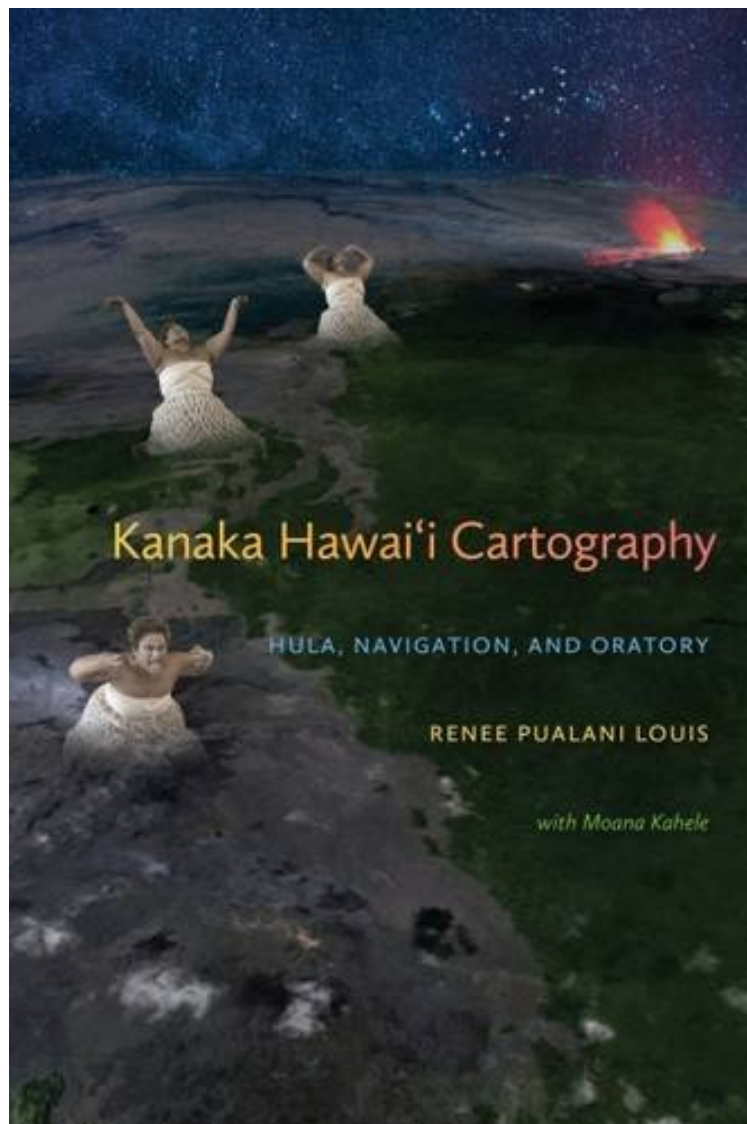


(Mobile pdf) Kanaka Hawai'i Cartography: Hula, Navigation, and Oratory (First Peoples: New Directions in Indigenous Studies)

Kanaka Hawai'i Cartography: Hula, Navigation, and Oratory (First Peoples: New Directions in Indigenous Studies)

Renee Pualani Louis

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Renee Pualani Louis : Kanaka Hawai'i Cartography: Hula, Navigation, and Oratory (First Peoples: New Directions in Indigenous Studies) before purchasing it in order to gauge whether or not it would be worth my time, and all praised Kanaka Hawai'i Cartography: Hula, Navigation, and Oratory (First Peoples: New Directions in Indigenous Studies):

0 of 0 people found the following review helpful. I've gone past the desire to "do" things and have fell in love with the culture and the peopleBy TANIQ FanHaving gone to Hawaii now 9 times to different islands, I've gone past the desire to "do" things and have fell in love with the culture and the people. Their different way of life has drawn me there's, and this book has opened my eyes to a better understanding of what and how the Aloha Spirit is preserved. Buy this after going there the first time, or maybe just before a subsequent trip. It will blow your mind and give you perspective! Great read that sets our European held beliefs straight about the Hawaii.

Hawai'ian performance cartography is an interactive presentation of place as "experienced space" that situates mapping in the environment, and encodes spatial knowledge into bodily memory via repetitive recitations and other habitual practices, such as hula .Kanaka Hawai'i Cartography is both similar to and distinct from Western cartography. It is similar in that it provides a shorthand system of understanding spatial phenomenon. It is distinctive in that Kanaka Hawai'i cartography places emphasis on multisensual cognitive abilities and multidimensional symbolic interrelationships, and privileges performance as a primary mode of communication. The book is separated into two main parts, with the first part presenting the basics of a Hawai'i cartographic philosophy and the second part detailing three Kanaka Hawai'i cartographic practices. The information presented in the main body of the text minimizes the use of jargon and complex terms, making it accessible for the educated lay-reader. Kanaka Hawai'I Cartography is unique is its attention to Hawai'i protocols of presentation, beginning with an entry chant, signifying the need to ask permission before entering any place, including a place of knowledge exchange such as a book. It ends with an epilogue - an expression of gratitude and humility, a challenge for the next generation to continue this work, and a closing mele expressing appreciation to all who have shared their wisdom so another generation may flourish. Kanaka Hawai'i Cartography will fill an important gap in Indigenous and Native Studies and will be welcomed by anyone interested in traditional Hawai'ian performance cartography.