



A History *of the* Hawaiian Kingdom

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To the Readers

This book may be organized differently from history texts you have used. It is organized chronologically—that is, by date—but it is also organized by theme. Instead of beginning with what we know of pre-contact Hawai‘i and continuing to 1900, this book examines four aspects of Hawai‘i’s history within three time periods. Unit one includes four chapters, focusing on Hawai‘i’s government and politics, economics, social, and land history from the pre-contact period to 1820. Unit two examines the same themes from 1820 to 1870. Unit three repeats the same themes but concentrates on the period from 1870 to 1900. The chart below shows this structure. We wrote the text this way to make it easier to study one aspect of Hawai‘i’s history at a time. But history really can never be divided up so neatly. You, the reader, must take these strands of Hawai‘i’s history and weave them into a coherent whole.

UNIT ONE

PRE-CONTACT TO 1820

Chapter 1

Governmental
and Political

Chapter 2

Economic

Chapter 3

Social

Chapter 4

Land

UNIT TWO

1820 TO 1870

Chapter 5

Governmental
and Political

Chapter 6

Economic

Chapter 7

Social

Chapter 8

Land

UNIT THREE

1870 TO 1900

Chapter 9

Governmental
and Political

Chapter 10

Economic

Chapter 11

Social

Chapter 12

Land

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A Note on ‘Ōlelo Hawai‘i



You will find words in *‘Ōlelo Hawai‘i*, the Hawaiian language, placed in italics and highlighted in the vocabulary section of each chapter throughout this text. *‘Ōlelo Hawai‘i* is an official language of the state of Hawai‘i, and it is common these days to see and hear it in many places throughout the community. We wanted to contribute to this trend by using many of the Hawaiian terms found in this book to talk about the Hawaiian concepts they describe. We have highlighted the Hawaiian terms in this book to make them easier for you to notice and provided definitions to make them easier for you to learn. We know that some of these words will be familiar to many of you. But there are many others that will be new, and we want to encourage you to focus on these and begin to use them yourself to talk about the ideas you are learning in this course.

Ironically, it is the great expansion in the use of *‘Ōlelo Hawai‘i* in recent years that has led us to a point where we can assume that many of the words in *‘Ōlelo Hawai‘i* used in this book will be unfamiliar to most of our readers. We can probably be sure that everyone who may read this book will know what the words *aloha* and *mahalo* mean. We can be somewhat sure about words like *lū‘au*, *lei*, and *ali‘i*. But what about *he‘e nalu*, *kā kā lā‘au*, *kā lai‘āina*, and *kahu*, all words found in this book? We can be just as sure that these will be unfamiliar to many, if not most, of our readers, and we encourage readers to revisit the definitions of these words as they encounter them to get a fuller understanding of their meaning. We hope that our readers find this helpful and that they come away with a greater understanding of *‘Ōlelo Hawai‘i* after using this text.

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UNIFICATION OF THE HAWAIIAN ISLANDS FROM PRE-CONTACT TO 1820

Centuries centuries before Columbus “discovered” America or European navigators circumnavigated the globe, the first Polynesians explored and inhabited the islands of the Pacific Ocean. Archaeologists believe that these first Polynesians originated from Southeast Asia. They made their voyages using skilled, experienced navigators and sailing vessels able to travel long and uncharted distances. The first of the islands to be inhabited were Fiji, Sāmoa, and Tonga. After settling these islands, the Polynesians continued to explore and populate other islands in the Pacific. Researchers found that one of the last island groups to be settled, around 800 A.D. to 1000 A.D, was the Hawaiian Islands. Here the Native Hawaiians lived, undisturbed, in communal **self-sufficiency**, for hundreds of years.

In this unit you will learn about what life was like in Hawai‘i and how Native Hawaiians developed and cultivated a vibrant, unique culture and society.



‘Apapane are a type of Hawaiian honeycreeper whose feathers were used to decorate *‘ahu‘ula* (capets) and *mahiole* (helmets) of Native Hawaiian royalty. They are often seen in *‘ōhi‘a* forests, where they blend in amongst the red lehua flowers. *‘Apapane* are endemic to Hawai‘i and cannot be found anywhere else in the world. (Courtesy of Sherman Wing)

Chapter One

HAWAI‘I’S GOVERNMENTAL AND POLITICAL HISTORY PRE-CONTACT TO 1820



Over 50,000 lei are draped over the statue of King Kamehameha in front of Aliʻiōlani Hale to every year celebrate Kamehameha Day. (Courtesy of Adrian Ace, *Ka Leo O Hawaiʻi*)

This chapter starts with one of the most important historical figures in Hawaiʻi, Kamehameha I. His contribution to the creation of the Hawaiian Kingdom and the legacy of the Kamehameha dynasty are **legendary**. This chapter highlights these achievements and the changes he made to Hawaiian society when he began to govern the kingdom.

In this unit you will learn about what life was like in Hawaiʻi and how Native Hawaiians developed and cultivated a vibrant, unique culture and society.

SECTIONS

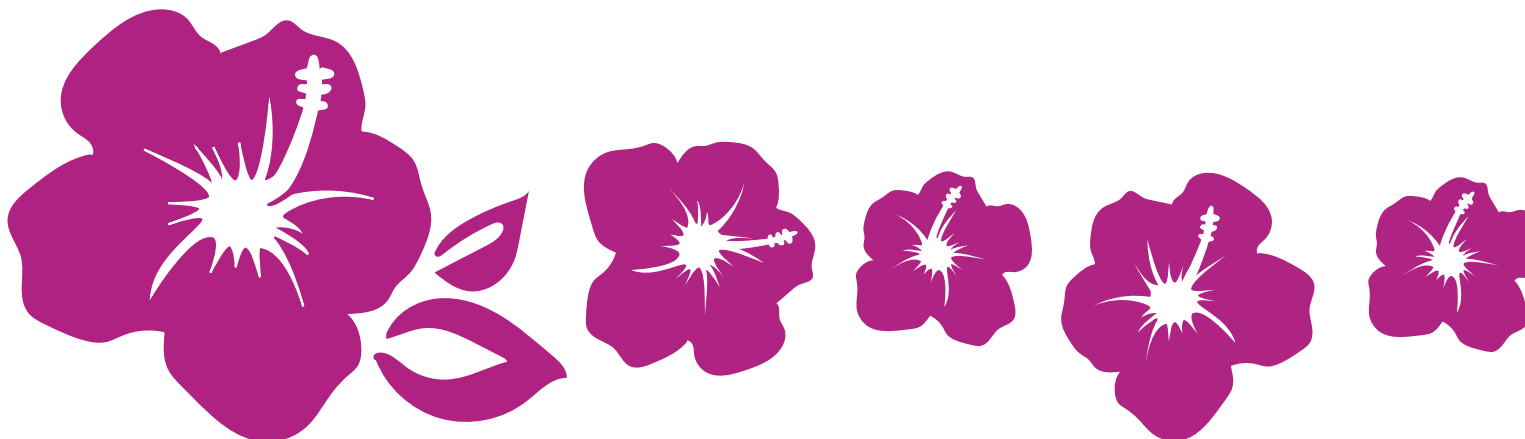
1. Kamehameha the Great
2. Unification of the Hawaiian Islands



VOCABULARY

| WORD | DEFINITION |
|-------------------|--|
| absolute monarchy | a form of government in which a monarch, such as a king or queen, holds full political power |
| arsenal | a collection of weapons and military equipment |
| barter | to exchange goods or services for other goods or services without using money |
| formidable | impressively large, powerful, or capable so as to inspire great respect or fear |
| legendary | very well-known or celebrated; sometimes used to describe ancient myths and stories |
| perceptive | showing deep understanding or insight |
| popular vote | a vote done by all eligible voting citizens of a country or area |
| prophecy | a prediction that something will happen in the future |
| relentlessly | to do continuously in a harsh manner |
| reverence | a feeling of great respect and appreciation |
| self-sufficiency | independent; able to care for one's own self |
| subordinate | lower in rank; under the authority or control of another |

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PAPA 'ŌLELO

| WORD | DEFINITION |
|----------------|---|
| 'ahu'ula | |
| ali'i 'ai moku | |
| 'apapane | |
| hapa-haole | a part-white, part-Hawaiian person; a hybrid of Hawaiian and Western |
| he'e nalu | surfing |
| heiau | |
| hoahānau | cousin |
| 'ili'ili | |
| kahuna | an expert in any profession, a priest or sorcerer |
| kākā lā'au | spear fencing |
| kālai'aina | literally land carving; the distribution of newly conquered lands for political advantage |
| kōnane | an ancient game resembling checkers played on a stone or wood board with small pebbles |
| kuhina nui | A powerful government official who shared power with the king during the monarchy. Ka'ahumanu was the first to have this title. The position was abolished in 1864. |
| lehua | |
| lua | a type of highly skilled hand-to-hand fighting |
| mahi'ole | |
| 'ōhi'a | |
| papa mū | |
| wa'a peleleu | very large, double-hulled canoe often used in battle |
| wahine | woman |



1 KAMEHAMEHA THE GREAT

The story of Kamehameha I begins with the visit of Halley's Comet to Hawaiian skies in 1758. For the Hawaiians, this event signified greatness to come. At that time, it was **prophesied** that a great one would be born who would end the power of ruling chiefs, unify the kingdom, and bring peace. At the time of his birth, it was unknown whether Kamehameha I would be the bringer of great things, but as time passed, it became clear that he would be the one.

KAMEHAMEHA, THE LONELY ONE

Kamehameha was born in 1758 in Kohala on the island of Hawai'i. His mother was the high chiefess Keku'iapoiwa, and his father was Keōuakupuapaikalaninui, the chief of Kohala. When Kamehameha was born he was sent to be raised by his guardian, Nae'ole, to protect him from attack from the many chiefs that were fearful that he might be the child of the prophecy. When Kamehameha was five years old, he returned to live

with his parents in Kailua-Kona. About five years later his father died, and his uncle Chief Kalani'ōpu'u took him in, raising Kamehameha as his own to one day become a strong ruling chief. Chief Kalani'ōpu'u was a powerful and high ranking chief on Hawai'i Island. He had Kekūhaupi'o, a renowned warrior, train Kamehameha to become a highly skilled warrior with a keen intellect for battle. Kekūhaupi'o would later be saved by his



The Kohala Historical Site State Monument is home to both Mo'okini Heiau and King Kamehameha I's birthsite. The housing complex of an *ali'i 'ai moku* was often located near a *heiau luakini*. Kamehameha I was born at the Kapakai Royal Housing Complex, about 2000 feet from the Mo'okini Heiau, shown here, in Kohala on Hawai'i Island. (Courtesy of Sean Newsome, Department of Land and Natural Resources)

Genealogy of Kamehameha Showing Descent from Līloa



(Chart by Sunny Kim)



Kōnane is a two-player strategy game that uses a *papa mū* (stone board) and black and white *'ili'ili* (small pebbles). The game was commonly played during a traditional Hawaiian religious festival called Makahiki. The objective of the game is not only to capture your opponent's pieces, but also to be the last player to make a move. (Courtesy of Deborah Nystrom)

pupil Kamehameha in a battle against Maui's chief, Kahekili. With the guidance of these two men, Kamehameha learned religious customs, ethics, astronomy, navigation, farming, and fishing, and through this he was molded into a high chief.

Kamehameha excelled as an athlete. The Hawaiian historian John Papa ʻĪʻi described different sporting events and skill exhibitions that took place in Kamehameha's royal court as well as schools for *lua* fighting where boys

from his court could train under careful instruction. Some of Kamehameha's favorite pastimes were *he'e nalu*—surfing, *kākā lā'au*—spear fencing, and *kōnane*—checkers. His natural abilities as a sportsman proved especially advantageous during warfare. Kamehameha was also charged with protecting and caring for the sacred war god Kūkā'īlimoku upon the death of his uncle, high chief Kalani'ōpu'u. This responsibility set him firmly on the path to becoming a ruling chief.

REVIEW QUESTIONS



1. Who helped prepare Kamehameha to one day unify the Hawaiian Islands and become king of the Hawaiian Kingdom? How did they help him? Use examples from the reading to support your answer.
2. Why is it important to learn about important historical figures?

KAMEHAMEHA AND THE NAHA STONE



The Naha Stone, which today can be seen in front of the Hilo Public Library, came originally from a site on Kauaʻi close to a great heiau near the mouth of the Wailua River. Many hundreds of years ago, it was brought to Hawaiʻi Island to a place very near where it sits today. It was the mark of the chiefly naha line and was used to identify who was a rightful heir to that line. As a young man, Kamehameha was recognized as a favorite of his uncle, the chief Kalaniōpuʻo, and as a worthy successor to him as high chief. But there was one other rival for this position, Kamehameha's *hoahānau* (cousin), Keaweokahikona. Kamehameha sailed from his home in Kohala to Hilo to see Keaweokahikona and to learn whether they could be allies. Upon his arrival, rumor had spread throughout Hilo that Kamehameha was going to move the Naha Stone. So, when he went to the site of the stone the day after his arrival, he was followed by the chiefs that had come with him from Kohala, the entire Hilo court of his aunt Ululani, and the commoners of Hilo. Keaweokahikona was also among the crowd. As Kamehameha approached the stone, the kahuna wahine Kalaniwahine spoke these words: You will move the Naha Stone on this day, and this will move the islands from Hawaiʻi to Kauaʻi. Then Kamehameha placed his hands on the stone, drew in his breath, and overturned the great stone, amazing the crowd of commoners and chiefs watching. Following this great feat, Keaweokahikona approached Kamehameha and pledged his spear as well as the spears of his band of warriors. Later, when Kamehameha attempted to conquer all the islands, this feat performed in Hilo led the common people to believe in him.



Today the Naha Stone is on display in front of the Hilo Public Library on Waiānuenue Avenue in Hilo. (Photo above by Truc Nguyen, background photo courtesy of Todd Inouye)



2 UNIFICATION OF THE HAWAIIAN ISLANDS

This chapter opened with one of the most important historical figures in Hawaiian history, Kamehameha I. In this section you will learn more about Kamehameha I and the impact he had on Hawai'i and the Native Hawaiian people.

KAMEHAMEHA, THE WARRIOR

For hundreds of years Native Hawaiians lived in small chiefdoms ruled by chiefs and chiefesses who warred with each other to expand their territory and control. Over a thirty-year period in the late 1700s, as the strongest chief, Kamehameha I, combined these chiefdoms into a single domain through warfare and diplomacy. How was he able to do this? Kamehameha was **perceptive** and had an ability to judge men accurately. He was curious and open-minded, but his **reverence** for the old ways led him to be selective in adopting the new.

When the British explorer Captain James Cook came to Hawai'i in 1778 (which we will read more about in chapter 2), his arrival ended hundreds of years of isolation and introduced European culture and tools to the Hawaiians. Kamehameha saw the advantage of trading food and water for iron, weapons, and other foreign goods. As more and more foreigners made their way to Hawai'i, Kamehameha continued to **barter** with them to build his supply.

With the aid of foreign weapons and the services of two English sailors, John Young and Isaac Davis, Kamehameha gained the advantage over his rivals. Kamehameha also had a



Images on the four sides of the pedestal that holds the Kamehameha statue in front of Ali'iolani Hale depict Kamehameha's great deeds. This one shows him with his fleet of *wa'a peleleu*, the large, double-hulled canoes that were used in battle in Hawai'i. (Photo by Michael Rohrbacher)

massive fleet of *wa'a peleleu* that he used on his campaigns to the various islands.

Kamehameha befriended foreigners to his advantage, using their skills for his own purposes. That he was more successful than his rival chiefs in using foreign advisers and foreign weapons and ships was one of the factors in his success. The power of his character and his skill as a warrior were also factors, so much so that many scholars believe he might still have been able to win without the support of foreign weapons.



By the time Kalanikūpule's warriors reached the Pali, they had already lost the battle. This now-famous battle ended in a place where today, we stop to enjoy the beautiful view. (Courtesy of Douglas Peebles)

In a series of battles Kamehameha defeated one chief after another, first taking the island of Hawai'i, then Maui, Moloka'i, and O'ahu.

The battle on O'ahu, known as the Battle of Nu'uuanu, took place in late April of 1795. Kamehameha fought against a great opponent, high chief Kalanikūpule. Even though Kamehameha had more warriors and a larger **arsenal** of foreign weapons, he knew that in order to achieve his goal of unifying the islands, his attack against chief Kalanikūpule's forces had to be swift and targeted. Kamehameha landed at Waikīkī beach and, after a few days to resupply, advanced with his troops to Pūowaina (known today as Punchbowl) in the early morning. Throughout the day the two forces battled fiercely, moving up through the valley's lush and steep terrain. It was late in the day at Pū'iwa when Kalanikūpule's forces finally suffered a

decisive loss, and he realized that he had no chance of defeating Kamehameha. He and his men fled further into Nu'uuanu Valley to escape capture but were pursued **relentlessly**. Kamehameha officially claimed victory at the top of Nu'uuanu near where the Pali lookout is today. None of Kalanikūpule's men escaped, and later Kalanikūpule, himself was caught and killed by Kamehameha. He was sacrificed to the war god Kūka'ilimoku at Papa'ena'ena Heiau.

After the victory on O'ahu, only Kaua'i remained unconquered. Kamehameha tried several times to attack, but never made landfall due to bad weather and disease. He soon realized that the only way to reach his goal of uniting the kingdom was through peaceful negotiations with Kaua'i's ruling chief, Kaumuali'i. In 1810, 15 years after the Battle of Nu'uuanu, Kaumuali'i finally

BATTLE OF NU'UANU

The battle on O'ahu, known as the Battle of Nu'uaniu took place in late April of 1795. Kamehameha fought against a great opponent, high chief Kalanikūpule.

According to historical accounts, Kalanikūpule had roughly 9,000 warriors and a small arsenal of foreign weapons compared to Kamehameha's estimated 14,000 warriors and much larger arsenal.

The decisive loss for Kalanikūpule came late in the day near Pū'iwa.

Kamehameha's forces advanced to Pūowaina (Punchbowl) in the early morning.

Nu'uaniu Valley

Kamehameha officially claimed victory at the top of Nu'uaniu.

Nu'uaniu Pali

Pū'iwa

'Elekōkī

Pūowaina
(Punchbowl)

Waikīkī

Lē'ahi
(Diamond Head)

Kāhala

Kamehameha's fleet landed at Waikīkī and Kāhala, where they spent a few days to regroup and resupply.

Kalanikūpule's
forces

Kamehameha's
forces



Major Battles

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The Papa'ena'ena Heiau, where Kalanikūpule was sacrificed, was located near what is today the Diamond Head end of Kapi'olani Park. (Photo by Michael Rohrbacher)

accepted Kamehameha as his superior. Although no one knew it at the time, Nu'uaniu would turn out to be the last great battle Kamehameha fought, and his victory over the **formidable** Kalanikūpule left him in a strong position to eventually unify the island chain into a single kingdom.

Kamehameha became the first ruler of the Kingdom of Hawai'i. Using the skills he learned growing up, he was able to do something that no other person could do. In the next section, you'll learn more about what kind of king Kamehameha became.

REVIEW QUESTIONS



1. How did trade with foreigners help Kamehameha defeat his enemies?
2. Why was the Battle of Nu'uaniu an important one?

KAMEHAMEHA AS KING

Kamehameha did not institute an entirely new system of government when he came to power, but he did make some changes to the existing system. He controlled both the relations with foreigners and the internal system of government. Yet he also followed the traditions of the past. He faithfully observed the religion of his ancestors and, as was the custom, consulted a council of chiefs for advice.

Although Kamehameha valued tradition, he also departed from tradition in many ways. Like the ruling chiefs of old, he distributed the lands he conquered to chiefs who had supported him in the wars. This act was known as *kālai‘āina* to Hawaiians. But unlike the ruling chiefs of the past, he split each chief’s land among several islands, preventing any one chief from building up a large enough force of warriors in one place to challenge his authority.

Kamehameha also saw to it that chiefs whose loyalty he questioned lived near him, where he could keep track of their movements and detect signs of disloyalty. This was a change from the days when the chiefs stayed with their lands. Now they had to depend more on **subordinate** chiefs to direct the labor of the people and collect the required taxes.

Kamehameha made a third change in the system of government. He appointed a governor for each island, and these governors became his representatives.



King Kamehameha the Great in 1816 (Watercolor by Louis Choris, Bishop Museum Archives)

In these ways Kamehameha brought an end to the wars that had raged in the past. His rule was one of public order and peace. The Hawaiian historian Samuel Kamakau tells us that

Kamehameha made laws to protect both chiefs and commoners, prohibiting murder, theft, wanton destruction of property, the taking of property without cause, robbing the weak, praying to death, and laws to observe the tabus of the gods. He thus made it possible for “old men and women and children to sleep in safety by the wayside. . .”

Kamehameha always listened to the advice of orators, diviners,



On one occasion when Ka-meha-meha Iʻa was building a *heiau* (temple) and needed human sacrifices, sometimes as many as ten persons were made victims; for the greater the number sacrificed the greater the power conferred upon the temple. (To secure fresh victims) he started along the coast in a canoe with his retainers. At one place they saw two fishermen walking on the shore. Bidding his retainers remain at a distance, Ka-meha-meha endeavored to capture the men. When they saw they were being pursued both fled. Just as Ka-meha-meha was about to grasp the hindmost, his foot caught in a fissure of lava and he fell. The man he was after instantly struck him over the head with his paddle so hard a blow that the paddle was splintered. “Why don’t you kill him?” said his companion. “Life is sacred to Kane,” replied the man, quoting the old saying “Ua kapu ke ola na Kane.”

Ka-meha-meha had regained consciousness after the blow and heard what the two men were saying. He knew the man could easily have killed him by running a fish-spear through his body and that neither of the two had recognized him as their chief. The chief was so impressed with the reverence for life shown by the two men that he put an end to human sacrifice and promulgated the famous “Law of the splintered paddle,”—the “Kānawai māmalahoe”—which runs, Let the old men, the women and children sleep (in safety) by the wayside, “E hele ka elemakule, a me na luahine, a me na keiki, a moe i ke ala.”

This statue by Viliamu Tolutaʻu depicting the Law of the Splintered Paddle, or Mamalahoe, is located in front of the Abner Paki Hale, District Court of the First Circuit in Kāneʻohe. (Photo of Michael Rohrbacher)

kahunas, and men of skill. If he thought the advice was for the good of the ruling chief and the people he would carry it into execution immediately, but if he thought it was not for their good he would not heed it. That Kamehameha listened to the advice of others is the reason he became ruling chief. He was a patient chief and did not instantly avenge an injury.

From 1795 to 1819 Kamehameha ruled as an absolute monarch. Absolutism, or **absolute monarchy**, is a type of government that was popular in many countries around the world at that time, and rulers often inherited their position through the monarchical bloodline. During this time many foreigners came to Hawai‘i. Most came and went as traders, but some stayed. Kamehameha picked a few foreigners to be his advisers, not only the Englishmen Young and Davis, but also an American, Oliver Holmes, and a Spaniard, Francisco de Marin. These foreigners learned to speak Hawaiian, married Hawaiian women, and fathered children of *hapa-haole* descent. Historian Ralph Kuykendall wrote of Kamehameha’s dealings with foreigners, “He had foreigners in his service, . . . but they were always his servants, never his masters; he was the better mind and the stronger will.” Kamehameha I is remembered as a ruler that lived for his people and in return, his people loved, honored, and respected him. Through the arrival of many different



‘Ahu ‘ula (feather cloaks), made from woven netting and feathers from birds like ‘apapane, ‘i‘iwi, and ‘ō‘ō, were worn by *ali‘i* as a sign of their rank and royalty. (Courtesy of Four Seasons Resort Hualalai)

foreigners to the shores of his kingdom, he remained firmly rooted in the traditions and practices of his culture and heritage while embracing the change that often accompanied the arrival of newcomers. He brought peace, prosperity, and stability to his kingdom during the years of his reign. Through the deeds of his life he earned the title that most use for him today, Kamehameha the Great.

When Kamehameha died in 1819, his body was buried in secret. While scholars believe that his burial grounds are located on Hawai‘i Island, his remains have never been found. His son ‘Iolani Liholiho succeeded him as Kamehameha II. Ka‘ahumanu, favorite wife of Kamehameha I, assumed the title of *kuhina nui*, a powerful official who shared power with the new king as a co-ruler.

REVIEW QUESTIONS



1. Do you think Kamehameha I was a successful ruler? Explain your response using what you learned from the reading.
2. Name one other country that had an absolute monarchy or a government ruled by monarchs at one point in their history.

CHAPTER 1 REVIEW: YOUR VIEWPOINT



From the time Kamehameha was born he was destined for greatness. Think about all of the things you learned about him from this chapter. What are two things you learned that supports his title as Kamehameha the Great. Use evidence from the readings to help support your answer.

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