

Notes on Canoe Protocol Polynesian Voyaging Society

Departure: a pule, or prayer, for the safety of the crew and canoe is usually said. The following was written by Lilikalā Kame'eleihiwa (June 2, 1998) for use in the PVS voyaging programs:

*Ē nā 'aumākua o ka pō
Ē nā 'aumākua o ka ao
E ho'oulu mai ia mākou, i kō'oukou mau pulapula
 E mālama i ka lani
 E mālama i ka 'āina
 E mālama i ka wai
 E mālama i ka kai
 E mālama i ka honua nei
 E mālama i kēia wa'a kaulua
 me nā hoa wa'a
 E mālama i kekahi i kekahi.
E pale i nā mea 'ino ā pau ē*

'Āmama. Ua noa. Ua lele wale aku no ē.

A Prayer before Departure

O ancestral gods of the darkness
O ancestral gods of the light
Inspire us, your many offspring
 to take care of the heavens
 to take care of the lands
 to take care of the water
 to take care of the ocean
 to take care of the earth
 to take care of this double-hulled canoe
 and the crew
 to take care of each other.
Protect us from all harm.

It is finished; it is free; it has flown.

Arriving at a New Place—After the canoe announces its arrival (by pu or pahu), the people on shore will ask for the identity of the canoe. The proper response is to recite a chant identifying the canoe—to whom the canoe belongs and from where it comes. In the story of Pāka'a, when Keawenuia'umi, the ruling chief of the Big Island, arrives on Moloka'i, the question is asked, "No wai he wa'a?" ("To whom does the canoe belong?"; "In honor of whom is this canoe?") The responding chant identifies the canoe as belonging

to the gods, to the land of Hilo (where it was built and launched), and to the chief Keawenuia'umi:

...he wa'a
No Kū, no Lono
No Kāne a me Kanaloa
No kini a ke akua
Ka lehu o ke akua,
He wa'a keia no ka 'āina ua o Hilo a malama,
Ua ka ua kēwai kāpili ua o Hanakahi,
Malie a mao ae ka ua,
'Ukelekele a hakukele ke one,
A helele'i ka lau la'au
Waiho kā'oko'a Leleiwi i ke kai
Pōpō ke kapa au Kahulaana,
Lei aku i ka hala o Hōpoe
Wawe aku e hiki i Kea'au
Ka i'a o ka lohilohi i Ki'i la-e,
No Keawenuia'umi he wa'a.

... This canoe is
For Kū, for Lono
For Kāne and Kanaloa,
For the forty thousand gods,
The four-hundred-thousand gods;
The canoe is of the rainy land of Hilo of Malama,
The rain falls, the misty, sticky rain of Hanakahi,
Gentle and passing is the rain,
Muddy and wet the sand,
Scattered the leaves of the forest,
Leleiwi is left standing apart at the sea,
The kapa of Kahulaana is rolled up [Pōpō-kapa: name of a rain],
The rain rises over the hala of Hōpoe,
Quickly reaching Kea'au,
The fish of the sparkling at Ki'i,
The canoe is for Keawenuia'umi.

In some cases, the canoe/crew may be challenged to prove they are worthy of coming ashore or are friend, not foe. (See the story of Pāka'a, in which Pāka'a's son insults rather than welcomes the lesser chiefs who accompany Keawenuia'umi.) To overcome any challenge, the chant identifying the canoe and crew should establish common ground between the visitors (malihini) and natives of the place (kama'āina) by referring to shared gods, common ancestors or relatives, shared history (i.e., times when the canoe has visited the place before in friendship), etc.

Giftng—"I hele i kauhale, pa'a pū'olo i ka lima," "In going to the houses of others, carry a packet in the hand." "Take a gift"—something special from one's home district; or something made by hand; or something to mark the occasion (e.g., a carved stone).

Sharing—Be prepared to share something with your hosts: a song, a dance, a story of your home district; a lesson about canoes, voyaging or navigation, etc.

Respect—When we travel with the canoe, we are representatives of the Polynesian Voyaging Society and the great tradition of Hawaiian and Polynesian voyaging it represents. Whether we like it or not, both at sea and on land, we are in the public eye. Be sure your actions are worthy of the respect that PVS crew members have built up through years of achievement and positive contributions to the communities we come from as well as those we visit.

Departure—Leave the places you visit cleaner and in better condition than when you arrived; express your appreciation to your hosts by actions and words; and later by letter, photos, etc.).

Homecoming Chant—In traditional times, the return of a relative long absent was greeted with a wailing chant of “overflowing emotions” and “expressions of joy, grief, memory and affection.” (Handy and Pukui, *Polynesian Family System in Ka'ū, Hawai'i* 104). The following chant is used when Eala returns home to Wai'anae from a voyage:

Heaha kela mea u'i o ke kai e,	(What is that beautiful thing on the sea?)
Ka manu e, manu e, manu e,	(The bird, bird, bird,)
Heaha ke ano manu e,	(What kind of bird?)
Ka 'Iwa e, 'Iwa e, 'Iwa e,	(The frigate bird, frigate bird, frigate bird)
Lilo nā hulu manu i ka makani e,	(The winds took off the bird feathers,)
Aue e, aue e, aue, e,	(Oh my, my, my)
Holo mai 'oe i ka moana,	(You sailed the open seas,)
Ua 'eha ka loko i ke aloha,	(The heart aches with love)
'Owai ke koa noho ma Wai'anae,	(Who is the warrior who lives in Wai'anae?)
Eala e, Eala e, Eala e,	(Eala, Eala, Eala)
'Owai ke koa noho ma Wai'anae,	(Who is the warrior who lives in Wai'anae?)
Eala e, Eala e, Eala e.	(Eala, Eala, Eala.)

(This mele oli was written for the children of Wai'anae by A. Kalanihookaha Cope [1980, at Pōka'i Bay] to chant when the Eala returned from its maiden voyage. Grandparents and parents wanted a simple no'eau to chant accompanied by their mo'opuna and kamali'i.)

Welcome-Home Lū'au: “The wailing chant (uwe helu) was but the vocal expression of [the welcoming] sentiment. The true welcome called for a family gathering and a feast in honour of the returning relative.... The welcoming-feast, 'Aha'aina Ho'okipa, re-established the returned relative in the 'ohana and 'aina, or homeland, did honour to the person welcomed and created good-will for all concerned” (Handy and Pukui, *Polynesian Family System in Ka'ū, Hawai'i* 104).

Ha'a Hōkūle'a—Composed by Keli'i Tau'ā
(On the Compact Disc *Chants: Hawai'i Canoes*)

Holo i ke kai	Travel over the sea
(hoe hoe, hoe hoe)	(paddle, paddle, paddle, paddle)
Holo 'o ka i'a	The fish goes
(hoe hoe, hoe hoe)	(paddle, paddle, paddle, paddle)
Ho'i i ke kai	Return to the sea
(ku'e ku'e, ku'e ku'e)	(back and forth, back and forth)
Wa'a Hōkūle'a	The canoe Hōkūle'a
Eō, ē ka wa'a	Ē canoe, answer to this call
Eō, Hōkūle'a (ku)	Hōkūle'a, answer to this call
A pae i ke kula	Come ashore
'Āmama, ua noa	'Āmama, the kapu is lifted

Eō ē Hōkūle'a—Composed by Keli'i Tau'ā
(On the Compact Disc *Chants: Hawai'i Canoes*)

Pā mai ka makani Pu'ulena	The Pu'ulena wind blows
Hiki mai ka lā ha'aheo	The proud sun arrives
A hiki pū me nā 'A'ā	Arrives along with the fire
Eia nā me'e o ke kai	Here are the heroes of the sea
Nā me'e kaulana o ka Pakipika	The famous ones of the Pacific
Ua ho'i mai	Returning home
E lohe kākou ka nūhou	Let's listen to the news
Ua ho'i mai nā kama	The children have returned,
Kū aku i ka home me ka lanakila	Arriving there at home, victorious,
Oli e! oli e o Hawai'i	Sing, sing, Hawai'i
E ulu, e ola mau	Let them increase, let them live forever
Nā hana apau o Hōkūle'a	All the deeds of Hōkūle'a

A Chant for Bringing Up the Wind (Traditional)

Pā mai, pā mai ka makani nui o Hilo	Blow, blow, great wind of Hilo.*
Ka ipu nui lawe mai	Bring the big wind gourd,**
Ka ipu iki waihō aku	Leave the small wind gourd.

* Hiro, the famous Polynesian navigator and voyager, deified as a wind god.

** The winds were conceived of as being contained in a gourd. The wind god could call forth the winds by calling out their names.

He inoa no Hōkūle'a

Nā Kamuela Chun i haku 'ia, 11/10/96

'O ka wa'a 'o Hōkūle'a,
ua hānau i Hawai'i,
ua ho'ola'a i Hawai'i
Ua holo puni i nā kai 'ewalu,
mai Hawai'i ā i Kaua'i,
ua kūkala e

Kaulana e ka holo a Hōkūle'a
I ke kai loa
I ke kai poko
I ke kai 'ale'ale o Kanaloa
'O Kanaloa, Kanaloa e,
Mai ke kai loa e

Ke Kahi, Ka Ho'ala
'O Honolulu ma Maui ā i Mata'iva
'O Mata'iva ā i Tahiti
'O Tahiti ā i Taputapuātea ma Ra'iātea
'O Ra'iātea ā i Tahiti
'O Tahiti ho'i i Hawai'i e

Kaulana e ka holo a Hōkūle'a

Ka Lua, Ka 'Ino
'O Kanaloa ma ke ala i kahiki
'O ka hoa 'Aikau
'O ka nu'anua haki kakala a ka 'ino
Aloha 'ino e

Kaulana e ka holo a Hōkūle'a

Ke Kolu, 'O Nainoa
'O Hilo ma Hawai'i ā i Pape'ete ma Tahiti
'O Pape'ete ā i Tautira ma Tahiti
'O Tahiti ho'i i Hawai'i e
'O Nainoa ka ho'okele nui e

Kaulana e ka holo a Hōkūle'a

Ka Hā, Ka 'Ike Mua
'O Miloli'i ma Hawai'i ā i Tahiti
'O Tahiti ā i Rarotonga
'O Rarotonga ā i Aotearoa
'O Aotearoa ā i Tonga-tapu
'O Tonga-tapu ā i Lifuka
'O Lifuka ā i Vava'u

A Name Chant for Hōkūle'a

*Composed by Kamuela Chun, 11/10/96
(Revised 6/23/98)*

The canoe Hōkūle'a
born in Hawai'i
blessed in Hawai'i
Traveled around the eight seas
from Hawai'i to Kaua'i
heralded abroad

Famous are the voyages of Hōkūle'a
In the big seas
In the small seas
In the rough seas of Kanaloa
Kanaloa, Kanaloa
Returning from the far seas.

The First Voyage, The Awakening
Honolulu, Maui, to Mata'iva
Mata'iva to Tahiti
Tahiti to Taputapuātea, Ra'iātea
Ra'iātea to Tahiti
Tahiti, returning to Hawai'i

Famous are the voyages of Hōkūle'a...
(Repeat Chorus)

The Second Voyage, The Storm (Tragedy)
Kanaloa, on the way to Tahiti
The crew member 'Aikau
The multitude of breaking waves of the storm
Very sad

Famous are the voyages of Hōkūle'a...
(Repeat Chorus)

The Third Voyage, Nainoa
Hilo, Hawai'i, to Pape'ete, Tahiti
Pape'ete to Tautira, Tahiti
Tahiti, returning to Hawai'i
Nainoa, the great navigator

Famous are the voyages of Hōkūle'a...
(Repeat Chorus)

The Fourth Voyage, The Rediscovery
Miloli'i, Hawai'i to Tahiti
Tahiti to Rarotonga
Rarotonga to New Zealand
New Zealand to Tongatapu
Tongatapu to Lifuka
Lifuka to Vava'u

‘O Vava‘u ā i Tutuila
‘O Tutuila ā i Ofu
‘O Ofu ā i ‘Aitutaki
‘O ‘Aitutaki ā i Rarotonga
‘O Rarotonga ā i Tahiti
‘O Tahiti ā i Rangiroa
‘O Rangiroa ho‘i i Hawai‘i e

Kaulana e ka holo a Hōkūle‘a

Ka Lima, No nā mamo

‘O Hōnaunau ma Hawai‘i ā i Tahiti
‘O Tahiti ā i Huahine
‘O Huahine ā i Ra‘iātea
‘O Ra‘iātea ā i Borabora
‘O Borabora ā i Ma‘uke
‘O Ma‘uke ā i ‘Aitutaki
‘O ‘Aitutaki ā i Rarotonga
‘O Rarotonga ho‘i i Tahiti e
‘O Tahiti ho‘i i Hawai‘i e

Kaulana e ka holo a Hōkūle‘a

Ka Ono, Nā ‘ohana holo moana

‘O Honolulu ma O‘ahu ā i Hilo ma Hawai‘i
‘O Hilo ā i Tahiti
‘O Tahiti ā i Taputapuātea ma Ra‘iātea
‘O Ra‘iātea ā i Tahiti
‘O Tahiti ā i Nukuhiwa
‘O Nukuhiwa ā i Uapou
‘O Uapou ā i Nukuhiwa
‘O Nukuhiwa ho‘i i Hawai‘i
‘O Hawai‘i ā i Moloka‘i
‘O Moloka‘i ā i Hakipu‘u ma O‘ahu
‘O Hakipu‘u, ke one hānau e

Kaulana e ka holo a Hōkūle‘a

(To be Continued...)

Vava‘u to Tutuila
Tutuila to Ofu
Ofu to ‘Aitutaki
‘Aitutaki to Rarotonga
Rarotonga to Tahiti
Tahiti to Rangiroa
Rangiroa, returning to Hawai‘i

Famous are the voyages of Hōkūle‘a...
(Repeat Chorus)

The Fifth Voyage, For the Children

Hōnaunau, Hawai‘i, to Tahiti
Tahiti to Huahine
Huahine to Ra‘iātea
Ra‘iātea to Borabora
Borabora to Ma‘uke
Ma‘uke to ‘Aitutaki
‘Aitutaki to Rarotonga
Rarotonga to Tahiti
Tahiti, returning to Hawai‘i

Famous are the voyages of Hōkūle‘a...
(Repeat Chorus)

The Sixth Voyage, The Voyaging Families

Honolulu, O‘ahu to Hilo, Hawai‘i
Hilo to Tahiti
Tahiti to Taputapuātea, Ra‘iātea
Ra‘iātea to Tahiti
Tahiti to Nukuhiwa
Nukuhiwa to Uapou
Uapou to Nukuhiwa
Nukuhiwa, returning to Hawai‘i
Hawai‘i to Moloka‘i
Moloka‘i returning to Hakipu‘u, O‘ahu
Hakipu‘u, the sands of birth

Famous are the voyages of Hōkūle‘a...
(Repeat Chorus)

HE PAHA NO KA HŌKŪLE'A

no kona ho'olana hou 'ana ma ka 'uapo 35, Kou

- 1 'O 'oe Hōkūle'a wa'a kaulua 'eā
- 2 Wa'a kaulana o ka lāhui
- 3 E ka wa'a e lana maika'i nei 'āhā
- 4 Na wai nō 'oe laha 'eā
- 5 Mea mai nā wahine he mea laha 'ole 'oe
- 6 He keiki na Māui, na Haumea paha lā 'eā
- 7 He 'eki'eki 'oe e a'e 'ale ana i ka moana ē.
- 8 Lawe mai 'oe i ka le'a, ka hau'oli 'eā
- 9 Hau'oli kākou lā 'eā.
- 10 'O 'oe Hōkūle'a e ka mānai 'eā
- 11 Nāna i kui a lei nā mokupuni lā ē
- 12 I lana ka mana'o he pua laha 'ole 'oe
- 13 Nāna i ho'owehi iā kākou nā Hawai'i 'ēhē
- 14 'O 'oe Hōkūle'a kahi mea i aloha 'ia
- 15 Kahi mea i mālama 'ia e nā lima hana lā ē
- 16 Nā kānaka i mālama a kia'i iā Hōkūle'a
- 17 He kia'i o ka pua laha 'eā
- 18 O holo 'oe me nā kānaka he nui paha 'eā
- 19 I hea lā aku 'oe
- 20 I Nu'uhiwa, Hiva 'Oa, i hea lā 'oe?
- 21 O hele 'oe e Hōkūle'a a ho'i mai.

na Kalani Akana, 1993 Iune

Haku uluwale 'ia me nā mana'o o Pinky Thompson, Paige Barber, Moku Iāua 'o Wally Froiseth, Randy Fong, me Sam Ka'ai. Na lākou i ha'i 'ōlelo ma mua a i ho'oulu mai i ka paha 'ana.

A CHANT FOR THE HŌKŪLE'A
for its refloating at pier 35

- 1 You are Hōkūle'a the double-hulled canoe
- 2 Famous canoe of the Hawaiian people
- 3 You, there, canoe floating well
- 4 Whom do you belong?
- 5 The women say that you are a precious thing.
- 6 Like a child of Māui, perhaps like a child of Haumea - ever
 rejuvenating.
- 7 You are an 'eki'eki bird darting over the billows of the ocean.
- 8 You bring excitement and happiness.
- 9 See, we are all happy.
- 10 You are Hōkūle'a the needle
- 11 That strings the islands into a lei to wear
- 12 I always knew that you were a precious flower
- 13 You have adorned us, the Hawaiian people
- 14 You are Hōkūle'a the beloved
- 15 Someone well taken care of by many hands
- 16 Those that take care and guard over you, Hōkūle'a
- 17 Are guardians of a cherished offspring
- 18 You'd better go with lots of people
- 19 To wherever you go
- 20 To Nu'uhiwa, Hiva 'Oa, where ?
- 21 You go, Hōkūle'a a return....

Hōkūle'a Hula—Composed by Carlos Andrade
(On the Tape / CD *Pacific Tunings* by Nā Pali)

Outbound for Tongatapu, Aotearoa goodbye;
Leaving on the Southwest wind,
Hōkūle'a spread your wings and fly,
Ancient Polynesian pathway, carry us home again,
Sail on, and on, and on, till the journey's end.

Chorus:

Follow the stars at night, high in the Southern skies,
Ke Ali'i o Kona i ka Lewa [Canopus], into the night while Orion dies.
Southern Cross is spinning slowly,
Aloha nui, goodbye. Aue *Hōkūle'a*, te vahine o ke kai.
Aue, aue, hi. Aue *Hōkūle'a*, te vahine o ke kai.

Sail at night for Ha'apai, Nuku'alofa goodbye,
Through the reefs, the shoals, the islands,
Fangatua lead us with your eyes,
Await the wind, Pangai, Lifuka, into Vava'u at night,
Sail on, and on, and on, until the morning light.

Matangi Tonga to Sāmoa, Neiafu goodbye,
The winds blowing, there's no stars showing,
Nainoa's navigating, hold on tight,
Raise the island Tutuila, Pago Pago's in sight,
Sail on, and on, and on, like a bird in flight.

Ha'ina mai ka puana, so the story is told,
Hōkūle'a sails the ocean highway with a family
Both young and old,
Aotearoa, Tongatapu, and now Sāmoa have past
Sail on, and on, and on, to Hawaii at last.

Notes:

This song recounts the voyage from of *Hōkūle'a* from Aotearoa to Sāmoa, May 1–25, 1986. The voyage was a rough one, with gale force winds gusting 40-50 knots. In Tongatapu, Sione Taupeamuhu, a Tongan sea captain and navigator, joined the crew to pilot the canoe through the maze of "reefs, shoals, and islands" that make up the Tongan Archipelago.

Aotearoa: New Zealand.

Tongatapu: southernmost of three main groups of islands in the Tonga Islands.

Nuku'alofa: main port and principal town in the Tonga Islands; located on Tongatapu.

Pangai: town on Lifuka, the principal island of the Ha'apai Group

Neiafu: port on the island of Vava'u.

Matangi Tonga: "Makani Kona"—South Wind.

Pago Pago: capital of American Sāmoa, on the island of Tutuila.

I kū mau mau! (Stand Together!)

This is a chant expressing “tumultuous joy,” when a multitude of people performed a task together such as bringing down a tree from the mountains to the lowlands—e.g. a koa tree to build a canoe or an ‘ōhi‘a log to carve an image of the god Kū. The chant was collected by N.B. Emerson and published in his notes to David Malo’s *Hawaiian Antiquities* (Honolulu: Bishop Museum Press, 1951, p. 186):

One:

I kū mau mau!* Stand together!

All: I kuwā!

Shout!

One:

I kū mau mau! Stand together!
I kū huluhulu!** Haul with all your might!
I ka lana wao!** Under the mighty trees!

All: I kuwā!

Shout!

One: I kūlana wao!

Under the forest trees!

All:

I kuwā!	Shout!
I kuwā! huki!	Shout! Pull!
I kuwā! kō!	Shout! Push!
I kuwā a mau	Shout! Snagged,
A mau ka ēulu	Snagged is the tree top!
E Huki, e!	Pull!
Kūlia!	Strive!
‘Umia ka hanu!	Hold your breath! [A war cry]
A lana, ua holo ke akua!	It floats, the god runs! [i.e., the tree is moving!]

* kūmaumau: Same as *maumau*; “constant,” “continuous,” “together.” *Hai kūmaumau ē, hai kuwā!* (chant for those carrying a log to shore to be made into a canoe), “follow together, follow shouting!”)

** Emerson translates “I ka lana wao!” as “Under the mighty trees!” If so, perhaps the second line should be amended to “kūlana wao!” “Place where the forest rises up”; cf. “kūlana nalu,” “Place where the waves rise up.” “I kū huluhulu!” is translated “Haul with all your might!” It is not clear how Emerson derived this translation. The two lines under consideration are similar to lines in another canoe-hauling chant (June Gutmanis, *Nā Pule Kahiko: Ancient Hawaiian Prayers*; Honolulu: Editions Limited, 1983, p. 78-79):

Ē Kū-pulupulu,
Ē Kū ‘alanawao,

These two lines address two forest gods associated with canoe building. Kū-pulupulu is translated as "Kū [giver of] verdure" by D. Barrere in S.M. Kamakau's *Ka Poe Kahiko: The People of Old* (Honolulu: Bishop Museum, 1964, p. 58); "pulu" refers to "any greenery or underbrush cut to be used as mulch"; or a "low branch, as of certain trees such as koa and 'ōhi'a." Emerson (in Malo) translates Kū-pulupulu as "Kū the rough one, or the chip-maker, one of the gods of the wa'a" (p. 133); he translates "Kū-ala-na-wao," or "Ku-ae-la-na-wao" as "'There stands the forests,' a woodland deity, one of the gods of the wa'a." Barrere gives the name as Kū-alono-wao, "Kū of the mountain heights" (S.M. Kamakau, *Ka Poe Kahiko: The People of Old*, p. 58). Martha W. Beckwith gives the following translations of the epithets of the two Kū gods (*Hawaiian Mythology*, Honolulu: UH Press 1970, p. 15):

Kū-pulupulu (Kū of the undergrowth)

Kū-alono-wao (Kū of the deep forest)

*** Emerson translates "I kuwā a mau! / A mau ka ēulu!" as "Stand in place! and haul / Haul branches and all!" "Mau" means "snagged"; "caught"; "grounded, as a canoe"; "stuck or stalled, as a car"; "ēulu" is the top of a tree or plant. The lines seem to refer to the tree being stuck in the undergrowth, so some extra effort is needed to "float" it (lana), i.e., to free it.