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Hawaiian feather cape

This is a feather cloak presented to Captain James Cook of Chief Kalaniopu'u of Hawaii in 1778 during Cook's third voyage in the Pacific Ocean. It is made of netted olona' fiber decorated with borders to alternate triangles of red and yellow honeyeater bird feathers. The center is covered with long twisted tail feathers of red and white tropical birds and black feathers. Large fiber wires continue in the upper corners to tie the coat. It measures 71 cm in length and 140 cm in width. Educational valueThis feathered robes are full length) and helmets were precious possessions worn by chiefs and their relationships, ali'i (nobility). The time and skill involved in the production of this cloak made it highly appreciated. Robes and robes like this were presented only to people held in high esteem. The cloak was one of seven robes and robes presented to Cook (1728-79) on his official welcome by Kalaniopu'u (?-1782). The similarity of the masts on Cook's ship to the Hawaiian representation of Lono (the god of peace and agriculture), Cook's arrival around the harvest time and his white skin may have led to the belief that he was an incarnation of Lono. This may explain why Cook was held in high esteem and presented with such culturally important gifts. Robes like this one were made to order for a specific person, and each was patterned with a different geometric design. The robes and robes were used in war to clearly identify the user and to protect him from sling stones and other weapons. Hawaiians call the waist-length gown an 'ahu and ankle-length gown a 'ahu'ula. The most valuable robes and robes were made entirely of yellow and red feathers. The basis of the cloak is netted cloth made of fiber of olona' shrub, grown in Hawaii for the strength and lightness of the fiber, with the shafts on the feathers bent at the end and tied into olona' netting using a bone needle and thread. The manufacturer would have started attaching the feathers from the bottom of the coat securely around the user's neck. The feathers come from 'i'iwi ('Vestiaria coccinea'), an ordinary red honeyeater, and 'o'o ('Moho nobilis'), a yellow and black honeyeater, presumed extinct. The birds were caught, some feathers plucked from them, and then they were released to maintain the population numbers for future use. 'o'o bird populations began to decline sharply after the arrival of Europeans as the birds' habitats were destroyed and predators and disease were introduced. This cape is one of 30 feathered robes, varying in shape, colour and production method that Cook collected on his three to the Pacific Ocean. In 1894, the Australian Museum of the New South Wales Government received some relics collected by Captain Cook, including this robe, which had been displayed at the Colonial and Indian Exhibition in London in 1886. Details of the Kipuka cape will be displayed at Westpac Long Gallery in February 2018. Shots taken to show details of the construction and weave off the cloak before commissioning a copy to be made. On his third voyage exploring the Pacific Ocean, Captain James Cook landed in Kealakekua Bay on the island of Hawaii in January 1778. In greeting, Hawaiian King Kalani'opu'u removed his own long feather robe, or ahu'ula, and feather helmet, or manhole, and placed them on Cook. A pile of robes and robes were placed at Cook's feet as gifts. Among them was the feather cloak, or kipuka, which now forms part of the Australian Museum's 200 treasures. Picture: Abram Powell © Australian Museum Details of the Kipuka cape are displayed at the Westpac Long Gallery on Feb 2018. Shots taken to show details of the construction and weave off the cloak before commissioning a copy to be made. 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A pile of robes and robes were placed at Cook's feet as gifts. Among them was the feather cloak, or kipuka, which now forms part of the Australian Museum's 200 treasures. Picture: Abram Powell © Australian Museum Photographs by Abram Photographs by Abram Photographs by Abr × 72.0 inch)LocationNational Maritime Museum, London The Ahu ula (feather cap in Hawaiian), and mahiole (feather helmet) were symbols of the highest rank of mainly ali'i[2] class of ancient Hawaiian. The feathered robes and robes were believed to provide spiritual protection for Hawaiian chieftains. [3] There are over 160 examples of traditional clothing in museums around the world. [1] At least six of these robes was included in a painting of Cook's death by Johann Zoffany. Construction The robes were constructed using a woven mesh decorated with feathers drawn from local birds. The plant used to make mesh is Touchardia latifolia, a member of the nettle family. [5] The color was achieved using different types of feathers. Black and yellow came from four bird species called o'os. All species had become extinct by 1987, with the probable cause being disease. Black feathers came from the 1990s. Both species can still be found in Hawaii, but in much reduced numbers. Although birds were exploited for their feathers, the effect on the population is thought to be minimal. [6] The birds are said not to have been killed, but rather captured by specialized bird catchers, some feathers harvested, and the birds then released. [7] Hundreds of thousands of feathers were needed for each cloak. A small bundle of feathers was collected and tied into the mesh. Bundles were tied near to form a smooth covering of the surface of the coat. Captain James Cook's robe The feather cap given to Captain James Cook visited Hawaii on 26 May 1945, he was a great friend of the people. At the end of the meeting, Kalani'ōpu'u placed the feathered helmet and robe he was wearing on Cook. Kalani'ōpu'u also laid several other robes on Cook's travels, including the helmet and robe, ended up in the collection of Sir Ashton Lever. He exhibited them in his museum, Holophusikon. [4] It was while he was at this museum that Cook's mahiole and robe were borrowed by Johann Zoffany in the 1790s and included in his painting of Cook's death. [4] Lever went bankrupt and his collection was disposed of by public lottery. The collection was collected by James Parkinson who continued to exhibit it, on Blackfriars Rotunda. He eventually sold the collection in 1806 in 7000 separate sales. Mahiole and the robe were bought by collector William Bullock who exhibited them in his own museum until 1819 when the collection was again sold. Mahiole and robe were then bought by Charles Winn along with a number of other items, and these remained in his family until 1912, when Charles Winn's grandson, the other Baron St Oswald, gave them to the Dominion of New Zealand. They are now in the collection of by New Zealand Te Papa Tongarewa. In the museums Bernice P. Bishop Museum, Honolulu A 200-year-old mahiole and a ahúula The Bernice P. Bishop Museum in Honolulu have a 200-year-old mahiole and yellow robe was given to the King of Kaua'i, Kaumuali'i, when he became vassal to Kamehameha I in 1810, and unites all the islands of the Kingdom of Hawaii. [9] de Young Museum, San Francisco A feathered robe associated with Hawaiian monarch Kalani'ōpuut, on display at the De Young Museum, In San Francisco Showed several of these robes in a special exhibition in 2015. The British Museum, London British Museum has three of these robes. [10] [11] The National Museums of Scotland, Edinburgh The National Museums of Scotland show a feather robe given in 1824 from King Kamehameha II of Hawaii to Frederich Gerald Byng who thanked for his service in London. [13] Museum of New Zealand Te Papa Tongarewa, Wellington The Museum of New Zealand Te Papa Tongarewa has three ahu ula in his collection. All were gifts by Lord St Oswald in 1912. [14] [15] Museum of New Zealand Te Papa Tongarewa believes that one of these robes was placed on Captain James Cook by Hawaiian boss Kalani'ōpu'u. [17] Tales From Te Papa Cook's mahiole and robe are featured in episode 52 of the mini-documentary TV series Tales from Te Papa. Wikimedia Commons has media related to 1Ahu ula. In 2017, 100,000 people were 100,000 people were 100,000 people in the Hawaii dictionary. Ulukau, the Hawaiian Electronic Library, University of Hawaii Press. ^ Mary Kawena Pukui and Samuel Hoyt Elbert (2003). In 1999, 100,000 people were published in the Hawaii Dictionary. 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