anthropology and study Polynesians and the sea and how they adapt to the ocean. So I showed up here, February 1958, as a brand-new graduate student, when University of Hawai'i had about 5,000 students, small, nice place. And I went to see my advisor, a woman named Katharine Luomala. She specialized in Polynesia.

And she says, 'I understand you're interested in Polynesian canoes and sailing and migrations.' I said, 'You're correct.' Well then she says, 'You'd better read this book,' and she handed me a book called *Ancient Voyagers of the Pacific* (by Andrew Sharp). And I say, 'That's exactly what I want to study.' But she says, 'You won't like this.' 'Why?' 'Because he doesn't believe that Polynesians migrated into the Pacific on purpose and controlled their movements.'

So the more I read, the madder and madder I got. Who is this guy? He doesn't know anything about canoes or sailing or non-instrument navigation, yet he's saying Polynesians could not have done it because they were technologically unable to, their technology was too primitive.

So I went back the next day, reported to Katharine, my advisor, and she said, 'Well okay, what do you propose to do?' Well what I said needs to be done is we have to have more information on how well the canoes sailed and how the navigation system worked. So, I started

looking at available written reports, eyewitness reports of people sailing, navigating and the like. And found some stuff that indicated to me they could do it on purpose, but I realized we didn't have hard data with numbers and how fast did they go? How well could they navigate?

(I thought) I know what we could do, we could reconstruct the old canoes, sail them over legendary voyaging routes like in between Hawai'i and Tahiti and record all the information ... It's called experimental archaeology but this isn't gonna be easy to do. The canoes were big, 40, 50, 60, 70 feet long maybe depending on the types and we're gonna have to reinvent them, because only the smaller canoes are being built now and we can find some people who can navigate, if we can talk them into navigating for us, teach us.

(With Herb Kāne and Tommy Holmes) we said let's join together and we'll start the Polynesian Voyaging Society to raise money, to design the canoe, to build it and test it.

I knew that people would laugh at me. They would scoff at me and say this guy is not serious, or that's not possible or that's just a joke, you can't do that, a lot of skepticism. But we persisted, we said, 'No, we're going to do it,' and it worked.

(Why persist?) Justice. To do the right thing, to rescue the reputation of Polynesians and other ocean canoe (peoples) as great seafarers.

The voyaging canoe was the symbol of Polynesia or the Pacific, because only through voyaging canoes could they have gone so far out into the ocean to discover and settle so many islands and this is part of their past, their glorious past. They needed to recall, relive, re-experience, which they did.

And Hōkūle'a became this new symbol of resurgent Polynesia, Hawai'i, and they've kept sailing.

TOMMY HOLMES

Co-founder, Polynesian Voyaging Society
Waterman, ethnohistorian and philanthropist
Excerpts from his book *The Hawaiian Canoe*

Living in exquisite harmony with the natural forces of the sea, the ancient Hawaiians developed what many consider to be the most versatile and seaworthy rough watercraft ever designed and built by any culture in any time.

Hawai'i, land of the most geographically isolated culture on earth, would be discovered and settled more than a thousand years before Captain Cook was born.

In its import, the voyaging canoe stands to ancient Polynesian culture as the invention of the wheel to ground transportation, as the spaceship to man's spirit: epitome and climax.

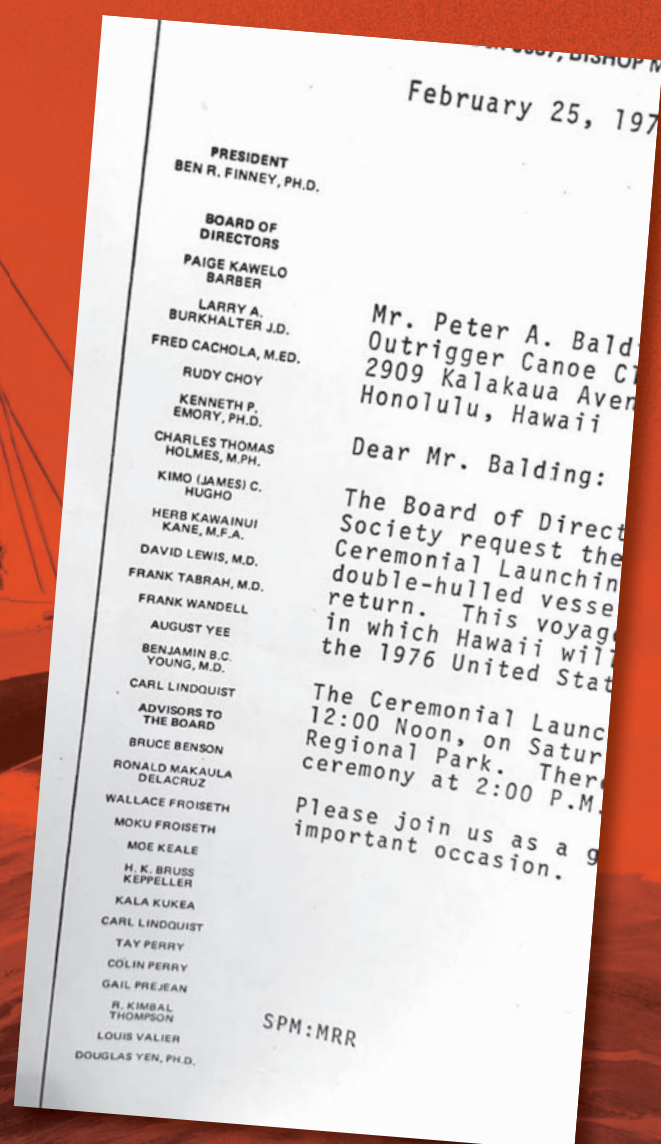
Well integrated into their marine environment, early Pacific peoples designed craft that were sea kindly, calculated for speed and in some cases so hydrodynamical advanced that

it would not be until the 1800s that man would build faster sailboats. The flexible lashing mode of joining two hulls that so characterized Polynesian voyaging canoes and so shocked European observers for their supposed fragility is just now being recognized as often superior to a rigid form of attachment.

Having no instruments, charts or written language, the ancient Polynesian navigator charted his pathways in his mind: he read the stars; he listened to the winds; he observed telltale flotsam and jetsam; he understood the language of the sea. Of an elite brotherhood, the highly trained master Polynesian navigator possessed a vast body of knowledge relating to the observation and interpretation of natural phenomena and an astounding memory. A typical Polynesian navigator had a demand recall of up to 200 different star positions as they would rise or set at any given time of the year, effectively giving him a star compass.



Herb Kāne poster sold to raise money for the construction of Hōkūle'a and her maiden voyage. PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY



Polynesian Voyaging Society's 1975 board members.

Turning A Dream Into Reality

BY CAITLIN THOMAS

Hawai'i's legendary voyaging canoe, Hōkūle'a, first launched March 8, 1975, marked a half-century of cultural revival, environmental advocacy, and a renewed connection to the earth and ocean.

In 1972, psychiatrist and former dean of students at John A. Burns School of Medicine, Dr. Benjamin Young, was approached by artist Herb Kāne to help him in his dream of building a replica of a voyaging canoe. It would be Hawai'i's contribution to the bicentennial of the United States in 1976.

"Herb had this marvelous and ambitious dream to build a canoe true to ancient Hawaiian design and sail that canoe without modern navigational instruments to Tahiti, the ancient homeland of Hawaiians, and back to Hawai'i," says Young. "He wanted to show that men and women could survive such a voyage.

"There were three key leaders in this project, each with an unusual background, and each with a different vision but with a similar goal," continues Young. "The first was Kāne, whose vision was in line with his artistic and Hawaiian cultural background, which was to rediscover the skills of ancient Hawaiian navigators, to recapture the lost art of non-instrumental navigation, and restore cultural pride that had become shrouded and obscured over time.

"The second leader was Ben Finney, Ph.D., a world-renowned scholar and anthropologist at the University of Hawai'i," adds Young. "The third leader was Tommy Holmes, a renowned surfer and paddler well-known among local water celebrities. Tommy had a tremendous and wide depth of knowledge about the ocean and about canoes."

The collaboration between these leaders led to the formation of the Polynesian Voyaging Society.

Over those first few years, Hōkūle'a gained support from the community.

"We were always short on money," says Young.

He credits Kāne for producing a portfolio and a calendar called "Canoes of Polynesia," which catalyzed the movement for a rapidly expanding budget.

"He had me go to various corporations and give talks about the project," Young says. "Herb Kāne drew a portrait of Hōkūle'a sailing on the high seas and this poster was sold for \$1. Today, it's a

collector's item.

"We sold these at places like the old Holiday Mart with the assistance of CEO August Yee, and at fairs, and the goal was not only to raise money ... but it was also promoting the project to the community," he adds. "We never realized that the tremendous enthusiasm and fervor about Hōkūle'a already was deeply instilled since we had some very negative events, (such as) the swamping of Hōkūle'a in the Kaua'i Channel in 1975 and extremely bad publicity with some other events.

"Nonetheless, enthusiasm among the returning crew members was very high," he says.

Young was asked to serve as a physician for the 1976 maiden voyage back from Tahiti to Hawai'i and he was excited by the opportunity.

"We thought we would sail into Honolulu with-



Ben Young
Photo courtesy
Ben Young

out much fanfare, clean up Hōkūle'a and go have dinner together at McCully Chop Suey before we separated to return to our homes.

"We were then informed by the chase boat Meotai that we were coming home too fast and could we anchor somewhere and come in the next day because there was going to be a huge welcoming celebration," Young adds.

They anchored off Kalaupapa, Moloka'i for the evening, a place that is deeply significant to Hawai'i's history of patients with Hansen's disease.

"All on board the canoe or on land can never forget us blowing the pū (conch shells) as the patients at the settlement were waving towels and T-shirts and honking their car horns," says Young. "It also inspired me to subsequently bring medical students to Kalaupapa annually

to learn about the lives and walk the paths of Saint Damien, Saint Mariann, Brother Dutton, and to never forget the Hawaiian Kokuas like Jonathan Naples and Hokela Holt."

Young emphasizes that everyone is invited to become a part of the 'Ohana o Hōkūle'a. To support Hōkūle'a, readers can donate directly to the Polynesian Voyaging Society, where efforts to preserve its story can be perpetuated.

"There is no doubt we are so proud of our ancestors, all of them, who faced unbelievable difficulties and challenging circumstances in their journeys, to reach this landfall of Hawai'i," says Young. "They paved the way. And it has inspired the descendants of all these ancestors today who followed those same stars, and for these ancestors instilled in each of us, dreams to reach for horizons never believed reachable and to touch landfalls of opportunities never believed imaginable."

How Hōkūle'a Got Her Name

BY HERB KAWAINUI KĀNE



Kawika Kapahulehua painting "Hōkūle'a" on the manu.
Photo courtesy Nicholas DeVore III

One day I went down to work and the hulls were there, still upside down, being constructed, and somebody had taken a magic marker and written on one of the hulls, "The Boat," and I says, what the hell is this? And one of them says, "It's time for a name. You got to come up with a name."

So we pondered it and I put it on the agenda and we discussed it on the board and various names came up. Some of them seemed to be too long and so we decided to just let it rest for awhile and we still had some time.

I was in the habit of keeping a notepad next to my bed because my experience has been that some useful ideas sometimes occur to me at four o'clock in the morning ... And so, one night I had been out looking at stars and came back and I was asleep and about four o'clock in the morning I had a dream of looking at stars — what else? You know that's what I'd been doing, and Arcturus suddenly got very bright. We had been discussing Arcturus as a navigational star and so it was one on which I was focused on and so mentally I was interested in that particular star.

And so I was looking at Arcturus and it suddenly got brighter and I woke up and thought, Arcturus, Hōkūle'a, and so I wrote down "Hokule'a" on the pad next to my bed. The next morning, as soon as I could reach her, I called Paige Barber and said, "Paige, what do you think of Hokule'a as a name?" She says, "Herb, I'll talk to the other girls about it" and so she was going into the office and she talked to the girls at the office about it and then they started calling people.



Manu with "Hōkūle'a" on it going through the water. Photo courtesy Polynesian Voyaging Society, O'iwi TV, photographer Aina Paikai

Carpenter Fondly Recalls His Time Working On Hōkūle'a

BY DON ROBBINS

As one of the first carpenters hired in 1974 by the Polynesian Voyaging Society to build Hōkūle'a, Tommy Heen accepted a hands-on role in its creation. Heen helped move the 62-foot double-hulled voyaging canoe (wa'a kaulua) from the dream of historian and artist Herb Kāne to a reality.

Heen was a fifth-year apprentice carpenter in his mid-20s at the time and he first heard about Hōkūle'a from Wright Bowman, a master woodworker and a shop teacher at Kamehameha Schools.

"I had a call from Wright Bowman, my uncle, and I think he was talking with Herb Kāne. My uncle said 'You want to help build a canoe?' I said, 'Uncle Wright, I don't know how. I only know how to help you build a canoe, doing koa canoes — repairing koa racing boats.'"

Despite his concerns, a still-curious Heen went down to Pier 41 in Honolulu. There, he met Kāne and boatwright Warren Seaman who had already "lofted" (worked on design plans) for the ribs and both hulls of Hōkūle'a.

"So I just said, 'Yeah, I'll do it.' You know ... I never done it before, but it wasn't too hard to figure out. It's like building cages," Heen says. "We did that — myself and Cal Coito, who was my helper. We were the only two guys working down there for a few months. We didn't know what and how, but Herb Kāne told us a lot of things."

Heen recalls that one of the biggest challenges for him as a carpenter was building Hōkūle'a based on just a drawing, rather than the typical blueprints.

"For a carpenter, without a blueprint ... somebody had to tell us how to do it. But it wasn't too difficult once we found out how, it wasn't difficult at all, just time-consuming," Heen says.

According to Heen, constructing Hōkūle'a included cutting up plywood sheets into smaller strips and inlaying structural "stringers" on both sides of the ribs from the bow to the stern. The ribs themselves were cut out of some wooden planks with a table saw. Next, the canoe was covered in flexible aircraft-grade plywood and fiberglass.

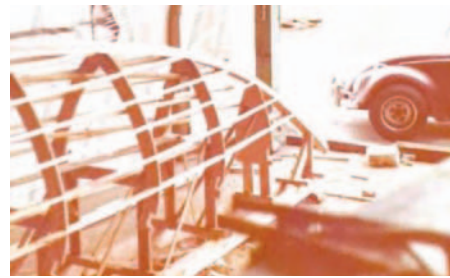
Then, Heen says, the Polynesian Voyaging Society hired shipwright Curt Ashford.

"He knew how to build these things because he's built boats before, sailing yachts out of wood. And so, once we got him and his friend, we started moving right along, because he knew exactly what to do," Heen says.

Additional work included shaping the front and back end of the canoe and cutting out seats.

Heen notes though that, at that time, the canoe was completed "just for show only" in time for its launch on March 8, 1975, in front of many people at Hakipu'u-Kualoa in Kāne'ohē Bay. Heen explains that Hōkūle'a needed to be launched quickly, because it was a state project as part of the 1976 bicentennial.

"So, we had to get it on that beach on a certain



Tommy Heen (above) works on Hōkūle'a's hulls. Photos courtesy Tommy and Jeri Heen

date so we could float it in the water. It looked good, except it wasn't ocean-going good," Heen says.

"There's no way that thing could have crossed the ocean the way we made it. It had to be more waterproof ... We had it so that you could sit in seats and paddle just for show. After they launched it, it went back into drydock and they started making it Coast Guard regulated," Heen adds.

After that, Heen says he decided to return to his carpenter apprenticeship program and stopped working on Hōkūle'a.

"I had to go back to carpentry but I was there at the launching," Heen says.

Hōkūle'a embarked on its first long-distance voyage to Tahiti in 1976, which was a major success.

"I didn't realize what we were doing that it was going to be such a big deal in years to come. I thought it was going to take one trip to Tahiti, come back and that's it, they're going to hang it up. But they kept on going," Heen says.

Looking back, Heen notes that he's glad that he had an early role in the creation of Hōkūle'a — which in 'Ōlelo Hawai'i means Star of Gladness.

"I still got the staple gun. I got the staple gun that stapled every staple on the canoe ... and I tell my kids that, too," Heen says. "It was fun, and then so many months into it you're going, 'This is a big deal, people are coming from all over the world to check out this canoe.'"

ROYAL HAWAIIAN CENTER

Hau'oli piha kanalima mau makahiki e Hōkūle'a

In celebration of the Voyage of Rediscovery 1985 - 1987 and in recognition of the crew members a Kukui tree and plaque were dedicated on the grounds of Helumoa in July 1987.

Abraham Ah Hee, Patrick Au, Carlos Andrade, Gil Ane, Gail Armstrong, Chad Baybayan, Clay Bertlemann, Deedee Bertleman, Shorty Bertlemann, Bruce Blankenfled, Hector Busby, Dennis Chun, Stanley Conrad, Karim Cowan, Tai Crouch, Ben Finney, Wally Froiseth, Harry Ho, Eni Hunkin, Phil Ikeda, Pauahi Ioane, Rey Jonsson, Sam Ka'ai, Sol Kaho'ohalahala, Kilo Kaina, Michele Kapana, John Keolanui, Bernie Kilonsky, Bob Krauss, John Kruse, Will Kyselka, Charles Larson, Ben Lindsey, Vic Lipman, Kimo Lyman, Larry Magnussen, Russell Mau, Buddy McGuire, Jerry Muller, Glen Oshiro, Mel Paoa, Mau Piailug, Abraham Pi'ianā'i'a, St. Chad Pi'ianā'i'a, Gordon Pi'ianā'i'a, Tua Pittman, Raukete Raukete, Thomas Reity, Richard Rhodes, Billy Richards, Peter Sepelalur, James Shizuru, Cary Sneider, Joanne Sterling, Leon Sterling, Dixon Stroup, Scott Sullivan, Puaniho Tauotaha, Sione Taupeamuhu, Tava Taupu, Nāinoa Thompson, Michael Tongg, Reo Turayakai, Andrew Tūta'i, Sione Ula, Cliff Watson, Nathan Wong, Elisa Yadao, Aaron Young

1975

Commander Bowersox, Kimo Austin and Warren Seaman getting Hōkūle'a ready for launch. Photo courtesy James Kimo Hugho



FROM LEFT Kimo Hugho always steered from the Ama hull; Captain Herb Kāne demonstrating 'wing on wing' positioning. Photos courtesies James Kimo Hugho; Hōkūle'a 1975 crew take a break and play music. Photo courtesy David Hiser



Billy Richards on Hōkūle'a, 1975. Photo courtesy Nicholas DeVore III

Billy Richards Jr.

BY PETER ROSEGG
Researched from Polynesian Voyaging Society and other sources

Billy Richards Jr. has had many accomplishments enhancing the Hawaiian community, but his biography will always begin, "a crewmember on board the first Hōkūle'a voyage to Tahiti."

In 1975, he had gone to Hawai'i island to help a friend with a new canoe club and was at Hōnau Bay when Hōkūle'a was there.

"I'd followed the construction of it, and I remember thinking, someday I'd like to sail on the canoe. But Herb Kāne in an article said, 'We're going from canoe club to canoe club to pick the best paddlers.' I was never with any canoe club," Richards recalled, so he thought his chances were slim.

Members of the Hōkūle'a crew had come ashore and someone — it turned out to be Kāne himself — asked the outrigger canoe team to ferry them back to the double-hulled canoe. Richards volunteered to help.

Before the Hōkūle'a sailed, her crew gathered on the deck for a prayer.

"At one point during their prayer," Richards later wrote, "a crew member looks down at me from Hōkūle'a's deck as we're sitting alongside in the outrigger. When the prayer ends, he jumps down into the hull of the large canoe and says, 'I think you belong on this boat.'"

"Confused at first, I say 'What?' And he holds his hand out as if to invite me aboard and says, again, 'I think you belong on this boat.' I grasp his hand, he pulls me aboard and I enter the making of a whole new world of responsibility, enlightenment and change.

"There occurred at that moment for me a shift in the axis of time. From that point on I have existed in two worlds, with one foot planted in the past, and the other in the present."

A Voyaging Canoe is Born



ABOVE Dickie Lowell and Kimo Hugho secure the anchor line. LEFT Sam Ka'ai prepares to mount Kane O Hōkūle'a. Photos courtesy James Kimo Hugho



Canoe blessed, voyaging society tests the water

By BRUCE KENNEDY
Aboard the Hōkūle'a... The Hōkūle'a voyaging society... The Hōkūle'a voyaging society... The Hōkūle'a voyaging society...



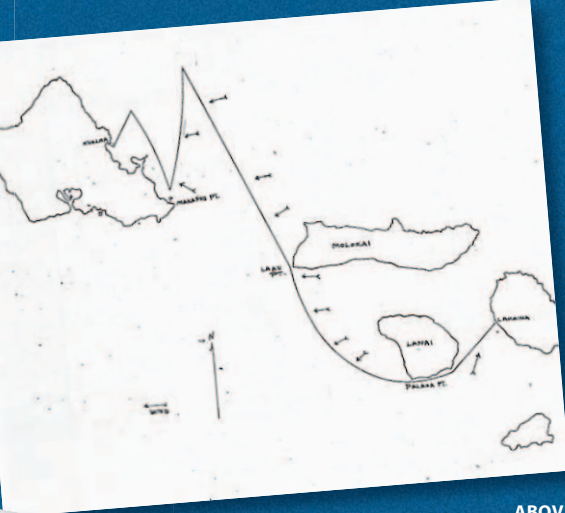
23, canoe saved from sea

After narrow escape from disaster, a hull of Hōkūle'a is towed toward shore by Coast Guard cutter boat. The Hōkūle'a voyaging society... The Hōkūle'a voyaging society... The Hōkūle'a voyaging society...



First cruise proves craft a humdinger

Head sleep and facial expressions with the story of a trip that was not... The Hōkūle'a voyaging society... The Hōkūle'a voyaging society... The Hōkūle'a voyaging society...



ABOVE Cruise of Hōkūle'a from Kaneohe Bay to Lahaina, Maui. Image courtesy Polynesian Voyaging Society



LEFT Buffalo Keaulana training Maka on steering. Photos courtesy James Kimo Hugho

Swamping Off Kaua'i



FROM LEFT Crewmembers stayed in a container while they repaired and prepared Hōkūle'a for her maiden voyage. Photo courtesy Nicholas DeVore III; Swamping of Hōkūle'a. Photo courtesy David Hiser

"So the day we were gonna launch Hōkūle'a, I get a telephone call at six in the morning and it's a man from customs at the airport. He said we got a guy here from Micronesia, he says he's come to navigate your canoe. I said, 'That's the man.' It was Mau Pailug. So I drove down there and took him right out to the canoe for the launching. So he was there right when the canoe was being launched. And he also saw we didn't know how to sail very well. So he said, 'I'm going to stay and keep helping you.' So he did."



BEN FINNY Co-founder, Polynesian Voyaging Society



Buffalo Keaulana checking for coral heads prior to launching. Photo courtesy James Kimo Hugho

"March 8, 1975, what an amazing day that was."

It was almost like she, she just leapt into the sea, it's like she couldn't wait to get wet, you know?"

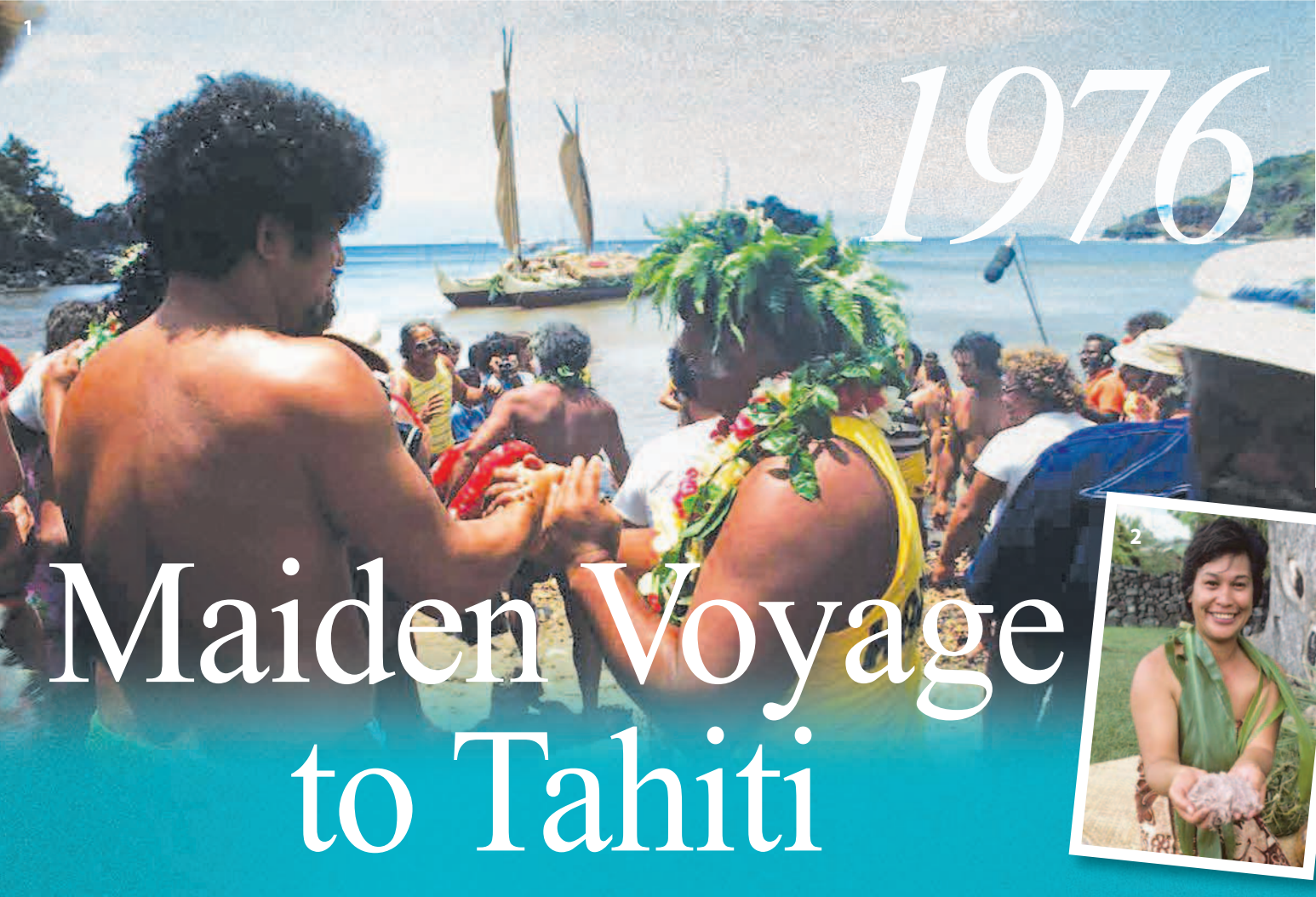
MARION LYMAN-MERSEREAU Hōkūle'a crew member and helped build Hōkūle'a's hulls

"We had assembled Hōkūle'a on the beach and done all the lash-up and we were ready to go. Then we laid branches to form a sort of ladder down on which it would slide into the water and no one knew how much of a pull it would take. We had lines out on both sides of the canoe and a great number of people participating in pulling it on signal, they gave one pull and took a few steps and after that, the canoe did seem to want to go in the water... There was a feeling of triumph, getting it into the water and she looks so beautiful on the water, just as most of us had envisioned her, so yes, that was kind of a great moment."

HERB KAWAINUI KĀNE

On behalf of Pasha Hawaii, we congratulate and mahalo the men and women of the Hōkūle'a for 50 years of environmental stewardship, exploration, cultural revitalization, and sharing the Spirit of Aloha across the globe.

PASHA HAWAII



Maiden Voyage to Tahiti



Maiden Voyage

Hawai'i to Tahiti

CAPTAIN

Kawika Kapahulehua

NAVIGATOR

Mau Pailug

CREW

- Clifford Ah Mow
- Shorty Bertelmann
- Ben Finney
- Tommy Holmes
- Sam Kalalau
- Boogie Kalama
- Buffalo Keaulana
- John Kruse
- Dukie Kuahulu
- David Lewis
- David Lyman,
- Billy Richards
- Rodo Williams

NATIONAL GEOGRAPHIC DOCUMENTERS

- Nicholas DeVore III
- Norris Brock

Tahiti to Hawai'i

CAPTAIN

Kawika Kapahulehua

NAVIGATORS

- (with modern instruments)
- Kimo Lyman
- Leonard Puputauiki

CREW

- Snake Ah Hee
- Andy Espirito
- Mel Kinney
- Kainoa Lee
- Kimo Lyman
- Gordon Pi'ianai'a
- Leonard Puputauiki
- Penny Rawlins
- Keani Reiner
- Nainoa Thompson
- Maka'ala Yates
- Ben Young



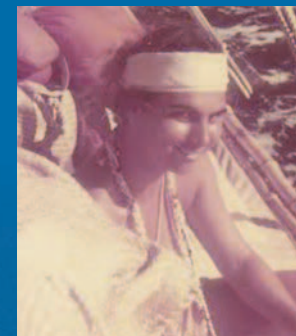
1 Honolulu Bay departure 2 Paige Barber with pa'i'ai PHOTO COURTESY DAVID HISER 3 Crew on Hōkūle'a maiden voyage 4 Newspaper clipping "Voyagers Hope to Relive a Page of History" 5 Moku Froiseth with dried bananas 6 Dukie Kuahulu and dog Hoku 7 Hōkūle'a sails on 8 Mau navigating on maiden voyage 9 Crew on Hōkūle'a maiden voyage 10 Hōkūle'a sailing to Tahiti 11 Pig and chicken aboard Hōkūle'a 12 First landfall in Mataiva, French Polynesia 13 Hōkūle'a sailing on maiden voyage 14 Looking down on canoe from top of mast on maiden voyage

PHOTOS COURTESY NICHOLAS DEVORE III

Hōkūle‘a Returns Home



1 Hōkūle‘a returns to Magic Island from Tahiti in 1976. PHOTO COURTESY BEN YOUNG
 2 (From left) Ben Young, Keani Reiner and Penny Rawlins on Hōkūle‘a’s maiden voyage. PHOTO COURTESY BEN YOUNG
 3 A map tracking Hōkūle‘a’s 1976 maiden voyage. PHOTO COURTESY POLYNESIAN VOYAGING SOCIETY
 4 Hōkūle‘a arrives at Koko Crater in 1976. PHOTO COURTESY BEN YOUNG
 5 Newspaper article “Hokulea Returns Home in Triumph”



FROM LEFT Kainoa Lee, Gordon Pi‘iana‘i‘a, Andy Espirito, Mel Kinney and Keani Reiner on Hōkūle‘a’s maiden Tahiti to Hawai‘i voyage. PHOTOS COURTESY BEN YOUNG



IT STARTED OUT AS A SYMBOL OF HAWAIIAN CULTURE.
 IT BECAME A *cultural phenomenon*.

Congratulations to the Hōkūle‘a on its 50th Anniversary. We’re proud to support its efforts in sharing the Hawaiian culture with the world.



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1978 Eddie Aikau

Edward Ryon Makuahana Aikau was a legendary Hawaiian waterman, big-wave surfer, and lifeguard whose name became synonymous with courage, selflessness and the spirit of aloha.

As the first official lifeguard at Waimea Bay, he saved hundreds of lives, never losing a single person on his watch. In 1978, Eddie joined the Polynesian Voyaging Society as a crew member on the Hōkūle'a to fulfill a dream to sail to Tahiti in the wake of his ancestors. When the canoe capsized in rough seas, Eddie set out on his surfboard to paddle for help — an act of extraordinary compassion and bravery. He was never seen again, but his legacy lives on. His story inspires the Polynesian Voyaging Society and the global community of wayfinders to push forward, honor their ancestral knowledge, and protect the ocean. For Hawai'i and Polynesia, Eddie Aikau remains a powerful symbol of resilience, sacrifice, and the enduring spirit of exploration.

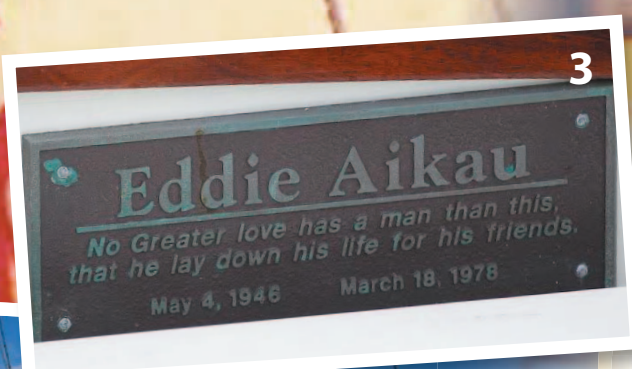
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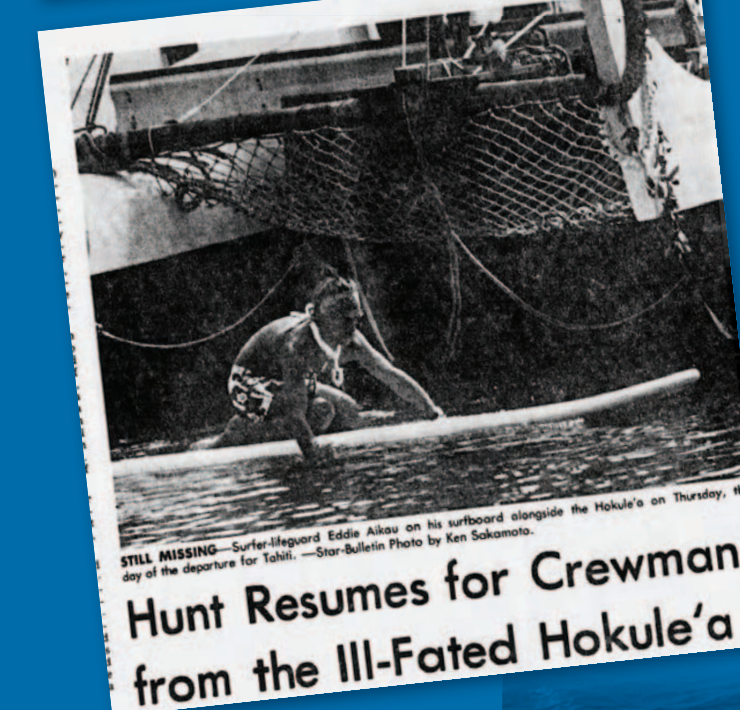


1 Eddie Aikau joined the Polynesian Voyaging Society in 1978. PHOTO COURTESY DAVID BETTENCOURT 2 The legendary waterman had hoped to fulfill his dream of sailing to Tahiti. PHOTO COURTESY DAVID BETTENCOURT 3 The Eddie Aikau plaque is a powerful reminder of his commitment to others. PHOTO COURTESY POLYNESIAN VOYAGING SOCIETY AND 'OIWI'I V 4 Aikau epitomized the spirit of exploration. PHOTO COURTESY DAVID BETTENCOURT 5 As workers ready the Hōkūle'a, the plaque that honors Aikau's legacy rests peacefully aboard the double-hulled voyaging canoe. PHOTO COURTESY POLYNESIAN VOYAGING SOCIETY AND 'OIWI'I V



Aikau Known as 'Complete Water Man'

Eddie Aikau, missing member of the Hōkūle'a crew, is known as the king of surfers at Waimea Bay, a local nod today. In December he won the \$2,100 first prize at the Duke P. Kahanamoku Classic at Sunset Beach, his top achievement in many years of professional surfing. According to Bob Langley, a longtime friend, "Eddie is best known as the top rider at Waimea. He is called the king of Waimea." Aikau, 32, works as a lifeguard for the City and County of Waimea Bay. He was in the finals of the world cup in 1977 and has consistently placed high in major surfing meets, Langley said. In 1974 he placed third in the Starbuck Surfing Championships, the best showing by a Hawaiian entrant. That prize was \$1,000. Aikau's brother, Clyde, is in Australia participating in the Red Bull surfing championships. Eddie had been invited, too, but he declined so that he could go on the Hōkūle'a voyage, Langley said. Aikau also is known as a musician and canoe paddler. "Eddie is a complete water man," Langley said. "With his experience, I'd give him better than 50-50 chance of making it."



A collection of newspaper clippings from 1978 reflecting the community's concern and love for Aikau, who, to this day, remains a symbol of bravery and sacrifice.

Board found

SEARCHERS HAVE FOUND the wreckage of the Hōkūle'a's missing crew member. The remains were found on the beach in Waimea Bay. The body was discovered by a local diver. Aikau's remains were found on the beach in Waimea Bay. The body was discovered by a local diver. Aikau's remains were found on the beach in Waimea Bay. The body was discovered by a local diver.

Many owe Eddie

FROM PAPAI

MANOLO AND NAOMI ELMER, the only Hawaiian couple to sail the Hōkūle'a, said they were proud to have Eddie Aikau on the crew. They said they were proud to have Eddie Aikau on the crew. They said they were proud to have Eddie Aikau on the crew. They said they were proud to have Eddie Aikau on the crew.



LEFT Following the devastating loss of Eddie Aikau, Myron "Pinkie" Thompson lead the Polynesian Voyaging Society out of the storm of broken hearts and spirits, and showed them the way to fulfill Eddie's dream of raising Tahiti out of the sea.

RIGHT Master navigator Mau Pialiug of Satawal, Micronesia, who returned home after guiding Hōkūle'a and crew to Tahiti on Hōkūle'a's maiden voyage, graciously and generously agreed to return to Hawai'i to teach Hawaiians how to navigate themselves. He spent two years teaching how to read the tiny lights in the night sky, the messages in the colors of the sky, the feel of the waves that tell direction, and the feeding habits of birds that can point you to an island.

BOTTOM RIGHT Will was an associate professor and Bishop Museum Planetarium lecturer who would bribe the security guard with plate lunches to spend many nights after closing hours making the stars rise and set for an eager learner, Nainoa Thompson.

PHOTOS COURTESY MONTE COSTA



Happy 50th Birthday Hōkūle'a!

EDDIE AIKAU FOUNDATION

Written by Eddie Aikau

Hawai'i's pride she sails with the wind. Proud are we to see her sail free. Feelings deep and so strong For Hōkū, Hōkūle'a

For Hōkū, Hōkūle'a Proud are we to see her sail free. Feelings deep and so strong, For Hōkū, Hōkūle'a For Hōkū, Hōkūle'a

Stars that glow to guide her straight path. Across the sea down to Tahiti. And back to Hawai'i she sails.

From the Hōkūle'a crew, We love you Hawai'i

HAPPY 50TH, HOKULEA!

May God Bless Your Voyages and Guide You Always!

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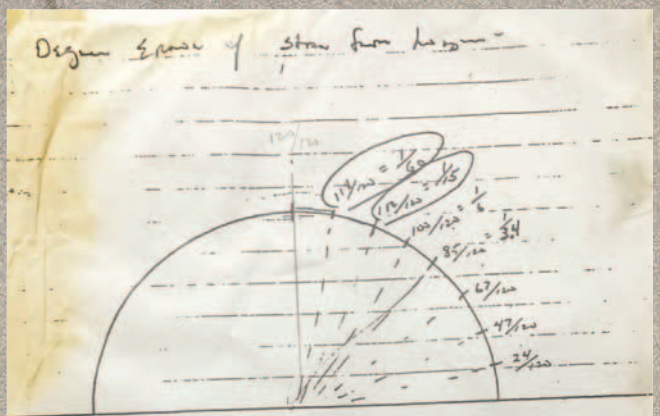
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1980 Tahiti Voyage



RIGHT FROM TOP
Studying stars: A page in Nainoa Thompson's notebook; Using his hand to measure height of stars above the horizon: A page in Nainoa Thompson's notebook.
BELOW
Hawaiian Star Compass.
PHOTOS COURTESY
POLYNESIAN VOYAGING SOCIETY



Design space of star from horizon -
50- If for example if a star that is 30° from the celestial pole (Ruchbah) is in a 116' take deviation from the Meridian - it shall be -
 $\frac{1}{60} \times 30' = \frac{30'}{60} = \frac{1}{2}'$ elevation difference
or .296' above the ocean -
If in N. 22° Deviation =
 $\frac{1}{15} \times 30' = \frac{30'}{15} = 2'$ Elevation Diff. =
or 28" Above the Horizon -
So to apply to the latitude take moment the from celestial elevation was in the amt of deviation
Loss -

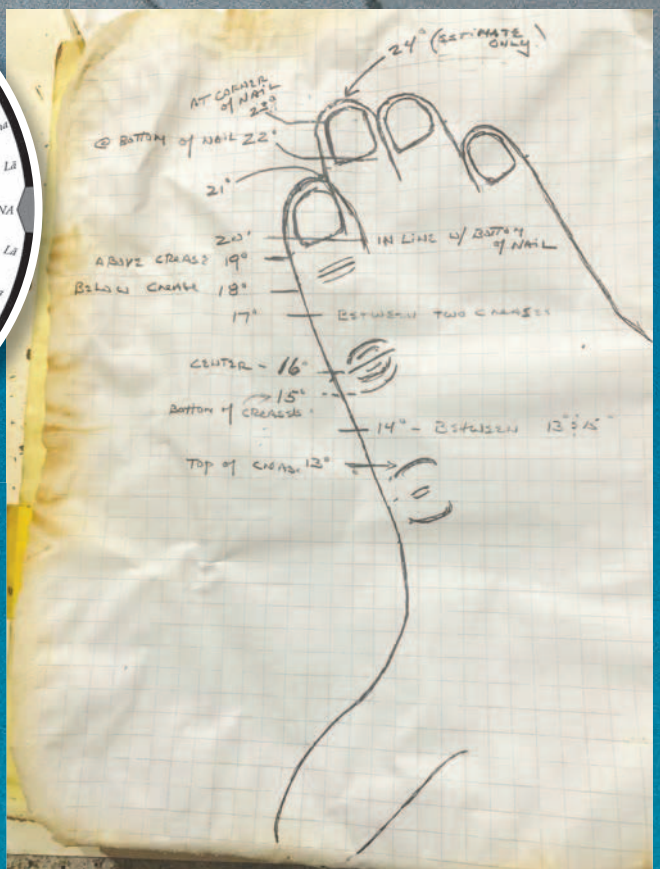


PHOTO COURTESY
KALEPA BAYBAYAN

With his teacher, Master Navigator Mau Piailug, Captain Gordon Pi'ianai'a and supportive fellow crew members on board, Nainoa Thompson became the first Native Hawaiian in nearly 600 years to navigate a voyaging canoe to Tahiti and back to Hawai'i.



Hokule'a 1980
PHOTO COURTESY
WILL KYSELKA



ABOVE LEFT
Will Kyselka and Mau Piailug dancing in the street in Tahiti following their arrival in 1980, and celebrating the success of passing on their knowledge.
LEFT
Contact sheets from 1980 of crewmembers.
PHOTOS COURTESY MIKE TONGG

Voyages and Major Milestones

1973 - Polynesian Voyaging Society founded by Herb Kawainui Kāne, Ben Finney and Tommy Holmes with the goal of building a voyaging canoe that could navigate to Tahiti and back without instruments.

1974 - Construction of Hōkūle‘a

1975 - Hōkūle‘a launched

1976 - Maiden voyage to Tahiti and back

1977 - Kealaikahiki Project

1978 - Hōkūle‘a capsizes in the Kaiwi Channel, en route to Tahiti. Crewmember, lifeguard and big-wave surfer Eddie Aikau is lost at sea while trying to get help.

1978 - Hōkūle‘a’s first navigator Mau Piailug of Satawal, Micronesia, returns to Hawai‘i to teach Hawaiians how to navigate.

1980 - Nainoa Thompson becomes the first Native Hawaiian in 600 years to navigate a voyaging canoe to Tahiti and back without instruments.

1985-1987 - Voyage of Rediscovery to Aotearoa and back, marking the first time Hōkūle‘a ventures outside of tropical waters.

1990-1991 - Hawaiian navigators train navigators from other parts of Polynesia.

1992 - No Nā Mamo (For the Children) Festival of Pacific Arts in Rarotonga

1992 - Hōkūle‘a connects with Punahou School graduate/astronaut Lacy Veach on the Columbia Space Shuttle and 30,000 students in Hawai‘i.

1995 - Nā ‘Ohana Holo Moana — Newly built voyaging canoes in Polynesia, along with Hōkūle‘a and Hawai‘iloa, sail from Marquesas to Hawai‘i in staggered departures. Then, Hawai‘iloa sails from Seattle to Alaska to thank the Tlingit, Haida and Tshimshian tribes for donating two Sitka spruce logs for Hawai‘iloa’s hulls.

1999-2000 - Voyage to Rapa Nui and back, thus “closing” the Polynesian Triangle.

2003-2004 - Navigating Change Voyage to Papahānaumokuākea Marine National Monument

2007 - One Ocean, One People — Hōkūle‘a sails with Alingano Maisu to Micronesia and Mau’s home island of Satawal, where Mau conducted Pwo for five Hawaiian navigators, initiating them into an elite group of navigators. They are Shorty Bertelmann, Kalepa Baybayan, Chadd ‘Onohi Paishon, Bruce Blankenfeld and Nainoa Thompson. Hōkūle‘a then travels on to Japan.

2008 - Mau conducts Pwo for Hector Busby, Peia Patai, Jack Thatcher, Piripi Evans and Tua Pitman.

2014-2017 - Mālama Honua Worldwide Voyage

2023 - Moananuiākea Voyage, the circumnavigation of the Pacific, launches from Juneau, Alaska. Hōkūle‘a sails through British Columbia and down the west coast to San Diego.

2023 - Hōkūle‘a pauses the Moananuiākea Voyage to return home due to the Lahaina wildfires and extreme El Niño weather event.

2024-2025 - Hōkūle‘a visits communities across the state in the Pae ‘Āina Statewide Sail.

2025 - Hōkūle‘a’s 50th birthday

50 Year Numbers:

Miles Traveled – 270,000 miles

Furthest North Destination – Hubbard Glacier, Alaska

Furthest South Destination – Aotearoa

Number of crew over the 50 years – Approximately 650

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1985-1987:



Voyage of Rediscovery

The Voyage of Rediscovery was a two-year, 16,000 nautical mile voyage with major legs that reflected migratory and voyaging routes of ancient Polynesia: Hawai'i to Tahiti, Tahiti to the Cook Islands, Rarotonga to Aotearoa, and Aotearoa to Tonga and Samoa; next against the tradewinds from Samoa to the Cook Islands and back to Tahiti; then the west-to-east migration route that Thor Heyerdahl said couldn't be done, Tahiti to the Marquesas; and finally, from the Marquesas to Hawai'i.

Upon arrival into Aotearoa, Hōkūle'a was greeted by 88 Maori paddlers in a traditional canoe named Nga Toki Matawhaorua. Pwo Navigator Hector Busby had relaunched this canoe to help revive Maori ocean traditions.

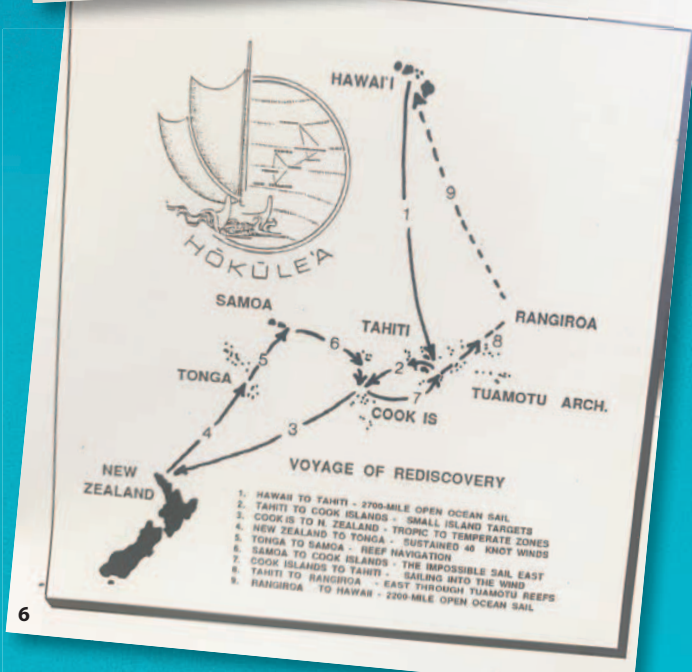
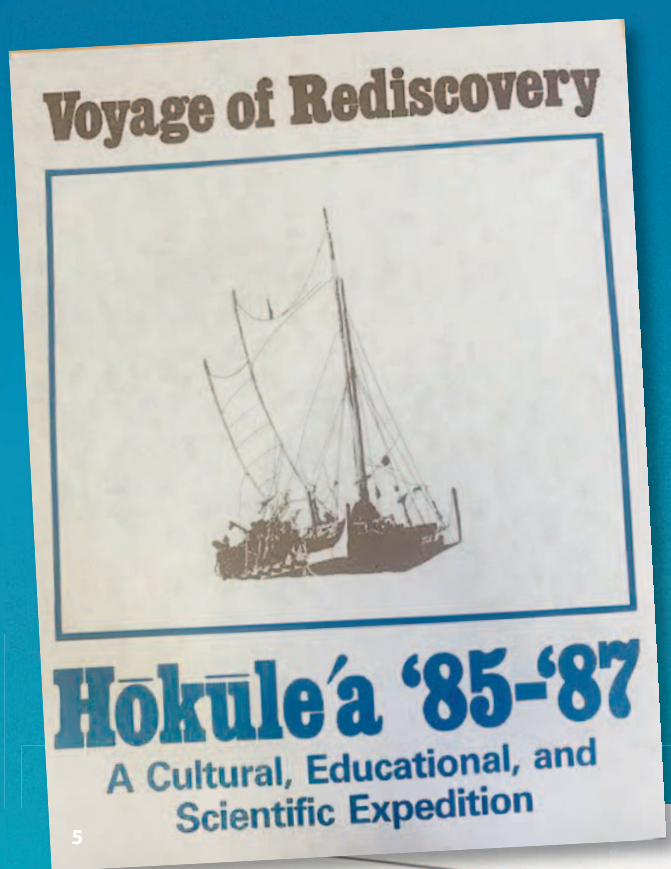
"These two cultures have a common ancestry. This

was not a meeting of people, it was a reunion," said Nainoa Thompson

After landing, the Hōkūle'a crew were given a traditional welcome at the marae at Waitangi. Sir James Henare, the most revered of the elders of Tai Tokerau, stood and said, "You've proven that it could be done. And you've also proven that our ancestors did it."

Sir James Henare also made an incredible statement: "Because the five tribes of Tai Tokerau trace their ancestry from the names of the canoes they arrived in, and because you people from Hawai'i came by canoe, therefore, by our traditions, you must be the sixth tribe of Tai Tokerau."

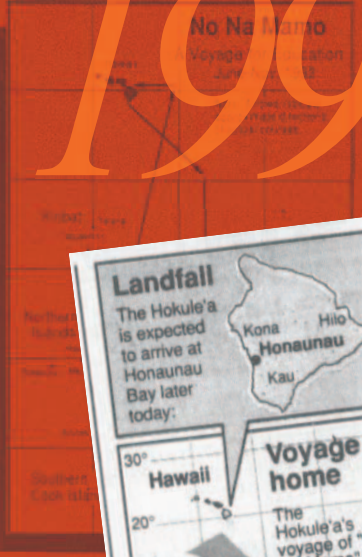
"In a few sentences, Sir James Henare had connected us to his people. And he said that all the descendants from those who sailed the canoe are family in Tai Tokerau," added Thompson.



1 Hōkūle'a in French Polynesia. PHOTO COURTESY CLIFF WATSON II
 2 Canoe builder/Pwo Navigator Hector Busby, Hilda Busby and Hōkūle'a crew members Harry Ho and Ben Finney in Aotearoa. PHOTO COURTESY CHUCK LARSEN
 3 Abe Pii'ana'i'a aboard Hōkūle'a. PHOTO COURTESY CLIFF WATSON II
 4 Mel Paoa aboard Hōkūle'a. PHOTO COURTESY CLIFF WATSON II
 5 Voyage of rediscovery pamphlet cover. PHOTO COURTESY POLYNESIAN VOYAGING SOCIETY
 6 Voyage of rediscovery map. PHOTO COURTESY POLYNESIAN VOYAGING SOCIETY
 7 Leon Sterling and Pat Aiu aboard Hōkūle'a. PHOTO COURTESY CLIFF WATSON II
 8 Ngātōkīmatawhaorua canoe greets Hōkūle'a in Aotearoa. PHOTO COURTESY CHUCK LARSEN

1992 No Nā Mamo Voyage

Rarotonga, Cook Islands



Landfall
The Hokule'a is expected to arrive at Honaunau Bay later today.

Voyage home
The Hokule'a's voyage of "No Nā Mamo" ... For the Generations:
■ Date: Left Tahiti Nov. 5
■ Distance: About 3,300 miles

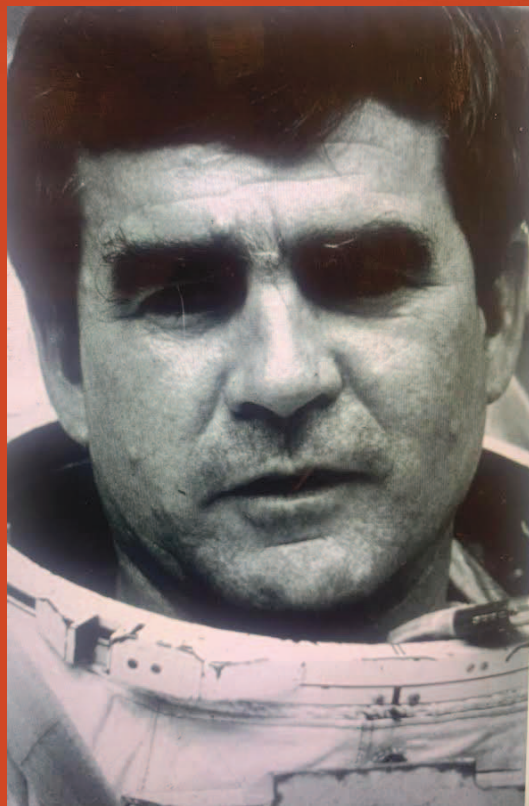
By Bryant Foketani, Star-Bulletin



Health/Science

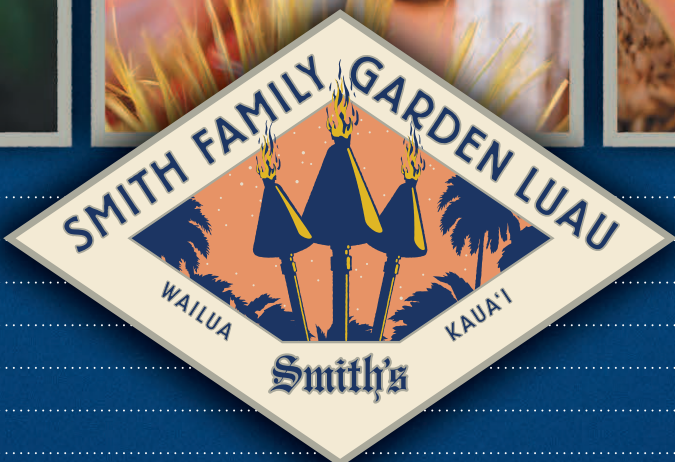
Hokule'a
Finding the ocean way

No Nā Mamo
A Voyage to Education
July-Nov. 1992



CLOCKWISE FROM TOP LEFT Newspaper graphic "Landfall," showing Big Island and arrow home; Lacy brought onto the Space Shuttle Columbia, an adze from Mauna Kea that was passed down through his family. He loved seeing his island home from space. **PHOTO COURTESY LACY VEACH AND NASA**; Punahou graduate and Astronaut Col. Lacy Veach orchestrated a connection between the Space Shuttle Columbia, Hōkūle'a in the South Pacific and young students in Hawai'i who had many questions for crew members of both, exploring earth and space. **PHOTO COURTESY NASA**; Newspaper article "Hōkūle'a finding the ocean way."

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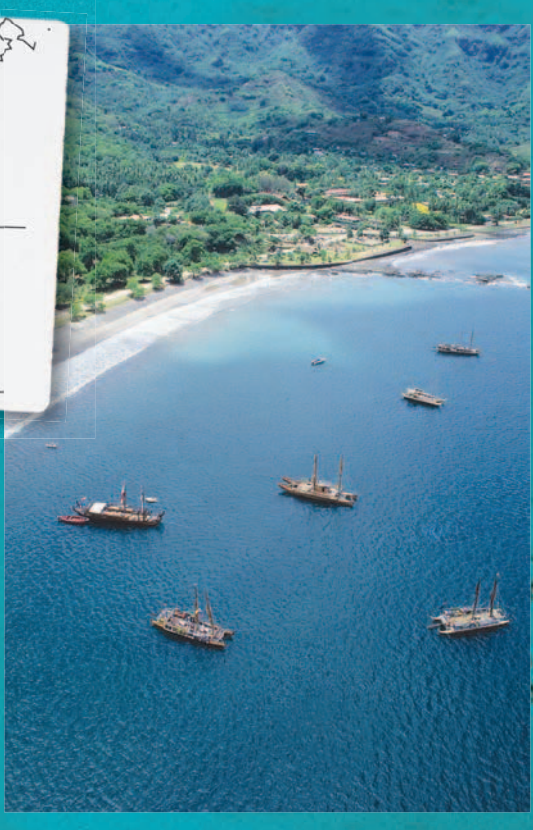
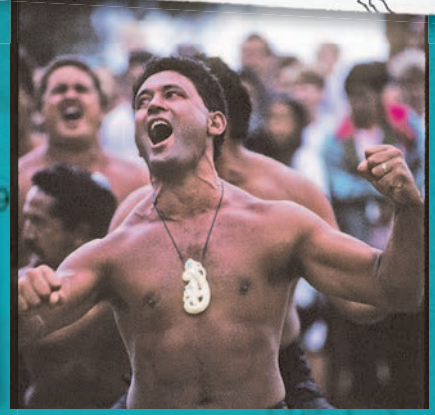
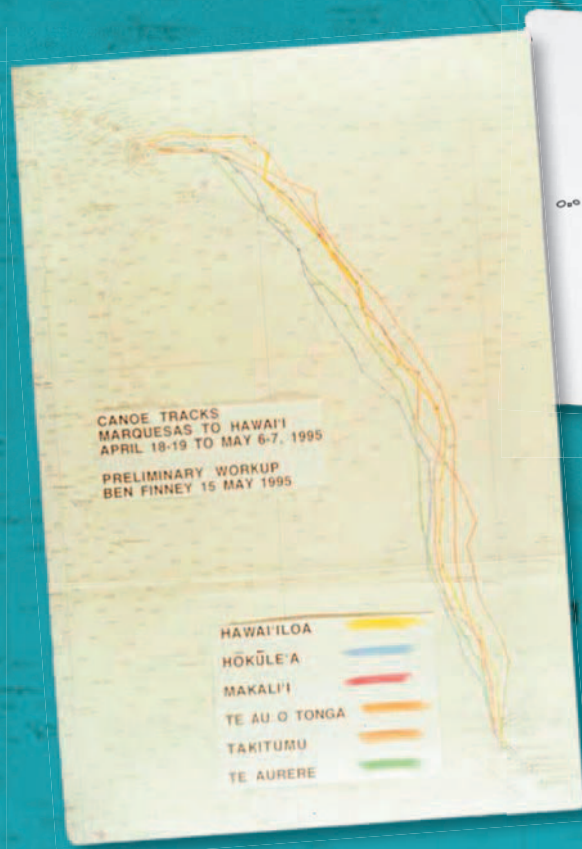
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1995 Na 'Ohana Holo Moana



Thursday, May 18, 1995 C.8.3

The canoes

Hawa'iloa (Hawaii)
Hawa'iloa is the name of the first voyager who discovered the Hawaiian Islands. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

Makali'i (Hawaii)
Makali'i, "The Eye of the Chief," was a great seafarer and Makali'i was the name of the fleet.

Takitumu (Cook Islands)
Takitumu was the name of the voyager who discovered the Cook Islands. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

Te Au o Tonga (Cook Islands)
Te Au o Tonga was the name of the voyager who discovered the Cook Islands. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

Te Aorangi (New Zealand)
Te Aorangi was the name of the voyager who discovered New Zealand. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

Tahiti Nui (French Polynesia)
Tahiti Nui was the name of the voyager who discovered Tahiti. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

'Anahulu Nui (French Polynesia)
'Anahulu Nui was the name of the voyager who discovered 'Anahulu. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

Hōkūle'a (Hawaii)
Hōkūle'a is the name of the voyager who discovered the Hawaiian Islands. Built out of local timbers, oak, pine, and iron, it was the largest of the fleet.

Orchids and more orchids for Hōkūle'a

Wynne Bryson, right, and Nora Gregg toss flowers from the Golden Gate Bridge as Hōkūle'a passes beneath.

Flowers cascade from Golden Gate

San Francisco grandly welcomes voyaging canoe

Golden Gate Transit Authority, citing safety concerns, threatened to arrest anyone violating a ban on throwing objects, including flowers, from the bridge.

By Kaha Ohama
SAN FRANCISCO — The Hawaiian voyaging canoe Hōkūle'a sailed under the Golden Gate Bridge yesterday in a welcoming shower of petals.

Up to 10,000 spectators greeted the canoe. Hōkūle'a's Capt. Kimo Lyons called it the best reception the boat has received on its summer-long pilgrimage to New Zealand.

The 100-foot vessel was nearly obscured after the

Hōkūle'a will "remain docked" at Fisherman's Wharf through Wednesday before departing for Santa Barbara.

■ MORE: Hōkūle'a's 10th California adventure, Page A3.

"With the resurgence of the Hawaiian language ... the future is only getting brighter"
— Nani Kaniwa, age 26, of Kilauea

A proud finale by seafarers

Long voyage concludes at Kēahi shore

By Paul Gilgishian
Aloha! Aloha!

Charmé pointed out the voyager canoe Hōkūle'a and the 100-foot vessel under the Golden Gate Bridge as it sailed through the city's harbor.

The crew of the Hawaiian voyaging canoe Hōkūle'a and Hōkūle'a's crew members gathered on the pier to celebrate the end of their summer-long voyage.

The crew of the Hawaiian voyaging canoe Hōkūle'a and Hōkūle'a's crew members gathered on the pier to celebrate the end of their summer-long voyage.

Members of the Hawaiian voyaging canoe Hōkūle'a and Hōkūle'a's crew members gathered on the pier to celebrate the end of their summer-long voyage.

CLOCKWISE FROM TOP LEFT
Na 'Ohana Holo Moana tracking maps. PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY; Six Polynesian voyaging canoes in Nuku Hiva; Navigator Jacko Thatcher of Aotearoa celebrating in Hawai'i. PHOTOS COURTESY MONTE COSTA; Several newspaper clippings on Na 'Ohana Holo Moana.

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Travel around or circuit through Waimea—In this self-guided tour, guests are led through three key cultural sites—Hale Hō'ike, Kauhale, and Kahua Pā'ani. At each site you will engage with a significant aspect of Waimea as well as Hawai'i's rich history. During your kipa (visit) to our 'āina (valley), you will gain invaluable knowledge on the impact of ho'okipa (hospitality) to share kuleana and mālama. Upon completion of your ka'apuni, you will earn a Ho'okipa Cultural Ambassador Certificate, along with a unique Waimea Valley collectible pin.



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Step into the sacred past through this new exhibit reconstructed on the archaeological remnants of a kauhale (structures comprised of several hale with specific functions) that existed here throughout Waimea Valley's vast history. Learn more about the cultural significance that these dwellings provide for Kānaka Maoli (Native People) from past to present.

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#WHEREHAWAII COMES ALIVE

1999 Rapa Nui

Legacy of Hokule'a far-reaching

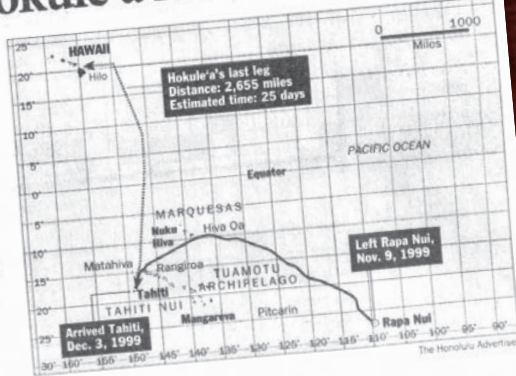
By Beverly Creamer
ADVERTISER STAFF WRITER

At Miloli'i on the Big Island, children watch canoes being carved as just another part of daily life. At the University of Hawaii, 21-year-olds study star navigation using educational materials developed by the Polynesian Voyaging Society. In every neighborhood, students sign up to join canoe teams as part of a resurgence of interest in paddling.

It's all part of the legacy of Hokule'a, the Polynesian Voyaging Society canoe that in the past quarter-century has sailed 90,000 miles — the equivalent of about four times around the globe — and created today's heroes.

A month from now, when the Hokule'a comes home to Hawaii, the Rapa Nui voyages to close the Polynesian triangle will be complete.

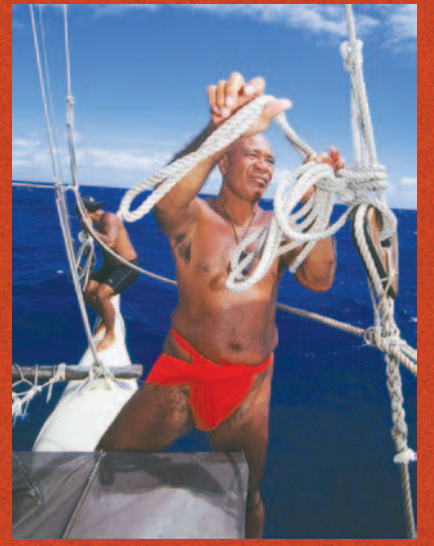
On Tuesday, Hokule'a was waiting for the right winds to leave Tahiti for the journey home, the last leg of the voyages to and from Easter Island that began last June.



Unfavorable winds could force the canoe to tack for the first 500 miles, so navigators expect to reach Hilo in three to four weeks. A close look at weather forecasts has minimized concern about

hurricanes. In innumerable ways, the re-creation of voyaging has written a new page of Hawaii history, giving young people a

See HOKULE'A, D10



PHOTOS COURTESY SAM LOW

Looking Back to Move Forward: Reflections with Ka'iulani Murphy

BY AKIRA FITZGERALD



Once an 'opihi child unwilling to leave her Big Island home for even a weeklong trip, Ka'iulani Murphy didn't initially have ambitions to be a worldwide navigator. She was just shy of her sophomore year at University of Hawai'i at Mānoa when she heard master navigator Nainoa Thompson talk; that lecture solidified her desire to learn more about sailing. After taking introductory courses, spending many Saturdays at the dry dock and proving her ability to withstand seasickness, she landed a summer job at Polynesian Voyaging Society working as Thompson's assistant as he prepared for an upcoming trip to Rapa Nui.

"I was just a sponge wanting to learn whatever he was willing to teach me," Murphy says. "It was a great time to have gotten involved when he was actually preparing for a trip. It was true immersion."

A naturally reserved person, Murphy struggled to believe in her own abilities despite her training and passion for sailing. She credits Thompson for inspiring confidence in her.

"He tells us that as students, we need to step up and acknowledge that the knowledge he shared has to go somewhere. We have to accept that kuleana (re-

sponsibility)," Murphy says. "For me, I never feel confident that I know enough. It's such an honor for him to entrust you with that kuleana because as your teacher, he knows you're ready."

Murphy embraced that responsibility wholeheartedly. In 2000, she experienced her first deep sea voyage as an apprentice navigator. The first night was filled with thunder and lightning storms.

"That first night, I thought, 'Wow, is it going to be like this for 30 days? What did I get myself into?'" Murphy says with a laugh. "People can fantasize about sailing. That it's all blue skies and calm seas, but the memorable stuff is when it's rough and hard. You need to be mentally, physically, spiritually prepared for all of that."

Enduring the rocky start, Murphy went on to successfully lead a trip to Nihoa, or Bird Island, as lead navigator in 2004. In the following years, she sailed to numerous places both near and far: Papahānaumokuākea, Okinawa and New Zealand, to name a few. Despite the many successful deep sea voyages Murphy has been on, she doesn't attribute any success to herself alone.

"I never felt that it was just my own accomplishment," Mur-

phy states. "It's a ha'āheo (proud) thing for me that it's everyone working together. And really, it's Hōkūle'a. She knows where she's going; we're just helping her get there."

For Murphy, gender doesn't play a role onboard. Although she had been encouraged to participate in an all-women crew, she states that she didn't want to. She appreciates the balance of men and women onboard. To her, it is more important that the relationships with the people she's sailing with are strong and pre-established in training.

"You're trusting your life with everyone else that's onboard. We really need to man ourselves with people that we trust. That we know have our backs," she says.

Murphy had her last deep sea voyage in 2017. Since then, she has enjoyed close-range voyages whenever she can as a part of the introductory sailing classes she teaches — the very same classes that led her to Hōkūle'a.

"It's really cool to have this nice circle that I took the class and now I teach it. I've also had students who have gone through my classes and then went on worldwide voyages," she says. "That's another full circle that I'm even more proud of."

Reflecting on Hōkūle'a's leg-

acy, Murphy says that Hōkūle'a inspired her to take better care of the places and people she saw on her travels. She hopes the same for the upcoming generation.

Seeing Hōkūle'a as a starting point for getting more people involved, Murphy strongly believes that the smaller canoes that have come after Hōkūle'a have the capability to improve Hawai'i's education system by allowing younger kids to train on them.

"Being with Hōkūle'a really opened my eyes to appreciating all of our islands more. That's really the motivation. These canoes are going to ensure that we all take better care of our places."

While Murphy is excited for the future potential of Hōkūle'a's successors, she also wants to hold space for those who started it all.

"In these next 50 years, it's about building and growing this family of canoes. At the same time, we need to bring our kūpuna (ancestors) with us to honor our beginnings," she concludes. "It's grown from that one canoe: Hōkūle'a. Now, we move forward, while remembering the people who came before as the mo'okū'auhau (genealogy) continues to grow and grow."

2004 Navigating Change Voyage

Höküle'a's Navigating Change voyage to the then-called Northwestern Hawaiian Islands inspired a curriculum designed to motivate children and students of all ages adapt attitudes and behaviors to take better care of our islands and the ocean. A teacher's guide and curriculum are still available at coris.NOAA.gov.



“No longer do we seek only the knowledge of how to voyage between islands. We seek lessons to carry home to our children

— ways to inspire the present generation to love and preserve our Earth as a sanctuary for those who will inherit it.”

NAINOA THOMPSON
Höküle'a navigator



1-2, 5-7 Hōkūle'a is a floating classroom where tens of thousands of children have stepped onto her deck over the last 50 years. By partnering with schools, students learn firsthand about navigation, sustainability and their kuleana to care for each other and the Earth. PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY
3 Hōkūle'a crew adjusts the sails. PHOTO COURTESY MONTE COSTA
4 Along the voyage through the Northwestern Hawaiian Islands. PHOTO COURTESY MONTE COSTA

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Fraser 'Ohana moving into first unit at Ke Ao Maluhia, April 2024



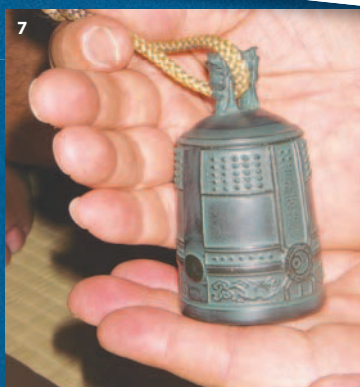
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2007 One Ocean, One People

Voyage to Micronesia and Japan

In 2007, Hōkūle'a voyaged into the western Pacific for the first time, accompanying the voyaging canoe Alingano Maisu, built by Nā Kalai Wa'a Moku O Hawai'i as a gift for Master Navigator and teacher Mau Piailug. The canoes sailed together to Majuro in the Marshall Islands, then through Micronesia to Mau's home island of Satawal. While in Satawal, Mau bestowed the greatest honor on five Hawai'i navigators — Shorty Bertelmann, Kalepa Baybayan, Bruce Blankenfeld, Onohi Paishon and Nainoa Thompson — along with Micronesian navigators. Mau conducted the sacred ceremony of Pwo, acknowledging their skill level, which also comes with great responsibility to act with love and care for community and earth. From Micronesia, Hōkūle'a voyaged to Japan.



1 Miyajima, Hōkūle'a in Miyajima, Japan. PHOTO COURTESY MIKE TAYLOR
 2 A Satawal welcome. PHOTO COURTESY KATHY THOMPSON
 3 Hōkūle'a crew member Pomai Bertelmann, Satawal on the horizon. PHOTO COURTESY KATHY THOMPSON
 4 Master Navigator Mau Piailug among his Pwo navigator graduates from Micronesia and Hawai'i. PHOTO COURTESY KATHY THOMPSON
 5 Voyaging canoe Makali'i. PHOTO COURTESY KATHY THOMPSON
 6 Mau with Hawai'i voyagers. PHOTO COURTESY KATHY THOMPSON
 7 Uwajima, a peace bell gift from Ehime, Japan. PHOTO COURTESY MIKE TAYLOR
 8 Uwajima arrival. PHOTO COURTESY MIKE TAYLOR

Congratulations to Hōkūle'a on 50 years

of inspiring journeys, uniting cultures, and empowering future generations. Here's to many more voyages ahead!



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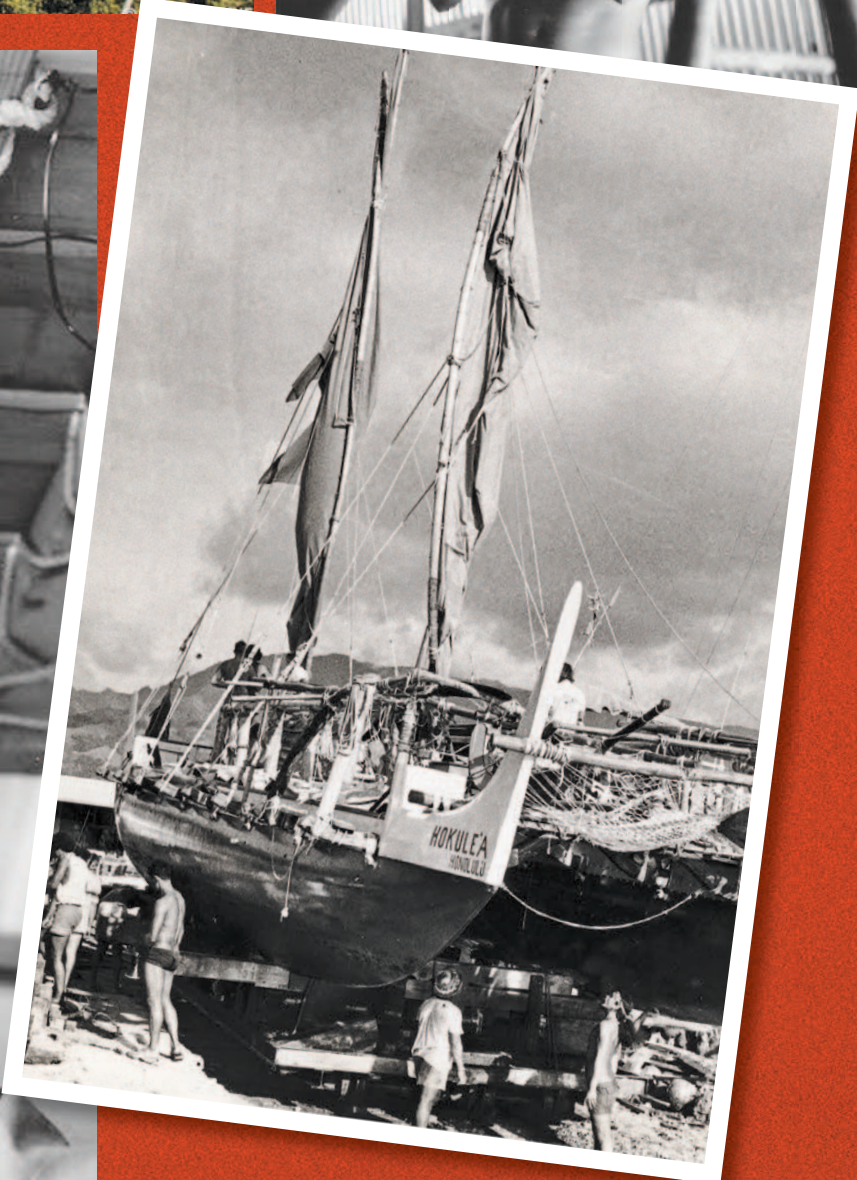
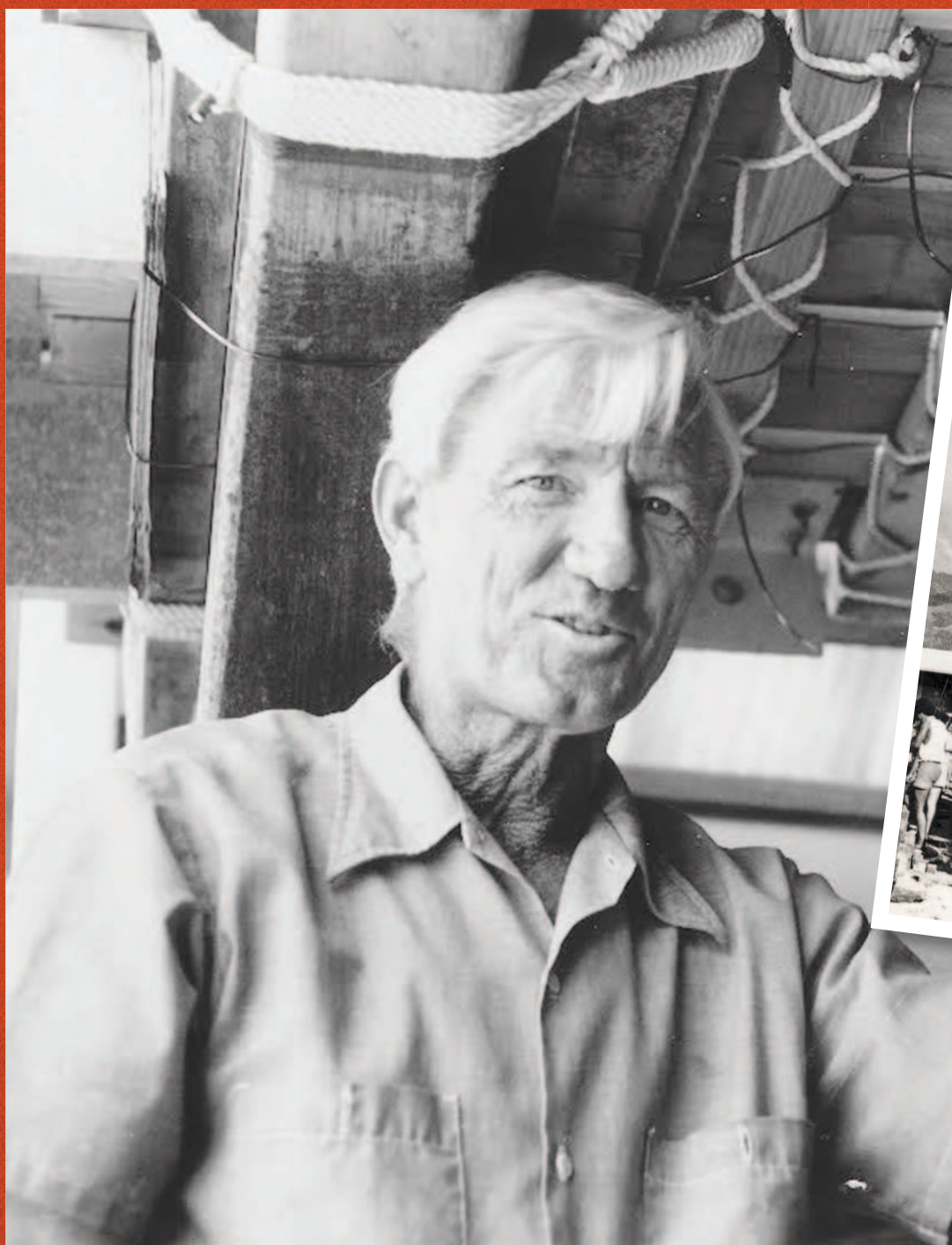
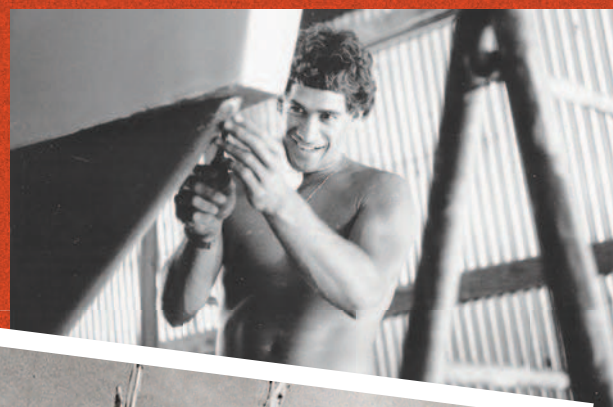
LEFT AND ABOVE
Hōkūleʻa at the dry dock.
PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY

Mālama Iā Hōkūleʻa



Caring for Hōkūleʻa is an act of deep respect and kuleana, embodying the principle of Mālama the Wāʻa. She is more than just a canoe — she is a living vessel of the knowledge, the values and the spirit of all who have sailed and cared for her. The many hands that mend her hulls, weave her lashings, paint her surfaces and rig her sails are not just maintaining a physical structure but nurturing a legacy. Each act of care ensures that Hōkūleʻa remains strong and seaworthy and ready to carry the hopes and dreams of her people across the ocean once more. Each time she leaves the dry dock and touches the water again, she carries with her the love, dedication and mana of all who have given their time and skill to keep her journey alive. Tribes of Tai Tokerau trace their ancestry from the names of the canoes they arrived in, and because people from Hawaiʻi came by canoe, therefore, by their traditions, they must be the sixth tribe of Tai Tokerau.”

“In a few sentences, Sir James Henare had connected us to his people. And he said that all the descendants from those who sailed the canoe are family in Tai Tokerau,” added Hōkūleʻa navigator Nainoa Thompson.



(CLOCKWISE FROM TOP LEFT) The community gathers in a large circle at the dry dock for a few words and a pule before guiding Hōkūleʻa back to the water; Chris Baird guides Hōkūleʻa toward the water; Sam Kalalau’s son. PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY; Marion Lyman-Mercereau; Bruce Blankenfeld learned from Wally and continues to lead dry docks. PHOTO COURTESY WILL KYSELKA; Old dry dock masts up. PHOTO COURTESY HONOLULU STAR-ADVERTISER; Wally Froiseth spent decades taking care of Hōkūleʻa. PHOTO COURTESY WILL KYSELKA



2013-2017

Mālama Honua Worldwide Voyage

From 2013 to 2017, Hōkūle'a circumnavigated the globe on the Mālama Honua Worldwide Voyage.

Meaning "to care for our Island Earth," Mālama Honua's mission sought to engage communities worldwide on how to practice sustainability while sharing Hawaiian values and learning about stories of hope from the people and places visited. At its completion in June 2017, the voyage of Hōkūle'a and Hikianalia will have covered a combined 60,000 nautical miles, over 150 ports, and 23 countries and territories worldwide.



Countries Visited

- 1 USA
- 2 French Polynesia - including Society Islands (Tahiti, Moorea, Raiatea, Tahaa, Huahine, Bora Bora, Maupiti), Tuamotu (Rangiroa) and Gambier (Mangareva, Pitcairn)
- 3 Cook Islands
- 4 Samoa
- 5 Tonga
- 6 New Zealand
- 7 Australia
- 8 Indonesia - Bali
- 9 Mauritius
- 10 Mozambique - EMERGENCY Stop
- 11 South Africa
- 12 UK (BOT - British Overseas Territory) - St. Helena, BVI
- 13 Brazil
- 14 Cuba
- 15 Canada
- 16 Panama
- 17 Ecuador - Galapagos Islands
- 18 Chile - Rapa Nui

- 1 Big Wave - Mark Amundsen and Bruce
- 2 Hōkūle'a arrives near Washington Monument
- 3 Hōkūle'a sails past the Statue of Liberty
- 4 Hōkūle'a arrives at Magic Island in 2017
- 5 Hōkūle'a arrives at Rapa Nui
- 6 Celebration in South Africa
- 7 Hōkūle'a docked
- 8 Hōkūle'a sails to the Caribbean
- 9 Mālama Honua Worldwide Voyage map
- 10 Hōkūle'a crew at the Panama Canal

PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY

MOANANUIĀKEA

A VOYAGE FOR EARTH

The Moananuiākea Voyage commenced on June 15, 2023, as Hōkūleʻa departed from Juneau, Alaska, embarking on an ambitious four-year circumnavigation of the Pacific Ocean. In the initial phase, Hōkūleʻa sailed through Southeast Alaska, honoring the deep-rooted connections between the Native Alaskan communities and Hawaiʻi's voyaging 'ohana. The canoe then journeyed southward along British Columbia and the West Coast of the U.S., making significant stops and connections. During this leg of the journey, PVS leadership decided to bring Hōkūleʻa back to Hawaiʻi after reaching San Diego in November. The return to Hawaiʻi was influenced by several factors, including the devastating fires on Maui and the unprecedented weather patterns associated with the El Niño phenomenon. Since returning home at the end of 2023, Hōkūleʻa and her crew have been visiting communities and connecting with schools on the Statewide Pae'āina Voyage. The Moananuiākea Circumnavigation of the Pacific is scheduled to resume in May 2025.



1 Hōkūleʻa next to Hubbard Glacier in Disenchantment Bay, Alaska.
 2 A welcome ceremony in Wrangell, Alaska.
 3 Wrangell, Alaska.
 4 Student in Alaska makes "Voyage for Earth" pledge.
 5 Hōkūleʻa sails under the Golden Gate Bridge in San Francisco.
 6 Hōkūleʻa arrives at Auke Bay in Juneau, Alaska.
 7 Moananuiākea-map.
 PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY



Star Advertiser

Happy 50th Birthday
Hōkūleʻa

What does Hōkūle'a mean to you?

Crew member essays



BY HAUNANI KANE

I was first introduced to Hōkūle'a when I was 16 years old through a youth program called Kapu Nā Keiki. As a part of this program, we paddled one-mans across all of the islands of Hawai'i as a way to raise money for the Children's Justice Center. Our final huaka'i was a voyage on Hōkūle'a where we navigated to Kaua'i and Ni'ihau.

Now, 20 years later, I am so thankful for this program because Hōkūle'a and Polynesian Voyaging Society have given me so much. She gave me my heroes, Hawaiian and local watermen and women, who have now become my teachers, role models and the ones I try to embody when life gets challenging. She gave me crew members who have become my family.

And, maybe most importantly, she showed me through example how to lead and how to follow. On the final leg of the worldwide voyage, I was lucky to sail home with captain Pomai Bertelmann, and navigator Ka'iulani Murphy.

I learned from both of these wāhine how we as women can fiercely lead with grace, love and strength.

BY KALEOHANO FARRANT

The Polynesian Voyaging Society's crew manual didn't mention chilly mornings when rain pours down your back, as you crouch with your arms elbow-deep in the galley box, cooking poi pancakes for the crew. But there I was, on our way to Tahiti in 2022, and I couldn't have been happier. Of course, there are many reasons to be positive about a trip to Tahiti, yet a voyage can still be grueling when you're exposed to harsh wind, rain and sun for more than two weeks. As with life, no crew manual can prepare you for the challenges you will face, nor the overwhelming fulfillment experienced in service to Hōkūle'a and her crew. It needs to be experienced.

My relationship with Hōkūle'a hasn't always been poi pancakes in the rain. When I first boarded this beloved vessel in 2009 as a fifth grader, I'm not sure exactly what was going through my mind, but I knew that the wa'a was something bigger than myself, physically and spiritually. In my senior year of high school, I learned about the Worldwide Voyage, tying knots and locating stars. I began to appreciate the inspiring impact of Hōkūle'a, and I imagined what it might be like to become a part of that legacy.

Several years later, Nainoa Thompson gave a keynote presentation at Stanford University, where I was a student, and I started to understand more deeply how Hōkūle'a could influence powerful institutions and people. In the audience that night, I saw brilliant students, professors and professionals with a yearning for the spiritual greatness that the wa'a and her journey embodied. When I came home in 2020 and got the call to help with drydock work, I began to learn what it means to care for the wa'a and her crew. In the years



since then, I've been privileged to join several voyages around Hawai'i and the Pacific that have transformed my life.

In high school and college, I often thought about what it would be like to navigate on Hōkūle'a, as I watched videos of amazing young crew members on the Worldwide Voyage. I still aspire to learn more about navigation, but after a few years of experience on the wa'a, I reflect just as often about the moments making poi pancakes. Serving as a

captain or navigator on Hōkūle'a would be a tremendous honor, yet I have felt profoundly honored to join the lineage of cooks who have nourished the crew, quartermasters who have organized supplies, and countless drydock volunteers who have prepared the vessel for her voyages. My formal schooling focused on what it means to lead, but Hōkūle'a is so special to me because she has taught me what it means to serve. Hōkūle'a inspires me to do a little better each day, to be a vessel for positive change in my family and communities. Sometimes, all it takes is a willingness to make poi pancakes in the rain, and that sounds pretty good to me.

BY LINDA FURUTO

As a child I remember looking up at the stars from the asphalt shingle roof of my family's home in Hau'ula, Ko'olauloa, O'ahu. The stars were my friends and we talked story as they danced across the night sky. We shared hopes, wishes, and dreams as I ate snacks from the manapua truck.

I first learned about Hōkūle'a from my kūpuna — and I recall hearing names like Papa Mau, Eddie Aikau, Lacy Veach, Uncle Pinky Thompson, Herb Kāne, Ben Finney, and Tommy Holmes before I built Hōkūle'a out of brown paper bags and popsicle sticks in kindergarten (for the record, my wa'a could float!). Hōkūle'a has always represented the importance of knowing who we are, where we come



from, and where we're going. As Eddie Aikau's plaque reads on the front of Hōkūle'a, "No greater love hath a man than this, that he lay down his life for his friends." Hōkūle'a embraces and inspires us to have the courage, compassion, strength, wisdom, and aloha to care for each other and our home, Island Earth.

I first became involved with the Polynesian Voyaging Society about 2 decades ago before the 2007 voyage to Micronesia and Japan. Aboard the canoe, I am humbled to serve as an education specialist. On land, I also endeavor to serve as an education specialist in my role as a professor of mathematics education at the University of Hawai'i at Mānoa College of Education.

On land and sea, one of the most important

lessons I have learned in voyaging is that we cannot change the winds, but we can always change our sails. And when we change our sails, we often arrive not necessarily where we think we need to be, but exactly where we are supposed to be. To me, the fundamental questions of voyaging are: in the defining moments when the winds shift, how do we frame our paradigms and practices, and adjust accordingly? What are our destination(s) and how do we know we have arrived (at least for the time being)? What guides our internal compasses and how do we advocate and navigate by our values?

The universe is the greatest textbook and voyaging is the ultimate living laboratory. Hōkūle'a and our teachers directly impacted my life by inspiring creation of the world's first academic program in ethnomathematics at the University of Hawai'i with an option to add a field of licensure in ethnomathematics through the Hawai'i Teacher Standards Board. Ethnomathematics is grounded in real-world applications of mathematics that are relevant, rigorous, and contextualized. Amplifying the voices of our students to be navigators of their educational journeys, the foundation of learning is the strengths of their 'ohana and communities.

As my teacher Kālepa Baybayan taught me, "Draw your own map, become the mapmaker... the cartographer for your own life. Don't let anyone tell you what you should be. Don't let others define you. Be responsible for owning your own dream and vision of where you want to arrive at. Be persistent and relentless in working that sail plan so that you arrive at your destination."

Hau'oli la hānau to our beloved Māmā Hōkūle'a and cheers to the next 50 years and beyond! I treasure the opportunities we have to honor the curriculum of our communities, steward kuleana to care for Island Earth, and embrace the importance of changing sails as necessary in order to continue raising islands from the sea.



BY KALĀ BAYBAYAN TANAKA

Hōkūle'a, beloved kūpuna of our lāhui, has taught so many voyagers — my father included — people that I look up to and that continue to inspire me. She has taught me as well as kept me safe. Hōkūle'a has been a vessel to transport us across familiar sea roads and connect us back to the epic homelands of my relatives and also parts of me. Hōkūle'a is a guiding star for me that shows me where my home is. Even when I am not at home, when I see her, I feel home. Hōkūle'a is also a reflection of my family, specifically my dad, Kālepa Baybayan, he is the reason I fell in love with the canoe and he has been one of my greatest teachers in life. He was how I met Hōkūle'a. Watching my father captain and navigate, his leadership has helped to shape me into the person I am today.

Some of my earliest non-chronological memories of Hōkūle'a were as a young child with my classmates and teacher in Ma'alaea seeing Hōkūle'a, getting to be onboard her and

just being captivated by the crew working in sync with one another then also in Hōnaunau watching as my father was readying to depart on a voyage. Hōkūle'a was mysterious and also captivating because there weren't really others like her, a Hawaiian voyaging canoe, and I wondered where the places were that she went. Hōkūle'a is also 'ohana because of my dad and the canoe family. They loved me as family does and also scolded me when I needed it and they taught me a lot. The many aunts and uncles I grew up around, I still see today, they are still my heroes, they are my friends, they are my family.

My college years were the point in my life when I started to sail on voyaging canoes. Voyaging on canoes, on Hōkūle'a, I feel so connected to everything around me, my kūpuna and my honua. I don't always feel that when I am back on land. Because of these experiences on board the canoe and the most amazing mentors, I continue to care for this knowledge within my kaiāulu on Maui because it is important that we keep these practices alive. It is a part of our identity.

Hōkūle'a is feeding for me and an important part of my maui ola, so I choose to continue to be that bridge of opportunity for 'ōpio to get on voyaging canoes, to learn about voyaging and also to practice it.

From being the little girl that watched her dad sailing away or that youth on the canoe with her classmates, Hōkūle'a has created a deep impact on my life, helping to become closer to my kūpuna and natural environment, to continue to practice the traditions of voyaging, to teach youth about canoes and voyaging, and within my own family to teach my keiki.



BY KALEO WONG

Hōkūle'a is more than a wa'a. She is a kupuna, an elder who carries the wisdom of generations, a spirit that moves through time, bridging the ancient and the now. She is the embodiment of our ancestors' prayers, their dreams woven into the fibers of her sails, their voices whispering in the wind that guides her across the vast, living ocean. She is not just wood and rope — she is the breath of our kūpuna, a portal to the past, a vessel for the sacred.

To sail aboard Hōkūle'a is to step into the vastness of our ancestors' vision. She reawakens our 'ike, calling us back to a knowing that lives deep in our bones — the knowing that we are navigators, wayfinders, a people of the sea. She reminds us that we are not lost, that we never were. For generations, the tides of colonization sought to sever us from our traditions, to make us forget the language of the stars and the songs of our wa'a. But Hōkūle'a stands as proof that it endured, waiting for us to return.

She has changed my life in ways that words cannot fully hold. She has taught me to listen to the voice of the wind, to the movement of the swells, to the silence of the night when the ocean and sky become one. She has shown me that navigation is not just about direction, but about identity. When we sail, we sail not only for ourselves, but for our kūpuna who voyaged before us and for the generations yet to come. We carry the weight of their wisdom, their sacrifices, their love, and we persevere.

There are moments at sea when I feel their presence. I have felt them in the gentle touch of a breeze, in the sudden appearance of a guiding bird, in the way the stars seem to speak directly to us. Hōkūle'a carries not just a crew, but a lineage — a connection to all who have ever sailed and all who ever will. She steers us toward the future by remembering where we came from.

At 50 years old, Hōkūle'a is as alive as ever, her spirit woven into the fabric of our lāhui. She has reawakened us, reminding us of our kuleana to each other, to our 'āina, to the great ocean that binds us all. She is proof that the magic of wayfinding is real — not just in sailing, but in life. She teaches us that if we move with purpose, with aloha, with deep trust, we will always find our way.

Hōkūle'a is a blessing, a beacon and a sacred reminder of who we are as kanaka maoli. She is our past, our present and our future. And, for as long as the ocean stretches beyond the horizon, her journey — and ours — will continue.

HAPPY 50TH BIRTHDAY HÖKŪLE'A

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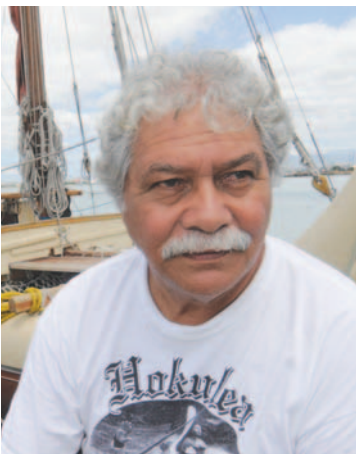
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HAWAII'S BEST 2024

Star's Admirer LIMA AWARDS

The Impact of One Canoe



JOHN KRUSE
1976 Hōkūle'a crew member

Standing at the threshold of 50 years with Hōkūle'a is an honor that fills my heart. This anniversary isn't about any single one of us, but rather, the countless families, spouses, children, friends, coworkers and visionaries who made it possible for each crew member to step aboard. From those who believed in the dream to those who questioned it, every person played a part in moving the canoe forward. I want to shine a light on names like Paige Barber, Moku Froiseth, the Aikau 'ohana, Ed Kealanahale, Sterling, Pāoa, Hugh, Drollet and countless others. Their contributions live in each rope we tie and each ocean we navigate.

I also hold deep gratitude for my late wife, Keani Reiner, a crew member on the 1976 return trip. I can still picture the day we first met at Nāwiliwili Harbor during training sails. Everything about that moment reminds me how Hōkūle'a has shaped not only my story but the stories of many who came before — and who will come after.

My journey began under the guidance of Wright Bowman Sr., learning to build canoes one moment at a time. Those lessons have blossomed into building Nāmāhoe here on Kaua'i, where the canoe itself is always the greatest teacher. In its hulls, lines and sails, there are opportunities for discovery that stretch across generations.

I hope this moment of recognition encourages young people to find their path — whatever it may be — and to work hard so that good things find their way into their lives. Mahalo nui loa for this honor, and for allowing me to acknowledge all who stand with us on this shared voyage.



The Reclamation of Hawaiian Identity

DR. LARRY KIMURA
Professor, Hawaiian Language & Hawaiian Studies
University of Hawai'i

As we celebrate 50 years of the Hōkūle'a since its beginnings in 1975-1976, with the foremost to attest to our oceanic people and then to the world that the vast Pacific covering nearly a third of the Earth's surface was populated by purposeful, informed, traditional wayfinding navigation, and not by the whims of the wind. When Hōkūle'a made its first successful landfalls throughout Polynesia — to Tahiti in 1976, then to Aotearoa in 1985, and eventually to Rapa Nui in 1999, completing the Polynesian triangle — she presented a wider theme of not only reclaiming traditional navigation but the reclamation of Polynesian culture and language. This was witnessed immediately upon each Hōkūle'a arrival, where cultural protocol and language play a central role.

The reclamation of cultural integrity by the Polynesian Voyaging Society through Hōkūle'a and the Hawaiian renaissance connects to several earlier important Hawaiian cultural reclamations starting in the early 1960s with the rebirthing of Hawaiian music through the efforts of the Sons of Hawai'i consisting of Gabby Pahinui, Eddie Kamae, Joe Marshal and David "Feet" Rogers, and assisted by the scholarly work of Mary Pūku'i. Then in 1968, a younger generation of Hawaiian musicians, like Sunday Mānoa led by Peter Moon, offered a new twist to Hawaiian music such as to the traditional hula Kāwika in honor of King Kalākaua, and the fitting new composition, *I Am Hawaiian - He Hawai'i Au*, by Ron Roshia, translated into Hawaiian by Alice Nāmakelua. The 1970s were the time of protests led by University of Hawai'i at Mānoa faculty of the newly established Ethnic Studies Program against urban sprawl in Kalama Valley, O'ahu, to maintain agricultural land for low-income farmers. Also, barely noticed was the increase of Hawaiian language enrollment at UH Mānoa: 1961-1971, 100.51%; 1972-1976, 214.3%, or a 314.8% rate of increase between 1961 and 1976, a reclamation of the Hawaiian language

that advanced the state's Hawaiian medium education program starting with the work of 'Aha Pūnana Leo in 1983.

On Feb. 1, 1976, just months before Hōkūle'a's maiden voyage to Tahiti, Kāwika Kapahulehūa, a Hawaiian language speaker and first captain of Hōkūle'a, was honored on the Ka Leo Hawai'i Hawaiian language radio program hosted by UH Mānoa Hawaiian language instructor Larry Kimura. The newly composed song, *Wa'a Hōkūle'a*, was presented to Kāwika that evening.

*Ua 'ike maka mākou
We now observe
Iā Hōkūle'a
Hōkūle'a
Wa'a kaulua nani
The beautiful double hull canoe
Me he manu i ka holo kai
Like a bird sailing the sea*

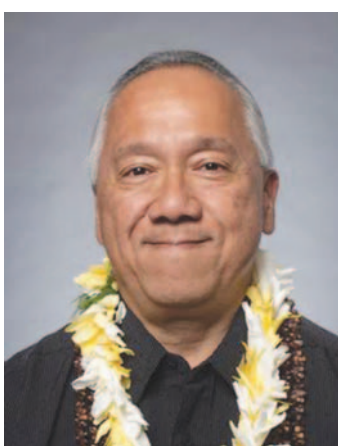
*Ua poho nā pe'a
Its sails billow out
I ke aheaha makani
In a steady breeze
Ho'okele 'ia a kūpono
Navigated on course
I ka hoe a nā akamai
By the paddle of masters*

*I ke ala o Kahiki
On the path to Kahiki
Ka holo Hōkūle'a
Sails Hōkūle'a
Nā hōkū o nā lani
The stars of the heavens
Kou kia 'i alaka 'i
Are your guiding navigator*

*Ho'okahi nō kia 'i
There is but one guardian
Nāna nō e mālama
He that will care for you
Ma loko nō o kona mana
Within his power
Nā holokai Hawai'i
Are the mariners of Hawai'i*

*Puana 'ia mai
Now to present this honor
Wa'a Hōkūle'a
To the canoe Hōkūle'a
'O mākou pū me 'oe
We are with you
I ka holo a ho 'i mai
On your travels and your return*

Hōkūle'a's historic open ocean navigation endeavors have set to rest the false thinking of impossibilities, and continues to bring together the reclamation of the cultural identity of an oceanic nation of people.



Hōkūle'a's Global Reach in our Ancestral Oceanic Universe

DR. RANDIE KAMUELA FONG
Executive Culture Officer,
Kamehameha Schools
Cultural Advisor, Polynesian Voyaging Society

When Hōkūle'a and Hikianalia circumnavigated the Earth during the Mālama Honua Voyage from 2014-2017, we imagined a lei encircling the equator symbolizing peace, unity and the best of humanity — aloha. Today, as we prepare for our trans-Pacific journey along the ancestral sea road Kealaikahiki to our Tahiti homeland, the Moananuiākea Voyage amplifies both a message of hope and a dire call to action to protect the primary source of life on Earth as we know it, the ocean.

Moananuiākea, the "expansive ocean," is a Hawaiian term of reference for the Pacific — our ancestral oceanic universe. Our kūpuna held epic views of the world reflecting an understanding of celestial, terrestrial and aquatic systems. They committed to memory the creation of the universe and could see in their mind's eye islands thousands of miles away to pull out of the sea through wayfinding. Clearly, they were wired for "epic-mindedness," for big thinking.

Conversely, by the mid-20th century, our frames of reference for ourselves and our world seemed much smaller. For many, a diminishing Hawaiian identity reflected a declining

sense of value and influence in our own home which seemed to shrink our capacity to think as big as our predecessors.

Hōkūle'a was initially built for a single voyage from Hawai'i to Tahiti and back. The effort was motivated by prevailing notions among Western scholars that questioned the capability of island people to develop the navigational technology required to traverse the largest body of water on Earth with intention and precision.

Using only traditional methods of navigation, Hōkūle'a's triumphant 1976 landfall in Tahiti was both a scientific reckoning and a beacon of affirmation illuminating the intelligence and ingenuity of Pacific peoples. As some 17,000 Tahitians lined the Pape'ete waterfront to welcome our wa'a, no one could have imagined the impact that this landfall would have on Hawai'i, the Pacific and the world.

Hawaiians were deeply proud of Hōkūle'a's accomplishment. For many, it was a personal reawakening, a renewed self-awareness that we descend from a lineage of extraordinary intellect and facility, a heritage defined by innovation and exploration, and driven by competence and curiosity. This was an empowering narrative for a generation on the cusp of a cultural renaissance. Hōkūle'a gave us a sweeping global backdrop to express our "epic-mindedness" and explore our Pacific origins.

In 2018, the legacy of reawakening pride and connecting with Hawaiian and Pacific identity inspired Kamehameha Schools to establish 'Aha Moananuiākea, a loosely organized Pacific consortium that includes the Polynesian Voyaging Society, Bishop Museum, and the University of Hawai'i. Its focus is to establish partnerships that promote ancestral knowledge and worldview based on Pacific kinship. Today, we have partnerships throughout the Pacific established through signed declarations ratified in ceremony.

The 1985, landfall of Hōkūle'a at Waitangi, Aotearoa, led to the Māori designation of Ngāi Ruawāhia, the Hawaiian tribe of Te Tai Tokerau. In 1992, a carved ancestral post was in-

stalled at Waitangi by Kamehameha Schools and PVS. A 2018 declaration inspired a sister-center relationship between the Kupe Waka Centre in Aurere and the Ka'iwakiloumoku Pacific Indigenous Institute at KS Kapālama.

The 1990 gifting of spruce logs to build the Hawai'iloa led to a 2019 declaration with Sealaska and the Tingit & Haida Indian Tribes of Alaska resulting in multiple exchanges with K-12 schools, the annual hosting of an Alaskan ethno-math conference in Honolulu, and the staging of the 2023 launch of the Moananuiākea Voyage in Juneau.

In 2019, cultural-environmental agreements were signed with the French Polynesian government, the elders of Marae Taputapuātea and the Pōmare Royal Family. In January of 2025, a cultural-educational agreement was signed by the mayors of Ra'iātea, Kamehameha Schools and the Office of Hawaiian Affairs.

A declaration honoring Papa Mau Pailug and Micronesian Pwo navigators in 2021 led to a virtual conference on sea level rise involving middle schoolers in Hawai'i, Yap and Chuuk. That same year, a cultural-environmental declaration was signed with Foundation Ao Tūpuna of Rapa Nui.

Polynesian languages are the youngest branches of an ancient, widespread Austronesian family tree. Its roots are the diverse Formosan languages of indigenous Taiwan, where early voyaging technologies advanced the peopling of the Pacific. In 2021, declarations were signed with the National Taiwan University and the Kaviyangan Paiwan Tribe. Princess Maljevlev offered sacred pottery and a blessing with millet smoke at the Juneau launch of the Moananuiākea Voyage in 2023.

From Australia to Bali to South Africa; from the Everglades, Potomac and Hudson to the Panama Canal; from Alaska to Aotearoa and Taiwan to Rapa Nui, Hōkūle'a has opened our minds to embrace the magnitude of our dreams. E ola mau 'o Hōkūle'a!

Congrats Hōkūle'a
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Nā 'Aumākua o Ka Wa'a

The crew and 'ohana of Hōkūle'a stand on the shoulders of many individuals, from the time that she was just a dream, to her launch 50 years ago, and her many voyages since. As part of an ongoing project that will continue through the Moananuiākea Voyage, PVS is capturing the contributions of nearly 150 people — some of whom are recognized by name on Hōkūle'a — to ensure their stories are forever part of her legacy.



We welcome you to view the list using the QR code and to send us your stories about these individuals deeply connected to the history of Hōkūle'a.

Keep Hōkūle'a Sailing

The Polynesian Voyaging Society deeply appreciates the grants, donations and partnerships that help us perpetuate voyaging and our mission to Mālama Honua—care for our Island Earth. Your support helps to ensure that voyaging never goes extinct again by allowing PVS the resources to care for our canoes; train the next generation of crew, captains and navigators; teach beyond the canoe through educational collaborations, voyaging education, virtual classroom connections, and waahonua.com; and inspire through port engagements and storytelling.



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PHOTOS COURTESY POLYNESIAN VOYAGING SOCIETY, 'ŌIWI TV

Hōkūle'a

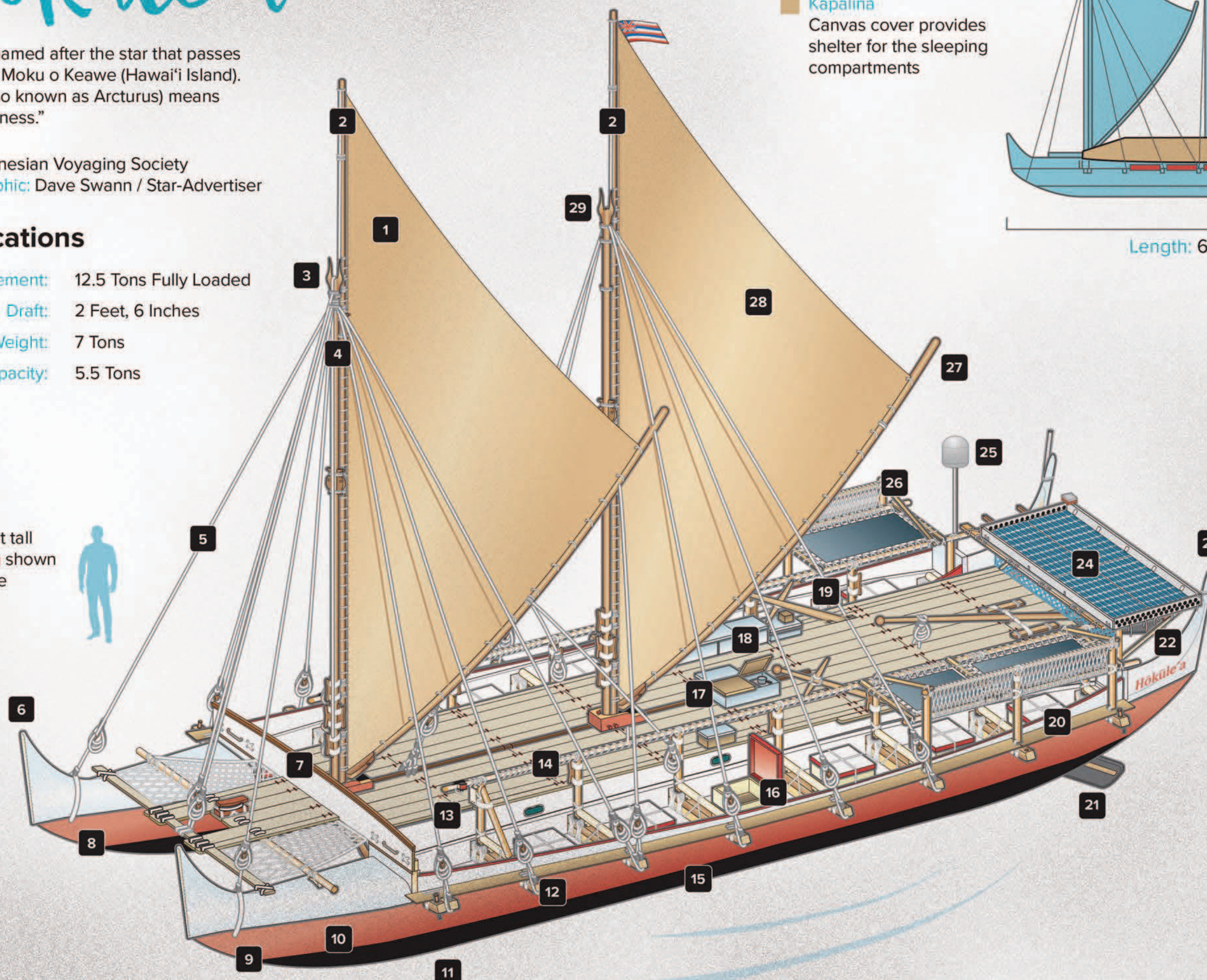
Hōkūle'a is named after the star that passes directly over Moku o Keawe (Hawai'i Island). Hōkūle'a (also known as Arcturus) means "Star of Gladness."

Source: Polynesian Voyaging Society
Original Graphic: Dave Swann / Star-Advertiser

Specifications

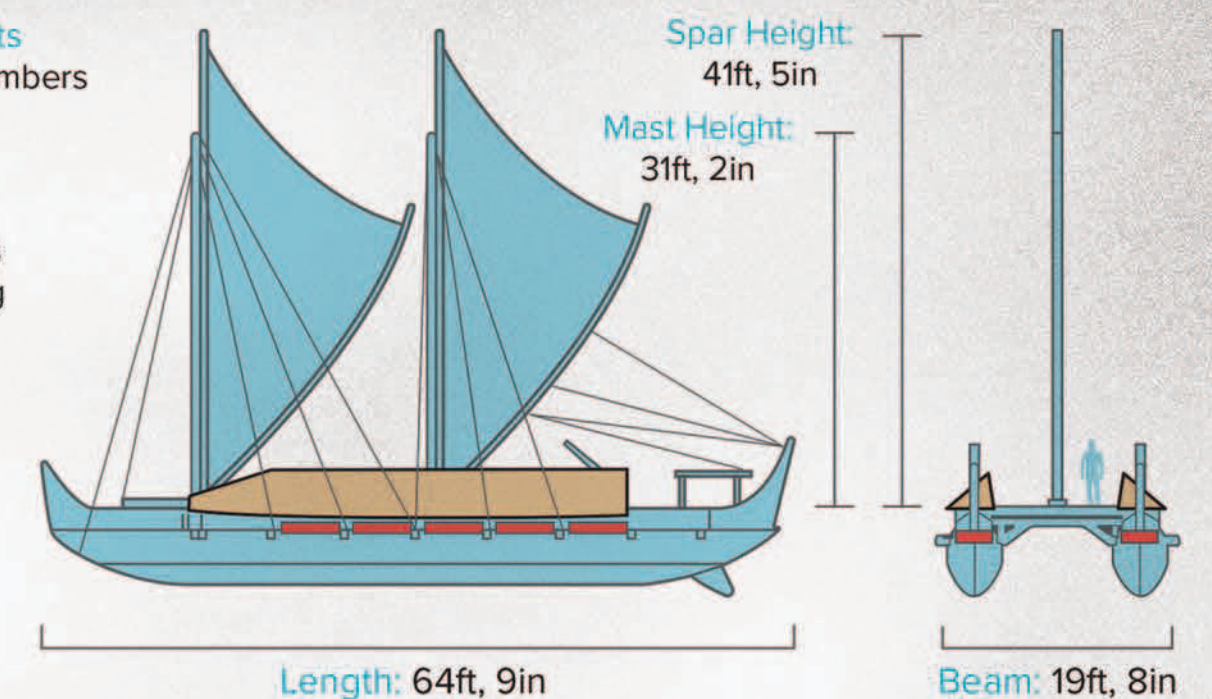
Displacement:	12.5 Tons Fully Loaded
Draft:	2 Feet, 6 Inches
Weight:	7 Tons
Carrying Capacity:	5.5 Tons

Six-foot tall person shown to scale



Sleeping Compartments
Space for five crewmembers inside each hull

Kapalina
Canvas cover provides shelter for the sleeping compartments



Parts of the Canoe

1. Pe'a or la ihu (Foresail)
2. 'Ope'a (Spar)
3. Pueo (Halyard horn)
4. Kia Mua (Foremast)
5. Kaula pa'a (Topping lift)
6. Manu ihu (Bow endpiece)
7. Pale wai or pale kai (Splash guard)
8. 'Akea (Starboard hull)
9. Ama (Port hull)
10. Bulkhead
11. Iwikuamo'o (Keel)
12. 'Iako (Crossbeam)
13. Pola (Deck cover)
14. Palekana (Safety railing)
15. Kuamo'o or ka'ele (Hull)
16. Provisions stored in hull
17. Galley
18. Radio Box
19. Hoe'akea (Starboard steering blade)
20. Mo'o (Sideboard or gunwale strake)
21. Hoe ama (Port steering blade)
22. Hoe uli (Steering paddle or sweep)
23. Manu hope (Stern endpiece)
24. Papa uila (Solar panels)
25. Ukali (Satellite dish)
26. Kilo hoku (Navigator's seat)
27. Paepae (Boom)
28. Pa'e or la hope (Aft sail)
29. Kia hope (Mast)

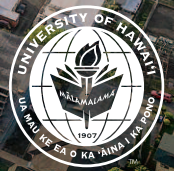
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Hau'oli Lā Hānau

Happy 50th birthday, Hōkūle'a! Congratulations on a half-century of voyaging history.

