

Ali'i and Missionaries Working Together

Definition of collaborate – “to work jointly with others or together ...” (Merriam-Webster)

The recent Hawaiian Mission Houses Historic Site and Archives project “Letters from the Ali'i,” more than 225 letters written by 42 different ali'i between 1820-1907, helps illustrate the collaboration between the missionaries and the ali'i.

These letters have been digitized, transcribed, translated and annotated by interns under the direction of Dr. Puakea Nogelmeier, Executive Director of the Awaiaulu Foundation.

Shifting Paradigm Noted by Kaliko Martin

The Ali'i Letters project “changed my perspective on the anti-missionary, anti-Anglo-Saxon rhetorical tradition that scholarship has been produced, contemporary scholarship, and it is not to discredit that scholarship, but just to change a paradigm, to shift the paradigm, and it shifted mine.” (Kaliko Martin, Research Assistant, Awaiaulu)

[Click HERE for a link to comments by Kaliko Martin.](#)

Jon Yasuda was another of the intern translators who participated in the translation project. He received his Master's Degree in Hawaiian Language from UH Mānoa.

In a November 4, 2016 interview on 'Ōlelo's 'First Friday', interviewer Manu Ka'iama noted that “the nice thing about these letters is it kind of is a portal” that illustrate the feeling at the time and “you have some proof of that”. She asked what Yasuda found interesting in the letters; he noted:

“I think one thing that is interesting is that it really shows the way that the missionaries and a lot of the chiefs at the time needed to work together. They worked together, and through their letters we can see the ways ... that they helped each other. And I think that both sides had things to share with each other that were beneficial to both sides.”

“I think that one thing that is commonly believed is that the missionaries really came in and started barking orders, and saying this is how it's going to be ... and you are going to do this and you are not going to do that and this is how you need to be. But what we are really seeing is that it wasn't quite like that.”

“There were very few missionaries in comparison to how many Hawaiians there were at the time. And so, the letters really show us the way that the missionaries and Hawaiians worked together and how some of the things the missionaries brought, for example, sewing and some business, and trade were attractive to the Hawaiians at the time. And, they really had to work together for a lot.” (Jon Yasuda)

Manu Ka'iama then noted:

“I think I hear what you are saying, and it is an important point to make and to remember is that their mission was very different, that first generation of missionaries. Their mission or their reason to be here, and the assistance that they provided the ali'i goes without saying. I guess these letters probably pretty much show that.”

“You can see the relationship and you can see how they worked together and that they learned from each other. And, I would assume that is so and I think we are hard on the missionaries because of maybe the next generation of missionaries ...”

“We do, many times, kind of just brush over that earlier history, and we shouldn’t make that mistake, because the fact that these letters show a relationship that you think is honorable...”
(Manu Ka’iama)

Jon Yasuda then added,

“I think literacy was ... almost like the new technology of the time. And, that was something that was new. ... When the missionaries came, there was already contact with the Western world for many years.... But this was the first time that literacy really began to take hold. The missionaries, when they came, they may have been the first group who came with a [united] purpose. They came together as a group and their purpose was to spread the Gospel the teachings of the Bible.”

“But the missionaries who came, came with a united purpose ... and literacy was a big part of that. Literacy was important to them because literacy was what was going to get the Hawaiians to understand the word of the Bible ... and the written word became very attractive to the people, and there was a great desire to learn the written word. ... Hawai’i became the most literate nation at one time.”

[Click HERE for a link to comments by Jon Yasuda.](#)

Puakea Nogelmeier had a similar conclusion. In remarks at a Hawaiian Mission Houses function he noted,

“The missionary effort is more successful in Hawai’i than probably anywhere in the world, in the impact that it has on the character and the form of a nation. And so, that history is incredible; but history gets so blurry ...”

“The missionary success cover decades and decades becomes sort of this huge force where people feel like the missionaries got off the boat barking orders ... where they just kind of came in and took over. They got off the boat and said ‘stop dancing,’ ‘put on clothes,’ don’t sleep around.”

“And it’s so not the case”

“The missionaries arrived here, and they’re a really remarkable bunch of people. They are scholars, they have got a dignity that goes with religious enterprise that the Hawaiians recognized immediately. ...”

“The Hawaiians had been playing with the rest of the world for forty-years by the time the missionaries came here. The missionaries are not the first to the buffet and most people had messed up the food already.”

“(T)hey end up staying and the impact is immediate. They are the first outside group that doesn’t want to take advantage of you, one way or the other, get ahold of their goods, their food, or your daughter. ... But, they couldn’t get literacy. It was intangible, they wanted to learn to read and write”. (Puakea Nogelmeier)

[Click HERE for a link to comments by Puakea Nogelmeier.](#)

The Missionaries were not the First to Arrive

On April 19, 1775, the Battles of Lexington and Concord were the first military engagements of the American Revolutionary War. The battles marked the outbreak of open armed conflict between the Kingdom of Great Britain and its thirteen colonies of British North America.

The first shot (“the shot heard round the world”) was fired just as the sun was rising at Lexington. The American militia were outnumbered and fell back; and the British regulars proceeded on to Concord.

Following this, the Continental Congress adopted the Declaration of Independence and it was signed by 56-members of the Congress (1776.) The next eight years (1775-1783) war was waging on the eastern side of the continent.

The war for independence closed the colonial trade routes within the British empire, the merchantmen and whalers of New England swarmed around South America’s Cape Horn, in search of new markets and sources of supply.

“The British West India trade was of course subject to English legislation. It was not long before the merchants of Boston, as of all our ports, found themselves forbidden to bring their fish to the islands or to carry the island products to England.”

“These products, if brought first to New England, could not even be carried to England in British ships. This prohibition was followed in 1784 by that of exporting anything from the West Indies to the United States except in British vessels.”

“Here the citizens of Boston asserted themselves, and entered as of old into agreement to buy none of the wares so imported. The Massachusetts legislature passed measures of retaliation; and the national laws of navigation and commerce reflected for some years the British policy of restriction.”

“If success is determined by obstacles, the commercial enterprise of Boston could not have had a more favorable beginning. Not content with the difficulties nearest home, the merchants of America, in the earliest days of peace, began turning their eyes to the distant trade of China.” (Howe; The Atlantic Monthly, 1903)

‘Contact’

Years before the westward land movement gathered momentum, the energies of seafaring New Englanders found their natural outlet, along their traditional pathway, in the Pacific Ocean.

What helped started in the dawn hours of January 18, 1778, on his third expedition, when British explorer Captain James Cook on the HMS Resolution and Captain Charles Clerke of the HMS Discovery first sighted what Cook named the Sandwich Islands (that were later named the Hawaiian Islands.)

On the afternoon of January 20, 1778, Cook anchored his ships near the mouth of the Waimea River on Kauai’s southwestern shore. After a couple of weeks, there, they headed to the west coast of North America.

China Trade

A market was established in China. China took nothing that the US produced; hence Boston traders, in order to obtain the wherewithal to purchase teas and silks at Canton, spent 18-months or more of each China voyage collecting a cargo of sea-otter skins, highly esteemed by the Chinese.

“With the coming of peace (following the Revolutionary War) it might have been expected that the doors of commerce would be thrown immediately open. Yet it would have been hardly human for the mother country to smooth any paths for the child that had cast off all parental authority.”

“It was not long, however, before (Boston) could claim as her own a commercial venture of the first importance and magnitude. The journals of Captain Cook, the navigator, were published in 1784. Through them the great possibilities of the fur trade on the northwest coast of America were made known.”

“To New York belongs the credit of sending out the first vessel in this trade, the Empress of the Seas, which set sail for Canton in February of 1784, and was back in New York in May of the next year.”

Then, “Five Boston merchants, including the Bulfinch whose architecture still dominates the local landscape, and one merchant of New York, joined themselves to enter this new field. The vessels they secured for the expedition were two: the Columbia, a full rigged ship of two hundred and twelve tons, eighty-three feet in length; and the Washington, a sloop of ninety tons.”

“Let those who dread six days of the Atlantic on liners of fifteen thousand tons’ burden stop a moment and picture these cockleshells - as they must appear to-day - and the spirit of the men who embarked in them for the North Pacific, and - in the Columbia - for the complete circling of the globe.”

“Before they set sail, September 30, 1787, they provided themselves plentifully with silver, bronze, and pewter medals commemorating the expedition, and with useful tools and useless trinkets, jews’-harps, snuff-boxes, and the like. Rounding the Horn, and sailing northward, it was the little Washington which first reached the northwest coast.”

“Stopping on the way at Hawaii, Captain Gray took on board the Columbia a young chief, Attoo, promising to send him back from Boston as soon as might be.”

“From China the ship, loaded with teas, sailed for home by way of the Cape of Good Hope. In August of 1790 she dropped anchor in Boston harbor, the first American vessel to circumnavigate the earth.” (Howe; The Atlantic Monthly, 1903)

Practically every vessel that visited the North Pacific in the closing years of the 18th century stopped at Hawai’i for provisions and recreation; then, the opening years of the 19th saw the sandalwood business become a recognized branch of trade. Sandalwood, geography and fresh provisions made the Islands a vital link in a closely articulated trade route between Boston, the Northwest Coast and Canton, China.

At the same time, the Hawaiian demand for American goods was rapidly increasing, owing to the improved standards of living. The central location of the Hawaiian Islands brought many traders, and then whalers, to the Islands.

Forty Years of Foreigners

“And so for forty years Hawaiians wanted everything on every ship that came. And they could get it; it was pretty easy to get. Two pigs and ... a place to live, you could trade for almost anything.” (Puakea Nogelmeier)

In the Islands, as in New France (Canada to Louisiana (1534,)) New Spain (Southwest and Central North America to Mexico and Central America (1521)) and New England (Northeast US,) the trader preceded the missionary.

A new era opened in the Islands in 1820 with the arrival of the first missionaries. It was the missionaries who brought Hawai'i in touch with a better side of New England civilization and attention to the people than that represented by the trading vessels and their crews. But it was not always calm.

“It is said to have been the motto of the buccaneers that ‘there was no God this side of Cape Horn.’ Here, where there were no laws, no press, and no public opinion to restrain men, the vices of civilized lands were added to those of the heathen, and crime was open and shameless.”

“Accordingly, in no part of the world has there been a more bitter hostility to reform. As soon as laws began to be enacted to restrict drunkenness and prostitution, a series of disgraceful outrages were perpetrated to compel their repeal.” (Alexander)

The chiefs “proceeded to take more active measures for suppressing the vices which were destroying their race, and for promoting education. In the seaports of Honolulu and Lahaina this policy immediately brought them into collision with a lawless and depraved class of foreigners.” (Alexander)

Missionaries were Not ‘the Foreign Riffraff who Infested the Islands’

“The coming of the missionaries was the real beginning of civilisation in the Islands. Up to 1820 the outside world had given the Hawaiians little beside trinkets, firearms, rum, and more expert methods of deceit.”

“Now it was to give to them their part in the civilisation of Western nations, to teach them that this involved the acceptance of new and higher ideals of conduct, of a religion to replace their outworn superstitions; that it meant a life regulated according to civilised law.”

“The missionaries undoubtedly went to Hawaii fired with the desire to save souls in danger of eternal damnation. They seem very quickly to have realised that wholesale baptism, misunderstood, was less important than a general quickening of spirit, a training in the decencies of life.”

“They never neglected the religious side of their teaching, but they also never neglected the secular side. They learned the Hawaiian language; they reduced it to writing and imported printing presses; they did their best as doctors and taught the elementary rules of health.”

“At first only permitted to land on sufferance, they soon became of prime importance to the chiefs, and were their advisers on almost all questions.”

“It is fair to them to say that if this function seemed an undue extension of their religious duties - and their severest critics never accuse them of anything else, they were the only foreigners in the Islands who would advise the chiefs impartially, and the only ones, moreover, who would have advised in such fashion as to save the dwindling remnants of the Hawaiian race.”

“They were pioneers seeking results in better men, not in riches for themselves; they were trying to give the people their own standards of decency and honour.”

“This soon resulted in bitter opposition from the foreign riffraff who infested the Islands, and especially from the ships that called more and more frequently.”

“It was the fixed belief of ship captains in those distant days that no laws, whether of God or man, were in force west of Cape Horn. The call at Hawaii for water and provisions was most of all an opportunity for debauchery and unchecked crime.”

“Drink was carrying off the Hawaiians by hundreds, and when, in recognition of the danger, a heavy duty was laid on spirits, it was the commander of a French frigate who gave the King a few hours to decide whether he would abolish the duty or undertake a war with France.”

“(Kawaiaha’o Church) is the impressive monument of the early missionary labour. It was dedicated in 1842 and was the royal chapel until the coming of the English Mission twenty years later.”

“Whatever one may think of missionary work in general, whatever absurd tales one may hear of the self-seeking of these particular missionaries the imagination and the heart must be touched by this plain old church and these pathetic little old houses where, nearly a hundred years ago, a band of devoted men and women, desperately poor, separated by six months from home and friends, gave up their lives to what they believed was God's work.” (Castle, 1913)

The Ali’i and the Missionaries Worked Together

The Hawaiian frustration with the early foreigners and support for the missionaries is illustrated in comments from a couple chiefs of that time, Kaumuali’i (King of Kauai) and Kalanimōku (chief councilor and prime minister to Kamehameha I, Kamehameha II and Kamehameha III.)

Missionary Samuel Ruggles notes in his Journal entry on May 8, 1820, “The inhabitants treated me with all the attention and hospitality which their limited circumstances would afford; and even carried their generosity to excess ...”

On May 10, 1820, Ruggles notes, “This afternoon the king (Kaumuali’i) sent to me and requested that I would come and read to him in his bible. I read the first chapter of Genesis and explained to him what I read as well as I could.”

“He listened with strict attention, frequently asking pertinent questions, and said I can't understand it all; I want to know it; you must learn my language fast, and then tell me all. No white man before ever read to me and talk like you.”

An 1826 letter written by Kalanimōku to Hiram Bingham (written at a time when missionaries were being criticized) states, “Greetings Mr Bingham. Here is my message to all of you, our missionary teachers.”

“I am telling you that I have not seen your wrong doing. If I had seen you to be wrong, I would tell you all. No, you must all be good. Give us literacy and we will teach it. And, give us the word of God and we will heed it ... for we have learned the word of God.”

“Then foreigners come, doing damage to our land. Foreigners of America and Britain. But don’t be angry, for we are to blame for you being faulted.”

“And it is not you foreigners, (it’s) the other foreigners.” (Kalanimōku to Bingham, 1826)

Ali’i Asked the Missionaries for Christianity, the Missionaries Collaborated

“Here’s my message according to the words of Jehovah, I have given my heart to God and my body and my spirit. I have devoted myself to the church and Jesus Christ.”

“Have a look at this letter of mine, Mr Bingham and company. And if you see it and wish to send my message on to America to (your President,) that is up to you. Greetings to the chief of America. Regards to you all, Kalanimōku.” (Kalanimōku to Bingham, 1826)

Kaumuali’i and his wife, Kapule, reiterated appreciation of the missionaries in letters transcribed on July 28, 1820 to the ABCFM and mother of a recently-arrived missionary wife.

“I wish to write a few lines to you, to thank you for the good Book you was so kind as to send by my son. I think it is a good book - one that God gave for us to read. I hope my people will soon read this, and all other good books ...”

“When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good - kind. I love them.” (Kapule to the mother of Mrs Ruggles)

Ali’i Asked the Missionaries for Literacy, the Missionaries Collaborated

“Not long after the passing of Kamehameha I in 1819, the first Christian missionaries arrived at Kailua, Hawai’i on (April 4), 1820. Their arrival here became the topic of much discussion as Liholiho, known as Kamehameha II, deliberated with his ali’i council for 13 days on a plan allowing the missionaries to stay.

“Interestingly, the missionaries promised a printing press and to teach palapala, or reading and writing. Because Liholiho had learned the alphabet prior to the missionaries’ arrival, he had a notion of the value of a printing press and literacy for his people.”

“A key point in Liholiho’s plan required the missionaries to first teach the ali’i to read and write. The missionaries agreed to the King’s terms and instruction began soon after.” (KSBE)

The arrival of the first company of American missionaries in Hawai’i in 1820 marked the beginning of Hawai’i’s phenomenal rise to literacy. The chiefs became proponents for education and edicts were enacted by the King and the council of chiefs to stimulate the people to reading and writing.

“That the sudden introduction of the Hawaiian nation in its unconverted state, to general English or French literature, would have been safe and salutary, is extremely problematical.”

“To us it has been a matter of pleasing wonder that the rulers and the people were so early and generally led to seek instruction through books furnished them by our hands, not one of which was designed to encourage image worship, to countenance iniquity, or to be at variance with the strictest rules of morality. It was of the Lord's mercy.”

“With the elements of reading and writing we were accustomed, from the beginning, to connect the elements of morals and religion, and have been happy to find them mutual aids”. (Hiram Bingham)

“The initiation of the rulers and others into the arts of reading and writing, under our own guidance, brought to their minds forcibly, and sometimes by surprise, moral lessons as to their duty and destiny which were of immeasurable importance.”

“The English New Testament was almost our first school book, and happy should we have been, could the Hawaiian Bible have been the next.” (Hiram Bingham)

“In connexion with this general mode of instruction, we could, and did teach English to a few, and have continued to do so. We early used both English and Hawaiian together.”

“For a time after our arrival, in our common intercourse, in our schools, and in our preaching, we were obliged to employ interpreters, though none except Hopu and Honolii were found to be very trustworthy, in communicating the uncompromising claims and the spirit-searching truths of revealed religion.” (Hiram Bingham)

As the missionaries learned Hawaiian, they taught their lessons in Hawaiian, rather than English. In part, the mission did not want to create a separate caste and portion of the community as English-speaking Hawaiians. In later years, the instruction, ultimately, was in English.

“By August 30, 1825, only three years after the first printing of the pī'āpā, 16,000 copies of spelling books, 4,000 copies of a small scripture tract, and 4,000 copies of a catechism had been printed and distributed.”

“On October 8, 1829, it was reported that 120,000 spelling books were printed in Hawai'i. These figures suggest that perhaps 90 percent of the Hawaiian population were in possession of a pī'āpā book!”

“This literacy initiative was continually supported by the ali'i. Under Liholiho, ships carrying teachers were not charged harbor fees. During a missionary paper shortage, the government stepped in to cover the difference, buying enough paper to print roughly 13,500 books.”

“In fact, while Liholiho was on his ill-fated trip to England, Ka'ahumanu, the kuhina nui (regent), and Kalanimōku reiterated their support by proclaiming that upon the completion of schools, ‘all the people shall learn the palapala.’”

“During this period, there were approximately 182,000 Hawaiians living throughout 1,103 districts in the archipelago. Extraordinarily, by 1831, the kingdom government financed all infrastructure costs for the

1,103 school houses and furnished them with teachers. Our kūpuna sunk their teeth into reading and writing like a tiger sharks and would not let go.” (KSBE)

“This legendary rise in literacy climbed from a near-zero literacy rate in 1820, to between 91 to 95 percent by 1834. That’s only twelve years from the time the first book was printed!” (KSBE)

Ali’i Asked the Missionaries for More Teachers, the Missionaries Collaborated

On August 23, 1836, fifteen chiefs signed a letter addressed to the American missionaries, asking for more teachers:

“Our salutations to all our good friends in America.”

“We hereby take the liberty to express our views as to what is necessary for the prosperity of these Sandwich Islands. Will you please send to us additional teachers to those you have already sent, of such character as you employ in your own country in America?”

“Vis, A carpenter
A tailor
A mason
A shoe maker
A wheelwright
A paper manufacturer
A type founder
Farmers who can teach the cultivation of cotton, silk and the making of sugar
A manufacturer of cloth
Also whatever other teachers would be of value to us”

“Should you send the above mentioned teachers, we promise to protect them, and afford them all the facilities for carrying on their work, which are in our power.”

(The letter is signed by 15-chiefs, including Kauikeaouli (King Kamehameha III.)

- Na Kauikeaouli
- Nahi’ena’ena
- Na Hoapili Kane
- Na Malia Hoapili (Hoapili Wahine?)
- Gov Adams Kuakini
- Na Kaahumanu 2 (Kīna’u)
- Kekāuluohi
- Paki
- Liliha
- ‘Aikanaka
- Leleiōhoku
- Kekūanāo‘a
- Kana’ina
- Kekauōnohi
- Keli’iahonui”

Shortly after, the American Board of Commissioners for Foreign Missions (ABCFM) sent the largest company of missionaries to the Islands; including a large number of teachers. The Eighth Company left Boston December 14, 1836 and arrived at Honolulu, April 9, 1837 on the Mary Frasier from Boston. Among the missionaries were:

- Physician Seth Lathrop Andrews (1809–1892) and wife Parnelly Pierce (1807–1846)
- Teacher Edward Bailey (1814–1903) and wife Caroline Hubbard (1814–1894)
- Rev. Isaac Bliss (1804–1851) and wife Emily Curtis (1811–1865)

- Samuel Northrup Castle (1808–1894) and first wife Angeline Tenney (1810–1841)
- Rev. Daniel Toll Conde (1807–1897) and wife Andelucia Lee (1810–1855)
- Amos Starr Cooke (1810–1871) and wife Juliette Montague (1812–1896), (Later asked by Kamehameha III to teach the young royals at the Royal School)
- Rev. Mark Ives (1809–1885) and wife Mary Ann Brainerd (1810–1882)
- Teacher Edward Johnson (1813–1867) and wife Lois S. Hoyt (1809–1891)
- Teacher Horton Owen Knapp (1813–1845) and wife Charlotte Close (1813–1846)
- Rev. Thomas Lafon (1801–1876) and wife Sophia Louisa Parker (1812–1844)
- Teacher Edwin Locke (1813–1843) and wife Martha Laurens Rowell (1812–1842)
- Teacher Charles MacDonald (1812–1839) and wife Harriet Treadwell Halstead (1810–1881)
- Teacher Bethuel Munn (1803–1849) and wife Louisa Clark (1810–1841)
- Miss Marcia M. Smith (1806–1896), teacher
- Miss Lucia Garratt Smith (1808–1892), teacher, later married to as his second wife Lorenzo Lyons
- Teacher William Sanford Van Duzee (1811–1883) and Oral Hobart (1814–1891)
- Teacher Abner Wilcox (1808–1869) and wife Lucy Eliza Hart (1814–1869)

Ali'i Asked for a Special School for their Children, the Missionaries Collaborated

The Chiefs' Children's School (later called the Royal School), was created by King Kamehameha III; the main goal of this school was to groom the next generation of the highest-ranking chief's children of the realm and secure their positions for Hawaii's Kingdom.

Seven families were eligible under succession laws stated in the 1840 Constitution of the Kingdom of Hawai'i; Kamehameha III called on seven boys and seven girls of his family to board in the Chief's Children's School.

In 1839, King Kamehameha III, Hoapili and Kekāuluohi (mother of William Charles Lunalilo, who became the Kuhina Nui or regent of the Hawaiian Kingdom) signed a letter asking missionaries to run the Chiefs' Children's School. (The letter (in Hawaiian) is on the following page.) It translates to:

Greetings to all of you, the teachers,

Heed this all of you, all teachers. We are asking for Mr. Cooke to be a teacher for our chiefly children. He will be the instructor for the royal children. Also Dr. Judd, to take care of the chiefly children. For we are securing Dr. Judd for the good of the children and to resolve any difficulties between us and all of you.

Kamehameha III
Hoapili
Kekāuluohi

In a missionary general meeting, "This subject was fully considered in connection with an application of the chiefs requesting the services of Mr. Cooke, as a teacher for their children; and it was voted,

That the mission comply with their request, provided they will carry out their promise to Mr. Cooke's satisfaction; namely, to build a school house, sustain him in his authority, over the scholars, and support the school." (Sandwich Islands Mission General Meeting Minutes, 1839)

The school was unique because for the first time ali'i children would be brought together in a group to be taught, ostensibly, about the ways of governance. The School also acted as another important unifying force among the ruling elite, instilling in their children common principles, attitudes and values, as well as a shared vision.

No school in Hawai'i has ever produced so many Hawaiian leaders in one generation.

The students ranged from age two to eleven, and differed widely in their temperaments and abilities, goals and destinies. But they all had one common bond: their genealogical sanctity and mana as Ali'i-born.

The school building was square-shaped, about seventy-six square feet in area, with a courtyard in the center and a well. The thirteen or so rooms included a large classroom, kitchen, dining room, sitting room and parlor, and living quarters for the students and the Cookes. The entire complex was surrounded by a high wall, apparently intended as much to keep people out as to keep them in.

In this school were educated the Hawai'i sovereigns who reigned over the Hawaiian people from 1855 to 1893 (age noted is the age at death:)

Alexander Liholiho (Kamehameha IV) (February 9, 1834 - November 30, 1863 (age 29))
Emma Na'ea Rooke (Queen Emma, wife of Kamehameha IV) (Jan. 2, 1836 - Apr. 25, 1885 (age 49))
Lot Kapuāiwa (Kamehameha V) (December 11, 1830 - December 11, 1872 (age 42))
William Lunalilo (King Lunalilo) (January 31, 1835 – February 3, 1874 (age 39))
David Kalākaua (King Kalākaua) (November 16, 1836 - January 20, 1891 (age 54))
Lydia Lili'u Kamaka'eha (Queen Lili'uokalani) (September 2, 1838 – November 11, 1917 (age 79))
Bernice Pauahi (married CR Bishop, formed Bishop Estate) (Dec. 19, 1831 – Oct. 16, 1884 (age 52))
Elizabeth Keka'aniau La'anui (September 12, 1834 - December 20, 1928 (age 94))
Moses Kekūāiwa (July 20, 1829 - November 24, 1848 (age 19))
Jane Loeau (December 5, 1828–July 30, 1873 (age 44))
Victoria Kamāmalu (November 1, 1838 - May 29, 1866 (age 27))
Peter Young Kā'eo (March 4, 1836 - November 26, 1880 (age 44))
William Pitt Leleiōhoku (March 31, 1821 - October 21, 1848 (age 27))
Abigail Maheha (July 10, 1832 – ca. 1861 (age 29))
Mary Polly Pa'a'āina (1833 - May 28, 1853 (age 20))

Ali'i Asked for Instruction in Western Governance, the Missionaries Collaborated

Reverend William Richards came to Hawai'i in 1823 as a member of the Second Company of missionaries sent to the Islands by the American Board of Commissioners for Foreign Missions; he was instrumental in transforming Hawaiian governance, through a constitution with individual rights.

It was a time of transition, when the Hawaiian people were faced with the difficult task of adjusting themselves to changing conditions. They turned to their teachers, the American missionaries, for guidance along this intricate path. The king and chiefs, acknowledging their own inexperience, had sought for a man of probity and some legal training who could act as their advisor in matters dealing with other nations and with foreigners within the Islands. (Judd)

Richards “accepted the invitation of the Chiefs to become their teacher, and entered into engagements with them which were signed on the 3d of July (1838). According to those engagements, (he) was to devote (his) time at (his) discretion to the instruction of the King and chiefs, as far as (he) could and remain at Lahaina, and do the public preaching.”

“(He) was also to accompany the King to O’ahu if important public business called him there. (He) engaged to act as interpreter and translator in government business of a public nature when called to it, and was to receive for (his) services 600 dollars a year, to be paid in quarterly instalments of 150 dollars each.”

“As soon as the arrangements were completed, (he) commenced the compilation and translation of a work on political economy, following the general plan of Wayland, but consulting Lay, Newman and others, and translating considerable portions from the 1st mentioned work.”

“(He) also met king & chiefs daily when other public business did not prevent, and as fast as (he) could prepare matter read it to them in the form of lectures. (He) endeavored to make the lectures as familiar as possible, by repeating them, and drawing the chiefs into free conversation on the subject of the Lecture.”

“They uniformly manifested a becoming interest in the school thus conducted, and took an active part in the discussion of the various topics introduced in the Lectures. The Lectures themselves were mere outlines of general principles of political economy, which of course could not have been understood except by full illustration drawn from Hawaiian custom and Hawaiian circumstances.”

“In these illustrations (he) endeavored as much as possible to draw their minds to the defects in the Hawaiian government, and Hawaiian practices, and often contrasted them with the government and practices of enlightened nations.”

“The conversation frequently took so wide a range that there was abundant opportunity to refer to any and to every fault of the present system of government. But when the faults of the present system were pointed out & the chiefs felt them & then pressed me with the question, ‘Pehea la e pono ai,’ (How will it be bettered?)”

“During the year (Richards had) been called on to translate various documents and laws, some of which were transmitted to the USA & some were for promulgation at the Islands. (He had) said scarcely nothing to the king and chiefs respecting the existing evils or defects in the government, except as the subject has come up naturally and almost necessarily while discussing established principles of Political Economy.”

“A system of laws has been written out by (Boaz) Mahune, a graduate of the (Lahainaluna) high school, and he was directed by the King to conform them to the principles of Political Economy which they had learned. Those laws are some what extensive and protect all private property.”

“According to this code, no chief has any authority over any man, any farther than it is given him by specific enactment, and no tax can be levied, other than that which is specified in the printed law, and no chief can act as a judge in a case where he is personally interested, and no man can be dispossessed of land which he has put under cultivation except for crimes specified in the law.” (Richards Report to the Sandwich Islands Mission, May 1, 1839)