

WATERMAN

Life shaped a man, and the man shaped the world.



Duke's Creed

In Hawai'i we greet friends, loved ones and strangers with Aloha, which means with love. Aloha is the key word to the universal spirit of real hospitality, which makes Hawai'i renowned as the world's center of understanding and fellowship.

Try meeting or leaving people with Aloha. You'll be surprised by their reaction. I believe it and it is my creed.

Aloha to you,
Duke Paoa Kahanamoku



Me ka hali‘a aloha mau no **Cami Kameaaloha Kanoa-Wong** no kona nui ‘ike, lokomaika‘i a ‘ano ho‘ohau‘oli i hua mai ai kēia moemoeā a pa‘a he ki‘i ho‘ona‘auao no kēia me‘e nui o kākou. E ola mau aku nō ko Cami ‘ano kūpa‘a ma ka ho‘oili ‘ike ku‘una ma nā hanauna hou i o kēia papa ha‘awina.

He lei pōina ‘ole maoli nō ‘oe e ke hoa.

1982 - 2021

In memory of **Cami Kameaaloha Kanoa-Wong** whose knowledge, humor, and warmth made this a dream project. May her commitment to education and sharing Hawaiian traditions with future generations live on through this guide.

You will be missed by all who had the privilege of knowing you.

1982 - 2021





Table of Contents

Welcome 5

Letter from the Producers

Introduction 6

About the Film
Discussion Goals

Informing the Discussion 7

Terms and Concepts
History of Hawai'i
Waterman & Cultural Importance
History of Surfing
Timeline of Duke Kahanamoku's Life
Timeline of History of Hawai'i
Duke's Athleticism and the Olympics
Duke's Travels
Inclusion
Duke's Legacy

Audience Engagement Activities 33

Pre- and Post- Screening Discussion Questions
Engage with Scenarios from the Film

In Their Own Words 35

Quotes from the Film Interviews

Call to Action 39

Aloha kekahi i kekahi (*Love One Another*)
Mālama i ke kai (*Caring for the Ocean*)
Ea mai ke kai mai (*Life Originates from the Ocean*)

‘Ōlelo Hawai‘i (Hawaiian Language) 41

Hawaiian Vocabulary from the Film and Additional Terms

Endnotes 43

Additional Resources & Acknowledgments 44



Letter from the Producers

As sports enthusiasts, our passion for athletics informs everything we do. It drives our mission as leaders of The Foundation for Global Sports Development and inspires the documentaries we produce at Sidewinder Films where we highlight remarkable individuals and their journeys.

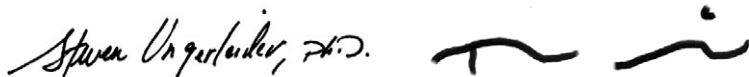
In *Waterman*, our 2021 documentary, we explore the life and legacy of Duke Paoa Kahanamoku, record-breaking Olympic swimmer and undisputed father of modern-day surfing, following the sport's first-time inclusion in the 2020 (2021) Tokyo Games. Duke began lobbying for surfing as an Olympic event in 1912, making its long-awaited debut a fitting tribute to his work promoting the sport around the globe.

Through Duke's incredible athletic accomplishments, personal doctrine of Aloha, and enduring gift of surfing to the world, we explore a theme that still resonates today – the role of sports in breaking barriers. The film celebrates Duke's triumphs and his philosophy of inclusion, challenging us all to embrace diversity and incorporate Aloha into our own lives.

This discussion guide is meant to complement the film and allow you to delve deeper into the history and culture of Hawai'i, how they both shaped Duke, and learn more about this extraordinary man.

We are forever grateful to all those who helped honor Duke Kahanamoku by bringing this project to light. We hope to have captured his charismatic spirit and that it will ignite something within each of you, like it did within us.

Mahalo and Aloha to you all,



Dr. Steven Ungerleider, Producer
David Ulich, Producer





Introduction

About the Film

Waterman tells the powerful life story of Duke Paoa Kahanamoku, the record-breaking Olympic swimmer and undisputed father of modern surfing who single-handedly spread the sport around the world.

A Native Hawaiian, Duke was born at Hale'ākala, the residence of Princess Bernice Pauahi Bishop—great-granddaughter of King Kamehameha I—during the last years of the Hawaiian monarchy, just before the overthrow of the Hawaiian Kingdom. Like so much in Hawai'i, Hale'ākala reflected the people's deep ties to the ocean: it was known for its beautiful pink exterior, infused by the coral used to build it.

Duke himself came from a long line of watermen and was part of a family of chiefly retainers or advisors rumored to be close to the Kamehameha dynasty. He was reminiscent of the chiefs of old with his humility, generous spirit, and statuesque physique. These attributes would one day make him an international celebrity whose historic feats in the water as a swimmer, surfer, and lifesaver would inspire generations of watermen and waterwomen following in his wake and give rise to the array of extreme sports we all know today.

The film and its discussion guide are a tribute to this extraordinary man, his enduring legacy, and a celebration of his long-sought wish for surfing to be included in the Olympics finally coming true.



Discussion Goals

We hope Duke Kahanamoku's story inspires people of all ages to learn more about surfing, Hawai'i, and how to spread aloha within their families, work groups, and communities. By doing so, we can all honor and immortalize Duke's legacy.



Informing the Discussion

Terms and Concepts

Aloha, Ho'okipa, and Kuleana – Key Cultural Concepts

Aloha (Ah-loh-hah) is a deeply held spiritual belief best understood through Native Hawaiian history and culture. Many have tried to explain its essence, yet for most non-Hawaiians, the concept can be elusive. Beyond a greeting, aloha can describe a deep love and respect for people—including oneself—and places, or act as a reminder of how to behave appropriately in the world, or “with aloha.” The ancient kahunas (priests) taught that living the Spirit of Aloha meant sending and receiving positive energy to everything and everyone in your environment.

For ali'i, the ruling class of Hawai'i, aloha represented a delicate balance of empathy and discipline. It was a reciprocal relationship: the commoners had aloha for well-respected ali'i (chiefs), who in turn demonstrated a deep sense of responsibility to care for the land, people, and resources in their domain. This traditional principle is embedded in the Hawaiian phrase for patriotism – *Aloha 'Āina*, which describes an innate love for the land that feeds us, and our duty to cherish and protect it.

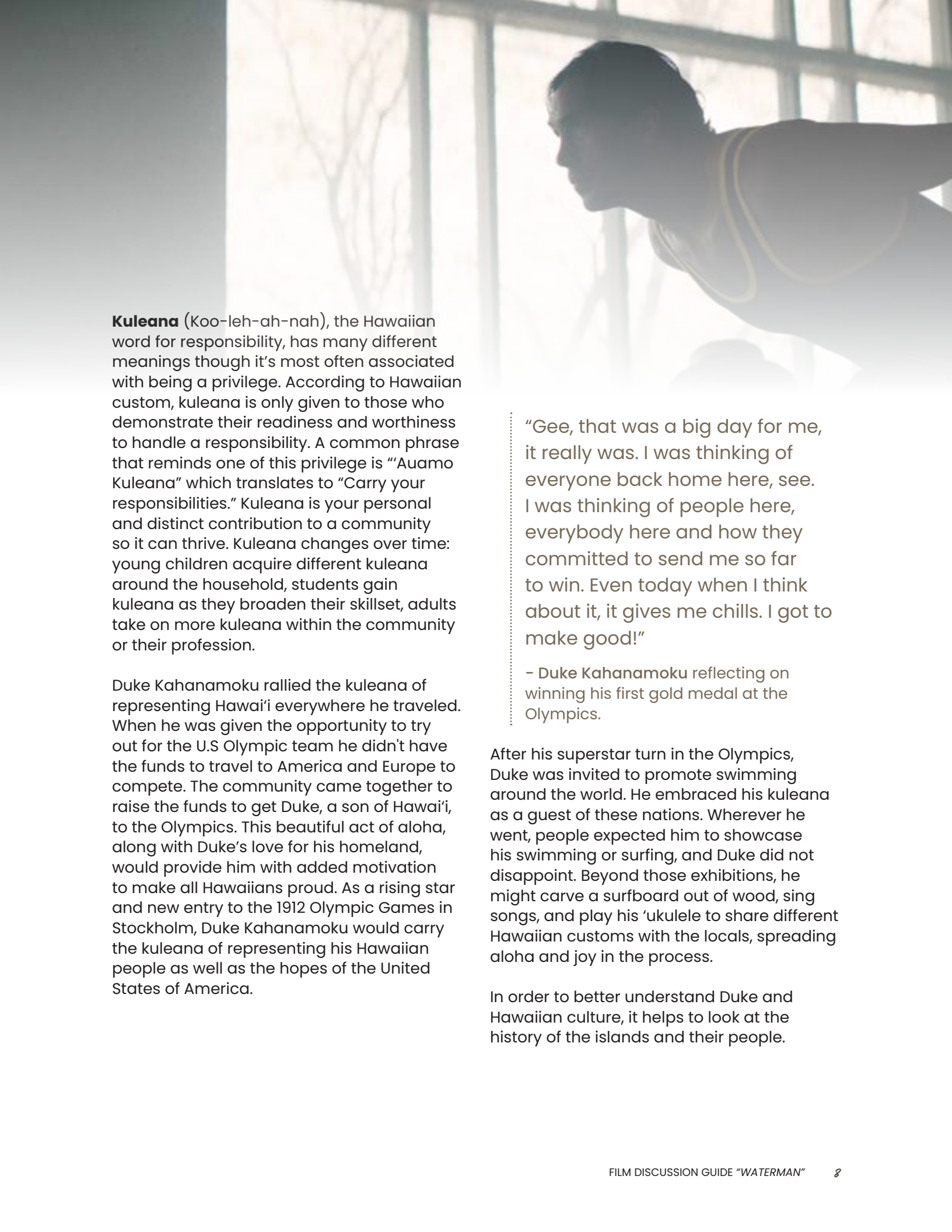
Having ties to the household of Princess Bernice Pauahi Bishop, Duke understood aloha and its core teaching of connection from a young age, which made him one of the greatest hosts Hawai'i has ever had. As a world-famous Hawaiian, he was often called upon to entertain celebrities and dignitaries from around the world. He hosted these visitors, making them feel like a part of the family, and along the way developed many

lifelong friendships. He enjoyed introducing guests to traditional Hawaiian customs: in 1920 he taught the Prince of Wales how to surf and decades later he showed the Queen Mother how to hula. Duke was so adept in this role, that he was named the official Ambassador of Aloha by the State of Hawai'i for modeling the Aloha Spirit and being the consummate host.

Duke didn't reserve the Aloha Spirit for visitors to his islands, but took that kindness around the globe, embodying the culturally ingrained ideal even in the face of adversity. Duke had aloha for everyone he met, regardless of who they were.

Ho'okipa (Ho--oh-kee-pah) has different names throughout the Pacific, but the idea is the same: to entertain or treat hospitably. Pacific Islanders take hospitality very seriously, with a deep-rooted sense of responsibility to host visitors by feeding, entertaining, and housing them; some even consider it an artform.

Ho'okipa also reveals one of the intricacies of the Hawaiian language that has to do with an embedded duality in many terms. Though the word ho'okipa means to entertain or host, if you drop the prefix “ho'o,” you end up with the word kipa which means to visit. There is a dual responsibility contained within the word: a sense of kuleana (responsibility) to host guests, and an even greater sense of kuleana to be a good guest when visiting others.



Kuleana (Koo-leh-ah-nah), the Hawaiian word for responsibility, has many different meanings though it's most often associated with being a privilege. According to Hawaiian custom, kuleana is only given to those who demonstrate their readiness and worthiness to handle a responsibility. A common phrase that reminds one of this privilege is "'Auamo Kuleana" which translates to "Carry your responsibilities." Kuleana is your personal and distinct contribution to a community so it can thrive. Kuleana changes over time: young children acquire different kuleana around the household, students gain kuleana as they broaden their skillset, adults take on more kuleana within the community or their profession.

Duke Kahanamoku rallied the kuleana of representing Hawai'i everywhere he traveled. When he was given the opportunity to try out for the U.S Olympic team he didn't have the funds to travel to America and Europe to compete. The community came together to raise the funds to get Duke, a son of Hawai'i, to the Olympics. This beautiful act of aloha, along with Duke's love for his homeland, would provide him with added motivation to make all Hawaiians proud. As a rising star and new entry to the 1912 Olympic Games in Stockholm, Duke Kahanamoku would carry the kuleana of representing his Hawaiian people as well as the hopes of the United States of America.

"Gee, that was a big day for me, it really was. I was thinking of everyone back home here, see. I was thinking of people here, everybody here and how they committed to send me so far to win. Even today when I think about it, it gives me chills. I got to make good!"

- Duke Kahanamoku reflecting on winning his first gold medal at the Olympics.

After his superstar turn in the Olympics, Duke was invited to promote swimming around the world. He embraced his kuleana as a guest of these nations. Wherever he went, people expected him to showcase his swimming or surfing, and Duke did not disappoint. Beyond those exhibitions, he might carve a surfboard out of wood, sing songs, and play his 'ukulele to share different Hawaiian customs with the locals, spreading aloha and joy in the process.

In order to better understand Duke and Hawaiian culture, it helps to look at the history of the islands and their people.



History of Hawai'i

As one of the most isolated island groups in the center of the vast Pacific Ocean, Hawai'i's natural beauty and enviable climate make it the ideal vacation destination for people from around the world, yet most don't know much about its history.

Ancestral Voyagers

Early South Pacific voyagers arrived in Hawai'i around 300–900AD onboard double-hulled voyaging canoes having traveled over 2,000 miles across the largest ocean on the planet, navigating by the stars, currents, and winds, a feat often regarded as one of mankind's most amazing achievements. These exceptional watermen brought their traditional knowledge of fishing, farming, healing, carving, weaving, and other skills necessary to establish themselves in this new land, along with their staple crops, seeds, and animals to feed and sustain new and growing communities.



Land and People

Upon arriving on the islands, they discovered a lush landscape with rich soil nourished by rain and volcanic ash, abundant sea life, and clean trade winds which made the archipelago ideal for settlement. Over many generations of back-and-forth voyages, the population of Hawai'i grew, and through innovative agricultural and aquacultural techniques, these early

Hawaiians established highly productive and sustainable food systems that easily fed the inhabitants. The phrase “He ali'i ka 'āina, he kauwā ke kanaka,” which translates as “the land is chief, and mankind are its servants,” sums up Hawaiians' respect for, and honor of, the land and sea as supreme life-giving forces and the importance of environmental stewardship within the culture.



The Kamehameha Era

Social systems established on each island were ruled by a royal class of ali'i (chiefs), but eventually battles among rival leaders erupted, changing the future of these separate island chiefdoms forever.

Kamehameha was a Hawai'i Island chief prophesied to one day rule the entire archipelago. After unifying the island of Hawai'i in 1795, he took his forces to the neighboring islands in a campaign to unite them all under Hawai'i's rule. By 1810, he had consolidated them, becoming the "Mō'i (Supreme Ruler) of Ko Hawai'i Pae 'Āina the "Kingdom of Hawai'i." The island chain became known as the Hawaiian Islands because Kamehameha—a Hawai'i Island chief—had won the wars.

Missionary Influence

In 1819, Kamehameha died, and his son Liholiho was proclaimed Kamehameha II. Heavily influenced by his stepmother and Queen Regent Ka'ahumanu who had embraced Christianity, he abolished the Kapu—a strict set of spiritual laws that governed everyday life—and had many traditional religious sites destroyed.

The missionaries were critical of all things Hawaiian, believing the people and culture were barbaric and hedonistic. They found

the native preference for surfing over church objectionable and began preaching against Hawaiian customs and beliefs.

Kamehameha II recognized the value of the missionaries' tradition of literacy and adopted it, helping create the alphabet for a people whose language and history had only been transmitted orally for generations.

In 1824, King Kamehameha II traveled to England to meet with King George IV in an effort to strengthen Hawai'i's ties with Britain and attain recognition of Hawai'i as a nation state. During the trip, the Hawaiian ruler and his delegation were entertained by the Foreign Office as royal guests at the opera and theater, but the two monarchs never got a chance to meet because Kamehameha II and his wife Queen Kamāmalu contracted measles and died in London on July 14, 1824.¹

Kingdom Recognition Around the World

Following Kamehameha II's death, his brother Kauikeaouli was named Kamehameha the Third. Building on his older brother and father's work, he launched a nationwide literacy campaign that would transform a nation with a nearly zero percent literacy rate in 1820, to one of the most literate nations in the world with a 91–95% literacy rate in just fourteen years.

Kamehameha III continued working to gain international recognition of Hawai'i as a nation state. Nineteen years after assuming power, Kamehameha III's envoys, including Timoteo Ha'alilio², secured the recognition of Hawai'i's independence by Great Britain and France with the signing of the Anglo-French proclamation on November 28th, 1843, making the Hawaiian Kingdom the first non-European nation welcomed into the Family of Nations.

Over the next fifty years, through Kamehameha III's death and the reigns of successors Kamehameha IV and Kamehameha V, the Hawaiian Kingdom signed treaties with major world nations and established over ninety legations and consulates around the world. The Hawaiian Kingdom became one of the most progressive nations in the world during the Hawaiian Monarchy.

The First Hawaiian Renaissance

In 1874, following Kamehameha V's death, Kalākaua was voted as the next King of Hawai'i. King Kalākaua was of chiefly descent, closely related to the Kamehameha line. An avid enthusiast of innovation and technology, he sought to strengthen the Hawaiian Kingdom's relationships and status as a member of the Family of Nations. He was the first foreign leader ever to be welcomed at the White House for a State Dinner in December 1874.³

Much like his voyaging ancestors, King Kalākaua embarked on a journey to circumnavigate the globe in 1881, becoming the first head of state to do so. Besides building stronger diplomatic ties with other countries, he was seeking knowledge and resources that could be brought back to the Kingdom. During this trip he attended the International Exposition of Electricity in Paris and later met Thomas Edison in New York who convinced him that electricity was superior to gas for lighting. King Kalākaua was so taken with the technology that he had electric light bulbs installed at 'Iolani Palace in 1886, more than 5 years before the White House. Honolulu's streets got electric lighting less than two years later, and by 1890 approximately 800 private residences had electricity, well before other nations.⁴

King Kalākaua's motto was "Ho'oulu Lāhui"—to promote all things Hawaiian and grow the

nation of Hawai'i by reinvigorating cultural practices such as Hula (*Hawaiian dance*), Mele (*music*), Lā'aulapa'au (*traditional healing*), Mo'okū'auhau (*genealogy*), and Mo'olelo (*traditional stories*). The King's growing popularity and promotion of language and culture antagonized the Reform Party⁵ (also known as the Missionary Party), which had successfully eradicated these practices. The missionary descendants had become influential in the islands' business affairs and sought to regain control, forming The Hawaiian League, an armed group with the aim of protecting settlers' business interests in the belief that the "native was unfit for government and his power must be curtailed."⁶

In 1887, with King Kalākaua's popularity at its peak, the Reform Party staged a violent takeover of the Kingdom's government. With the support of the Honolulu Rifles⁷, The Hawaiian League forced King Kalākaua to sign a new constitution under duress. Later known as the Bayonet Constitution⁸ because of the use of force involved, it diverted power from the King to the missionary-controlled cabinet and attached land ownership and income requirements to voting rights. It also restricted voting eligibility to Hawaiian, American, or European men who had been residents for a minimum of three years. This watershed moment shifted voting and political power away from Native Hawaiians who were generally not landowners, and into the hands of the American, British, and German business parties in Hawai'i.



The Bayonet Constitution also put an end to the Kingdom-sponsored Education of Hawaiian Youths Abroad program that Kalākaua had launched in 1880 to provide students with educational opportunities beyond those available in Hawai'i. Through this initiative, students had attended institutions in Italy, England, Scotland, China, Japan, and California, but were now recalled or left to find their way back to the islands on their own.

King Kalākaua died from chronic health problems while visiting San Francisco, California on January 20, 1891, and was succeeded by his sister Lili'uokalani. He is remembered as the architect of the first Hawaiian Renaissance for his efforts to reinvigorate Hawaiian traditions.

At the time of his death, the population of Native Hawaiians which was estimated to be more than 800,000 in 1778 when English explorer Captain James Cook arrived in the islands, had dropped to 40,000⁹ due to the introduction of foreign diseases to which the Hawaiian people had no immunity.

Overthrow

When Queen Lili'uokalani ascended to the throne in 1891, she toured the Hawaiian Islands and learned that an overwhelming number of her subjects were distraught over the Bayonet Constitution which had stripped Native tenants of their voting rights. In response, she moved to draft a new constitution. Alarmed by this development, the Committee of Safety, a group of wealthy businessmen worried about the possible impact on their interests, overthrew the Hawaiian Kingdom's government with U.S. Navy support on January 17, 1893, forcing Queen Lili'uokalani to abdicate. She did so under written protest to the United States, assuming that following an investigation into this act of war, the United States would restore her as constitutional monarch of Hawai'i. Her restoration was never enacted.

The overthrow ushered in an era of prolonged confusion regarding the Hawaiian Kingdom's political status and marked the beginning of the denationalization of Hawai'i.

The Committee of Safety quickly proclaimed themselves the Provisional Government of Hawai'i and its rightful leaders. Intent on strengthening the Provisional Government's hold on the Kingdom, they declared themselves the Republic of Hawai'i in 1894, naming Sanford B. Dole as president.

Three years later, the Republic of Hawai'i sent envoys to Washington D.C to lobby for annexation to the United States. The Hawaiian Community responded by initiating a signature drive opposing the attempt. The Hui Aloha 'Āina (Hawaiian Patriotic League) and the Hui Aloha 'Āina Wahine gathered more than 21,000 signatures on the "Kū'ē Petition- The Petition Against Annexation." Presented to the United States Congress by Queen Lili'uokalani and the delegates of the Hui Aloha 'Āina, the Kū'ē petition demonstrated the overwhelming opposition to annexation by the people of Hawai'i. Congress failed to reach the required 2/3 majority vote and the annexation treaty was defeated.¹⁰

Hawai'i was eventually made a U.S territory in 1898 and the fiftieth state on August 21, 1959.

Suppression of Language and Culture

In 1896, the Republic of Hawai'i banned instruction in Hawaiian within the public schools and many Hawaiian children were physically and emotionally punished for speaking it in school.¹¹ The language would not be heard in a classroom again for the next four generations.

A decade later, the Hawai'i Department of Education created the "Programme for Patriotic Exercises in the Public Schools,"

designed to teach children of the Hawaiian Islands to be American and instill U.S. patriotism in Territorial Schools.

Duke Kahanamoku was only three years old when Queen Lili'uokalani was deposed, and the Kingdom was overthrown. As a young boy in school, he was taught exclusively in English and reprimanded when speaking his mother tongue. He would reclaim his Hawaiian identity in the water, surfing, swimming, fishing, and diving like his ancestors before him.

By the early 1900s, Duke Kahanamoku's success on the world stage turned him into a local hero. Duke was someone Native Hawaiians could look up to, admire, and see themselves in—his achievements evidence of their forefathers' abilities and the value of their way of life— sparking a revival of Hawaiian cultural pride at a time when political powers in Hawai'i were actively distancing themselves from the Kingdom's government and history, native language, and customs. But it wasn't until the 1970s, after more than 80 years of repression of Hawaiian culture, that a movement to recapture what had been lost ignited and became widely known as the Hawaiian Renaissance.

The Second Hawaiian Renaissance

The extreme population loss, combined with efforts to erase Hawaiian culture and language, led to the denationalization and forced assimilation of the Hawaiian people, the effects of which were profound. In the face of years of political turmoil and the near elimination their culture, a new generation of Hawaiians brought forth the "Hawaiian Renaissance Era" of the 1970s.

It was a time when Native Hawaiians rallied to show their "Aloha 'Āina," love of land and culture, by protesting the bombing of

the sacred island of Kaho'olawe by the U.S. Navy.¹² They reclaimed traditional navigation and voyaging knowledge by sailing the canoe Hōkūle'a from Hawai'i to Tahiti without the use of modern instruments disproving theories that Polynesians had simply drifted aimlessly until they reached land (Walker, 2011, page 116). As a community, they demanded their right to access Hawaiian language in schools and that it be made an official language of the State.

Collectively, these efforts helped instill a sense of Hawaiian cultural pride, Hawaiian language revitalization, and advocacy for the protection of the 'Āina (land).

Hawaiian historian and author George Kanahahele gave a speech to the Association of Hawaiian Civic Clubs in 1977 helping coin the phrase "Hawaiian Renaissance." For Kanahahele, this rebirth of the Hawaiian language and culture "reversed years of cultural decline; it has created a new kind of Hawaiian consciousness; it has inspired greater pride in being Hawaiian; it has led to bold and imaginative ways of reassessing our identity; it has led to political awareness; and it has had and will continue to have a positive impact on the economic and social uplifting of the Hawaiian community." (Walker, 2011, page 106)

Surfing was one of the few Hawaiian cultural traditions still being practiced in the '70s. Much of the credit for that goes to Duke Kahanamoku and the Waikīkī beachboys who preserved and promoted the sport. By showcasing and teaching surfing, they ensured future generations would connect to the ocean and develop a sense of pride in their identity as Hawaiian watermen.





Waterman & Cultural Importance

The Kumulipo “Beginning-in-deep-darkness” is a creation chant of one of Hawai’i’s royal families and the only one that has survived. This two-thousand-line oral tradition connects the chief’s divine genealogy with the formation of life and all living things in Hawai’i. Shared by Queen Lili’uokalani herself, it recounts the inception of the world from darkness, from slime, and states that the first creatures—ocean coral polyps—gave birth to all life (Beckwith, 1951).

**O ke au i ka huli wela ka honua
O ke au i ka huli lole ka lani
O ke au i kukaiaka ka la
E hoomalamalama i ka malama
O ke au o Makalii ka po**

*At the time that turned the heat of the earth
At the time when the heavens turned and changed
At the time when the light of the sun was subdued
To cause light to break forth
At the time of the night of Makalii (Pleiades)*

**O ka walewale hookumu honua ia
O ke kumu o ka lipo
O ka lipolipo, o ka lipolipo
O ka lipo o ka la, o ka lipo o ka po
Po wale hoi
Hanau ka po**

*Then began the slime which established the earth
The source of deepest darkness
Of the depth of darkness, of the depth of darkness
Of the darkness of the sun, in the depth of the night
It is night
So night was born*

**Hanau Kumulipo i ka po he kane
Hanae Poele i ka po, he wahine
Hanau ka Ukukoakoa,
Hanau kana he Akoakoa, puka**

*Kumulipo was born in the night, a male
Poele was born in the night, a female
Born was the coral polyp,
Born was the coral, came forth*

As the chant continues, it lists all flora and fauna found in the Hawai’i Islands by the end of the eighteenth century.

This chant reminds us of humankind’s special relationship to the ocean and all living things on the planet. For the watermen of Hawai’i who usually learn to swim around the same time they learn to walk, the ocean is life, where they gather food, how they travel to distant lands, and where they exercise and play. The watermen’s deep connection to the ocean goes back to the origin of life on this planet and explains their view of it as a natural resource to be cherished and nurtured.

Voyaging Canoes

When the first Polynesians to settle in Hawai'i arrived from Kahiki (Tahiti) hundreds of years ago—over a thousand years ago by some accounts—on their large double-hulled voyaging canoes called *wa'a kaulua*, they had navigated their way there using the stars, sun and moon, as well as wave patterns, swells, wind, and clouds. The ocean was their aquatic highway, connecting Hawai'i to other islands and the greater world beyond.

Hawai'i is part of what is now known as the Polynesian Triangle. The area, bounded by Hawai'i to the north, Aotearoa (New Zealand) in the southwest, and Rapa Nui (Easter Island) to the southeast, covers ten million square miles and includes more than one thousand islands. Native groups spread out over this vast expanse share similar language and customs. According to some accounts the Island of Tahiti (French Polynesia) and the Island of Ra'iātea, geographically at the center of the triangle, are believed to be the ancestral homeland of the great voyaging Polynesian families.

There are many *mo'olelo* (stories) about the Chiefly Voyagers of Old and their travels between Tahiti and other Pacific Islands. Māui—a particularly famous one—has

many supernatural feats attributed to him. He is credited with slowing the sun and stealing the secret of fire to cook, but he is best known for using his magical fishhook "*Mānaiaikalani*" to 'pull up islands from the ocean.' The legend says Māui caught the ocean floor with his hook by mistake. Thinking he'd caught an enormous fish, he had his brothers row furiously to help pull it out, but ended up lifting the Hawaiian Islands out of the depths of the ocean instead. Many believe the legend points to the discovery of faraway lands by ancestors as they navigated the great Pacific. It is common for traditional Pacific Island navigators to comment that they are "pulling islands from the sea," or finding their way to them, as Māui the great voyaging ancestor did.

In 1976, *Hōkūle'a* — a reproduction of a traditional *wa'a kaulua* or double-hulled Hawaiian voyaging canoe built to test the theory of purposeful navigation — successfully sailed from Hawai'i to Tahiti using traditional navigating methods such as celestial bodies, wind, currents, and swells, reclaiming a keystone of Hawai'i's heritage for generations to come. Since then, it has sailed to Aotearoa (1985–1987) and Rapa Nui (1999), the vertices of the Polynesian Triangle, among other long-distance voyages, cementing the rediscovery of these ancient techniques.



Paddling Canoes

When Cook arrived in Hawai'i towards the end of the eighteenth century, his crew recorded that a fleet of over a thousand canoes paddled out to greet their ships. Smaller paddling canoes were a common form of transportation throughout the islands and though their numbers had greatly decreased by the time Duke was growing up in Waikīkī, paddling canoes were still being used for fishing and travel from island to island. Hawaiians, skilled at maneuvering their canoes in and out of the shore break, would also ride the surf in smaller canoes, a favorite pastime Duke later shared with many visitors to Hawai'i.

Lawai'a & Lokoi'a (Fishermen and Fishponds)

Beyond navigating and leisurely water sports like surfing, swimming, and canoe paddling, fishing knowledge and ability were an essential part of being a waterman. Traditional fishing practices required great observational skills, a profound understanding of the ocean, the effect of the moon phases on the tide and environment,

and the life cycle of different species so as not to fish during spawning season and negatively impact fish stocks. In addition, they had to be skilled craftsmen to design their own fishing tools.

From the shoreline, limu (*seaweed*), and other ocean creatures were harvested using nets or baskets. Along the reefs, fishermen would dive for fish, crab, lobster, octopus, and other delicacies. Further out, fishermen would catch deep sea fish like 'ahi (*tuna*) and 'ulua (*big-eyed trevally*).

Native Hawaiian fishing techniques included line and lure, pole fishing and night fishing with torches. However, one of the most revolutionary was harvesting fish using loko i'a¹³ (*fishponds*) ingeniously designed to work with ocean tides. Makahā (*sluice gates*) would create spaces in a pond that, given the right tide, allowed small fish to swim in and feed on seaweed. Eventually the fish would get too large to slip out of the sluice gates, and one could easily catch fish trying to leave at high tide. This system gave Hawaiians a natural, sustainable way to raise fish and feed entire communities.





History of Surfing

The sport of heʻenalu, or surfing, originated in the Pacific Islands and was later refined by the Native Hawaiian people. Surfing was a quintessential part of daily life on the islands and kings, chiefs, and commoners of both genders and all ages enjoyed the sport. Stories and traditions abound featuring gods and goddesses who loved surfing, high-ranking chiefs who were trained in the art of surfing and were known for surfing their favorite breaks, and entire villages that headed to the ocean when the swell was good.

Kamehameha, who founded the Kingdom, was famous for his skill in Pakākā Nalu, canoe surfing. His favorite wife, Queen Regent Kaʻahumanu, was known to surf all day off the coast of Kohala on Hawaiʻi Island, coming in only when the food in the underground oven was cooked and ready to be served.

The ancient names of many surf spots were preserved through these legends which highlighted the role of surfing in courtship and the superior surfing skills of many women. Rell Sunn – a Surfing Walk of Fame inductee and one of the founders of the Women’s International Surfing Association (WISA) – and Carissa Moore – the 2021 Olympic surfing gold medalist and five-time World Surf League (WSL) Women’s World Tour champion – are exceptional modern representatives of that last tradition.

Originally passed down orally, surfing tales were documented once natives became proficient at reading and writing. Then there was a rush to record Hawaiian stories, traditions, chiefly genealogies, and many more historical treasures, including songs and poetry. Thousands of surfing stories are chronicled in Hawaiian language newspapers and rich accounts can also be

found in “Kanikau,” the mourning chants that honor the passing of a loved one by sharing memories of favorite surfing spots and times together. In one such reflection, found in the Hawaiian language newspaper Ko Hawaiʻi Pae ʻĀina in 1879, a husband laments the loss of his wife:

**“Kuu wahine i ke alakai o Kanehenehe,
Na ka waa kaua e lawe pae i ka lai o Lele,
Ike ia Halau Lahaina molale i ka ulu,
Kuu wahine mai ka nalu hai o U-o.”**

*My dear wife in the ocean pathway of
Kanehenehe,
The canoe takes you and me into the
calm shores of Lele,
Lahaina is seen clearly, like a large house
shaded by ʻulu trees,
My dear wife from the surf break of ʻUo.*

Surfing is a testament to how productive Hawaiian society was. Hawaiians only took what they needed from the environment. Their stewardship, combined with the fertile land and abundant ocean life the islands are blessed with, yielded such productive agriculture and aquaculture that it allowed ample time for the whole community to go surf. Had it been more time-consuming to produce enough to sustain the population,

surfing wouldn't have become such a widely practiced and inclusive pastime.

Early Documentation

By the time the first foreigners discovered the islands in 1778, they found an entire population immersed in the sport. Never had they witnessed the skill and bravery of surf riding. Some of the earliest drawings and foreign documentation of surfing come from these first voyages. Lt. James King documented the events witnessed at Kealahou Bay on the Big Island of Hawai'i in 1779:

"Whenever the stormy weather or any extraordinary swell at the sea the impetuosity of the surf is increased to its utmost heights, they choose that time for their amusement, which is performed in the following manner: Twenty or thirty of the natives, taking each a long narrow board, rounded at the point, set out together from the shore. The first wave they meet they plunge under, suffering it to roll over them, rise again beyond it and make the best way, by swimming out into the sea..., as soon as they have gained by their repeated efforts, the smooth water beyond the surf, they lay themselves at length on their board, and prepare for their return. As the surf consists of a number of waves, of which every third is remarked to always be larger than the others..., their object is to place themselves on the summit of the largest surge, by which they are driven along with amazing rapidity towards the shore."¹⁴

When early missionaries visited Hawai'i in 1822, they were equally astonished by this unique custom. Missionary William Ellis remarked,

"Sometimes the greater part of the inhabitants of a village go out to this sport (surfing), when the wind blows fresh towards the shore, and spend the greater part of the day in the water. All ranks and ages appear equally fond of it. To see fifty or a hundred persons riding on an immense billow, half immersed in spray and foam, for a distance of several hundred yards together, is one of the most novel and interesting sports a foreigner can witness in these islands."

(Ellis, 1963, page 267-268)

Surfing Fitness

Surfing played a fundamental part in Native Hawaiian fitness. Early accounts of the natives were effusive descriptions of their striking build like "burnished statues, or as "Bronze Greek Gods." Duke Kahanamoku was a great example of a physique built through hard work in the ocean as a waterman and surfer, fueled by healthy Hawaiian foods like the fresh fish and poi (mashed taro root) he loved.

Many traditional stories emphasize surf riding skill and physical beauty. One such account is documented in the Hawaiian newspaper *Ke Au Okoa* in 1871 and translated by S.M. Kamakau in the book *Ruling Chiefs*:

"Kama-lala-walu, ruler of Maui, met him [Lonoikamakahiki] and welcomed him royally. The chiefly host and guest spent much time surfing, a sport that was enjoyed by all. It showed which man or which woman was skilled; not only that, but which man or woman was the best looking. It was a pleasing sight, and that was why chiefs and commoners enjoyed surfing."



Surf Riding

Hawaiians had six types of surfing that were all part of the sport of He'e Nalu (Wave Sliding). Kaha Nalu or body surfing; Pae Po'o, bodyboarding; He'enalu, board surfing; Pākākā Nalu, outrigger canoe surfing; He'e One, sand sliding; and He'e Pu'e Wai, river mouth surfing (Clark, 2011, page 19).

The four most common types were:

Kaha Nalu — *usually learned in childhood*

By using their body as a board to launch onto the waves the surfer would begin to understand the fundamentals of surfing. Duke Kahanamoku spoke of bodysurfing in his youth and how he used the crawl stroke with the flutter kick that eventually made him famous to get on the waves.

Pae Po'o — *the origin of what surfers today call the bodyboard.* The expression means to ride a wave headfirst, which is how the surfer laid on the shorter (3 ft- 6ft) board it used— a "papa li'ilii." Traditionally, many surfers would either Kaha Nalu or ride Pae Po'o boards since the larger Papa He'enalu surfboards often belonged to the chief or an elder

family member. Eventually known as a Pai-po due to modern pronunciation and shortening of the word, it was as much fun as He'enalu, but easier for riders to carve their way into the barrel than with the larger He'enalu boards.

He'enalu — the sport Duke Kahanamoku made famous around the world. The surfer used a longboard to ride standing up on the wave. The most renowned and popular wave sliding sport for early visitors to Hawai'i who had never witnessed a water sport requiring such dexterity, skill, balance, physical fitness, and ability to read the swells.

Pākākā Nalu — *made famous at Kapuni on Waikīkī Beach, a surf spot now called "Canoes."* Surfing waves on outrigger canoes is one of the most difficult watersports. It requires a crew of two to six people who read ocean patterns, paddle together to catch swells, and glide long stretches while steering towards the shore. Duke was renowned for his ability to Pākākā Nalu and steer the wa'a (canoe) in the surf for hundreds of yards on the crest of a wave.

Traditional Boards

Traditionally Hawaiians surfed on four types of surfboards.

Papa li'ili'i were the smallest of the boards at three to six feet long. Used to surf Pae Po'o style, one would kick out to the lineup for the ride.

Papa Alaia boards, thinly carved and generally from six to nine feet in length, were wider at the nose and tapered towards the tail. One would swim out with Papa Alaia boards using a special kicking technique until it was time to launch onto the wave.

Papa Kīko'o were thinner and from twelve to eighteen feet long, requiring more skill to handle since they could travel swiftly on the waves.

Papa Olo were the largest, measuring from nine to twenty feet in length. Long and thick, the Olo was good for riding smaller and longer breaking waves.

The art and craft of carving boards was an esteemed trade and cultural practice that followed a prescribed set of steps, similar to the ceremonies performed to carve a canoe, with specific prayers said throughout the process. The selection of the tree, the offering given to cut it down, the work of chipping away and shaping the board with coral, and the final ceremonial dedication before being used, were all vital parts of the ritual meant to bring to life the board that was within that tree's wood.

Duke Kahanamoku favored the larger Olo surfboard and was a skilled enough craftsman to carve his own, like he did during his first visit to Australia. Duke tried the newer foam boards later in life but preferred the solid Olo boards he grew up with.

As surfing evolved and was shared around the world, new designs and materials developed making boards lighter, easier to maneuver, and more easily mass-produced. The traditional wooden surfboards of Duke's era are nearly extinct, with only a few surfers left who own and can ride wooden boards like the original Hawaiians did.



DUKE

Decline of Surfing

As important as Heʻenalu (surfing) was in Hawaiʻi, there came a time when it was in danger of dying out. While there were still surfers, the missionaries' narrative of surfing being objectionable, combined with the demands of modern life on the islands, pulled more and more surfers out of the water. Many had gone to work in the sugar fields, or as general laborers, to generate the income needed to live in the new economy which was quickly replacing Hawaiʻi's traditional one. Duke Kahanamoku and his peers countered this decline in surfing by finding their joy and livelihood in the ancestral sport, sharing it with visitors to the islands, and spreading the thrill of surfing beyond their shores.

Waikīkī Beachboys

Duke Kahanamoku and William A. "Knute" Cottrell established the Hui Nalu Surf Club or "club of the wave" in 1908. A group of dedicated local watermen and beachboys, they surfed all day and often acted as early lifeguards for inexperienced tourists who got into trouble out on the water. The Hui Nalu taught Heʻenalu (board riding) and took guests out to Pākākā Nalu (canoe surf). These young men, mostly pure Hawaiians and part-Hawaiians created an atmosphere where surfing could grow and thrive. The importance of Duke Kahanamoku and the Hui Nalu beachboys in the history of surfing in Hawaiʻi cannot be overstated, as noted in the book "Surfing in Hawaiʻi 1778-1930."

"During the rebirth of surfing from its near demise at the end of the 19th century, no place was more instrumental than the perfect arena for solid wood surfboards located at Waikiki Beach, nor any group more influential than the beachboys who established the surfing lifestyle of the 20th century."

(DeLaVega, 2001, pg 1)

Surfing – Hawaiʻi's Gift to the World

The first introduction of surfing to the west coast of the United States is credited to Prince Jonah Kūhio Kalanianaʻole, who on a break from military school with his brothers David Kawanānākoa and Edward Keliʻiahonui, surfed the waves in Santa Cruz, California in 1885. A plaque at the location commemorates this historic event.

Five years later, Kūhio and David introduced surfing to Britain while attending school there, when they surfed the waters of Bridlington Beach, as documented in a letter from Prince Kūhiō to Hawaiʻi Counsel Henry Armstrong: "The weather has been very windy these few days... we like it very much for we like the sea to be rough to be able to have surf riding...We enjoy surfing very much and surprise the people to see us riding on the surf." ¹⁵

Though the princes took surfing to other countries before Duke, no one had as profound an impact on it becoming a global sport as he did. Duke Kahanamoku, Olympic swimming champion, inspired generations, and an entire continent, to adopt his beloved Hawaiian sport by showcasing its grace, power, and beauty at the height of his popularity. As surf culture has grown around the world, being taken up by surfers of all ages and ethnicities, eventually becoming a professional sport and ultimately an Olympic one, we remember its humble origins born in the islands of Hawaiʻi and shared with the world by the charismatic Ambassador of Aloha himself. If the sport of surfing is Hawaiʻi's gift to the world, then Duke Kahanamoku gift wrapped it.

Timeline

Events in Hawai'i's History

First Polynesian voyagers navigate to the Hawaiian Islands. They establish rich and abundant food systems on the islands.	300 (est)
Estimated birth year of Kamehameha Pai'ea in Kohala, Hawai'i.	1758
Arrival of Captain James Cook. The first foreigner to "discover" the Islands.	1778
Captain Cook is killed in a dispute after his failed attempt to kidnap High Chief Kalani'ōpu'u.	1779
Kamehameha unifies Hawai'i Island.	1795
Kamehameha unifies the entire island chain, establishing the Hawaiian Kingdom.	1810
Hawaiian Kingdom flag commissioned by King Kamehameha.	1816
King Kamehameha dies in Kailua-Kona, Hawai'i.	1819
First Missionaries arrive in the islands	1820
First Hawaiian language spelling book completed.	1822
First Hawaiian language newspaper printed.	1834
Hawaiian literacy rates one of the highest in the world.	1839
The Hawaiian Kingdom's first constitution was promulgated.	1840
The Hawaiian Kingdom establishes compulsory education for all children in the islands.	1841
Hawaiian Kingdom recognized as an independent nation-state by Great Britain and France	1843
Hawaiian Kingdom sovereignty recognized by the United States of America.	1844
King Kalākaua hosted at the White House by President Ulysses S. Grant, at the first White House State Dinner.	1874
King Kalākaua becomes the first head of state to circumnavigate the globe.	1881
Prince Kūhio Kalaniana'ole and his brothers surf in Santa Cruz, California; first account of surfing on the west coast of America.	1885
'Iolani Palace was illuminated with electric lights, four years before the White House.	1886
King Kalākaua forced to sign the Bayonet Constitution.	1887
The Kamehameha Schools founded by the trust of Princess Bernice Pauahi Bishop.	1887
Prince Kūhio and his brothers surf in Bridlington Beach, United Kingdom; first account of surfing in Europe	1890
Queen Lili uokalani deposed and Hawaiian government overthrown by the Committee of Safety with the support of the U.S Navy.	1893

Events in Duke's Life

August 24 - Born in Honolulu, Hawai'i

Family moves to Kalia, Wakīkī

Hawaiian language banned in schools; English is mandated as language of instruction.	1896	
Attempted annexation to America fails due to the anti-annexation petitions of Hawai'i.	1897	
Spanish-American War spurs movement to annex Hawai'i with a Joint Resolution that only holds effectiveness within the borders of the United States.	1898	
The "Programme for Patriotic Exercises in the Public Schools Territory of Hawaii" is adopted by the Department of Public Instruction ¹⁶	1906	
	1908	Member of Kamehameha Schools' championship soccer team
	1911	August 12 – Duke smashes world record in 100-yard freestyle in Honolulu Harbor in first AAU race in Hawai'i Founds Hui Nalu Surf Club Qualifies for U.S. Olympic swim team
	1912	Wins gold medal in 100-meter freestyle and silver medal in 4x200-meter freestyle relay at Stockholm Olympics Duke recommends surfing as an Olympic event.
	1913-17	Sets three universally recognized world records in the 100 – yard freestyle (53 seconds) between July 5, 1913, and September 5, 1917. Introduces surfing to the US Atlantic Coast
	1914	Duke's surfing exhibition at Freshwater Beach in Sydney, Australia
The first Hawaiian Civic Club is formed in Honolulu	1918	Swims in exhibitions in 30 mainland cities to raise money for the war effort.
	1920	Wins gold medals in 100-meter freestyle and 4x200-meter freestyle relay at the Antwerp Olympics
Hawaiian Homes Commission Act passed by congress and signed into American law by President Warren Harding, led by Prince Jonah Kūhio Kalaniana'ole.	1921	
	1922-30	Lives in Los Angeles and has bit parts in over 28 Hollywood movies
	1924	Wins silver medal in the 100-meter freestyle at the 1924 Paris Olympics
	1925	June 14 – Duke rescues eight men from the capsized Thelma in Newport Beach, California and recovers the bodies of many others who perished
	1929	Rides an enormous wave for 1.128 miles at Wakīkī – likely the longest ride in modern times
	1932	Alternate for U.S. water polo at Los Angeles Olympic Games
	1934	Appointed Sheriff of Honolulu, Hawai'i for the first time. Is re-elected 13 times until post is abolished in 1960
	1940	Marries Nadine Alexander
Navy takes over the island of Kaho'olawe as a target isle, following the bombing of the U.S Naval base in Hawai'i.	1941	

	1956	Official US Representative at the Melbourne Olympics
The Hawaiian Dictionary is published by Native Hawaiian Historian Mary Kawena Pukui.	1957	
Statehood vote is completed, Hawai'i is recognized as the 50th State under American law.	1959	
	1960	Appointed the new state of Hawai'i's Official Ambassador of Aloha
Save Our Surf (S.O.S) group formed. Organizes Hawaiian and local surfers in the protection of Hawai'i's coastlines and beaches from overdevelopment.	1964	Official guest at the Tokyo Olympics
	1965	Inducted into International Swimming Hall of Fame
	1966	Inducted into Surfing Hall of Fame
	1968	January 22 – Dies of heart attack at age 77 – A large funeral is held in his honor at Waikīkī Beach.
The first Merrie Monarch Hula Festival is held in Hilo, Hawai'i.	1971	
Hōkūle'a Canoe navigates using traditional methods from Hawai'i to Tahiti, the first voyage back to Tahiti in over 600 years.	1976	
Protect Kaho'olawe 'Ohana occupies the island of Kaho'olawe in protest of the bombing of the U.S Navy.	1976	
The Hawai'i state constitutional convention passes a resolution making Hawaiian language one of the States two official languages. The state authorizes the creation of the Office of Hawaiian Affairs.	1977	
The 'Aha Pūnana Leo is established, creating the first Hawaiian Language immersion education program.	1983	
	1984	Posthumously inducted into the US Olympic Hall of Fame
As a result of PKO actions and litigation, President George Bush Sr. orders a stop to the bombing of Kaho'olawe.	1990	Inauguration of Wakīkī Beach bronze statue commemorating Duke on centennial of his birth
President Clinton signs the Apology Bill – The bill acknowledges America's illegal role in the overthrow of the Hawaiian Kingdom government in 1893.	1993	
U.S. Navy conveys deed of ownership of Kaho'olawe to the State of Hawai'i. The Kaho'olawe Island Reserve Commission is established to manage activities on the island.	1994	Duke's name is the first one inscribed in the Huntington Beach Surfer Walk of Fame Inauguration of statue commemorating Duke in Freshwater, New South Wales, Australia
	1995	Biarritz, France Surf Festival named in Duke's honor
The first Hawaiian Language immersion students graduate from Ke Kula 'o Nawahīokalani'ōpu'u and Ke Kula Kaiapuni o Ānuenue.	1999	Named "Surfer of the Century" by Surfer Magazine
	2002	August 24 – United States Postal Service issues first-class commemorative stamp of Duke for 112th anniversary of his birth
	2015	Replica of Duke's surfboard installed at New Brighton Beach, Christchurch, New Zealand to commemorate the 100th anniversary of his visit
	2015	August 24 – Google honors Duke on the 125th anniversary of his birth with a Google Doodle.



Duke's Athleticism and the Olympics

Having grown up with the ocean as his backyard, Duke became a skilled swimmer and surfer. In addition to being raised around the water, his physique made him a natural athlete particularly suited to swimming. Duke stood six feet one inch tall and is said to have had size thirteen feet, which combined with the double-flutter kick he was taught since childhood, propelled him through the waves. Later dubbed the "Kahanamoku Kick," he used his variation of the Australian crawl in freestyle swimming events to easily beat the competition. His feet were probably also a phenomenal asset in surfing, helping keep his weight more evenly distributed over the board, and most likely making his elegant upright stance easier to maintain.

Duke often competed in friendly canoe and swim races, but there had never been an event recognized by mainland sporting governing bodies on the islands until a few weeks before his twenty-first birthday. On August 12, 1911, Duke participated in Hawaii's first American Athletic Union (AAU) sanctioned swimming competition, and handily took first place shattering the 100-yard freestyle world record by 4.6 seconds, and the 50-yard by 1.6 seconds. The AAU found his race results so implausible, that

they disallowed the record-setting times and attributed them to factors unrelated to his skill, such as the currents in Honolulu Harbor and timekeeping errors.



The people of Hawai'i rallied around Duke and raised the funds to allow him to travel to the mainland in February of 1912 to prove his swimming ability to the AAU authorities. He arrived in Pittsburgh and had a disastrous showing in his first pool competition, the 220-yard national championship race, having to be rescued from drowning when his muscles cramped up.



He tried again later that week with a couple of exhibition races— the 50-yard and 100-yard—winning both and impressing George Kistler who coached at the University of Pennsylvania. Kistler offered to help Duke improve his diving, breathing, and turning. The work paid off when Duke made the U.S. Olympic swim team less than a month after his arrival.

Kahanamoku went on to win a gold medal in the 100-meter freestyle and a silver medal in the 4x200-meter freestyle relay at the Stockholm Olympics that summer, becoming a worldwide sensation and one of the most popular athletes at the Games.

Just one year after that fateful race in Honolulu Harbor, Duke celebrated his twenty-second birthday by participating in a massive victory parade for the American Olympic team in New York, where he was showered with confetti and ticker tape.

Duke spent the next four years training for the 1916 Summer Olympics scheduled for July in Berlin, Germany. With WWI raging, the Games were eventually cancelled by the host country in March of that year, leaving

Kahanamoku to wait, and train, another four years before defending his title as reigning champion. He spent eight months in 1918, touring the U.S. to raise money for the American Red Cross by giving swimming, diving, and lifesaving performances with fellow Hawaiian swimmers Clarence Lane and Harold Kruger, until he contracted the Spanish Flu in Washington D.C. during that year's deadly pandemic. Duke recovered and regained his strength and fitness by training to come back to the world stage.

Duke went on to compete in two more Olympics, Antwerp and Paris, accumulating a career total of three gold and two silver medals. He set world records in the 100-yard freestyle three times from July 1913 to September 1917, bettering his previous number each time, until he got it to 53 seconds, a record that stood until Johnny Weissmuller broke it in 1922.

Although Duke found fame in sports, he did not find fortune. Unlike today, the Olympics at that time required athletes to be amateurs, which meant he could not make money from swimming. Kahanamoku struggled financially as he tried to find ways to support himself while maintaining his amateur status.

His stint in Hollywood, where he hoped to make it big, only led to bit parts since he couldn't be featured swimming in the movies without losing his Olympic eligibility and he wasn't given leading man roles because of his race. Even later in life when Duke's name and likeness were used to promote the Aloha Shirt, he saw few of the royalties the company collected.
















Duke's Travels

Duke's fame elicited swimming exhibition invitations from the U.S. mainland and abroad. He traveled overseas to Germany, France, England, Australia, and New Zealand to show off his swimming skills. But everywhere he went, he was asked about surfing.

Kahanamoku's Australian Itinerary ¹⁷

December 14, 1914 – February 19, 1915

1. Dec 14 – Jan 11   Sydney, NSW
2. Jan 13  Allora, Queensland
3. Jan 14–23  Brisbane, Queensland
4. Jan 25  Maryborough, Queensland
5. Jan 27–28  Rockhampton, Queensland
6. Jan 30 – Feb 1  Mt. Morgan, Queensland
7. Feb 4–8   Sydney, NSW
8. Feb 10–11  Newcastle, NSW
9. Feb 12–15  Melbourne, VIC
10. Feb 17  Goulburn, NSW
11. Feb 18–19  Sydney, NSW

 Swimming Events
 Surfing Demonstrations





















While in Australia in December 1914, he carved a surfboard out of a slab of sugar pine from a local timber yard and used it to put on a historic surfing exhibition at Freshwater Beach in Sydney. The spectators were captivated by his performance; though some Australians already surfed, they had never seen anyone ride a wave's crest instead of the whitewater.

Duke's visit sparked a surfing tradition that has so grown in popularity that many consider it a cornerstone of modern Aussie culture, and his surfboard, which became a template for early Australian boards, has been called a national treasure by some.

Kahanamoku next visited New Zealand in February and March of 1915 at the invitation of the New Zealand Amateur Swimming Association. When he arrived, schools and businesses shut down and thousands gathered at the beach to see this world-famous Hawaiian. Duke was greeted with a Pōwhiri – a traditional Māori welcoming ceremony. For the Māori his arrival was a sign of hope. To see another Polynesian who was one of the most popular figures in the world inspired an enormous amount of cultural pride, which was passed down to the next generations.

Kahanamoku's New Zealand Itinerary ¹⁸

February 23, 1915 – March 18, 1915

- | | | |
|---------------|---|--------------|
| 1. Feb 23 |  | Wellington |
| 2. Feb 24 |   | Christchurch |
| 3. Feb 25 |  | Timaru |
| 4. Feb 26-27 |  | Dunedin |
| 5. Mar 1 |  | Christchurch |
| 6. Mar 3 |  | Hokitika |
| 7. Mar 6-7 |   | Wellington |
| 8. Mar 8-14 |   | Auckland |
| 9. Mar 15 |  | Marton |
| 10. Mar 16 |  | Whanganui |
| 11. Mar 18 |  | Napier |
| 12. Mar 20 |  | Auckland |
| 13. Mar 21 |  | Rotorua |
| 14. Mar 22 |  | Hamilton |
| 15. Mar 23-26 |  | Auckland |



-  *Swimming Events*
 *Surfing Demonstrations*

"I think the Maori people, it meant a lot to them to see a Hawaiian spreading their culture and how he was proud to be Hawaiian, (it) encouraged them to find things to be proud of themselves and spread it. Since they saw Duke, the Māori people have shared with the world. You have a lot of Māori athletes making the big teams and representing New Zealand and becoming really proud inspiring people."

– John Clarke



Inclusion

Duke didn't only break records in the water, he also broke the color barrier at a time when racism and segregation were a normal part of life in the United States. On many occasions, he was the first colored person to be invited to swim in "Whites Only" designated pools. Duke's personality and creed of aloha outshone the racism he encountered as an amateur swimmer. Most accounts of Duke highlight his charm and smile, which when paired with his success in the water, allowed him to be welcomed at all-white athletic clubs. Still, Duke was the target of racism while in America, often being mistaken for an American Indian or an African American and being denied service at multiple restaurants because of his skin color.¹⁹ Despite this, Duke smiled and exuded aloha everywhere he traveled and was well liked by his Olympic teammates. Duke Kahanamoku modeled the traits of Aloha (*Love*), Ho'okipa (*Hospitality*) and Kuleana (*Responsibility*) much like his ancestors before him.

Duke's treatment in twentieth century America was in stark contrast to the Hawaiian Kingdom of the 1800s, which was one of the most progressive nations in the world, boasting near universal literacy and free public education and healthcare for all its subjects. More than fifty years before Duke's travel to the mainland, the Hawaiian Kingdom had outlawed slavery with article 12

of the 1852 Hawaiian Kingdom Constitution which stated: "Slavery shall, under no circumstances whatever, be tolerated in the Hawaiian Islands: whenever a slave shall enter Hawaiian territory he shall be free; no person who imports a slave, or slaves, into the King's dominions shall ever enjoy any civil or political rights in this realm; but involuntary servitude for the punishment of crime is allowable according to law."²⁰

Outwardly, Kahanamoku was a shining example of his people in how he treated others and reacted to the racism and prejudices of his time, but he was known for holding everything in emotionally, rarely displaying anger or frustration over bigotry, mistreatment, or when he was taken advantage of. When Duke suffered a heart attack in 1955, his wife Nadine stated "Duke had a lot of sickness beginning in the '50s. He suppressed everything; he kept everything inside, which is bad. It gave him a stomach ulcer and, unfortunately, it was a bleeding ulcer."²¹

Upon Duke's death from a heart attack in January 1968, the people of Hawai'i turned out to honor this generous man who had done so much to uplift his land and its inhabitants. Regardless of background, the crowd thronged Waikiki Beach to bid him farewell, reflecting the inclusion he'd always championed.



Duke's Legacy

Duke Kahanamoku, world champion swimmer, Olympic gold medalist, and ambassador of surfing, left tremendous gifts for us all. We owe so much to him, yet many are not aware of the true extent of his contributions and legacy. From revolutionizing swimming, to breaking racial barriers, sharing surfing with the world, laying the groundwork for it to become an Olympic sport, inspiring Pacific Islanders and native peoples, revolutionizing lifesaving techniques, and creating the numerous board sports that followed, Duke had a part in all of it.



Swimming, Surfing, and the Olympics

Kahanamoku became a world champion swimmer within months of training for formal swimming events, an unheard-of feat. His natural stroke and double-flutter kick which reduced drag revolutionized the sport, making him one of the first superstar athletes celebrated in America and around the world. Swimming as a sport became more popular because of his extraordinary performances, and swimmers today are

taught the Kahanamoku Kick that he mastered swimming out his surfboard on the beaches of Hawai'i.

Because of Duke's popularity as an Olympic champion, he showcased swimming at different events around the world. Though people were interested in seeing him swim, they were more curious to see him surf. He went on to become the most influential surfer of the time, inspiring future generations the world over to fall in love with this Hawaiian sport.

As his popularity and Olympic medal collection grew, Duke used his platform to promote the idea of including surfing as an Olympic event. His dream finally came true in 2021 at the Tokyo Olympics when surfing made its debut at the Games. The first gold medalist in Olympic surfing history was crowned on July 27, 2021, when Native Hawaiian surfer Carissa Moore took first place in the sport her ancestors, and later her idol Duke Kahanamoku, shared with the world. One can only imagine how delighted and proud he would be.

“He (Duke) gave these islands a new dimension, winning the respect of the world for himself and his people. What Longfellow’s Hiawatha and later Jim Thorpe had done for the American Indian, Paoa did for all Polynesians, especially Hawaiians.”

Arthur Godfrey

Duke’s Impact on Hawaiians and Pacific Islander Athletes

In 1999, *Surfer Magazine* named Duke Kahanamoku “Surfer of the Century.” Duke’s posthumous recognition continued the following year when *Sports Illustrated* dubbed him the “greatest sports figure of the century” from Hawai‘i.²² His impact on the world went beyond his own athletic accomplishments and the sports that developed as a result. He inspired people all over the world to follow their own sports journeys, but his impact as a source of pride for generations of Hawaiian and Polynesian athletes who would follow in his wake was particularly significant.

Kahanamoku helped Native Hawaiians and Pacific Islanders reconnect with their heritage and cultural identity. As the best swimmer in the world during his prime, and a legendary surfer, Duke made waterman skills aspirational, not something to be ashamed of like many had grown up hearing. He proved that traditional activities like fishing and surfing had value and were admired in Hawai‘i, and now, around the world. Polynesian athletes have Duke Kahanamoku to thank for breaking through the barriers of racism and segregation that Pacific Islanders had faced in sports. At Duke’s funeral service, award-winning radio broadcaster Arthur Godfrey delivered his eulogy stating “He (Duke) gave these islands a new dimension, winning the respect of the world for himself and his people. What Longfellow’s Hiawatha and later Jim Thorpe had done for the American Indian, Paoa did for all Polynesians, especially Hawaiians.”²³

Revolutionizing Lifesaving Techniques

Like the sports born from Duke’s showcasing of surfing, modern lifesaving techniques are a direct result of his expertise in the water. Beyond the countless people he personally saved during his lifetime, he saved untold more by proxy since he gave rise to the widespread use of rescue boards and helped lifeguarding become a profession.

“The Science of Beach Lifeguarding” by Mike Tipton and Adam Wooler credits Duke Kahanamoku as the source of the introduction of the “rescue board” to lifeguarding practices. In 1912, one of the Australian lifesaving clubs acquired a surfboard while in Hawai‘i in hopes of incorporating it into their lifesaving repertoire. However, upon their return, they were unsure how to use it to its full potential. In 1915, during a visit to Australia, Duke taught the Australian lifesavers the most effective use of the boards.

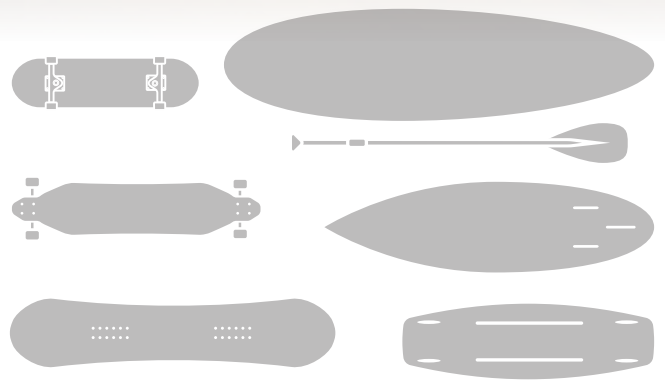
The utility of surfboards as rescue devices became evident in 1925 when Duke witnessed a 40-foot sport fishing vessel get hit by a squall and capsize from the beach at Corona del Mar, Newport Beach. He instinctively swam out with his surfboard, making over eight trips through the stormy chop to the overturned *Thelma*, hauling passengers onto his board, and eventually saving eight people while other surfers rescued an additional four. Duke then went back to recover the bodies of those who didn’t survive. Newport’s police chief at the time called Duke’s efforts “the most superhuman surfboard rescue act the world has ever seen.”²⁴ U.S. lifeguards began using surfboards in water rescues because of this incident.



DUKE

Impact on Boardsports

Nearly every board-riding sport we know today was inspired by Hawaiian surfing, and the evolution can be traced back to Duke Kahanamoku. As he showcased surfing around the world, those who took up the sport developed more ways to experience the thrill of surfing not just in the water, but on snow, dry land, and even in the sky, leading to the birth of skateboarding, snowboarding, and many, many variations, a partial list of which follows.²⁵



On Water

- Surfing
- Stand Up Paddle Surfing (SUP)
- Skimboarding (1930s)
- Windsurfing (1970)
- Bodyboarding (1971)
- Kneeboarding (1973)
- Riverboarding (1978)
- Wakeboarding (1983)
- Skurfing (1984)
- Flowriding (1991)
- Wakeskating (1990s)
- Kitesurfing (1996)
- Wakesurfing (1997)

On Land

- Skateboarding (1950)
- Longboarding (1970s)
- Snakeboard (1989)
- Freestyle scootering (1996)
- Carveboarding
- Freeboarding
- Caster board
- Street Skurfing
- Freeline skates (2000s)
- Street surfing
- T-boarding
- Land windsurfing
- Mountainboarding (1992)
- Kite landboarding

On Snow

- Snowboarding (1977)
- Snowskating (1998)
- Bilevel
- Snowkiting
- Sandboarding
- Skysurfing

Audience Engagement Activities

Pre- & Post-Screening Questions

1. Before watching *Waterman*, how much did you know about Duke Kahanamoku?
2. How much did you know about Hawai'i?
3. Were you surprised to learn about the details of his life?
4. What resonated the most with you?

Engage with Scenarios from the Film

Offer your group the opportunity to focus on topics that were raised in the film and coach them through a deeper understanding of each.

Consider a structure where facilitators sit at different stations and audience members move from table to table to discuss specific topics in the film. Afterwards, have stations report back to the larger group.



Duke and Aloha

Duke set a fine example of living a life of aloha (love, compassion, and empathy). He called it the most important word in the Hawaiian vocabulary and made aloha his personal creed.

5. How can we live a life of aloha?
6. How can we embody the Spirit of Aloha when we connect with people of different backgrounds, ethnicities, or ideals?

Duke and Athletics

7. How does Kahanamoku's inability to profit from his swimming compare to athletes today?
8. How might Duke's experience have been different if like current Olympians he could have financially benefited from his athletic skill?
9. How does that compare to the 2021 NCAA NIL (Name, Image, Likeness) policy change for collegiate athletes?

Duke and Inclusion

10. As the sport of surfing originated in the Hawaiian Islands by the native inhabitants of that land, how important is it to learn from these smaller communities?
11. What other insights might Pacific Islanders or indigenous peoples offer the world?
12. How significant was it that Duke Kahanamoku took Isabel Letham out to surf in Australia?

Duke and Swimming

13. What impact do you think Duke Kahanamoku had as an Olympic champion and swimming ambassador on the sport's growth in popularity around the world?
14. How did Duke's double-flutter kick change the way swimmers swim?

Duke and Surfing

Surfing is viewed as the root of all board-riding sports and is now an Olympic event.

15. How impactful was Duke Kahanamoku's showcasing of surfing around the world?
16. How has the sport of surfing evolved since Duke's time?

Duke and Lifesaving

Duke Kahanamoku was the original lifeguard, rescuing countless people from the ocean using his surfboard and setting the standard that lifeguard associations would follow.

17. Can you imagine how many lives the rescue board has saved around the world?
18. How important is ocean safety education?
19. Should it be taught in schools that are located near the ocean?

Duke's Legacy

Given the broad scope of Duke Kahanamoku's legacy, you may find that his contributions have had an indirect impact on your life.

20. Can you think of a way you have benefitted from something he set in motion?



In Their Own Words

Post or read aloud the following quotes from the guest speakers in the film. Invite audience members to talk about which quote they respond to, and why.

Aloha



We got in a conversation one day and I said, "What do you think the most important Hawaiian word is?" and he says, "Without question, aloha."

– Paul Strauch



"He was the Ambassador of Aloha. He used his platform to do good."

– Carissa Moore



"He's a real Renaissance Man. A whole new sport, breaking records in another sport, playing music and sharing the Aloha Spirit with people around the world."

– Jack Johnson



"Duke wasn't embraced by everyone to be part of that elite club, but he was the teacher."

"I'm sure that Duke was taken advantage of a lot in his life because of how kind he was, but Duke being the Hawaiian he is and was, he just smiled and moved on."

– Paul Merino

Breaking Barriers + Giving Access



"People talk about Jim Thorpe, Jesse Owens, Jack Johnson, lost in that shuffle is Duke's role as a racial pioneer."

"Duke's brothers came to Duke and said, 'We're going to start our own club, and we're calling it Hui Nalu' – 'to surf the waves,' and it was mixed. There were Hawaiians, haole, hapa haoles and there were also women."

– David Davis

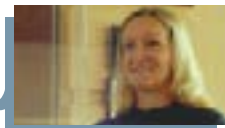


"Duke is one of the world's greatest athletes in the 20th century... name some other American athlete who has statues erected to him in three different countries."

– Fred Hemmings

"She (Isabel Letham) was groundbreaking particularly in the sport of surfing, making it okay for women to surf...I love that we had a non-white Hawaiian (Duke) with Isabel dismiss the expectations of society...That's what Duke was about with surfing: just having fun."

– Naomi Wilson



Lifesaving

"When Duke paddled out and rescued those eight people with his board, California adapted the rescue board immediately. And it began being used on every beach where lifeguards were posted in California."

– Paul Merino



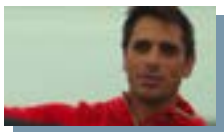
"He rescued so many people, lifesaving wasn't a profession back then."

– David Davis

Pride

"A Hawaiian until the end. The amount of pride that he was able to give to his people, he was one of the biggest celebrities in the world."

– Moses Goods



"There's just a massive resurgence of indigenous pride now, and he should be celebrated, he should be celebrated everywhere. This fellow who looks like one of my uncles, started surfing here in Christchurch. Because of that, and because of the ripple effect that it caused, years later, I'm picking up a board and doing the same thing."

– Alan Te Moananui



"It was natural for him to turn to the ocean, where Hawaiians can still have that cultural association with being Hawaiian."

– Dr. Isaiah Helekunihi Walker

Surfing



"Not the average person knows who Duke Kahanamoku is, but to us he is the King of Surfing."

– Kelly Slater

"Duke showed his aloha by spreading surfing around the world. Look at the tree of surfing: wakeboarding, snowboarding, skateboarding, every boardsport in the world is stemmed from this Polynesian sport."

– Laird Hamilton



"Duke rode the wave diagonally from the north end of the beach to south end, which is something that would never have crossed the minds of Australians at that time."

– Tim Hatton



"Duke was not the very first surfer, but certainly no one had ever really seen quality, elite surfing done by the best surfer in the world."

– David Davis

Swimming



"All of a sudden, it's like he's a superstar, and a lot of that is important to U.S. history as well because the United States never really had a strong presence in swimming as part of the Olympic sports."

– Dr. Isaiah Helekunihi Walker

"He changed the world with the Kahanamoku Kick, the double-flutter kick, the same kick that Michel Phelps learned, the same kick my coach taught me."

– Ian Akahi Masterson





Call to Action

Aloha kekahi i kekahi Love One Another

Duke Kahanamoku left a legacy of aloha for others through ocean safety, which we can honor by supporting organizations that teach it and/or allow people with varying abilities to enjoy safe access to the ocean.



Access Surf

A pioneer in the advancement of adaptive water sports, ocean recreation, and therapeutic instruction for people with disabilities throughout the state of Hawai'i and worldwide

accessurf.org



Nā Kama Kai

Nā Kama Kai

Connecting keiki to the 'āina and kai through aloha and kuleana
Connecting children to the land and sea through aloha and kuleana

nakamakai.org

Mālama i ke kai Caring for the Ocean

For Duke Kahanamoku and his 'ohana (family), the ocean was more than a playground. It was a way of life. You can perpetuate his legacy of aloha for our oceans by caring and protecting them for future generations. The following organizations focus on restoration through personal engagement. Please visit their websites and look for cleanups and restoration projects in your hometown.



5 Minute Foundation

Working to eliminate plastic in the world's oceans through education & action

5minutefoundation.org



808 Cleanups

Restoring the islands of Hawai'i from Mauka to Makai

808cleanups.org



Sustainable Coastlines

Inspiring communities to care for their coastlines

🔗 sustainablecoastlineshawaii.org



Surfrider Foundation

Dedicated to the protection and enjoyment of the world's oceans, waves, and beaches for all people, through a nationwide network of 80 chapters and 100 youth groups.

🔗 surfrider.org

Ea mai ke kai mai

Life Originates from the Ocean

Duke Kahanamoku shared Hawaiian Waterman culture with visitors from around the world. Like him, these ocean-based educational organizations share aloha for the ocean while teaching Hawaiian ocean culture. Please visit their sites to learn more and/or support them.



Kānehunāmoku Voyaging Society

Perpetuating traditional Hawaiian navigation & providing opportunities for Native Hawaiians to pursue contemporary ocean-based careers

🔗 kanehunamoku.org



Kua'āina Ulu 'Auamo

Community-based initiative for protecting, restoring, and caring for Hawai'i

🔗 kuahawaii.org



Nā Kālai Wa'a

Maintaining cultural values and customs through non-instrument open ocean navigation

🔗 nakalaiwaa.org



Polynesian Voyaging Society

Perpetuating the art and science of traditional Polynesian navigation through programs that foster respect for oneself, one's culture, and the environment.

🔗 hokulea.com



ʻŌlelo Hawaiʻi Hawaiian Language

Hawaiian Vocabulary Used in the Film and Additional Terms

The following is a basic primer on how to pronounce Hawaiian words. It does not cover all the exceptions but offers general rules.

Vowels

Vowels in Hawaiian are pronounced as follows:

- a** makes an “ah” sound like the a in “alone”
- e** makes an “eh” sound like the e in “bet”
- i** makes an “ee” sound like in “breezy”
- o** makes a short “oh” sound like the o in “mole”
- u** makes an “oo” sound like the oo in “boo”

Consonants

There are only 8 consonants in the Hawaiian language, including the ‘okina (see below).

Consonants are pronounced the same as in English except for “w” which is pronounced:

h k l m n p w ‘



As a “v” after i and e

As a “w” after o and u

As a “v” or “w” at the start of a word or after a

Diacritical Marks

The Hawaiian language also uses two marks to show how to pronounce certain words.

-  The **‘okina**, represented by a single open quote mark, marks a slight pause, like the one between syllables in “oh-oh.”
-  The **kahakō**, a straight line over a vowel, lengthens and adds stress to the marked vowel. Where these marks are placed can change the meaning of a word.

Hawaiian Terms Used in the Film

‘Ahi (*ah-hee*) - Hawaiian tuna, especially yellow-fin tuna

‘Āina (*AH-ee-nah*) - Land, earth

Akamai (*ah-kah-maee*) - Smart, clever, expert; skill, wit

Alakai (*Ah-lah-kaee*) - Ocean pathway

Ali‘i (*ah-lee--ee*) - Chief

Alo (*ah-loh*) - Face; of a wave or person

Hā (*hah*) - Breath of life

Haole (*how-leh*) - Foreigner, not from Hawai‘i

Hapa (*hah-pah*) - Half of something, often a term for a mixed raced Hawaiian and Caucasian person

He‘enalu (*heh--eh-nah-loo*) - Surfing on a board, surfing on a wave. Lit. Wave Sliding

Ho‘okipa (*Ho--oh-kee-pah*) - To treat hospitably

Hula (*hoo-lah*) - Ancient form of Hawaiian dance

Kahakai (*kah-hah-kaee*) - Beach

Kahuna (*kah-hoo-nah*) - A priest, a skilled expert in a craft

Kai (*kai*) - Sea

Keiki (*kay-kee*) - Child, children

Kuleana (*koo-leh-ah-nah*) - Responsibility, privilege, rights

Limu (*lee-moo*) - Seaweed

Mahape (*mah-hah-peh*) - Later, behind; variation of ma hope

Makai (*mah-kaee*) - A directional term meaning ‘toward the sea’

Māori (*MAH-oh-ree*) - The Indigenous peoples of Aotearoa New Zealand

Mauka (*mah-oo-kah*) - A directional term meaning ‘toward the mountain’

Moana (*moh-ahnah*) - Ocean

Mō‘ī (*MOH--EE*) - King, Sovereign

Na‘au (*nah--ah-ow*) - Your intestines, your intuition; gut feeling

Nalu (*nah-loo*) - Wave

‘Ohana (*oh-hah-nah*) - Family, relative, kin group

Papa He‘enalu (*pah-pah heh--eh-nahloo*) - Surfboard. Lit. Board for Wave Sliding

Piko (*pee-coh*) - The source, the navel

‘Ukulele (*oo-koo-leh-leh*) - Stringed musical instrument

‘Ulua (*oo-loo-ah*) - Certain species of crevalle, jack, trevally, or pompano, an important game fish and food item

Wa‘a (*vah--ah*) - Canoe, sailing canoe, paddling canoe

Waikīkī (*wai-KEE- KEE*) - Land division on the island of O‘ahu, where Duke grew up surfing. Literal = sprouting waters



Endnotes

1. <http://www.hawaiihistory.org/index.cfm?fuseaction=ig.page&PageID=399>
2. A royal secretary and first diplomat of the Kingdom of Hawaii, best known for helping Hawaii obtain recognition as an independent sovereign nation from Britain, France, and the United States.
3. <https://www.whitehousehistory.org/the-white-house-state-dinner>
4. <https://www.hawaiianelectric.com/about-us/our-history/1881-the-birth>
5. The Reform Party was a political party founded in 1840 by descendants of Protestant missionaries. It was dissolved in 1902.
6. Foreign Relations of the United States, 1894, Appendix II, Affairs in Hawaii – Office of the Historian
7. A militia group made up mostly of white settlers, which was affiliated with the Hawaiian League.
8. <https://www.nationalgeographic.org/thisday/jul6/bayonet-constitution/>
9. <https://www.hawaiiankingdom.org/info-census1890.shtml>
10. The 1897 Petition Against the Annexation of Hawaii | National Archives
11. The Hawai'i school systems banned the use of Hawaiian language in schools. There are thousands of accounts of teachers delivering corporal punishment to any child who spoke their native tongue in school. Hawaii DOE | History of Hawaiian education (hawaiipublicschools.org)
12. Kaho'olawe, the smallest of the eight main islands of Hawai'i and a sacred place for Native Hawaiians, was transformed into a bombing range in 1941 that continued until 1993 when Congress issued an order to stop and return the island to the state.
13. Loko I'a Full Publication.pdf (hawaii.edu)
14. Cook, 1784. <https://www.biodiversitylibrary.org/bibliography/6762>
15. Prince Kūhio Letter dated Sep. 22nd, 1890 – KITV 4 News segment. <https://www.youtube.com/watch?v=VnbtP9VAAus>
16. https://static1.squarespace.com/static/5a2d8e87ace864ea61017f88/t/5df2ed51eeaf93748a22306c/1576201561866/1906_Patriotic_Exercises.pdf
17. NZJH 2010 (auckland.ac.nz)
18. NZJH 2010 (auckland.ac.nz)
19. Davis, David. Waterman: The Life and Times of Duke Kahanamoku. Lincoln: University of Nebraska Press, 2015 p. 49
20. Ka ho'oilina: Journal of Hawaiian Language Sources, September 2002
21. Davis, David. Waterman: The Life and Times of Duke Kahanamoku. Lincoln: University of Nebraska Press, 2015 p. 216
22. Davis, David. Waterman: The Life and Times of Duke Kahanamoku. Lincoln: University of Nebraska Press, 2015 p. 256
23. Davis, David. Waterman: The Life and Times of Duke Kahanamoku. Lincoln: University of Nebraska Press, 2015 p. 249
24. <https://dukekahanamoku.com/the-duke-kahanamoku-story/#1550486019514-84d61677-dab3>
25. <https://en.wikipedia.org/wiki/Boardsport>



Additional Resources

If you'd like to learn more about Duke and annual events in his honor, please visit:

Outrigger Duke Kahanamoku Foundation

dukefoundation.org

Duke's OceanFest

dukesoceanfest.com

Duke's Day

dukesday.com

Acknowledgments

Editor:

Isabel Cathcart

Guide Producer:

Pōhaku Media LLC

Graphic Designer:

DTL LLC

Photo Credits:

Page 2	Photo courtesy of National Portrait Gallery
Page 3	Photo courtesy of Lāiana Kanoa-Wong
Page 9	Photo courtesy of DTL
Page 11	Photo courtesy of National Portrait Gallery
Page 14	Photo courtesy of National Portrait Gallery
Page 16	Photo courtesy of DTL
Page 25	Photo is public domain
Page 26 (top)	Photo courtesy of Bishop Museum
Page 26 (bottom)	Photo courtesy of The Paragon Agency
Page 29 (left)	Photo courtesy of Bettman via Getty Images
Page 29 (right)	Photo courtesy of Bishop Museum
Page 30 (top)	Photo courtesy of DTL
Page 30 (bottom)	Photo courtesy of Tom Blake, Croul Family Collection
Page 33	Photo courtesy of T. DeLaVega Family Collection
Page 34	Photo courtesy of Ian Lind

Copyright notice:

©2021 The Foundation for Global Sports Development. All Rights Reserved. The contents of this publication may not be used for any commercial purpose and may not be adapted or modified without the express written consent of The Foundation for Global Sports Development.