

# Hawaiian and British Royalty

This summary gives a comparison of the overlapping reigns of Hawaiian and British monarchs during the spans of the Kamehameha and Kalākaua dynasties (~1754 – 1900).

## **Kalani‘ōpu‘u reigned 1754-1782**

Kalani‘ōpu‘u was born about 1729, his brother was Keōua; his son was Kiwala‘ō; he was the grandfather of Keōpūolani. Kalani‘ōpu‘u, from the very beginning of his reign, made repeated attempts to conquer the neighboring island of Maui. He held portions of the Hāna district in 1775. At the time of Captain Cook’s arrival (1778-1779), Kalani‘ōpu‘u was on the island of Maui. Kalani‘ōpu‘u returned to Hawai‘i and met with Cook on January 26, 1779. Later (1781,) Kahekili was able to regain possession of the Hana district and this marked the beginning of the end of Kalani‘ōpu‘u’s kingdom.

## **Kamehameha I reigned 1782-1819**

Kamehameha was a man of tremendous physical and intellectual strength. In any land and in any age he would have been a leader. By the time of Cook's arrival (1778,) Kamehameha had become a superb warrior who already carried the scars of a number of political and physical encounters. The young warrior Kamehameha was described as a tall, strong and physically fearless man who "moved in an aura of violence." Kamehameha united all the major islands under one rule in 1810.

## **George II reigned 1727-1760**

George II, born George Augustus, was the son of George I. George II became known for his bravery during military conflicts, such as the War of the Spanish Succession. George II played a key role in military engagements, including the French and Indian War, where British successes under leaders like William Pitt shaped a pivotal era in British history. His reign also witnessed significant advancements in the economy, culture, and the establishment of cabinet government, balancing the powers of the Crown and Parliament.

## **George III reigned 1760-1820**

George III succeeded his grandfather, George II, in the midst of the Seven Years’ War/French and Indian War (1756–63). In the French and Indian War American Colonists were British citizens and fought side-by-side with the red coats. When the war ended, the stage was set for the American Revolution. While the British won the war, it had been enormously expensive and left Great Britain with a heavy debt. British government’s attempts to impose taxes on the Colonists to help cover those expenses resulted in increasing Colonial resentment. Then came the American Revolution and Napoleonic Wars.

**Kamehameha II  
Liholiho  
reigned 1819-1824**

Son of Kamehameha and his sacred wife Keopuolani, Liholiho overthrew the kapu system by allowing men and women of the court to eat together. Liholiho died in Britain and never met with King George IV.

**Ka'ahumanu  
Regency for  
Kamehameha III  
reigned 1824-1833**

Ka'ahumanu, the favorite wife of Kamehameha I, served as Kuhina Nui (regent) for Kamehameha III following the death of Kamehameha II. In 1826, she paid the national debt by imposing a tax payable in sandalwood, cash, or woven mats.

**Kamehameha III  
Kauikeaouli  
reigned 1833-1854**

The younger brother of Liholiho had the longest reigned in Hawaiian history. He was 10 years old when he was proclaimed king in 1825 under a regency with Ka'ahumanu, his father's favorite queen, Kamehameha III ruled during a time of great transition in Hawaii's history.

**Kamehameha IV  
Alexander Liholiho  
reigned 1854-1863**

The nephew of Kauikeaouli, Alexander Liholiho was the grandson of Kamehameha I. He ascended to the throne after the death of his uncle in December of 1854. In King Kamehameha IV's initial speech to the legislature in 1854, the King voiced his desire to create a hospital for the people of Hawai'i. Queen Emma supported the dream of a hospital, and the two campaigned tirelessly to make it a reality. They personally went door-to-door soliciting the necessary funding. The royal couple exceeded their goal in just over a month; opening day was August 1, 1859.

**Prince George  
Regency for  
George III  
reigned 1811-1820**

George III was declared unfit to rule in 1810, and his son George IV (Prince George) – one of 15 children – became Regent.

**George IV  
reigned 1820-1830**

Son of George III, George IV was known for his extravagant spending, gambling and womanizing. Once married in secret to a Roman Catholic, his only legitimate heir with his second wife Caroline, Princess Charlotte, died in 1817 while he was still on the throne.

**William IV  
reigned 1830-1837**

The brother of George IV, William never expected to become king. As a young man he served in the Royal Navy during the American War of Independence, and as king he oversaw major parliamentary reform. He lived long enough to see his niece, Victoria, reach her majority, ensuring she would accede to the throne directly.

**Victoria  
reigned 1837-1901**

Niece of William IV, Victoria inherited the throne through her father Edward, the fourth son of George III. Queen Victoria and Queen Emma exchanged letters (many of them sad exchanges about the losses experienced by each.) Victoria was Queen Emma's son, Albert, godmother. Kapi'olani (wife of Kalākaua) and future queen Lili'uokalani attended Victoria's Golden Jubilee.

**Kamehameha V  
Lot  
reigned 1863-1872**

Four years older than his brother Kamehameha IV, Lot would also rule for just nine years. Lot Kamehameha did not name a successor, which led to the invoking of the constitutional provision for electing kings of Hawai‘i.

**Lunalilo  
reigned 1872-1873**

Lunalilo defeated David Kalākaua in 1873 to become the first king to be elected. As a young man, he was courteous and intelligent, generous and friendly. His close friends affectionately called him “Prince Bill”. His native people called him Lokomaika‘i (“merciful, gracious, generous or benevolent”). As a proponent of democracy/choice for his people, he believed that the people should choose their leader.

**Kalākaua  
reigned 1874-1891**

Kalākaua was the first king in history to visit the US. The ‘Merry Monarch’ was fond of old Hawaiian customs, and he attempted to restore the people’s lost heritage. In an era of gas lamps, King Kalākaua was astute enough to recognize the potential of “electricity,” and helped pioneer its practice in the Hawaiian kingdom; “electric light” was added at ‘Iolani Palace, on July 26, 1886. A polymath (Greek, "having learned much,") sometimes referred to as a Renaissance man, is a cultured man who is knowledgeable, educated or proficient in a wide range of fields. Hawai‘i’s last King, Kalākaua, has been referred to as a Renaissance man.

**Victoria  
reigned 1837-1901**

Prince Alfred, Queen Victoria's second son, visited the islands in 1869. King Kamehameha V hosted a formal dinner in his honor, with guests including Governor and Mrs. Dominis - who would later be known as Queen Lili‘uokalani - and Kalākaua.

**Victoria  
reigned 1837-1901**

Princess Victoria Kamāmalu, Kamehameha V's sister, who served as Kuhina Nui (co-ruler), was named for the British Queen Victoria, reflecting the influence of European royalty.

**Victoria  
reigned 1837-1901**

Remembered for her strict moral values, Victoria oversaw further expansion of the British Empire and the Industrial Revolution, with her beloved Prince Albert. Queen Victoria is associated with Britain's great age of industrial expansion, economic progress and empire. (At her death, it was said, Britain had a world empire on which the sun never set.)

October 16, 1875, Princess Victoria Ka‘iulani, niece of King Kalākaua and Queen Lili‘uokalani, and daughter of Princess Miriam Likelike and Archibald Cleghorn was born; she was named after Britain's Queen Victoria.

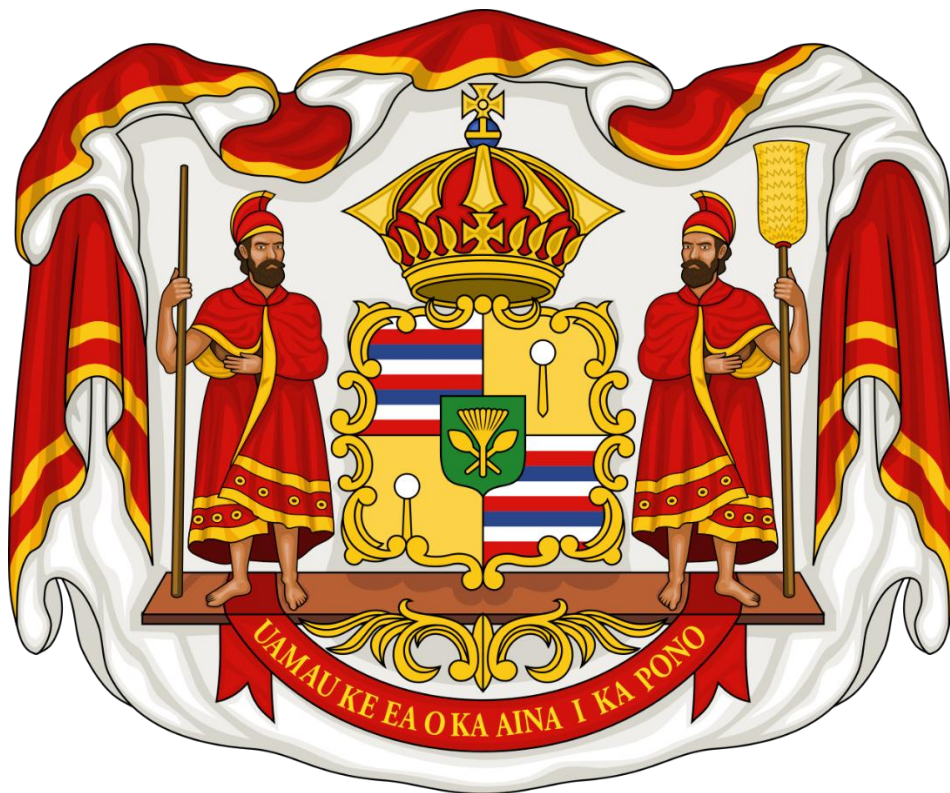
On July 11, 1881, King Kalakaua met Queen Victoria at Windsor Castle during his world tour.

**Lili'uokalani  
reigned 1891-1893**

In 1891, upon the death of her brother, King Kalākaua, Queen Lili'uokalani succeeded to the throne. In 1892, along with the Legislature of the Kingdom of Hawai'i Lili'uokalani passed an act to protect public lands from privatization. The Highways Act declared existing trails, roads, and bridges, as well as future government-built ones to be public highways. In 1893, after Lili'uokalani attempted to push forward a new constitution. Queen Lili'uokalani was the last monarch of the Hawaiian Islands.

**Victoria  
reigned 1837-1901**

Kapi'olani (wife of Kalākaua) and future queen Lili'uokalani attended Victoria's Golden Jubilee-1887. Queen Victoria found time to give a brief private audience to Queen Kapiolani and Lili'uokalani; they received convincing evidence of the friendly feeling of the British royal family and the British government and people for the kingdom of Hawai'i and its people.



## Hawaiian and British Royalty

Until European contact, Hawai‘i was a highly stratified society with strictly maintained castes. The ali‘i (chiefs) headed the social pyramid and ruled over the land. Highly regarded and sometimes feared, the kahuna (professionals) were experts on religious ritual or specialists in canoe-building, herbal medicine, healing, etc.

Each Hawaiian was born into a class of people, and at the top were the rulers, a small but powerful class of chiefs, known as the ali‘i and in those days, the ali‘i was the government.

The maka‘āinana (commoners) farmed and fished; built walls, houses, and fishponds; and paid taxes to the paramount chiefs and his chiefs. Kauwā, the lowest class, were outcasts or slaves. (NPS)

Of all the people, it was the ali‘i who held the greatest respect and the one whom no one questioned. But this class of royalty did not just consist of the ali‘i and his family, the ali‘i or the government system was more complicated and consisted of more than what most people think of when they hear of the Ali‘i. (Seleska)

The ali‘i were not all equal in rank, it is just a word that people are accustomed to using – they give the name ali‘i to all those from the very high to very low rank. In olden times, the kinds of ali‘i were classified according to their birth and the height at which each ali‘i stood. (Kamakau)

Because they were the ruling class, the ali‘i had special things that only they could use. As signs of royalty, they wore feather cloaks, lei and helmets. Nobody else could wear those symbols. (Wong)

The arrival of Pā‘ao from Tahiti in about the thirteenth century resulted in the establishment (or, at least expanded upon) a religious and political code in old Hawai‘i, collectively called the kapu system.

Fornander writes that prior to the period of Pā‘ao “the kapu (forbidden actions) were few and the ceremonials easy; that human sacrifices were not practiced, and cannibalism unknown; and that government was more of a patriarchal than of a regal nature.”

Certain people, places, things, and times were sacred - they were kapu. Women ate apart from men and were restricted from eating pork, coconuts, bananas, or a variety of other foods. Kapu regulated fishing, planting, and the harvesting of other resources. Any breaking of kapu disturbed the stability of society; the punishment often was death.

The condition of the common people was that of subjection to the chiefs, compelled to do their heavy tasks, burdened and oppressed some even to death. The life of the people was one of patient endurance, of yielding to the chiefs to purchase their favor. The plain man (kanaka) must not complain. (Malo)

If the people were slack in doing the chief's work they were expelled from their lands, or even put to death. For such reasons as this and because of the oppressive exactions made upon them, the people held the chiefs in great dread and looked upon them as gods. (Malo)

Prior to European contact Native Hawaiian rulers divided the Hawaiian Islands into distinct political regions on each of the four larger islands - Kauai, O‘ahu, Maui, and Hawai‘i . (NPS)

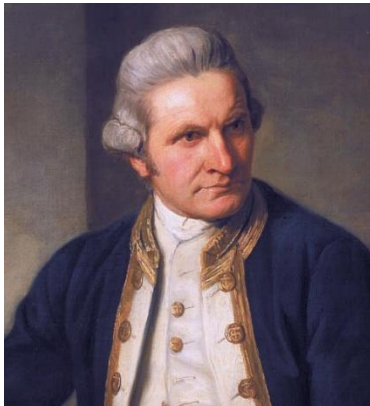
## Contact

Between 1768 and 1778 England's maritime explorer, James Cook, made three expeditions to the Pacific. Astronomy played a vital role in navigation and coastal cartography, and consequently there were astronomers on all three Pacific expeditions.

In 1768, when Captain James Cook set sail on the first of three voyages to the South Seas, he carried with him secret orders from the British Admiralty to seek 'a Continent or Land of great extent' and to take possession of that country 'in the Name of the King of Great Britain'. It was this confidential agenda that would transform the way Europeans viewed the Pacific Ocean and its lands. (State Library, New South Wales)

Endeavour voyaged to the South Pacific, mainly to record the transit of Venus in Tahiti in 1769. After that, the ship sailed around the South Pacific searching for the "Great Southern Land." (Wall Street Journal) Cook landed the Endeavour in Australia's Botany Bay on April 29, 1770. To the British, Cook went down in history as the man who 'discovered' Australia – despite Aboriginal Australians having lived there for 50,000 years and the Dutch traversing its shores for centuries. (Ward)

Cook's second Pacific voyage (1772-1775) aboard Resolution and Adventure aimed to establish whether there was an inhabited southern continent, and make astronomical observations. Cook set sail from Plymouth on July 13, 1772. Among the personnel on this second voyage were artist William Hodges (1744–1797); young George Vancouver (1757–1798), the future surveyor of North America's northwest coast.



For the four-month period from November 22, 1772 until March 26, 1773, more than ten thousand miles of sea were traversed, out of sight of land, in fog, around ice fields, dodging icebergs, even dipping at one point below 67° S, just seventy-five miles from undiscovered Antarctica. (Princeton)

Cook's third and final voyage (1776-1779) of discovery was an attempt to locate a North-West Passage, an ice-free sea route which linked the Atlantic to the Pacific Ocean. Cook commanded the Resolution while Charles Clerke commanded Discovery. (State Library, New South Wales)

Cook's crew first sighted the Hawaiian Islands in the dawn hours of January 18, 1778. His two ships were kept at bay by the weather until the next day when they approached Kauai's southeast coast. On the afternoon of January 19, native Hawaiians in canoes paddled out to meet Cook's ships, and so began Hawai'i's contact with Westerners. The first Hawaiians to greet Cook were from the Kōloa south shore.

The Hawaiians traded fish and sweet potatoes for pieces of iron and brass that were lowered down from Cook's ships to the Hawaiians' canoes. The Islands "were named by Captain Cook the Sandwich Islands, in honour of the Earl of Sandwich, under whose administration he had enriched geography with so many splendid and important discoveries." (Captain King's Journal; Kerr)

Hawaiian lives changed with sudden and lasting impact, when western contact changed the course of history for Hawai'i.

At the time of Cook's arrival (1778-1779), the Hawaiian Islands were divided into four kingdoms: (1) the island of Hawai'i under the rule of Kalani'ōpu'u, who also had possession of the Hāna district of east Maui; (2) Maui (except the Hāna district,) Molokai, Lanai and Kaho'olawe, ruled by Kahekili; (3) O'ahu, under the rule of Kahahana; and at (4) Kauai and Ni'ihau, Kamakahahei was ruler.

After a month's stay, Cook got under sail again to resume his exploration of the Northern Pacific. Shortly after leaving Hawai'i Island, the foremast of the Resolution broke. They returned to Kealahou. On February 14, 1779, Cook was killed. At this same time, recall that back in the Atlantic, the American Revolutionary War was still ongoing with the Americans (with support from the French) fighting the British.

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.

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 main result was an American victory and European recognition of the independence of the United States.

"Not long after Captain Cook's death, an event occurred in Europe, which had a particular relation to the voyage of our Navigator, and which was so honourable to himself, and to the great nation from whom it proceeded". (King)

While he had not known at the time that Cook was killed in Hawai'i on February 14, 1779, on March 10, 1779, Benjamin Franklin, who at age seventh-three, issued a directive to the captains of American ships,

"A Ship having been fitted out from England before the Commencement of this War, to make Discoveries of new Countries, in Unknown Seas, under the Conduct of that most celebrated Navigator and Discoverer Captain Cook ..."

"... an Undertaking truly laudable in itself, as the Increase of Geographical Knowledge, facilitates the Communication between distant Nations, in the Exchange of useful Products and Manufactures, and the Extension of Arts ..."

"... whereby the common Enjoyments of human Life are multiplied and augmented, and Science of other kinds increased to the Benefit of Mankind in general."

“This is therefore most earnestly to recommend to every one of you; that in case the said Ship which is now expected to be soon in the European Seas on her Return, should happen to fall into your Hands ...”

“... you would not consider her as an Enemy, nor suffer any Plunder to be made of the Effects contained in her, nor obstruct her immediate Return to England, by detaining her or sending her into any other Part of Europe or to America ...”

“... but that you would treat the said Captain Cook and his People with all Civility and Kindness, affording them as common Friends to Mankind ...”

On March 19th, 1779, just a few days after Franklin’s, Monsieur Sartine, secretary of the marine department at Paris, sent to all the commanders of French ships the following statement/directive:

“Captain Cook, who sailed from Plymouth in July, 1776, on board the Resolution, in company with the Discovery, Captain Clerke, in order to make some discoveries on the coasts, islands, and seas of Japan and California ...”

“... being on the point of returning to Europe, and such discoveries being of general utility to all nations, it is the king's pleasure that Captain Cook shall be treated as a commander of a neutral and allied power ...”

“... and that all captains of armed vessels, etc., who may meet that famous navigator, shall make him acquainted with the king's orders on this behalf, but at the same time let him know that on his part he must refrain from all hostilities.”

“By the Marquis of Condorcet we are informed that this measure originated in the liberal and enlightened mind of that excellent citizen and statesman, Monsieur Turgot.”

“Whilst great praise is due to Monsieur Turgot for having suggested the adoption of a measure which hath contributed so much to the reputation of the French government, it must not be forgotten that the first thought of such a plan of conduct was probably owing to Dr. Benjamin Franklin.”

Franklin's gesture of good will toward Cook was not least among the honors he brought to his fledgling country. On the return of the Discovery and Resolution, they met neither American nor French ships on the way home. (Captain Cook Society)

## **George Vancouver**

“Every Fighting Service has, and must have, two main categories – ‘Officers’ and ‘Men.’ The Royal Navy in the late eighteenth and early nineteenth centuries was no exception. The distinction existed: was indeed more than ordinarily marked. It was not only a naval distinction, but a sharp social one too.”

“‘Officers’ as contemporary society used that word, came from one walk of life, ‘Men’ from another: and, as it was not easy in Society to pass from a lower stratum to a higher, so in the Navy, it was not easy for a ‘Man’ to become an Officer. But it was possible.” (Captain Cook Society)

“Cook had chosen his subordinates well or had been lucky. The officers of the third voyage were a remarkably intelligent group of men.” (Captain Cook Society)

“All the great remaining voyages of the eighteenth century drew on Cook’s officers.” George Vancouver was one of the seamen and midshipman who had travelled with Cook on his second and third voyages.

In the introduction to Captain George Vancouver’s journals of his voyage to the Pacific, his brother John wrote, “that from the age of thirteen, his whole life to the commencement of this expedition, (to the Pacific) has been devoted to constant employment in His Majesty’s naval service.”



In 1791, Vancouver later entered the Pacific a dozen years later in command of the second British exploring expedition. (HJH) Vancouver visited Hawai‘i three times, in 1792, 1793, and 1794. On the first trip, Vancouver’s ships “Discovery” and “Chatham” first rounded the Cape of Good Hope, South Africa, and traveled to Tahiti, via Australia and New Zealand, and then sailed north to the Hawaiian Islands.

### **Kamehameha Conquest (reign 1810-1819)**

Separate chiefdoms ruled separate parts of the Islands. However, conquest was in the air and battles and negotiations for power and control were going on. In about 1781, through a well-planned campaign, Kahekili was able to regain possession of the Hāna district and this marked the beginning of the disintegration of Kalani‘ōpu‘u’s kingdom. (Kuykendall)

Kalani‘ōpu‘u died shortly thereafter (1782.) Before his death, Kalani‘ōpu‘u gave an injunction to Kiwala‘o and Kamehameha, and to all the chiefs, thus: “Boys, listen, both of you. The heir to the kingdom of Hawaii nei, comprising the three divisions of land, Ka‘ū, Kona and Kohala, shall be the chief Kiwala‘o. He is the heir to the lands.” (Fornander)

“As regarding you, Kamehameha, there is no land or property for you; but your land and your endowment shall be the god Kaili (Kūka‘ilimoku). If, during life, your lord should molest you, take possession of the kingdom; but if the molestation be on your part, you will be deprived of the god.” These words of Kalani‘ōpu‘u were fulfilled in the days of their youth, and his injunction was realized. (Fornander)



On Hawai‘i Island, civil war broke out between Kīwala‘ō’s forces and the various chiefs under the leadership of Kamehameha. In the first major skirmish, the battle of Moku‘ōhai (a fight between Kamehameha and Kiwala‘o in July, 1782 at Ke‘ei, south of Kealahou Bay on the Island of Hawai‘i), Kiwala‘o was killed.

The result of the battle of Moku‘ōhai was virtually to split the island of Hawai‘i into three independent and hostile factions. The district of Kona, Kohala, and portions of Hāmākua acknowledged Kamehameha as their sovereign. (Fornander)

The remaining portion of Hāmākua, the district of Hilo, and a part of Puna, remained true to and acknowledged Keawemauhili as their Mō‘ī; while the lower part of Puna and the district of Ka‘ū, the patrimonial estate of Kīwala‘ō, ungrudgingly and cheerfully supported Keōua against the mounting ambition of Kamehameha. (Fornander)

On Maui, “At that time, Kahekili was plotting for the downfall of Kahahana and the seizure of O‘ahu and Molokai, and the queen of Kauai was disposed to assist him in these enterprises.” (Kalākaua)

Kahekili deceived Kahahana by having him believe Ka‘ōpuluhulu (his kahuna, priest) had offered the government and throne of O‘ahu to him (Kahekili), but that out of affection for his nephew he had refused; and he intimated strongly that Ka‘ōpuluhulu was a traitor to Kahahana.

Kahahana believed the falsehoods and it subsequently caused friction between Kahahana and Ka‘ōpuluhulu and the O‘ahu King turned a deaf ear to his kahuna's advice and by the later part of 1782 or beginning of 1783, he arranged to have Ka‘ōpuluhulu killed.

Weakened, Ka‘ōpuluhulu commanded his wounded son, who had gained a point where a few steps would have placed him at the mercy of the angry sea:

“E nui ke aho e ku‘u keiki a pa ke kino I ka ili kai a na ke kai ka ua ‘āina la” ...

“Spend not your strength my son until your body strikes the surface of the ocean, for the land belongs to the sea.”

This cryptic message culminated in the invasion of O‘ahu by Kahekili, ali‘i nui of Maui. (Nui; Cultural Surveys)

With his main obstacle removed, Kahekili prepared for an invasion against O‘ahu and Kahahana. He called on Kahahawai, his special friend, strategist and war chief. Kahekili’s warriors landed at Waikīkī in the beginning of 1783.

While Kahekili and his Maui army were camped in Waikīkī near the heiau at ‘Apuakehau, without authorization from Kahahana, the Eight of O‘ahu suddenly attacked the Maui warriors. The conflict was hand to hand, and in that respect was favorable to the eight men well-skilled in the use of spear and javelin.

Side by side, striking and smiting all before them, the little band forced its way into the heart of the body of its foes. It has been said that this was a fight “to which Hawaiian legends record no

parallel.” Eight men attacked an army and for some time were victorious in their onslaught. (Westervelt)

Kahahana's army was later routed, and he and his wife fled to the mountains. For nearly two years or more they wandered over the mountains, secretly aided, fed and clothed by his supporters. He was finally betrayed and killed by his wife's brother. (Kanahele)

Kahekili and his eldest son and heir-apparent, Kalanikūpule, conquered Kahahana, adding O‘ahu under his control. (Kahekili’s son, Kalanikūpule, inherited his chiefdom; O‘ahu was later lost to Kamehameha in the Battle of Nu‘uanu (1795.))



King Kamehameha I launched his first invasion attempt on Kauai in April of 1796, having already conquered the other Hawaiian Islands, and having fought his last major battle at Nu‘uanu on O‘ahu in 1795. About one-fourth of the way across the ocean channel between O‘ahu and Kauai, a storm thwarted Kamehameha’s warriors when many of their canoes were swamped in the rough seas and stormy winds, and then were forced to turn back.

Kamehameha’s second attempt was thwarted, again, when an epidemic, thought to be typhoid or dysentery, swept through the population, killing thousands. The sickness delayed for a second time Kamehameha’s goal of conquering Kauai.

In a renewed effort for a large-scale attack on Kauai, Kamehameha began assembling a formidable armada of sailing ships in Waikīkī, using foreigners to construct the vessels. The invasion never took place. In the face of the threat of a further invasion, in 1810, at Pākākā on O‘ahu, negotiations between King Kaumuali‘i and Kamehameha I took place and Kaumuali‘i yielded to Kamehameha.

“After Kamehameha I’s success in war and aggressive diplomacy, the archipelago was consolidated for the first time as the Kingdom of the Sandwich Islands under King Kamehameha”.

“In an apparent effort to begin incorporating parts of the English governance system into the Hawaiian system, Kamehameha designated Kalaimoku (Kalanimōku) as his prime minister (kuhina nui), a position that functioned similarly to Britain’s prime minister. Foreigners had come to refer to Kalaimoku as “Billy Pitt” after King George III’s Prime Minister William Pitt the Younger.”

“The English custom of appointing governors over former kingdoms or territories acquired by the Crown was also adopted by the new Hawaiian Kingdom when Kamehameha appointed governors to preside over the former kingdoms of Hawai‘i, Maui, and O‘ahu. The governors served as viceroys over the lands of the former kingdoms ‘with legislative and other powers almost as extensive as those kings whose places they took.’” (Kokua Aku – Kokua Mai)

## Kamehameha and Vancouver

On Vancouver's second trip in February 1793, the "Discovery" and "Chatham" first circled and surveyed the Island Hawai'i. From a meeting he had with Kamehameha, he noted in his Journal,

"About noon I was honored with the presence of Tamaahmaah, the king of Owhyhee, [Kamehameha . . . of Hawai'i] whose approach had been announced sometime before his arrival."

"Not only from Captain King's [of the Cook expedition] description, but also from my own memory, as far as it would serve me, I expected to have recognized my former acquaintance by the most savage countenance we had hitherto seen amongst these people ..."

"but I was agreeably surprized in finding that his riper years had softened that stern ferocity which his younger days had exhibited, and had changed his general deportment to an address characteristic of an open, cheerful, and sensible mind; combined with great generosity, and goodness of disposition. ..."

"Tamaahmaah came on board in a very large canoe, accompanied by John Young, an English seaman, who appeared to be not only a great favourite, but to possess no small degree of influence with this great chief. ..."

"After the usual ceremonies and assurances of friendship had passed between Tamaahmaah and myself, he said that his queen [Ka'ahumanu] with several of his friends and relations were in the canoe alongside, and requested they might be admitted on board. This was instantly granted, and I was introduced to her majesty. ..."

"She appeared to be about sixteen, and undoubtedly did credit to the choice and taste of Tamaahmaah, being one of the finest women we had yet seen on any of the islands. It was pleasing to observe the kindness and fond attention, with which on all occasions they seemed to regard each other. ..."

"I was much pleased with the decorum and general conduct of this royal party. Though it consisted of many, yet not one solicited even the most inconsiderable article; nor did they appear to have any expectation of receiving presents."

"They seemed to be particularly cautious to avoid giving the least cause for offence; but no one more so than the king himself, who was so scrupulous, as to enquire when and where it was proper for him to be seated."

"The inhabitants, who had assembled round the ships, were by this time very numerous; on being denied their requests to be admitted on board, which was observed towards all but the principal chiefs, they remained perfectly quiet in their canoes, and in the most orderly manner carried on an honest and friendly intercourse." (Vancouver)

When Kamehameha came aboard the ship, taking Vancouver's hand, he "demanded, if we were sincerely his friends", to which Vancouver answered in the affirmative. Kamehameha then said "he understood we belonged to King George, and asked if he was likewise his friend."

"On receiving a satisfactory answer to this question, he declared that he was our firm good friend; and according to the custom of the country, in testimony of the sincerity of our declarations we saluted by touching noses." (Vancouver, 1798)

In the exchange of gifts, after that, Kamehameha presented four feathered helmets and other items, Vancouver gave Kamehameha the remaining livestock on board, "five cows, two ewes and a ram."

The farewell between the British and the Hawaiians was emotional, but both understood that Vancouver would be returning the following winter.

Just before Vancouver left Kawaihae on March 9, 1793, he gave Isaac Davis and John Young a letter testifying that "Tamaahaah, with the generality of the Chiefs, and the whole of the lower order of People, have conducted themselves toward us with the strictest honest, civility and friendly attention." (Speakman, HJH)

Vancouver was obviously very much impressed with Kamehameha. He later met the chiefs of all the islands: Ka'eo, who governed Maui, Lanai, and Molokai for his half-brother Kahekili; Kalanikupule, who administered O'ahu; and Kaumuali'i on Kauai.

Vancouver concluded that Kamehameha was not only the ruler of the island of Hawai'i but also the most responsible of all the chiefs of the Sandwich Islands. He decided "to pay my principal court to Tamaahmaah, as the king of the whole island, and to treat the other chiefs with a due degree of respect and attention."

### **Kamehameha Gives his Ahu'ula (Cloak) to King George III**

Vancouver notes in his journal, "Tamaahmaah (Kamehameha) conceiving this might be his last visit, presented me with a handsome cloak formed of red and yellow feathers, with a small collection of other native curiosities; and at the same time delivered into my charge the superb cloak that he had worn on his formal visit at our arrival."

"This cloak was very neatly made of yellow feathers; after he had displayed its beauty, and had shewn me the two holes made in different parts of it by the enemy's spears the first day he wore it, in his last battle for the sovereignty of this island, he very carefully folded it up, and desired, that on my arrival in England, I would present it in his name to His Majesty, King George ..."

"... and as it had never been worn by any person but himself, he firmly enjoined me not to permit any person whatever to throw it over their shoulders, saying, that it was the most valuable thing in the island of Owhyhee (Hawai'i), and for that reason he had sent it to so great a monarch, and so good a friend, as he considered the King of England."

“This donation I am well persuaded was dictated by his own grateful heart, without having received the least hint or advice from any person whatever, and was the effect of principles, highly honorable to more civilized minds. The cloak I received, and gave him the most positive assurance of acting agreeably with his directions.” (Vancouver, March 1793)



On Vancouver’s third trip to the islands, arriving in early-January 1794, he brought three ships, “Discovery,” “Chatham” and “Daedalus.” They headed to Hilo.

Here, he met Kamehameha and Vancouver noted Kamehameha was “with his usual confidence and cheerful disposition. It was impossible to mistake the happiness he expressed on seeing us again which seemed to be greatly increased by his meeting us at this, his most favorite part of the island.” (Vancouver 1801)

Shortly after, Kamehameha assembled the principal chiefs from all over the island for a meeting at Kealakekua. There they had a serious discussion of cession. A treaty was discussed that afforded British protection of Hawaiians from unscrupulous traders and predatory foreign powers. It would be achieved through the cession of the Island of Hawai‘i to Great Britain.

“Tamaahmaah opened the business in a speech, which he delivered with great moderation and equal firmness. He explained the reasons that had induced him to offer the island to the protection of Great Britain; and recounted the numerous advantages that himself, the chiefs, and the people, were likely to derive by the surrender they were about to make.” (Vancouver, 1801)

The chiefs stated clearly that this cession was not to alter their religion, economy, or government, and that Kamehameha, the chiefs and priests "were to continue as usual to officiate with the same authority as before in their respective stations ....”

“(T)he king repeated his former proposition, which was now unanimously approved of, and the whole party declared their consent by saying, that they were no longer ‘Tanata no Owhyhee,’ the people of Owhyhee; but ‘Tananta no Britanee,’ the people of Britain.” (Vancouver, 1801)

To commemorate the event, an inscription on copper was made stating,

1. “On the 25th of February, 1794, Tamaahmaah, king of Owhyhee, in council with the principal chiefs of the island, assembled on board His Britannic Majesty's sloop Discovery in Karakakooa bay, in the presence of George Vancouver, commander of the said sloop; Lieutenant Peter Puget, commander of his said Majesty's armed tender the Chatham; and the other officers of the Discovery; after due consideration, unanimously ceded the said island of Owhyhee to His Britannic Majesty, and acknowledged themselves to be subjects of Great Britain.” (Vancouver, 1801)

Vancouver then noted in his Journal, “Thus concluded the ceremonies of ceding the island of Owhyhee to the British crown; but whether this addition to the empire will ever be of any importance of Great Britain, or whether the surrender of the island will ever be attended with any additional happiness to its people, time alone must determine.” (Vancouver, 1801)

The British government did not receive a copy of the "cession" until after Vancouver's return to England a year later, and then the British parliament never acted on it. The British ship and men expected by the Hawaiians never arrived, and Kamehameha and his chiefs resumed the wars against Maui and the other islands until, in 1810, Kamehameha was King not only of Hawai'i but of all the islands of the Hawaiian chain. (Speakman, HJH)

“Captain George Vancouver signed an agreement with Kamehameha and the principal chiefs of the island of Hawai'i in February 1794 assuring them of Britain's protection. This was reaffirmed in a letter written by Kamehameha to King George III in 1810, stating his desire for closer relations in exchange for any material aid that Great Britain could provide.”

“The foreign secretary of the time, the Earl of Liverpool, assured the Hawaiian monarch that British ships would call regularly if the Hawaiians could assist Britons choosing to trade and reside there.” (MacAllan)

“It seems clear that Kamehameha never actually meant to give his kingdom away to Great Britain and that a failure of communication had caused the misunderstanding ... land inheritance in the western sense was foreign to Hawaiians. In general, a Mo'i could redistribute land, but no one owned the land. It is thus highly improbable that Kamehameha I believed that he was giving the Sandwich Islands to King George III as a possession.” (Kashay)

It was then, March 3, 1810, that Kamehameha wrote to King George III ...

“Sir

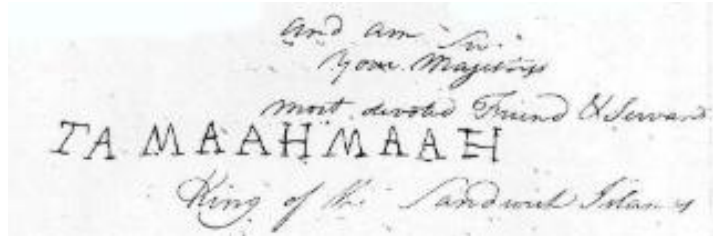
“Having had no good opportunity of writing to you since Capt. Vancouver left here has been the means of my Silence. Capt. Vancouver Informed me you would send me a small vessel am sorry to say I have not yet received one.”

“Am sorry to hear your being at War with so many powers and I so far off cannot assist you. Should any of the powers which you are at War with molest me I shall expect your protection, and beg you will order your Ships of War & Privateers not to Capture any vessel whilst laying at Anchor in our Harbours, as I would thank you to make ours a neutral port as I have not the means of defence.”

“I am in particular need of some Bunting having no English Colours also some brass Guns to defend the Islands in case of Attack from your Enemies. I have built a few small vessels with an Intent to trade on the North West of America with Tarro root the produce of these Islands for fur skins but am told by the White men here I cannot send them to sea without a Register.”

“In consequence of which beg you will send me a form of a Register & seal with my Name on it. Being very poor at these Islands any thing which you may think useful to me I beg you will send by the earliest opportunity. My best respects to you & your Queen & all your family wishing you Health Happiness & a long prosperous Reign.”

“And am Sir  
Your Majesty’s  
most devoted Friend & Servant  
TAMAAHMAAH  
King of the Sandwich Islands”



“PS. My removal from Owyhee to this Island was in consequence of their having put to death Mr. Brown & Mr. Gordon, Masters, (of the Jackall & Prince Le Boo, two of you [sic] merchant vessels.) I have sent by Mr. Jno. G Spence Commander of the Ship Duke of Portland, a feather’d cloak & beg your acceptance.”



The letter is dated the day before the Duke of Portland sailed from O‘ahu, and was probably written for Kamehameha by Captain Spence of that vessel, for according to Archibald Campbell, a British seaman who returned home to Britain aboard the Duke of Portland after a year in the Hawaiian Islands, Kamehameha dictated to Captain Spence a letter for King George III. (Hackler)

On April 30, 1812, the Earl of Liverpool, the Foreign Secretary in the British government, replied to Kamehameha’s March 3, 1810 letter to King George III. Due to illness, the King of England had not been able to receive Kamehameha’s letter nor the feather cloak, but they had been presented to his son, who had been appointed Regent, and later King George IV. (Hackler)

Liverpool’s letter reads in part: “His Royal Highness Commands Me to assure you that He shall feel at all times most desirous to promote the Welfare of the Sandwich Islands, and that He will give positive Orders to the Commanders of His Ships to treat with proper respect, all Trading Vessels belonging to You, or to Your Subjects.”

“His Royal Highness is confident that the complete Success which He has gained over His Enemies in every Quarter of the Globe, will have the Effect of securing Your Dominions from any Attack, or Molestation on their part.”

“You cannot give a better proof in return of Your Friendship and goodwill towards Great Britain, than by relieving the wants of such British Subjects as may arrive at the Islands over which You Govern and may stand in need of Your assistance. ...”

With this letter the Regent sent a number of presents to Kamehameha, including a gold-laced cocked hat and feathers, a new red coat and uniform, two ornamented brass speaking trumpets,

and a quantity of nails, brads, hand saws, hammers, hatchets, gimlets, and augers. No arms or seals were included. (Hackler)

“Vancouver speaks in terms of praise of Kamehameha, of his good faith, and the kindness he received from him.”

“The King accompanied him from the east to the south-east of Hawaii, whence Vancouver saw the smoke ascending from the mountain range which culminates in the great peak of Mauna Loa. He describes the priests of Pele as a religious order who performed volcanic rites sacrificing fire productions of the country to propitiate the enraged deity who presided over the burning mountain.”

“Vancouver was able, before he left the islands, to present Kamehameha with five cows and some sheep. In return for this kind act the chief gave the most valuable object he possessed, his own war-cloak, pierced with spear holes, which he desired might be made a present to George III., with the injunction that as no other person than its possessor had hitherto worn it, so it was to grace no other shoulders than those of the King of England.” (Hopkins, 1886)

### **Kamehameha I Death (May 18, 1819)**

Don Francisco de Paula Marin made numerous notations in his diary from 1818 to 1825 of the epidemics of colds and flu among the Hawaiians and reported, ‘many people died.’ (Van Dyke) Both Kamehameha and Ka’ahumanu may have come down with it. (Parker)

It was Kamehameha’s intention to remain on O’ahu until his death, but he became suspicious of conspiracies among the younger chiefs. Even if they were sons of his old advisors, and they took the place of their fathers on the council, he was not confident in their loyalty.

They were gaining more and more agricultural land and followers in the districts allotted them. Trading with the foreigners also increased their personal arsenals. This power shifting alarmed the great chief and so in the year 1812 he decided to move his capitol back to Kona with him.

At the onset of his illness, Kamehameha was treated by his kahuna. When the illness would not yield to their treatment, a ship was sent to Honolulu for Marin, a Spaniard who had no formal medical training, but had some basic Western medical knowledge.

Marin, noted in his diary, April 15, that a ship arrived at Honolulu that day from Hawaii seeking him ‘to cure the king;’ Marin reached Kailua four days later and stayed there until after the death of the king; his services proved ineffectual. (Kuykendall)



During Kamehameha's illness the kahuna had suggested human sacrifices to appease, or pacify, the gods so that they might prolong Kamehameha's life. To this Kamehameha said, "No! The men are kapu [sacred] for the king!" By king he meant his son and heir, Liholiho. (Williams)

Nearby, crouched sadly in silence, were John Young, his friend for almost thirty years; High Chief Hoapili; High Chief Kalanimōku; Queen Ka'ahumanu; the heir Liholiho and others close to the king. Hours later, at two o'clock on the morning of May 8, 1819, Kamehameha passed away at Kamakahonu, Kailua-Kona. (Williams)

The period of mourning began in Kailua-Kona. It lasted about ten days and was called kūmākena ('to mourn loudly for the dead.'). When the people learned that Kamehameha I was dead, many fell to their knees, crying and wailing. They became hysterical and expressed their grief in painful ways.

The kapu was not enforced at this time so there was not only sadness and grief but disorder and confusion, as well. The kapu normally governed what the people could and could not do. (Williams)

Immediately after the death of the Kamehameha, his son Liholiho, heir to the throne, went away with his personal attendants to Kawaihae, Kohala, where he remained until Kailua, defiled by death, had been purified. After about a week, he returned for the purpose of being proclaimed king. (Kuykendall)

### **Kamehameha II (Liholiho) (reign 1819-1824)**

"The vessel which Vancouver had promised that his sovereign would present to Kamehameha I was sent by George IV to Liholiho. It was a schooner carrying six guns, and named the 'Prince Regent.'"

"In acknowledging this gift, which was done by a letter conveyed by Captain Kent on his return to England, Liholiho announced to the King the death of his father and the conquest of all the islands ; and he begged to place them all under the protection of His Majesty."

"His letter conveys the intelligence of the abolition in the islands of 'the former idolatrous system,' and contains the following words: — 'We wish the Protestant religion of your Majesty's dominions to be practised here.'" (Hopkins, 1886)

"Mariners such as Archibald Campbell, Isaac Davis, and John Young had already assisted Kamehameha in his campaigns to unite the Hawaiian Islands, acting as translators and armorers, and lending their technical expertise to the cause."

"All the while, they acted as unofficial ambassadors, acquainting the Hawaiian people with their homeland and urging closer ties. Interest had grown sufficiently by 1823 for Kamehameha's son and successor, Liholiho, to plan a sea voyage to pay a personal visit on King George IV." (MacAllan)

“The death of Keōpūolani (Liholiho’s mother) initiated a new chapter in Hawaiian history. Only a few months after Keōpūolani’s death, in November 1823, Liholiho sailed to England, apparently to seek English reassurance of continued protection from international aggression and advice on governance in the form of laws from King George IV of England. ... Liholiho’s company departed O‘ahu on November 27, 1823.” (Kokua Aku – Kokua Mai)

“Liholiho, having been assured of the friendly regards of George the Fourth and the President of the United States, cherished a desire to make the acquaintance of these personages, and to visit their countries, and having a propensity for roving, hastily resolved on making a voyage to England and America.”

“The hearts of kings are deep, and it is not easy to decide what were the primary objects of this voyage, so prematurely and injudiciously undertaken, without any intimation to the authorities of those countries of such an intention, or any assurance from them that a visit would be well received.”

“His restlessness and homelessness in his own country, the conception that his pleasures might be increased, his political and commercial knowledge promoted, his alliances strengthened, and some special favor from King George secured to himself as a brother monarch, were doubtless among the reasons which led him to this step.” (Bingham)

Liholiho and Kamāmalu drew curious attention, as noted in Essex, Herts and Kent Mercury; London, England · Tuesday, June 1, 1824 :

“The proprietor of Osbornes’s Hotel in the Adelphi, has been necessitated to apply to the Magistrates here for protection against the crowds, who throng the front of this house from morning to night, for the sake of getting a peep at their Sandwichian Majesties.”

“The landlord state that no coach could approach the door of the hotel, but that it was instantly surrounded on all sides by a rabble of the open-mouthed curious, all tramping, and scrambling, and poking their prying noses into its windows in search of copper-coloured royalty ,,, Sir Richard ordered several of the patrol to be in attendance, to check this unseemly curiosity.” (Essex, Herts and Kent Mercury; London, England · Tuesday, June 01, 1824)

“[T]ailors and milliners took the royal group speedily in hand. Liholiho adopted the Windsor uniform; and a profile medallion of him was executed at that time, and presents a singular likeness to his royal brother George IV.”

“Their time was occupied in sight-seeing and receiving visits. The nobility showed them many attentions; their likenesses were found in the picture shops. They dined, they travelled, they saw sights, in fact they lived in a whirl of engagements and excitements, which a delicate London girl might bear, but which was destructive to the robust denizens of the Pacific.”

“Before an opportunity took place for an introduction of the King and Queen to George IV., one of Liholiho's household was attacked by measles. Next day the King sickened, and by the end of a week the whole party were suffering from the same malady.” (Hopkins, 1886)

“Kamehameha II ... who unfortunately went to England, as he thought, for the good of his country”. (Pratt) “But before the expectations of Liholiho could be realized by an interview with George IV., or with his ministers of state, sickness and death invaded the party, and beclouded and blighted their highest hopes.”



“On the 13th of June, 1824, Liholiho was seized with the measles, which soon became alarming. In a few days, all this Hawaiian party were affected with this epidemic, often so severe in the case of adults. Their age, their previous habits, their change of climate and mode of living, all probably contributed to increase the virulence of the disease, which seemed most severe in the case of the young queen. Able physicians were employed, and their remedies were promptly applied, not without material advantage.” (Bingham) Liholiho died July 14, 1824 in London.

“The deaths of Riho Riho and his queen were the more regretted by King George IV., as there had been no opportunity of granting them the personal interview, which was the chief object of their visit to Britain ...”

“... and which he desired as a proof of courtesy to stranger sovereigns who, entered so lately within the pale of civilization, had come so far to throw themselves at his feet, and to acknowledge his superiority.”

“Besides, the commercial interests of England in the Pacific are likely to be greatly injured in case the Sandwich Islands should fall into the hands of the Russians or Americans, and it was of some importance to grant the protection the king had come to seek, for our own sake as well as for his.” (Voyage of HMS Blonde)

Liholiho’s chosen party were Governor Boki and his wife, Liliha, Kapihe, Chief Kekuanaoa, steward Manuia, Naukana (Noukana), Kauluhaimalama, servant Na’aiweuweu, and James Kanehoa Young. (Corley)

Boki’s older brother, Kalanimōkū, was prime minister and formerly Kamehameha’s most influential advisor. His aunt was the powerful Ka’ahumanu, queen regent and Kamehameha’s favorite wife.

King Kamehameha II appointed Boki as governor of O’ahu and chief of the Wai’anae district. John Dominis Holt III said Boki was “a man of great charisma who left his mark everywhere he went.”

“Boki and his party received sympathy and kindness from the nobility, and had opportunities of witnessing the demonstrations of the wealth and power, the civilization and Christianity of England. George IV, in an audience granted them at Windsor Castle, received them with courtesy, counselled them to respect the missionaries, and encouraged them to regulate their own affairs, and to expect his protection, should any power attempt to dispossess them, or do them injustice.” (Bingham)

“[W]hen the high-chief Boki met with King George IV in 1824, the King informed him that while the Sandwich Islands did not belong to Great Britain, he would watch over, or protect, the island kingdom. Finally, the British Foreign Office did admit unofficially that the Hawaiian Islands ‘were never ceded to this Country ...’” (Kashay)



“Boki told King George IV, that Kamehameha I had acknowledged King George III as a chief, or landlord, who offered protection to the land. However, this did not mean that Kamehameha I had given up the sovereignty of the Sandwich Islands to Great Britain. In Hawaiian culture, land is given to chiefs for a while, but almost never in perpetuity. ... land inheritance in the western sense was foreign to Hawaiians.” (Kashay)

“Then King George asked Boki the chief ..., ‘As you have come to this country, and the king has died here, who will be king of the land?’ Boki answered ... ‘His Majesty's younger brother will be king, but it is for Kaahumanu and Kalaimoku to take care of the country.’”

“The king then asked Boki ‘What was the business on which you and your king came to this country?’ ... Then Boki declared to him the reason of our sailing to Great Britain.”

“‘We have come to confirm the words which Kamehameha I gave in charge to Vancouver, thus, ‘go back and tell King George to watch over me and my whole kingdom. I acknowledge him as my landlord and myself as tenant, (or him as superior and I as inferior.) Should the foreigners of any other nation come to take possession of my lands, then let him help me.’”

“And when King George had heard, he thus said to Boki, ‘I have heard these words. I will attend to the evil from without. The evils within your kingdom it is not for me to regard - they are with yourselves.’”

“‘Return and say to the King, to Ka‘ahumanu and to Kalaimoku, I will watch over your country. I will not take possession of it for mine, but I will watch over it, lest evils should come from others to the kingdom. I therefore, will watch over him agreeably to those ancient words.’”

“Then James Young told Boki the words of the king, - then we heard all these words, Boki, Liliha, Kapihe, Naukana and James Young, heard these words.”

“I also, Kekūanā‘o‘a - we all heard the words of the king to Boki; but the most of the whole company is (are) dead, two of us only remain, viz, James Young and myself.” (Kekūanā‘o‘a in Report of the Foreign Minister, 1855)

Kamāmalu (aged 22) died on July 8, 1824. The grief-stricken Kamehameha II (age 27) died six days later, on July 14, 1824. Prior to his death he asked to return and be buried in Hawai‘i. Kapihe was the only one of the followers who had suffered from the disorder in a degree at all equal to the king and queen. Boki and Kekūanā‘a rapidly recovered; and Kapihe soon grew better.

Shortly thereafter, through instructions of King William IV, the British Government dispatched HMS Blonde to convey the bodies of Liholiho and Kamāmalu back to Hawaii, along with the entourage. The Captain of the Blonde, a newly commissioned 46-gun frigate, was Lord Byron (a cousin of the poet.) The Blonde arrived back in Honolulu on May 6, 1825.

### **Ka‘ahumanu Regency for Kamehameha III (regency 1824-1833)**

Ka‘ahumanu, the favorite wife of Kamehameha I, served as Kuhina Nui (regent) for Kamehameha III following the death of Kamehameha II. In 1826, she paid the national debt by imposing a tax payable in sandalwood, cash, or woven mats.



### **Kamehameha III (Kauikeaouli) (reign 1825-1854)**

The younger brother of Liholiho, Kauikeaouli served as Hawai‘i’s King from 1825 to 1854 – the longest ruling monarch over the Hawaiian Kingdom. Kauikeaouli was a pre-teen when he ascended to the throne; in the early years of his rule, he served under a regency with Ka‘ahumanu, his father’s favorite queen, as joint ruler.



“In the mid-1780s, fur traders from the Northwest coast of America discovered that the islands provided a perfect place to replenish their ships on the long voyage to China. Soon economic imperialism became the main focus of western efforts at the islands.” (Kashay)

“Rivalry between the Englishmen and the Americans centered mostly on commerce. In the 1780s and 1790s, the British dominated trade at the islands. However, business resulted more from the need to resupply their vessels after procuring furs on the Northwest coast of America than as a means of making money.” (Kashay)

“[A]fter the deaths of Kamehameha I and II – who favored English traders because they both believed they had a special relationship with King George III - British trade with the islands declined, while a ‘considerable trade carried on by the Americans and these Islands and China ...’ continued.” (Kashay)

“King William IV and Queen Adelaide sent their kind aloha to Kamehameha III. So also did Victoria when she ascended the throne of Great Britain.” (Kamakau)

There is scarcely in history, ancient or modern, any King to whom so many public reforms and benefits can be ascribed, as the achievements of Kamehameha III’s reign. Yet what King has had to contend with so many difficulties as King Kamehameha III? (The Polynesian, 1855)

“That the existence of the King, chiefs and the natives, can only be preserved by having a government efficient for the administration of enlightened justice, both to natives and the subjects of foreign powers residing in the islands, and that chiefly through missionary efforts the natives have made such progress in education and knowledge, as to justify the belief that by further training, they may be rendered capable of conducting efficiently the affairs of government; but that they are not at present so far advanced.” (Kamehameha IV, In Obituary Kamehameha III)



In private life, Kamehameha III was mild, kind, affable, generous and forgiving. He was never more happy than when free from the cares and trappings of state. He could enjoy himself sociably with his friends, who were much attached to him. (The Polynesian, 1855)

Having associated much, while a boy, with foreigners, he continued to the last to be fond of their company. Without his personal influence, the law to allow them to hold lands in fee simple could never have been enacted; neither could conflicting claims to land have been settled and registered by that most useful institution, the Board of Land Commissioners. (The Polynesian, 1855)

It is hardly possible to conceive any King more generally beloved than was Kamehameha III; more universally obeyed, or more completely sovereign in the essential respect of independent sovereignty, that of governing his subjects free from any influence or control coming from beyond the limits of his own jurisdiction. (The Polynesian, 1855)

Under his leadership, Hawai‘i changed from an isolated island kingdom to a recognized member of the modern world. Many of the things he did as king still influence life in Hawai‘i today. (Kamehameha Schools Press)

The following are only some of the many accomplishments of Kamehameha III (Kauikeaouli:)

- On June 6, 1825, Kauikeaouli was proclaimed king of Hawai‘i. To the people he said, “Where are you, chiefs, guardians, commoners? I greet you. Hear what I say! My kingdom I give to God. The righteous chief shall be my chief, the children of the commoners who

do you right shall be my people, my kingdom shall be one of letters.” (Kamakau - Kamehameha Schools Press)

- June 7, 1839, he signed the Declaration of Rights (called Hawai‘i’s Magna Charta) that, in part, noted, "God hath made of one blood all nations of men to dwell on the earth, in unity and blessedness. God has also bestowed certain rights alike on all men and all chiefs, and all people of all lands.”
- June 17, 1839 he issued the Edict of Toleration permitting religious freedom for Catholics in the same way as it had been granted to the Protestants.
- June 28, 1839 he founded Chief’s Children’s School (The Royal School;) the main goal of this school was to groom the next generation of the highest ranking chiefs’ children of the realm and secure their positions for Hawai‘i’s Kingdom. (Missionaries Amos and Juliette Cooke were selected to teach the 16 royal children and run the school.)
- October 8, 1840 (the King was about 27-years-old) he enacted the Constitution of 1840 that, in part, changed the government from one of an absolute monarchy to a constitutional monarchy. It provided for a separation of powers between three branches of government, with executive power in the hands of the king, the kuhina nui (similar to a prime minister) and four governors; a bicameral legislative body consisting of a house of nobles and a house of representatives, with the house of representatives elected by the people; and a judiciary system, including a supreme court.
- April 27, 1846 he declared that “the forests and timber growing therein shall be considered government property, and under the special care of the Minister of the Interior ...;” effectively starting the process of protecting our mauka watersheds.
- January 27, 1848 through March 7, 1848 he participated in what we refer to as the “Great Māhele” that was a reformation of the land system in Hawai‘i and allowed private ownership
- June 14, 1852 he enacted the Constitution of 1852 that expanded on the Declaration of Rights, granted universal (adult male) voting rights for the first time and changed the House of Nobles from a hereditary body to one where members served by appointment by the King. It also institutionalized the three branches of government and defined powers along the lines of the American Constitution.
- Toward the end of Kamehameha III’s reign there were 423 schools in Hawai‘i with an enrollment of over twelve-thousand-students. Most of the schools were elementary schools using Hawaiian as the language of instruction.

### **Ka La Ho‘iho‘i Ea - Recognition of the Hawaiian Kingdom’s Independence**

Kamehameha III commissioned and dispatched three Ministers - an American, Briton, and a trusted childhood friend - William Richards, Sir George Simpson, and Timoteo Ha‘alilio, to secure the recognition of the Hawaiian Kingdom’s independence and protection of public international law that accompanied recognition. (Hawaiian Journal of Law & Politics)

In April 1842, Simpson left soon for England; Ha‘alilio and Richards departed in July for the US. By December 1842, the United States had recognized the Hawaiian Kingdom; shortly thereafter the three secured formal recognition from Great Britain and France.

However, for about five months in 1843 the islands were under the rule of the British commission set up by Lord George Paulet. Queen Victoria, on learning these activities, immediately sent an envoy to the islands to restore sovereignty to its rightful rulers.

Finally, Admiral Richard Thomas arrived in the Islands on July 26, 1843 to restore the kingdom to Kamehameha III. Then, on July 31, 1843, Thomas declared the end of the Provisional Cession and recognized Kamehameha III as King of the Hawaiian Islands.



“The Commander-in-Chief confidently hopes that this act of restoration to the free exercise of his sovereign authority, will be received by the King of the Sandwich Islands as a most powerful and convincing proof not only of the responsibility he is under to render immediate reparation for real wrongs committed upon British subjects or their property ...”

“... but also of the importance which attaches to the maintenance of those friendly and reciprocally advantageous relations which have for so many years subsisted between the two nations ...”

“... and he further hopes that neither His Majesty nor his successors will ever forget that to the illustrious circumnavigator Captain Cook, as the first discoverer, the inhabitants of the Sandwich Islands owe their admission into the great family of civilized man, and from the lips of Vancouver (another Englishman) Kamehameha I heard mention for the first time of the true God ...”

“... which ultimately led to the abrogation of a false worship, idolatry, and human sacrifices, and by the well directed energies, the ceaseless perseverance of the American Missionaries to the establishment of a religion pure and undefiled ...”

“... accompanied by the advantages of instruction and civilization, the which combined and duly cultivated, bring in their train, security of life and property, social order, mental and moral improvement, internal prosperity, and the respect as well as good will of other nations more advanced in the knowledge of the true faith, and the science of good government.” (Admiral Richard Thomas)

“Then the British flag was pulled down at the Fort and the Hawaiian flag was raised, so the Fort fired a 21 gun salute, followed by 21 guns from the ship Carysfort, 21 from the Dublin, 21 more from the Hazzard, and then the American ship Constellation fired a 21-gun salute. When that was over, the 21 mounted guns fired a salute in honor of the King.”

“The British soldiers stood in a circle saluting the King, and when that was done the King returned to the palace. At 1 o’clock the King, his soldiers and the crowd of people all went to the church of Kawaiaha’o and gave thanks to God for his grace in restoring the sovereignty of the Nation.”

“The next day the great feast at Luakaha was held for the Admiral, and Kauikeaouli decided that the 31st of July would become a holiday for the Nation and the people.” (Judd, 1865; Nogelmeier)

The area of the restoration celebration was at an area that was not yet a park, but ultimately became the first public park in the Islands - Thomas Square - in 1850.

The Privy Council records for January 22, 1850 noted the approval of “Wyllie's suggestion to set apart a day for marking out the boundaries of the square on the Plains of Waikiki, to be called by the name of Admiral Thomas.” The square remained unimproved until 1873, when plans to fence the area and plant trees were announced. (Schmitt)

“Following the misrule and licentiousness consequent upon wresting the government out of the hands of the legitimate rulers, their counsels and aid were most opportune for the restoration of things to order, and a healthful moral state.” (ABCFM)

“During these struggles of the Hawaiian government to settle their relations with foreign powers on a proper basis without subjugation, the American Board, with the co-operation of the American Bible and Tract Societies, and the agency of their missionaries, used their endeavors to urge the nation forward to a state of independence in respect to foreign missionary aid.”

“Messrs. Richards, Andrews, Green, and Judd, of our mission, having resigned as missionaries and been discharged, with the expectation of contributing to the stability of Hawaiian institutions, took, with other foreigners, the oath of allegiance to His Hawaiian Majesty, and became his adopted naturalized subjects.” (Bingham)

“The king being restored to the free use of his sovereignty under the constitution, and once more regarding himself as the head of the people, took the lead again by example and influence, and by such means as were in his power, to favor the cause of temperance and order.” (Bingham)

Kauikeaouli (Kamehameha III) died December 15, 1854 (at the age of 41.)

### **Kamehameha IV, Alexander Liholiho (reign 1854-1863) (and Queen Emma)**

Alexander Liholiho was the son of Kekūanāo‘a and his wife Kīna‘u, the grandson of Kamehameha I, younger brother of Lot Kapuāiwa and elder brother of Victoria Kamāmalu. He ascended to the throne after the death of his uncle in December of 1854.

In his inaugural address on January 16, 1855, he spoke in Hawaiian and English. Addressing his people in Hawaiian he said: “Give ear, Hawai‘i o Keawe! Maui o Kama! O‘ahu o Kakuhihewa! Kaua‘i o Manō! The good, the generous Kamehameha is no more.”



“Our great chief has fallen. But though dead, he lives. He lives in the hearts of the people; he lives in the beneficent measures it was his pleasure to adopt. He was the father of his people and so long as a Hawaiian lives his memory will be cherished.”

“By the death of Kamehameha III the chain that carried us back to the ancient days has been broken. He was the last child of that Great Chief. Today we begin a new era.”

“Let it be one of increased civilization - one of progress, industry, temperance, morality and all those virtues which mark a nation's progress. The importance of unity is what I most wish to impress upon your minds. Let us be one – and we shall not fail.” (Hasegawa Lowe)

On June 19, 1856, Kamehameha IV married Emma Rooke. Emma was born “Emma Naea” in Honolulu on January 2, 1836 to Fanny Kekelaokalani Young, daughter of John Young, King Kamehameha I's counselor, and Ka‘oana‘eha, Kamehameha's niece. Her father was high chief George Naea.

As was the custom, she was offered to her mother's sister, Grace Kamaikui Rooke and her husband, Dr. T.C.B. Rooke as hānai daughter. Unable to have children of their own, the Rookes adopted Emma. Emma grew up speaking both Hawaiian and English, the latter “with a perfect English accent.”

She began formal schooling at age 5 in the Chief's Children's School, where she was quick and bright in her studies. At age 13, Dr. Rooke hired an English governess, Sarah Rhodes von Pfister, to tutor young Emma. He also encouraged reading from his extensive library. As a writer, he influenced Emma's interest in reading and books.

At 20, Emma became engaged to the king of Hawai‘i, Alexander Liholiho, (Kamehameha IV,) a 22-year-old who had ascended to the throne in 1855. The couple had known each other since childhood.

At the engagement party, accusations were made that Emma's Caucasian blood made her not fit to be the Hawaiian queen, and her lineage was not suitable enough to be Alexander Liholiho's bride. However, the wedding was held as planned however, and the new queen soon became involved in the business of the kingdom, particularly that of saving the Hawaiian people from extinction.

In his first speech as King, Kamehameha IV stated the need for a hospital to treat the native population. Due to introduced diseases, the Hawaiian population had plummeted since the time of Captain Cook's arrival to 70,000, with extinction a very real possibility.

The treasury was empty, so the king and his queen undertook the mission of soliciting enough funds to establish a proper hospital in Honolulu. Within a month, their personal campaign had raised \$13,530, almost twice their original goal.

Concerned about the toll that foreign diseases were taking on his subjects, the king signed a law on April 20, 1859 that established a hospital in Honolulu for sick and destitute Hawaiians. He and Emma personally solicited funds to erect Queen’s Hospital; to recognize and honor Emma's efforts, it was decided to call the new hospital "Queen's."

In addition to the hospital, Kamehameha IV turned his attention to the Church of England for guidance and strength since the death of his son. Desiring that a church be established in Hawai‘i, the King asked Queen Victoria to send a bishop to assist with his efforts. The King provided the land and the church was eventually built by his brother, Prince Lot, who named the church St. Andrew’s Cathedral.

Besides the hospital and church, Kamehameha IV and Queen Emma founded two schools; 'Iolani School, which began as St. Alban's School for boys. Later, St. Andrew's Priory for girls was founded. 'Iolani is now coeducational while St. Andrew's remains a school for girls. Both schools are located in Honolulu. (St Johns By The Sea)

The King and Queen rejoiced at the birth of their son, Albert Kauikeaouli Leiopapa a Kamehameha, on May 20, 1858. The entire populace welcomed the new heir to the throne with joy, only to be stricken by utter grief four years later when the little boy died suddenly of "brain fever."

Just 15 months later, Alexander Liholiho, (Kamehameha IV,) weakened by chronic asthma, died at age 29. In her grief, Queen Emma took a new name, Kaleleonalani, which means "flight of the heavenly chiefs."

To ease her pain, Emma dedicated herself to many worthy causes, among which was organizing a hospital auxiliary of women to help with the ill. She also helped found two schools, St. Andrews Priory in Honolulu and St. Cross on Maui.

Her work included the development of St. Andrews Cathedral. She journeyed to England where she and her friend, Queen Victoria, raised \$30,000 for the construction of the cathedral.



"Queen Emma, or Kaleleonalani, the widowed queen of Kamehameha IV ... refined by education and circumstances ... is a very pretty, as well as a very graceful woman. She was brought up by Dr. Rooke, an English physician here, and though educated at the American school for the children of chiefs, is very English in her leanings and sympathies ..."

"... an attached member of the English Church, and an ardent supporter of the "Honolulu Mission." Socially she is very popular, and her exceeding kindness and benevolence, with her strongly national feeling as an Hawaiian, make her much beloved by the natives." (Bird)

When King Lunalilo died in 1874, Emma became a candidate for the throne (the Kingdom had become a constitutional democracy). Lunalilo had wanted her to succeed him, but he failed to make the legal pronouncement before he died.

An election for a new sovereign was held. Although she campaigned actively, she lost the throne to David Kalākaua.

Politics was not her strong suit -- humanitarianism was. Queen Emma was much loved by the people and hundreds of mele have been composed in her honor. Her humanitarian efforts set an example for Hawaii's royal legacy of charitable bequests.

After her death on April 25, 1885 at age 49, she was given a royal funeral and laid to rest in Mauna ‘Ala beside her husband and son.

“She was different from any of her contemporaries. Emma is Emma is Emma. There’s no one like her. A devout Christian who chose to be baptized in the Anglican church in adulthood, and a typically Victorian woman who wore widow’s weeds, gardened, drank tea, patronized charities and gave dinner parties, she yet remained quintessentially Hawaiian.” (Kanahele)

“In a way, she was a harbinger of things to come in terms of Hawaii’s multi-ethnic, multi-cultural society. You have to be impressed with her eclecticism — spiritually, emotionally and physically. She was kind of our first renaissance queen.” (Kanahele)

### **Queen Victoria and Queen Emma**

Victoria was born at Kensington Palace, London, on May 24, 1819. She was the only daughter of Edward, Duke of Kent (fourth son of George III).

She became heir to the throne because the three uncles who were ahead of her in succession - George IV, Frederick Duke of York and William IV - had no legitimate children who survived.

On William IV's death, Victoria became Queen at the age of 18 on June 20, 1837. Queen Victoria is associated with Britain's great Victorian Era of industrial expansion, economic progress and, especially, empire. (At her death, it was said, Britain had a worldwide empire on which the sun never set.) (British Monarchy)

Queen Victoria and Queen Emma were unlike in more than the size of their realms. Victoria was almost a generation older than Emma. Victoria had nine children, the last one born in 1857, a year before Emma’s one and only child, Albert.

Queen Victoria and Queen Emma exchanged letters; many of them were sad exchanges about the losses experienced by each.

The correspondence between the two queens began in September 1862, with Queen Emma’s announcement of the death of Albert, her son and Queen Victoria’s godson.

It took 6-months for letter exchanges – at least 3-months for a letter to travel each way from Hawai‘i to England. (Kanahele)



Queen Emma's first letter (September 10, 1862) expresses her appreciation to Queen Victoria for her willingness to be godmother to Emma's only child, Prince Albert ...

”As a wife and fond mother, my heart overflows with gratitude to your Majesty, for the honour which you have been so graciously pleased to render to the King, my husband, and to our only son, in condescending to become his sponsor, at his baptism.”

However, that same letter also notified Queen Victoria that Prince Albert had died ...

“But, alas! Your Majesty's spiritual relation to my beloved child has been of short duration, for it pleased Almighty God, in his inscrutable Providence, to call him away from this world, on the 17th August, only a few days after his baptism.” Queen Emma signed it: “Your Good & Grateful friend - Emma.”

Victoria, in mourning for years after the death of her husband in December 1861, replied (February 14, 1863) on her personal notepaper, marked with a wide black border on the paper and envelope and sealed with black sealing wax.

“As a Mother you will understand how fully I am able to appreciate the depth of your grief, at the sad loss which so soon succeeded to the Holy Ceremony.”

“As a wife I can sincerely hope that you may be spared the heavier blow which has plunged me into life long sorrow,—but which makes my heart tenderly alive to all the sorrows of others.”

Later that year, Alexander Liholiho (King Kamehameha IV,) Emma's husband, died. On February 14, 1864, she wrote to Victoria of the news and her grief, signing, “I remain Your Majesty's afflicted but grateful friend”.

For the next 20 years, the two Queens wrote each other from time to time, sharing news of family events, happy and tragic. They exchanged photographs and small gifts and inquired about each other's health and that of their families.

In 1865 Queen Emma travelled to England; she had the rare experience of spending the night with the British royal family in Windsor Castle. Victoria never came to Hawai‘i.

“The highlight of Emma’s visit was her audience with her son’s godmother and the ruler of the most powerful nation in the world and hence the most powerful woman in the world, Queen Victoria. She had looked forward to the meeting since her first letter recounting her son’s death.”

“But so was had Queen Victoria who, according to Prime Minister Lord John Russell, was ‘anxious to show her every attention and civility, & will be much interested in seeing her.’” (Kanahele)

In writing her appreciation for the visit, Emma wrote (December 12, 1865,) “Allow me to say with how much gratitude and affection I shall always cherish the remembrance of you and yours and with what pleasure I feel that I may subscribe myself My dear Madam, Your very sincere and faithful friend, Emma”

In 1883, Emma suffered the first of several small strokes and died two years later on April 25, 1885 at the age of 49; Queen Victoria died on January 20, 1901. (Hackler)

## **Kamehameha V (Lot Kapuāiwa) (reign 1863-1872)**

Four years older than his brother Kamehameha IV, Lot would also rule for just nine years. In 1864, when it appeared that a new constitution could not be agreed upon, he declared that the Constitution of 1852 be replaced by one he had written himself.

Known as "the bachelor king," Lot Kamehameha did not name a successor, which led to the invoking of the constitutional provision for electing kings of Hawai`i.

December 11, 1830, Lot Kapuāiwa was born. His mother was Kīna`u, the daughter of Kamehameha I (she became the Kuhina nui, in 1832.) His father was Mataio Kekūanāo`a, a descendent of the Chiefs of the Island of O`ahu (he was governor of O`ahu, as well as a member of the House of Nobles and the Privy Council.)

Lot Kapuāiwa was hānai to Chief Hoapili of Lāhainā and Princess Nāhi`ena`ena. (Kapuāiwa means mysterious kapu (taboo) or sacred one protected by supernatural powers.)

In 1849, Lot and Alexander Liholiho (his brother) began their year-long trip to the United States and Europe. When he returned he was appointed a member of the House of Nobles and began government service.

He ascended to the throne as Kamehameha V on November 30, 1863, on the death of his brother. "He was a master in the beginning, & at the middle, & to the end. The Parliament was the "figure-head," & it never was much else in his time. ... He hated Parliaments, as being a rasping & useless incumbrance upon a king, but he allowed them to exist because as an obstruction they were more ornamental than rival." (Twain)

"He surrounded himself with an obsequious royal Cabinet of American & other foreigners, & he dictated his measures to them &, through them, to his Parliament; & the latter institution opposed them respectfully, not to say apologetically, & passed them." (Twain)

Kamehameha V modeled his leadership after that of his grandfather, Kamehameha I, believing that it was the right and duty of the chiefs to lead the common people. He refused to support the Constitution of 1852. By supporting the controversial Constitution of 1864, he expected to regain some of the powers lost by previous kings. (ksbe)

"He was not a fool. He was a wise sovereign; he had seen something of the world; he was educated & accomplished, & he tried hard to do well for his people, & succeeded. There was no rival nonsense about him; he dressed plainly, poked about Honolulu, night or day, on his old horse, unattended; he was popular, greatly respected, & even beloved." (Twain)

In 1865, a bill to repeal the law making it a penal offense to sell or give intoxicating liquor to native Hawaiians was brought before the legislature. Strongly supported by some, Kamehameha



surprised the supporters saying, "I will never sign the death warrant of my people." The measure was defeated in the second reading. (Alexander)

Hansen's Disease was rapidly spreading on O‘ahu. In response, the legislature passed “An Act to Prevent the Spread of Leprosy” in 1865, which King Kamehameha V approved. This law provided for setting apart land for an establishment for the isolation and seclusion of leprosy persons who were thought capable of spreading the disease. The first shipment of lepers landed at Kalaupapa January 6, 1866, the beginning of segregation and banishment of lepers to the leper settlement.

By 1866, the need for a new courthouse government building in the Hawaiian Kingdom was apparent. The legislature appropriated funds towards a new palace and a new government building. Delays ensued. Plans for a new palace were postponed, but the new courthouse moved forward. On February 19, 1872, Kamehameha V laid the cornerstone for Ali‘iolani Hale (now home to the Hawai‘i Supreme Court.)

King Kamehameha V encouraged the revival of native practices. On Maui, a group of eight Hawaiians founded the ‘Ahahui La‘au Lapa‘au. In 1868, the Legislature established a Hawaiian Board of Health to license kahuna la‘au lapa‘au. Kahuna practices including lomilomi massage and la‘au kahea healing remained legal for the next twenty years. (princeton-edu)

December 11, Lot Kapuāiwa celebrated the first Kamehameha Day in 1871 as a day to honor his grandfather; the first celebration fell on Lot’s birthday. Because the weather was better in the summer, the decision was made to move the Kamehameha I celebration six months from the King Kamehameha V’s birthday (so it was moved to June 11 – the date has no direct significance to Kamehameha I.)

The 1896 legislature declared it a national holiday. (Kamehameha Day continues to be celebrated on June 11.)

Bernice Pauahi was betrothed to Lot Kapuāiwa; but when Mr Charles R Bishop pressed his suit, Pauahi "smiled on him, and they were married. It was a happy marriage." (Lili‘uokalani) Lot Kapuāiwa never married.

"On the 10th (of December, 1872,) (Lili‘uokalani and her husband) were summoned to the palace to attend the dying monarch; one by one other chiefs of the Hawaiian people, with a few of their trusted retainers, also arrived to be present at the final scene; we spent that night watching in silence near the king's bedside. The disease was pronounced by the medical men to be dropsy on the chest (hydrothorax, accumulation of fluid in the chest.)" (Lili‘uokalani)

"Although nearing the end, the mind of the king was still clear; and his thoughts, like our own, were evidently on the selection of a future ruler for the island kingdom, for, turning to Mrs. Bishop, he asked her to assume the reins of government and become queen at his death." She declined. "... he relapsed into unconsciousness, and passed away without having named his successor to the throne." (Lili‘uokalani) (Lunalilo was shortly after elected King of Hawai‘i.)

December 11, 1872, Lot Kapuāiwa died; it was his 42<sup>nd</sup> birthday.

### **William Charles Lunalilo (reign 1873-1874)**

Prince Lunalilo was born on January 31, 1835 to High Chiefess Miriam ‘Auhea Kekauluohi (Kuhina Nui, or Premier of the Hawaiian Kingdom and niece of Kamehameha I) and High Chief Charles Kana‘ina. Lunalilo’s grandparents were Kala‘imamahu (half brother of Kamehameha I) and Kalākua (sister to Ka‘ahumanu). His great grandfather was Keōua (father of Kamehameha I.)

Lunalilo was educated at the Chief’s Children’s School, and at age four, became one of its first students. He was known as a scholar, a poet, and a student with amazing memory for detail. From a very young age, he loved to write with favorite subjects in school being literature and music. He composed Hawai‘i’s first national anthem, E Ola Ke Ali‘i Akua, or God Save the King.



He also developed a sense of justice and love for people. These traits were recognized by the age of six in the unselfish and caring manner in which he interacted with his servants. As a young man, he was courteous and intelligent, generous and friendly. His close friends affectionately called him “Prince Bill”. His native people called him “Lokomaika‘i”, meaning “generous or benevolent”.

“The name, William Charles, was to the prince in honor of family's beloved friend, King William IV of Great Britain and in honor of his father, Charles Kana‘ina. Lunalilo’s high genealogy and relation to the Kamehameha dynasty was inherited through his maternal lineage, which later played a critical role in his candidacy for king.” (Renaud)

### **Kalākaua (reign 1874-1891)**

A polymath (Greek, "having learned much,") sometimes referred to as a Renaissance man, is a cultured man who is knowledgeable, educated or proficient in a wide range of fields. Hawai‘i’s last King, Kalākaua, has been referred to as a Renaissance man.

Concerned about the loss of native Hawaiian culture and traditions, Kalākaua encouraged the transcription of Hawaiian oral traditions, and supported the revival of and public performances of the hula.

He advocated a renewed sense of pride in such things as Hawaiian mythology, medicine, chant and hula. Ancient Hawaiians had no written language, but chant and hula served to record such things as genealogy, mythology, history and religion.

He is remembered as the “Merrie Monarch” because he was a patron of culture and arts, and enjoyed socializing and entertaining.

While seeking to revive many elements of Hawaiian culture that were slipping away, the King also promoted the advancement of modern sciences, art, and literature. King Kalākaua has also been described as a monarch with a technical and scientific bent and an insatiable curiosity for modern devices.

Kalākaua became king in 1874. Edison and others were still experimenting with electric lights at that time; Edison's first patent was filed four years later in 1878. The first commercial installation of incandescent lamps (at the Mercantile Safe Deposit Company in New York City) happened in the fall of 1880, about six months after the Edison incandescent lamps had been installed on the steamer Columbia.

In Hawai'i, the cornerstone for 'Iolani Palace was laid on December 31, 1879. In an era of gas lamps, King Kalākaua was astute enough to recognize the potential of "electricity," and helped pioneer its practice in the Hawaiian kingdom.

The king had heard and read about this revolutionary new form of energy, but he needed further evidence of its practical application. Kalākaua arranged to meet the inventor of the incandescent lamp, Thomas Edison, in New York in 1881, during Kalākaua's world tour.

Five years after Kalākaua and Edison met, Charles Otto Berger, a Honolulu-based insurance executive with mainland connections, organized a demonstration of "electric light" at 'Iolani Palace, on the night of July 26, 1886.

It's interesting to note that the first electric lighting was installed in the White House in 1891 – after 'Iolani Palace. (Contrary to urban legend that it also pre-dated the British palace, Buckingham Palace had electricity prior to 'Iolani Palace. It was first installed in the Ball Room in 1883, and between 1883 and 1887 electricity was extended throughout Buckingham Palace.)



Some suggest 'Iolani Palace had telephones before the White House, too. However, the White House had a phone in 1879 (President Rutherford B. Hayes' telephone number was "1".) "By the fall of 1881 telephone instruments and electric bells were in place in the Palace." (The Pacific Commercial, September 24, 1881)

"The first telephone ever used in Honolulu belonged to King Kalakaua. Having been presented to him by the American Bell Telephone Company." (Daily Bulletin, December 4, 1894)

Kalākaua's interest in modern astronomy is evidenced by his support for an astronomical expedition to Hawai'i in 1874 that came from England to observe a transit of Venus (a passage of Venus in front of the Sun – used to measure an 'astronomical unit,' the distance between the Earth and Sun.)

Kalākaua addressed those astronomers in 1874 stating, "It will afford me unfeigned satisfaction if my kingdom can add its quota toward the successful accomplishment of the most important astronomical observation of the present century and assist, however humbly, the enlightened nations of the earth in these costly enterprises..."

Later, in 1881, during his travels to the US, King Kalākaua visited the Lick Observatory in California and was the first to view through its new 12” telescope (which was temporarily set up for that purpose in the unfinished dome.)

It was not long after this that King Kalākaua expressed his interest in having an observatory in Hawai‘i. Perhaps as a result of the King’s interest, a telescope was purchased from England in 1883 for Punahou School. The five-inch refractor was later installed in a dome constructed above Pauahi Hall on the school's campus.

During his 1881 world visit, Kalakaua met with Queen Victoria. In several of his letters back to the Islands, most addressed to “My dear Sister” (Lili‘uokalani) he wrote:

“Our reception here has been very cordial ... Her Majesty the Queen was most kind to us, sending her carriage and offering us her box at the Covent Garden Opera, when she heard that we were going there and giving a place for our carriage ...”

“Though we were not officially presented at the Court of St James, still she extended to us privileges which we did not expect to receive and while Her Majesty’s carriage passed our carriage she noticed us by a most gracious bow and again to my two gentlemen who were with me on the carriage. She even sent one of her carriages to be placed at our disposal during the whole of the Review.”

“The next day Sunday we visited West Minister Abbey (sic) and joined with the congregation in the services which was very beautiful and impressive.” In meeting Queen Victoria at Windsor Castle ... all in the room made a very low and gracious bow. I made a most profound one. And another.”

“She came up to me and took my hand and then sat on a sofa asking me to sit down on a chair facing the sofa near her. All the gentlemen of the Court stood in perfect silence when the conversation took place between Her Majesty and myself.”

“She then asked of Queen Emma and I told her she was very well and saw her a day before we left. ... I was quite electrified and monopolized the whole of the conversation that took place during the interview. She asked particularly when I learnt English as my accent was perfect. ... I replied that I was educated in the same school as Queen Emma and all the Royal King and Princess of our country.”

On seeing Windsor Castle, Kalākaua wrote to Lili‘uokalani, “Oh! Sister I wish you were here to see the beauties of Windsor Castle and the old relics that the ancient and noble pile contained. It is really a grand and interesting.”

Kalakaua summed up his visit to London, “I am exceedingly pleasure with everything I have seen in London. The people are so hospitable and kind and I only wished one of you were with me.” (Kalākaua’s Letters from his Trip Around The World (July-Sept-1881-Hawai‘i State Archives)

In 1891, while ill in bed, King Kalākaua recorded a message on a wax-type phonograph in the Palace Hotel in San Francisco.

According to an August 2, 1936 account in The Honolulu Advertiser, Kalākaua is recorded to say, "We greet each other - we greet each other. We will very likely hereafter go to Hawai'i, to Honolulu. There you will tell my people what you have heard me say here."

Kalākaua died in San Francisco a few days later (January 20, 1891.)

King Kalākaua's desire for technology had an effect on all Hawai'i; technology changed the way the people of Hawai'i lived. King Kalākaua wanted Hawai'i to be seen as a modern place and not an isolated, primitive kingdom.

### **Queen Victoria's Jubilee (June 20 – 21, 1887)**

"Monday, June 20th inst., being the 50th anniversary of the accession of Her Majesty Queen Victoria, it is ordered as a mark of respect that all Government offices be closed during the day. L. Aholo, Minister of the Interior. Honolulu, Hawaiian Islands, June 15, 1887."

That wasn't the only thing ... church services, concerts, picnics and royal salutes made up the celebration in the Islands. The Royal Hawaiian Band played "God Save the Queen" at Emma Square.

The longest-reigning British monarch at the time, Queen Victoria celebrated her Golden Jubilee on June 20 and 21, 1887, marking 50 years of her reign. Fifty foreign kings and princes, along with the governing heads of Britain's overseas colonies and dominions, attended. (British Monarch)

"I received from my brother, the king, a most unexpected proposition. This was that I should accompany the queen to the grand jubilee at London, in honor of the fiftieth year of the reign of the great and good Queen of Great Britain."

"It was on a Saturday night early in April that I received this invitation, which I at once accepted. ... I then told (my husband) what had transpired between His Majesty and myself, and that it was my wish and intention to accept. He cordially agreed with me, and said that he would like to be of the party".

"Only a few days of necessary preparation were left to us and by the 12th of April (1887) we were ready to embark on the steamship Australia, by which we had taken passage for San Francisco." (Lili'uokalani)



Their entourage for the trip included Liliuokalani's husband General Dominis, C.P. Iaukea, Governor of Oahu, Colonel J.H. Boyd, Mr. Sevellon Brown, Captain D.M. Taylor, and Lieutenant C.R.P. Rodgers, and four servants. Queen Kapi'olani brought along Lili'uokalani to serve as Kapi'olani's interpreter. Even though Kapi'olani was raised to understand English, she would speak only Hawaiian. Newspapers noted that Lili'uokalani was fluent in English while Kapi'olani spoke 'clumsily.' (UH Manoa Library)

Their entourage for the trip included Lili‘uokalani's husband General John Owen Dominis; Curtis Pi‘ehu ‘Iaukea, Governor of O‘ahu; Colonel James Harbottle Boyd and four servants. (Mr Sevellon A Brown, chief clerk of the US State Department; Captain Daniel M Taylor, US War Department; and Lieutenant Christopher Raymond Perry Rodgers, US Navy Department also accompanied them on the continent.)

“Queen Kapi‘olani, wife of the Hawaiian King, was presented to the President and Mrs Cleveland today. The ceremony took place in the Blue Room. ... Kapi‘olani is the first Queen to cross the White House threshold. ... she carries herself with stately dignity”. (NY Tribune, May 5, 1887)

Under director John Philip Sousa, the band played 'Hawai‘i Pono‘i," Hawai‘i's national anthem and the "Star Spangled Banner." (Earlier, Kapi‘olani gave the former's score to the band.) (UH Mānoa, Library)

“After spending a few days here (Washington DC) sight-seeing she will go to New York. From there she goes to England to be present at the Queen's jubilee. She has never been out of her own country before, and is quite anxious to see the "greatest woman on the face of earth," as she calls Queen Victoria.” (The Stark Democrat, Ohio, May 5, 1887)

After a few days in New York City, Queen Kapi‘olani and her entourage departed for England, where they attended the Queen’s Jubilee.

Queen Victoria's Golden Jubilee was held on June 20 and 21, 1887. On June 30, 1887, the Honolulu Rifles demanded that King Kalākaua dismiss his cabinet and form a new one. Within days, with firearms in hand, the Hawaiian League presented King Kalākaua with a new constitution. Kalākaua signed the constitution under threat of use of force. (hawaiiibar-org) As a result, the new constitution earned the nickname, The Bayonet Constitution.

"Queen Kapi‘olani and party reached (New York) from London (on July 11.) The queen expressed a wish to return home as soon as possible consistent with the health of the suite. It was decided not to stop more than a day or two at the longest in New York."

"The queen ... had been inclined to tears when she first heard the news of the Hawaiian revolution". (Bismarck Wkly Tribune, July 15, 1887) Queen Kapi‘olani returned to Hawai‘i on July 26, 1887.

Attending Queen Victoria's Jubilee celebration, in London, Kapi‘olani made many visits to hospitals and foundling homes and returned to Hawai‘i with much enthusiasm and exciting plans for her hospital. She wanted to establish a hospital for underprivileged Hawaiian women to have the best care for mothers and babies.

“The Kapi‘olani Maternity Home, corner of Beretania and Makiki Sts, was opened to the public on Saturday afternoon (June 14, 1890) their Majesties the King and Queen drove up to the home punctually at 3 o'clock”.

“Her Majesty gives the house free for the first year, which will expire in four and a half months from date. Dr. Trousseau's generous tender of free professional services was also for the first year.” (Daily Bulletin, January 22, 1891) (In 1978, the Kapi‘olani Hospital and the Kauikeolani Children’s Hospital merged to become Kapiolani Medical Center for Women & Children. (KMC))

## Lili‘uokalani (reign 1891-1893)

At the time she was born, children often were named in commemoration of an event. She was given the name Lydia Lili‘u Loloku Walania Wewehi Kamaka‘eha.

Kuhina Nui Kīna‘u had developed an eye infection at the time of Lili‘u's birth. She gave the child the names Lili‘u (smarting,) Loloku (tearful,) Walania (a burning pain) and Kamaka‘eha (sore eyes.)

“Very near to (the site of Queen’s Hospital,) on Sept. 2, 1838, I was born. My father’s name was Kapa‘akea, and my mother was Keohokālole; the latter was one of the fifteen counsellors of the king, Kamehameha III., who in 1840 gave the first written constitution to the Hawaiian people.”

“My great-grandfather, Keawe-a-Heulu, the founder of the dynasty of the Kamehamehas, and Keōua, father of Kamehameha I., were own cousins, and my great-grandaunt was the celebrated Queen Kapi‘olani, one of the first converts to Christianity. “

“She plucked the sacred berries from the borders of the volcano, descended to the boiling lava, and there, while singing Christian hymns, threw them into the lake of fire.”

“This was the act which broke forever the power of Pele, the fire-goddess, over the hearts of her people. Those interested in genealogies are referred to the tables at the close of this volume, which show the descent of our family from the highest chiefs of ancient days.”

“But I was destined to grow up away from the house of my parents.” (Lili‘uokalani)

As was the custom, Lili‘u was hānai (adopted) to Abner Pākī and his wife Laura Kōnia (granddaughter of Kamehameha I), who reared her with their birth daughter, Pauahi (born December 19, 1831).

“When I was taken from my own parents and adopted by Paki and Konia, or about two months thereafter, a child was born to Kīna‘u. That little babe was the Princess Victoria, two of whose brothers became sovereigns of the Hawaiian people.”

“While the infant was at its mother’s breast, Kīna‘u always preferred to take me into her arms to nurse, and would hand her own child to the woman attendant who was there for that purpose.”

“I knew no other father or mother than my foster-parents, no other sister than Bernice. I used to climb up on the knees of Paki, put my arms around his neck, kiss him, and he caressed me as a father would his child while on the contrary, when I met my own parents, it was with perhaps more of interest, yet always with the demeanor I would have shown to any strangers who noticed me.”

“My own father and mother had other children, ten in all, the most of them being adopted into other chiefs’ families; and although I knew that these were my own brothers and sisters, yet we met throughout my younger life as though we had not known our common parentage. This was, and indeed is, in accordance with Hawaiian customs.” (Lili‘uokalani)

Lili‘uokalani lived on the property called Hale‘ākala, in the house that Pākī built on King Street. It was the 'Pink House,' made from coral (the house was name ‘Aikupika (Egypt.)) (It is not clear where the ‘Aikupika name came from.)

The two-story coral house was built by Pākī himself, from the original grass hut complex of the same name at the same site; he financed the construction through the sale of Mākaha Valley (‘Aikupika would later become the primary residence of his daughter Bernice Pauahi and her husband, Charles Reed Bishop.)

“At the age of four years I was sent to what was then known as the Royal School, because its pupils were exclusively persons whose claims to the throne were acknowledged. It was founded and conducted by Mr Amos S Cooke, who was assisted by his wife.”

“It was a boarding-school, the pupils being allowed to return to their homes during vacation time, as well as for an occasional Sunday during the term.”

“I was a studious girl; and the acquisition of knowledge has been a passion with me during my whole life, one which has not lost its charm to the present day. In this respect I was quite different from my sister Bernice.” (Lili‘uokalani)

With the death of Kalākaua, Lili‘uokalani became queen. On “February 25 (1891,) the queen appointed a new cabinet consisting of Samuel Parker, minister of foreign affairs; Charles N. Spencer, minister of the interior; Herman A. Widemann, minister of finance; William Austin Whiting, attorney general.” (Kuykendall)



“The session of the legislature of 1892 was the longest that had ever occurred in our history, and was characterized by a most obstinate struggle for personal control of the Government and the legislature on the part of the Queen. This was strenuously resisted by the opposition.” (Alexander)

“The feature of the 1892 legislative session that gave it a unique character was the long and bitter struggle for control of the cabinet; this also was the chief cause of the delay in completing action on the appropriation bill and other important measures”. (Kuykendall)

“The cabinet in office when the legislature opened was the one appointed by Queen Lili‘uokalani after she ascended the throne.” (Kuykendall)

“During this contest four ministerial cabinets were appointed and unseated, and the lottery-franchise bill, which had been withdrawn early in the session for want of sufficient support, was at the last moment, when the opposition was weakened by the absence of several of its members, again brought forward and passed through the exercise of improper and illegitimate influences upon the legislators, among which were personal appeals on the part of the Queen to them.” (Alexander)

“The cabinet which represented the opposition and the majority of the legislature which the Queen had been compelled to appoint was unseated by similar means, and with a new cabinet of her own choice the legislature was prorogued.” (Alexander)

“On January 13, 1893, after the legislature’s vote of want of confidence ousted the Wilcox Cabinet, Lili‘uokalani appointed the Parker-Colburn-Cornwell-Peterson Cabinet.” (Road to Statehood)

“The Queen retired to the blue room and summoned the ministers (Samuel Parker – Minister of Foreign Affairs; John F Colburn – Minister of Interior; William H Crowell – Minister of Finance; Arthur P Peterson – Attorney General) who repaired at once to the palace. The Queen was at a table, still dressed in the magnificent costume of the morning, and sparkling in a coronet of diamonds.”

“She at once presented them with the draft of the new constitution, demanded their signatures, and declared her intention to promulgate the same at once.”

“Attorney-general Peterson and Minister of Interior Colburn decidedly refused to do so, and Ministers Cornwell and Parker, though more hesitatingly, joined their colleagues in this refusal.”

“All the cabinet now perceived the expediency of advising Her Majesty not to violate the law, but she was not to be dissuaded from her mad course.”

“Bringing her clenched hand down upon the table Queen Liliuokalani said: ‘Gentlemen, I do not wish to hear any more advice. I intend to promulgate this constitution, and to do it now.’”

“Proceeding, she told the cabinet that unless they abandoned their resistance at once she would go out upon the steps of the palace and tell the excited crowd there assembled that she wished to give them a new constitution, but that her ministers were inside the palace, hindering her from doing it.”

“The ministers remembered the riot at the court house (when Emma lost to Kalākaua in 1874,) and the fate of the unlucky representatives who fell into the hands of the mob. They knew what the threat might mean, and before it could be put into execution they retired from the palace.”

“Mr. (John Kahalewai) Kaunamano (a representative in the legislature) then began in a loud voice an inflammatory harangue which was suppressed. He demanded the lives of the members of the cabinet who had opposed the wishes of Her Majesty, and declared that he thirsted for bloodshed.”

“A few moments later the Queen went out upon the upper balcony of the palace and addressed the crowd. She told them that on account of the perfidy of her ministers she was unable to give them the constitution which she had promised them, but that she would take the earliest opportunity of procuring it for them. (The crowd then gave three cheers.)”

“Representative (William Pūnohu) White then...told the crowd that the cabinet had betrayed them, and that instead of going home peaceably they should go into the palace and kill and bury them.” (The Pacific Commercial Advertiser stated (January 16, 1893) he said, “kill and bury her” (ie the Queen.) White later said he would sue the newspaper for malicious libel; no known suit was filed.)

“Attempts were made to stop him, which he resisted, saying that he would never close his mouth until the new constitution was granted. Finally he yielded to the expostulations of Col. Boyd and others, threw up his hands and declared that he was pau, for the present. After this the audience assembled dispersed.”

“The constitution which the Queen wished to force upon the people deprived them of all voice in the choice of the house of nobles, the appointment of which was vested in the sovereign.”

“ The system of cabinet responsibility was abolished, the choice and removal of ministers being vested solely in the Queen. Native Hawaiians were to be exempt from the payment of personal taxes, and all white men were to be deprived of the franchise except those who were married to native wives.”

“News was brought to the citizens down town that the attempt to carry the revolution through had for the moment failed. The meeting, however, appreciating the fact that the trouble had but just begun, did not break up, but continued the consideration of the emergency.”

“A committee of public safety was formed, to which the further consideration of the situation was delegated, after which the assembly, which had been animated by one heart and soul from the beginning, dispersed.” (Blount Report)

On January 16, 1893, the Committee of Safety wrote a letter to John L Stevens, American Minister, that stated:

“We, the undersigned citizens and residents of Honolulu, respectfully represent that, in view of recent public events in this Kingdom, culminating in the revolutionary acts of Queen Lili‘uokalani on Saturday last, the public safety is menaced and lives and property are in peril, and we appeal to you and the United States forces at your command for assistance.”

“The Queen, with the aid of armed force, and accompanied by threats of violence and bloodshed from those with whom she was acting, attempted to proclaim a new constitution; and, while prevented for the time from accomplishing her object, declared publicly that she would only defer her action.”

“This conduct and action was upon an occasion and under circumstances which have created general alarm and terror. “We are unable to protect ourselves without aid, and therefore pray for the protection of the United States forces.”

On the afternoon of January 16, 1893, 162-sailors and Marines aboard the USS Boston in Honolulu Harbor came ashore under orders of neutrality.

To avoid bloodshed, the Queen yielded her throne on January 17, 1893 and temporarily relinquished her throne to ‘the superior military forces of the United States’. A provisional government was established.

On January 18, 1893, letters acknowledging (de facto) the Provisional Government were presented. The Provisional Government convened a constitutional convention and the Republic of Hawai‘i was established on July 4, 1894. From August 1894 through January 1895 there were letters of formal diplomatic recognition (de jure) of the Republic of Hawai‘i.