

*Hawaiki Rising: Hōkūle'a, Nainoa Thompson, and the Hawaiian Renaissance.* By Sam Low. Honolulu, University of Hawai'i Press, 2018 [2013]. 344 pp., illus., diagrams, maps, notes, glossary. ISBN 9780824877354 (hbk). US\$29.99.

Now in its 6th printing since it was first published in 2013, Sam Low's *Hawaiki Rising* has won numerous accolades. Besides the 2014 Samuel M. Kamakau award for best book published in Hawai'i, it also received top honours in the Ka Palapala Po'okela Awards: one award for 'Nonfiction' and another for 'Hawaiian language, culture and history'. Add to these prestigious distinctions the Nautilus Award, the Ben Franklin Award, the IPPY Award and the plethora of laudatory reviews that have taken place since its publication, and there can be no doubt that the book is an important part of the history of the Hawaiian peoples that can be shared by all Polynesians and Micronesians whose Austronesian linguistic and voyaging origins began some 4,000 to 5,000 years ago out of Island Southeast Asia and into Remote Oceania.

In the introduction to his book, Low makes it clear that it is 'written from the point of view of the crews who sailed aboard *Hōkūle'a* in the early period of her voyaging from 1973 to 1980' (p. xvii). The launching of the *Hōkūle'a* took place in 1975 but the origin of the *Hōkūle'a* as a concept began in 1973 with the formation of the Polynesian Voyaging Society which was founded by Herb Kane, Ben Finney, and Tommy Holmes with the express purpose of raising money to build a 62' double-hull Polynesian replica voyaging canoe and sail it to Tahiti and back to Hawai'i. They thus recreated the ancient 2,400-mile migration route to Tahiti which is associated with Hawaiki — 'the name of the mythic homeland of the Polynesian people'— and in the process sparked the Hawaiian voyaging renaissance which continues to this day (p. xi).

The narrative centers around the *Hōkūle'a* and the individuals involved with the events connected with the building of the canoe, the sea trials, the history-making 1976 voyage to Tahiti that was navigated by Pius 'Mau' Piailug using traditional Micronesian wayfinding techniques, the tragic death of Eddie Aikau who was lost after the *Hōkūle'a* capsized in 1978, and Nainoa's successful non-instrument navigation from Hawai'i

to Tahiti using wayfinding techniques in 1980. The book ends with Nainoa and four other Hawaiian members of the Polynesian Voyaging Society receiving the Pwo initiation ceremony performed by grand master navigator Mau Piailug on Satawal in 2007.

*Hawaiki Rising* is a compelling narrative with bountiful use of personal journals, crew logs, and remembrances interwoven throughout the text from those who were involved with the *Hōkūle'a*, but I do have a couple of misgivings about some of the content. My first concern relates to Chapters 10 through 13 that tell the story about Mau's navigation of the *Hōkūle'a* to Tahiti in 1976. Low does an excellent job of describing the emotional dramas and intrigues that took place on board the *Hōkūle'a*, but there is no mention of the *etak* wayfinding system — a traditional Micronesian method of dead reckoning — that enabled Mau to make successful landfall at Tahiti. Why? Mau's achievement is undeniably a monumental feat of non-instrument navigation which I think deserves more exposition in the book. In contrast, Low elucidates in great detail with explanations and diagrams the development of Nainoa's unique wayfinding system which enabled him to navigate the *Hōkūle'a* to Tahiti in 1980. Unlike Mau's method, Nainoa's method of wayfinding is not *etak*-based but rather a mixture of traditional and self-developed techniques, according to Ben Finney ('Re-Learning a Vanishing Art', 1986) and David Lewis (*We, the Navigators*, 1994). It is possible, however, to rationalize Low's omission of Mau's use of *etak* on the 1976 voyage since the book's narrative is largely focused on Nainoa's quest to revitalize Hawaiian navigational lore. But given Nainoa's great respect for Mau as his teacher and mentor, it is interesting that Nainoa did not adopt Mau's *etak* wayfinding system.

My second concern has to do with Low's description of the capabilities of outrigger voyaging canoes in comparison with double-hulled canoes:

Small outrigger canoes would not be seaworthy for long voyages, nor could they carry the cargo and people necessary to settle new islands. Large outrigger canoes would be unwieldy (p. 122).

Say this to Micronesians and I'm sure they would be surprised to hear that their canoes are 'not seaworthy for long voyages'. It's a matter of historical record that Mau's ancestors sailed in outrigger canoes 500 miles over open ocean from Satawal to settle Saipan in the early 1800s. Ethnohistorical records also document outrigger voyages of 1,000 miles and more over open ocean between Western Micronesia and the Philippines as well as star courses from Ulithi to Tarawa — a distance of 2,500 miles. Neither were Micronesian outrigger voyaging canoes 'small' in the past. In 1721 a Spanish soldier reported a Carolinian outrigger approaching Guam which moving in the distance at full sail he took for a frigate. Ethnohistorical records also document 40' to 50' outrigger voyaging canoes both in the Mariana and Caroline Islands. These are comparable in length to the 62' *Hōkūle'a*.

Lastly, in response to Low's claim that large outrigger canoes are 'unwieldy,' in 1987 I was on Lamotrek in a canoe house talking with Mau and I asked him if he thought it possible to sail his 31' *Simion Hokulea* outrigger canoe from Satawal to Hawai'i. 'Yes, it's possible', he answered, 'but I need to build a bigger canoe'. So if Mau said it was possible who is to say that it is not?

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