



# TALES OF OUR HAWAI`I

THE HISTORY AND HERITAGE OF THE HAWAIIAN PEOPLE [ VOLUME 3 ]

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CRYPTS OF THE ALI`I | THE HAWAIIAN FLAG, COAT OF ARMS AND THE SEAL OF HAWAI`I | HAWAI`I STATE ANTHEM

BY DAVID "KAWIKA" PARKER



This book is the result of collaboration with various organizations within the Hawaiian Business Community. Their generous contributions to Hui Ku `Opio O Ke Ko`olau, a Hawaiian youth offender project, helped ALU LIKE, Inc. gather the resources needed to publish this volume III. This volume shares the knowledge, history, locations and origins of symbols within the State of Hawai`i. Every student from all ethnic origins in educational institutions throughout the State of Hawai`i will benefit from this volume.

ALU LIKE, Inc. extends their deepest Mahalo and Aloha to the following organizations for their Kokua in making this printing possible:

1. The Harold K. Castle Foundation
2. The Hawai`i Medical Service Association (H.M.S.A.)
3. The Kamehameha Schools
4. The Office of Hawaiian Affairs (OHA)

Kawika Parker would like to express his personal appreciation to those new friends gained in making this booklet possible. Through their efforts he was able to share a cause and dream that helps many underprivileged youth in the State of Hawai`i gain a sense of pride and connection to the wonders of Hawai`i. Mahalo nui loa to Dee Jay Mailer, CEO, Kamehameha Schools, Terrance George, Vice President of Community Affairs, Harold K. Castle Foundation, Mark L. Forman, Executive Administrator, HMSA Foundation, and the many friends and relatives old and new at the Office of Hawaiian Affairs (OHA). Mahalo to Peter Loo for the photography of Mauna `Ala and the layout design of this book.

The information on Mauna `Ala was made possible through the association over the years with my pili koko (close blood) ohana (relatives), the late Aunty Lydia Namahana Maioho, former curator of the Royal Mausoleum in Nuuanu and her son William Kaihe`ekai Maioho, the present curator. The late James Clarke also shared the information on those whose remains are still buried at Pohukaina, on the Iolani Palace grounds.

## P R E F A C E

**W**e live our lives on the most isolated archipelago on the planet earth. The most beautiful sights, sounds, smells and temperatures surround us every day of the year. We also are privileged to live harmoniously among the most diverse ethnic blend of neighbors found anywhere.

When we travel, the word Hawai`i brings smiles and magic to all the new friends we meet. However very few of us know our rich history as we should. This booklet's purpose is to give our at-risk youth a unique pride and understanding of some of the symbols and places that they see around them. How did we get our Hawaiian Flag? What is the State Seal and Coat of Arms all about? Who wrote our State Anthem? What is the Royal Mausoleum? Do we know that we have the only palace and the only burial ground of kings in the United States of America?

Reading this booklet will help everyone learn about the wonders that exist in our state.

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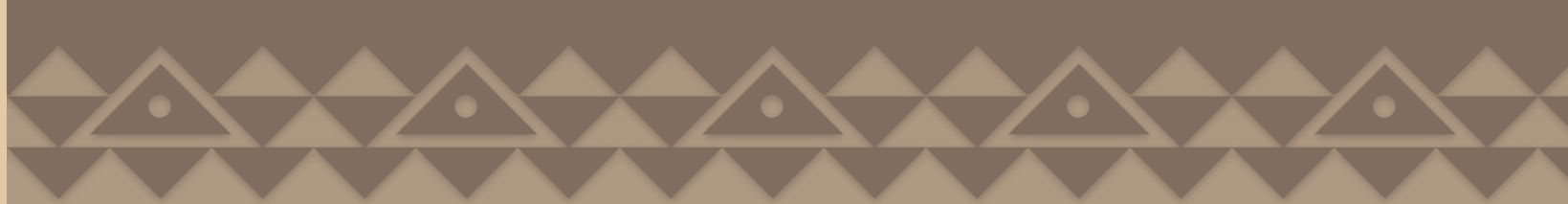
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# CRYPTS of the ALI'I

The Last Refuge of the Hawaiian Royalty

By David "Kawika" Parker



Presented by ALU LIKE, Inc.



**Pictured:** The Royal Seal of the Kingdom of Hawaii at the iron gate entrance to Mauna `Ala

## HISTORY of MAUNA `ALA, the ROYAL MAUSOLEUM of HAWAI`I

*By Kawika Parker assisted by Lydia Namahana Maioho and William Kaihe`ekai Maioho*

**W**hen the conqueror Kamehameha Kunuiakea died in Kona on May 8, 1819, an era came to a close. Two young chiefs previously selected by him were summoned to carry out the sacred responsibility of hiding his iwi (bones). These young relatives of the great ruler were half brothers named Ulumaheihei (aka Hoapili) and Ho`olulu. Both were the sons of great High Chief Kame`eiamoku, an uncle and trusted advisor to Kamehameha. These two men lived up to the responsibility placed upon them, as the location of their chief's iwi is still not known today. From that day on, the descendants of Ho`olulu have been closely connected with the Kamehameha family and with Mauna `Ala.

When Kamehameha was no longer on the scene, much of his power was designated and assumed by his widow Ka`ahumanu. Shortly after Kamehameha's death on May 8th 1819, Ka`ahumanu initiated tremendous changes in the ancient social fabric of Hawai`i, by involving Kamehameha's son and heir Liholiho. Ka`ahumanu coerced Liholiho to sit and eat with her and his mother Keopuolani. This act dismantled the Kapu `Aī (eating prohibition) on gender mixed eating that had existed for over a thousand years. She next enlisted the aid of the Kahuna Nui (High Priest) Hewahewa in burning all the ki`i (idols) and heiau (temples) on the island of Hawai`i. This initial social shock would have irreversible impact on the future of Hawai`i. The only heiau allowed standing by Ka`ahumanu were Hale O Liloa (built by the High Chief Liloa in the 16th century) in Waipi`o Valley and Hale O Keawe



***Pictured:*** The Chapel and Obelisk in the middle of the Royal Mausoleum grounds

(built by Kanuha, son of Keawe, in the 17th century) built at Ho`onaunau in Kona. These two edifices were the sacred repositories of the iwi of Hawai`i's greatest chiefs.

Through these unequivocal acts, Ka`ahumanu created a vacuum in the religious and cultural structure, leaving the door open for even greater changes to come. On April 4, 1820 the ship "Thaddeus" anchored off Kona, bringing the First Company of Calvinist missionaries from Boston. Their timing could not have been better as they would soon fill the vacuum Ka`ahumanu had left in Hawai`i's religious belief system.

While visiting London on a diplomatic mission in 1824, Liholiho (Kamehameha II) and his sister wife Kamāmalu, contracted measles. The party of Hawaiian visitors all got sick but only Liholiho and Kamāmalu died from the disease. King George IV of England graciously assumed all costs of embalming the couple; putting them in lead lined coffins and sending them back to Hawai`i. The ship assigned to deliver the grieving Hawaiian party with the caskets was the "HMS Blonde". The ship was under the command of the Honorable Captain Lord Byron.

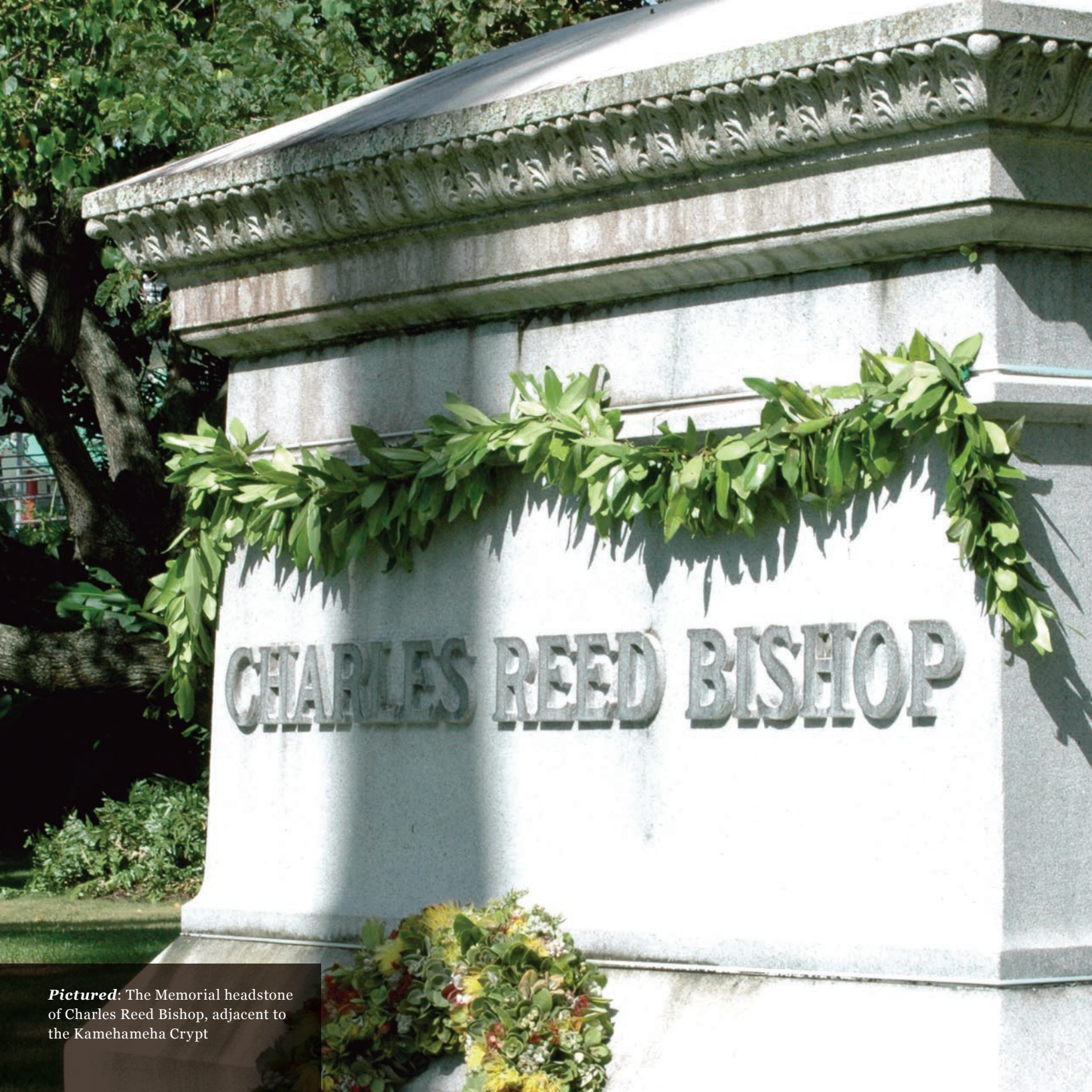
The coffins of the royal couple were returned to Honolulu in 1825. A royal tomb was built at Pōhukaina, Honolulu. The underground tomb was built with coral block walls 14 feet wide, 18 feet long and 10 feet high. A structure was placed over the tomb with a single door over the steps leading down into the tomb. The entrance faced makai toward what is King Street today.



**Pictured:** The Kamehameha Crupt at Mauna 'Ala, the burial place for many of the Kamehameha line

In December of 1828, Ka`ahumanu visited Hale O Keawe in Honaunau. She found to her dismay that someone had left ho`okupu (gifts) inside to honor dead ancestors. She was so angry that she ordered the dismantling of both Hale O Keawe and Hale O Liloa in Waipi`o. These were the final two structures destroyed on Hawai`i. In January of 1829, many of the unidentified iwi from these heiau were burned to dust. The other bones of her chiefly ancestors were collected, some were in ka`ai (sennit caskets), some were wrapped in burial tapa. The bones from both heiau were then placed in two large crates or coffins and deposited in the ancient burial cave known as Koaiuku, located at Ka`awaloa, Kona. The cliffs in the area were known as Pali Kapu O Keoua (the Sacred Cliffs of Keoua). Of the 23 individuals moved out from Hale O Keawe, 16 were descendants of Kanaloakua`ana, the great grandson of Liloa. The kauila wood frames from Hale O Keawe were shipped to Honolulu and used to build a government reception house name Hale Kauila. The building no longer exists but it is remembered today only by the street in Honolulu named after it.

While visiting the Big Island of Hawai`i in 1858, Oahu Governor Mataiao Kekuānao`a, and his son the ruling monarch of Hawai`i, Alexander Liholiho (Kamehameha IV) decided to remove the two large coffin crates from Koaiuku Cave in Ka`awaloa and bring them to Honolulu. The two crates were removed at night by torchlight. Several weeks later on February 12th the bones arrived in Honolulu. Captain Meacham, the skipper of "HMS Vixen", the ship that transferred the two crates suddenly died on February 17th. The chiefs expected someone would die in the moving of the bones, but did not know whom. Under the direction of the King and the Governor, the crates were immediately placed in the subterranean tomb at Pohukaina. Kaihe`ekai the son of Ho`olulu (one of the brothers



***Pictured:*** The Memorial headstone of Charles Reed Bishop, adjacent to the Kamehameha Crypt

that secretly buried Kamehameha) was made kahu (curator) over the bones of the ali`i. Although not widely known, today this tomb is covered over with a dirt mound surrounded with ti-leaves and an iron fence. Within are the remains of many of Hawai`i's greatest historical chiefs. That mound can still be seen on the Waikiki-Makai area of the Iolani Palace grounds.

Tragedy struck in 1862 when the 4-year-old Crown Prince Albert Edward Kaikeauouli Kamehameha suddenly took ill and died. At that time the tomb at Pohukaina was too crowded to comfortably accommodate his tiny coffin. A year later in 1863, the grief stricken father, Kamehameha IV followed his son in death also. The king was only 29 years old. The King's brother Lot replaced him on the throne as Kamehameha V. To remedy the lack of space in the tomb, the Privy Council of the Kingdom of Hawai`i authorized the acquisition of a plot of land in Nu`uanu known as Mauna `Ala for the construction of a mausoleum for the royal family. By January 1864 the west wing of the new Royal Mausoleum was completed enough so that the caskets of Kamehameha IV and his little son the Prince of Hawai`i could be moved there. With an expression of grief, his widow and former queen, Emma, camped on the grounds in a tent near the uncompleted structure. It was not until the Fall of 1865 that the whole structure was finally completed. Kamehameha V decided to move only the Kamehameha family members from Pohukaina to the new mausoleum at Mauna `Ala. Moving the dead commenced at 9:00 PM on the night of October 30, 1865. King Kamehameha V and his aged father Governor Kekuānao`a led the somber torchlight procession on foot. The route from Pohukaina to Mauna `Ala was paved over with pili grass so that only the muffled noise of the horse's hooves and the creaking of the carriages were heard. Otherwise those in the procession and the spectators along



**Pictured:** The Royal Seal over the entrance to the Memorial Chapel at Mauna `Ala

the route strictly adhered to total silence. On May 16, 1866 John Young (Kamehameha I haole chief) and his royal wife Kaonaena bodies were also brought to Mauna `Ala for interment.

King Lot Kamehameha died a bachelor on December 11, 1872 without naming an heir to the kingdom. The Constitution of 1864 stated that the throne should go to a direct descendant of the king. If there was none, then it was to go to one named by him. Since the case was neither, the decision was left to the legislature to elect the new king from among the high chiefs. William Lunalilo was interested in becoming the next king, but he wanted a plebiscite, where all the men in the kingdom, regardless of their ability to read or if they had any money, would do the voting. In 1873, the high chief David Kalākaua was the only opponent to run against him. The public voted for Lunalilo by a landslide and the legislature met to confirm the will of the people. King Lunalilo was very charming, eloquent, young and handsome. He was so popular among his Hawaiian subjects that he became known as “the people’s king”. When Lunalilo appointed good and capable people to assist him in a new cabinet, there was much hope for the Hawaiian Kingdom. He urged the legislature to amend the Constitution of 1864, allowing more equity in voting for his people. Before these changes could be adopted and made official by the legislature, Lunalilo died rather suddenly on February 3, 1874. He had ruled for only a year. After his funeral, his casket was placed at Mauna `Ala temporarily. Because his mother’s casket was not moved from Pohukaina to Mauna `Ala with the rest of the Kamehameha family, it was his wish to be buried at Kawaiaha`o cemetery among his people. A small tomb was built for him in front of the church. Upon completion of his tomb, King Lunalilo’s body was moved again and placed permanently within the Lunalilo Tomb.





**Pictured:** The gravesite of John Young and wife, Kaoanaeha. John Young was made a chief and governor by Kamehameha I

The legislature decided that the next monarch would not be by a plebiscite election. The different island legislative representatives came to Honolulu to vote for the next King, taking the vote out of the hands of the subjects. High Chief David La`amea Kalākaua and the former Queen Emma (dowager of Kamehameha IV) were candidates. When the legislators voted for Kalākaua, the supporters of the former Queen rioted; believing the majority of the citizens in the kingdom voted for Emma. It took foreign troops called upon by Kalākaua and Emma's personal intervention to placate the unruly mob. The new king, Kalākaua decided that the remains of his own family should be moved from Kawaiaha`o Cemetery to Mauna `Ala. On November 30, 1875, the king's parents, the High Chief Kapa`akea with his wife Keohokālole, and his infant sister Kaimina`auao were moved and placed in the Mauna `Ala Royal Mausoleum in Nu`uanu.

Only the immediate members of the Kamehameha and Kalākaua families were interred at Mauna `Ala after the death of Hawai`i's final two monarchs, King Kalākaua and his sister heir Queen Lili`uokalani. When Princess Bernice Pauahi Bishop died in 1884, her husband Charles Reed Bishop built a separate under ground vault built specifically for the members of the Kamehameha family. When the crypt was completed on November 9, 1887, the coffins of the Kamehameha Dynasty were removed from the crowded mausoleum and placed down in the newly named Kamehameha Crypt.

In 1904, under the new Territorial Government, a much-needed renovation of the Royal Mausoleum was carried out. At this time a new underground vault to shelter the remains of nine close friends and relatives of the Kamehameha family was started and completed. Robert C. Wyllie with the family and friends of Queen Emma funded this monument. This was named the Wyllie Crypt.



***Pictured:*** The Royal Seals and Maltese cross appear on the bronze doors sealing the Kalākaua Crypt

In 1907, the Territorial Government appropriated \$20,000.00 for the construction of the Kalākaua Crypt. Under the advisement of former Queen Lili`uokalani and Prince Jonah Kuhio, the underground vault was built in the shape of a Greek cross. At this time a conversion from mausoleum to a memorial chapel was also begun. Upon completion of the new Kalākaua Crypt in 1910, the final coffins were ready to be removed from the mausoleum. Under torchlight in the evening of June 24, 1910, the last coffins were placed down in the new crypt, with supervision of the former queen, Lili`uokalani. In 1891, a few months after the death of her husband Kalākaua in San Francisco, former Queen Kapi`olani had the two ancient ka`ai (sennit caskets) of Liloa and Lonoikamakahiki removed to her home in Waikiki. Kapi`olani died in 1899, and after a squabble between Lili`uokalani and Kuhio over ownership of the Ka`ai, the Ka`ai were returned to Mauna `Ala. In 1918, Prince Jonah Kuhio decided to have the Ka`ai of the two great historical chiefs remains taken to the Bishop Museum for safekeeping.

When Charles Reed Bishop died at Berkeley, California in 1915, his ashes were brought back to Hawai`i. His nephew E. Faxon Bishop placed his urn on the casket of Charles' beloved wife Princess Bernice Pauahi inside the Kamehameha Crypt. The crypt was then sealed. A separate memorial headstone with his name on it was placed alongside the Kamehameha Crypt. Mr. Bishop had provided in his will for the maintenance and repair of the grounds of Mauna `Ala.



***Pictured:*** Forward facing wall of the Kalākaua Crypt featuring King Kalākaua and Queen Kapi`olani

In 1922, while serving as a Representative of Hawai`i to the United States Congress, Prince Jonah Kuhio suddenly died. He was buried in the Kalākaua Crypt. His widow, Princess Elizabeth Kahanu, renovated the empty mausoleum by using her own funds and converting it into a memorial chapel. It was dedicated to the memory of her late husband, Prince Jonah Kalaniana`ole Kuhio. Later on, the Territorial Legislature reimbursed her for expenses.

In 1953, the last person to be buried at Mauna `Ala was David Kalākaua Kawananākoa. He was a member of the Kalākaua family and was the final person placed in the Kalākaua Crypt.

In 1970, the “Daughters and Sons of Hawaiian Warriors” with other Hawaiian Civic Organizations started a movement to repair the much neglected chapel. The final restoration ceremonies for the Memorial Chapel took place on November 23, 1987.



**1. Ka'ahumanu**  
(1777 - 1832)



**2. Kamāmalu**  
(1802 - 1824)



**3. Kalama**  
(1817 - 1870)



**6. William Pitt Kina'u**  
(1842 - 1859)

## THOSE INTERRED IN THE KAMEHAMEHA CRYPT

1. Ka'ahumanu – She was born in a seaside cave at Kauiki, Hana, Maui in 1777. She was the daughter of the High Chief Ke'eumokupapaiahahi and the beautiful Namahana. She married Kamehameha I and became the favorite of his many wives. After the Conqueror's death she became Kuhina Nui or co-regent. She was strong willed and wielded great power and was instrumental in making drastic changes in Hawaiian history. She died a Christian convert on Oahu on June 5, 1832.

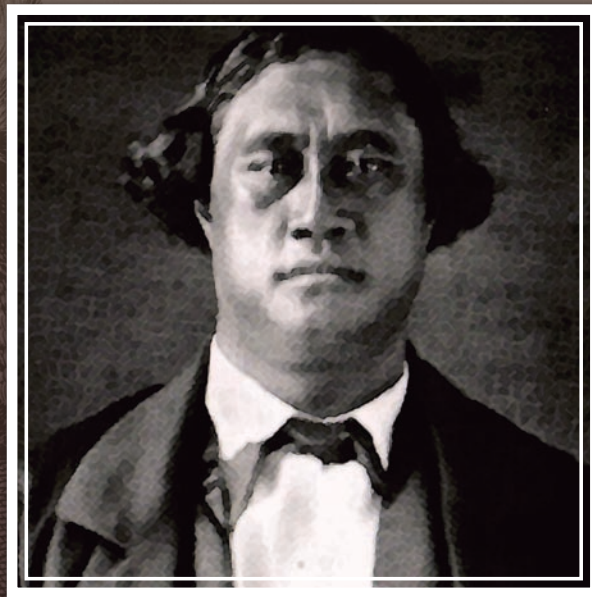
2. Kamāmalu – She was born in 1802, the daughter of Kamehameha I and Kalākua (a.k.a. Kaheiheimalie). She was tall (over six feet) and very beautiful. She married her half-brother Kamehameha II. She traveled to London with her husband to meet King George IV of England. Sadly they both contracted measles and she died there on July 8, 1824. The HMS Blonde commanded by the Honorable Captain Lord Byron brought home their bodies the following year.

3. Kalama – She was born in 1817 and was the daughter of High Chief Naihe-ukui and Lahu'ula. Her marriage to Kamehameha III was politically arranged and she and her husband tolerated that arrangement. The citizens in the Kingdom loved her and she was popular among the other ali'i. She had one child by the king that died in infancy. She died on September 20, 1870.

4. Leleiōhoku – He was born March 31, 1821 and was the son of Prime Minister, Kalanimoku and his wife Kiliwehi. He was the grandson of Kamehameha I through his mother. He was married to Prin-



**7. Kina`u**  
(??- 1839)



**8. Abner Pākī**  
(??- 1885)



**9. Kekūanao`a**  
(?? - 1868)



**10. Laura Konia**  
(?? - 1857)

cess Nahi`ena`ena, Kamehameha I daughter. When she died, he married Princess Ruth Ke`elikōlani, Kamehameha I's granddaughter. He died on October 21, 1848.

5. Keaweaweula – The infant son of Kamehameha III and Kalama.

6. William Pitt Kina`u – He was born on December 21, 1842, and was the son of Leleiohuku and Princess Ruth Ke`elikōlani. He was very pampered and grew to be a very handsome young man. Sadly, he was killed in a riding accident on September 9, 1859 when he was only seventeen years old.

7. Kina`u – She was the daughter of Kamehameha I and Kalākua. She was a full sister to Kamāmalu. When Ka`ahumanu died she replaced her as Kuhina Nui. Kina`u was an early Christian convert that wielded much Christian influence in governmental laws. She married High Chief Kekūanao`a and became the mother of Moses Kekūāiwa, Lot Kapuāiwa, Alexander Liholiho, David Kamehameha and Victoria Kamāmalu. She died in 1839.

8. Abner Pākī – He was the son of Kalanihelemailuna (father) and Kūho`oheiheipahu (mother). He was a great grandson of Kekaulike, the ruler of Maui. He was a konohiki (land manager) of huge tracts of land in Kaneohe. He married Laura Konia, the granddaughter of Kamehameha I and they became the parents of Bernice Pauahi Bishop. He died in 1885.

9. Kekūanao`a – He was the son of Nahi`ole (father) and Inaina (mother). He was the nephew of Ka`iana, the famous warrior, through his father. He first married Kamehameha I daughter Pauahi



**12. Bernice Pauahi Bishop**  
(1831 - 1884)



**15. Victoria Kamāmalu**  
(?? - 1866)



**17. Ruth Ke'elikōlani**  
(1826 - 1883)



**18. Liholiho, Kamehameha II**  
(1797 - 1824)

I, when she died, he married her sister Kina`u. With Kina`u he had five children, that included two kings, Kamehameha IV and Kamehameha V. He was appointed Governor of Oahu and died in 1868.

10. Laura Konia – She was the daughter of Kaoleioku (father) and Luahine (mother). She was a half-sister to Pauahi I, they both were granddaughters of Kamehameha I through their father Ka`ōleiokū. She was the wife of Abner Paki and the mother of Bernice Pauahi Bishop. She died in 1857.

11. David Kamehameha – He was the son of Kekūanao`a and Kina`u. He attended the Royal School with his siblings. He was noted as a mischievous student, full of good-natured pranks. However, he died at an early age.

12. Bernice Pauahi Bishop – She was born December 19, 1831 and was the daughter of Paki and Konia, and the great granddaughter of Kamehameha I. She married outside the ali`i line to Charles Reed Bishop a merchant and banker from New York. She had no children of her own and inherited huge tracts of land from her hānai (adopted) sister Princess Ruth. After her death on October 16, 1884, her will specified that her estate's income would be used to found and maintain the Kamehameha Schools Bishop Estate.

13. Moses Kekūāiwa – He was born in 1829 and was a son of Governor Kekūanao`a and Kina`u. He also attended the Royal School for Chiefs with his siblings. He died in 1848 at an early age.



**19. Kauikeaouli, Kamehameha III**  
(1813 - 1854)



**20. Alexander Liholiho, Kamehameha IV**  
(1834 - 1863)



**21. Lot Kapuaiwa, Kamehameha V**  
(1830 - 1872)



**22. Albert Edward Kauikeaouli**  
(1858 - 1862)

14. Keola or Keolakalani – He was an infant son of Princess Ruth Ke`elekolani and Isaac Young Davis. His aunt Bernice Pauahi Bishop adopted him, but he died as an infant. He was the last born of the Kamehameha Dynasty.

15. Victoria Kamāmalu – She was the only daughter and youngest child of Governor Keku`anaoa and Kina`u. She was engaged to Lunalilo but they never married. Sister of two kings, she died in 1866.

16. Keolaokalani – He was a son of Leleiōhokū and Princess Ruth Ke`elikōlani. He died as an infant.

17. Ruth Ke`elikōlani – She was born in 1826 and was the daughter of High Chief Keku`anaoa and Pauahi. She was a granddaughter of Kamehameha I through her mother. She first married Leleiōhoku, and was the mother of William Pitt Kina`u. When Leleiōhoku died, she married Isaac Young Davis. She had an infant son named Keola or Keolakalani by Isaac Young Davis. Princess Ruth died in her home a Hulihe`e Palace in Kona in 1883.

18. Liholiho, Kamehameha II – He was born November of 1797, the first-born son of Kamehameha I and his highborn royal wife, Keōpūolani. As Kamehameha I senior heir, he had five wives. They were, Kamāmalu, Kekauluohi, Kalanipauahi, Kekauonohi and Kina`u. He was in London on a diplomatic trip when he and his favorite wife Kamāmalu, succumbed to a deadly epidemic of measles. He died there on July 14, 1824. He was 27 years old.



**23. Emma Kaleleonalani Rooke**  
(1836 - 1885)



**24. Charles Reed Bishop**  
(1822 - 1915)

19. Kauikeaouli, Kamehameha III – He was born August 11, 1813 and was the second born son to Kamehameha I and his royal wife Keopuolani. He inherited the throne at 11 years of age when his brother Liholiho died in England. He was first married to his sister Princess Nahi`ena`ena in the Hawaiian way, but pressure from the Christian chiefs forced him to leave Nahi`ena`ena and to marry Kālama the western way. He signed Hawaii’s first constitution in 1840. Then in 1848, he signed the “Great Mahele”, allowing for fee simple land sales for the first time in the history of the Hawaiian race. He became the longest ruling monarch in Hawai`i when he died on December 15, 1854. He was 41 years old.

20. Alexander Liholiho, Kamehameha IV – He was born on February 9, 1834 and was the son of Kekūanao`a and Kina`u, he was adopted by his uncle Kamehameha III, making him the heir to the kingdom when Kamehameha III died. He married his cousin Emma Rooke. They were the parents of one child, Prince Albert Edward Kauikeaouli. Alexander Liholiho was a superb orator, in both Hawaiian and English. He died November 30, 1863 at 29 years of age.

21. Lot Kapuāiwa, Kamehameha V – He was born December 11, 1830 and was the son of Kekūanao`a and Kina`u, he was the older brother to Alexander Liholiho, he was named heir to Alexander and became the last to have the title Kamehameha. He was a hard liner who returned much of the power from the legislature back to himself, the king. He was a bachelor and died on his birthday December 11, 1872 without naming an heir to the throne.

## KAMEHAMEHA CRYPT

Layout of Royal Resting Places

### NOTE:

No Photo or picture record exists for the following people interred at Mauan`ala:

- 4. Leleiōhoku
- 5. Keaweaweula
- 11. David Kamehameha
- 13. Moses Kekūāiwa
- 14. Keola or Keolakalani
- 16. Keolaokalani

- 1. Ka`ahumanu
- 2. Kamāmalu R.
- 3. Kalama R.
- 4. Leleiōhoku
- 5. Keaweaweula
- 6. W.P. Kina`u

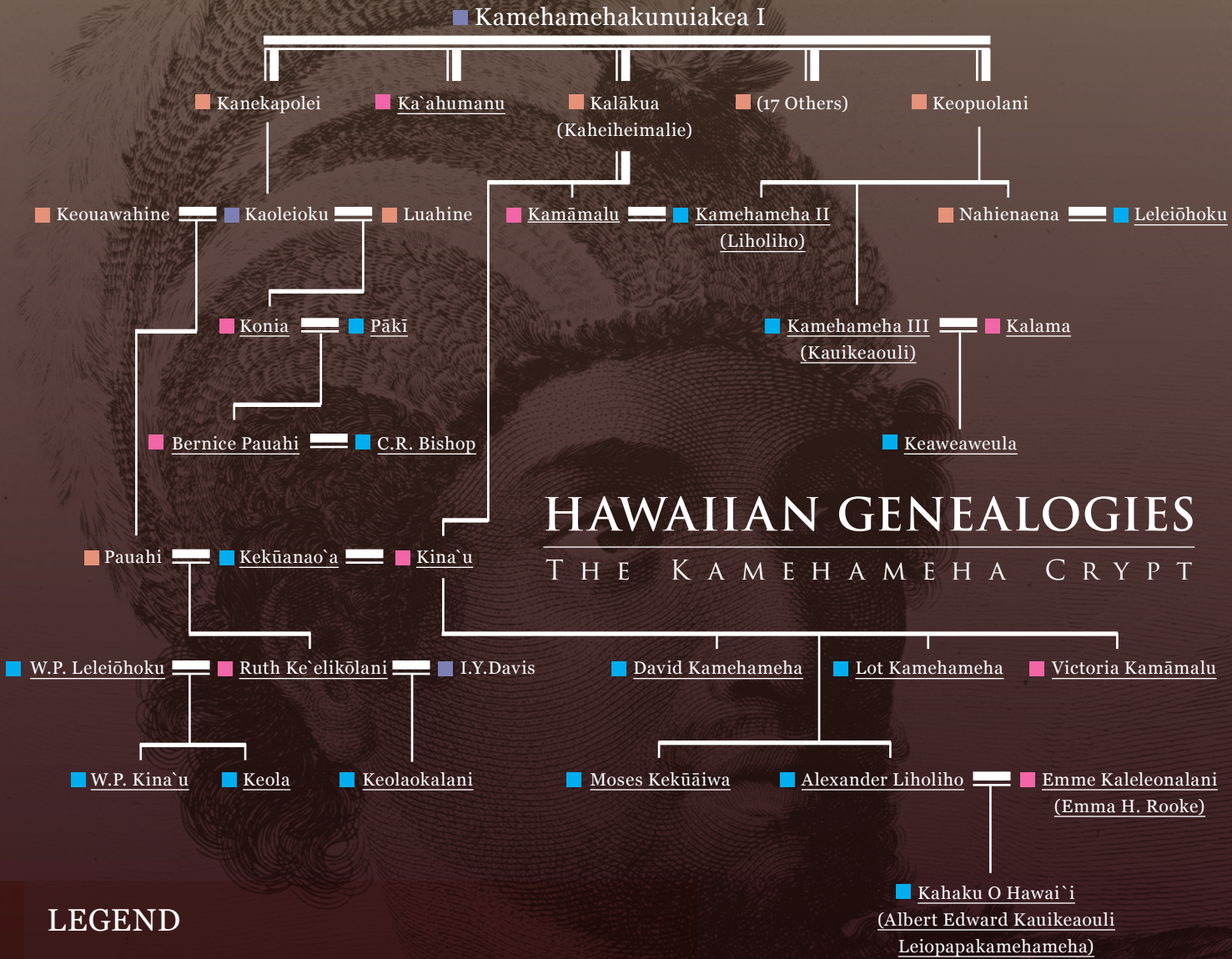
- 7. Kina`u
- 9. Kekūanao`a
- 11. D. Kamehameha
- 13. Kekūāiwa
- 15. V. Kamāmalu
- 17. Ke`elikōlani



- 8. Pākī
- 10. Konia
- 12. Bernice Pauahi
- 14. Keola
- 16. Keolaokalani

- 18. Kamehameha II
- 19. Kamehameha III
- 20. Kamehameha IV
- 21. Kamehameha V
- 22. Kahaku O Hawai`i
- 23. Emme Kaleleonalani





### LEGEND

- Male buried at Mauna 'Ala
- Female buried at Mauna 'Ala
- Male interred elsewhere
- Female interred elsewhere

( ) Alternate Name

22. Albert Edward Kauikeaouli aka Kahaku O Hawai'i – He was born May 20, 1858 and was the son of King Kamehameha IV and Queen Emma. He died after a brief illness at 4 years of age on August 27, 1862.

23. Emma Kaleleonalani Rooke – She was born on January 2, 1836 and was the daughter of Chief George Na'ea and Fanny Kekelaokalani Young. She was the granddaughter of John Young, Kamehameha I haole chief. She married Kamehameha IV and was known as Queen Emma and they were the parents of one child, Prince Albert Edward Kauikeaouli. She was also the great granddaughter of Kamehameha I full brother, Keli`imaika`i. She died on April 25, 1885 at 49 years of age.

24. Charles Reed Bishop – He was born January 25, 1822 in Glens Falls, New York. He came to Hawai'i in October of 1846. He married Princess Bernice Pauahi. He was a Banker and businessman in Honolulu. He died in Berkeley California on June 7, 1915. His ashes were brought back to Hawai'i and his urn placed on his wife's coffin by his nephew. The Kamehameha Crypt was then sealed for good. A white stone monument was placed just outside the Kamehameha Crypt honoring his name.



**1. King David La'amea Kalākaua**  
(1836 - 1891)



**2. Queen Kapi'olaninapelakupuolalae**  
(1834 - 1899)



**3. Keli'imaika'i**  
(?? - 1809)



**4. David La'amea Kahalepouli Kawanākoa**  
(1868 - 1908)

## THOSE INTERRED IN THE KALĀKAUA CRYPT

1. King David La'amea Kalākaua – He was born November 16, 1836, the son of High Chief Kapa'akea and Keohokālole (mother). He was descendant of the great Hawai'i Island clans, the 'Ī clan of Hilo and the Mahi clan of Kohala. He was voted King by the Hawaiian Legislature in 1874. He married Queen Kapi'olani, a great granddaughter of Kaumuali'i, ruler of Kaua'i. He was the last male ruler of the Hawaiian Monarchy. He died in San Francisco on January 20, 1891.

2. Queen Kapi'olaninapelakupuolalae – She was born in 1834, the daughter of Kuhio Kalaniana'ole (father) and Kekaulikekino'ole (mother). She first married Bennet Namakeha then to David Kalākaua. She was the maternal great granddaughter of Kaumuali'i of Kaua'i and a descendant of the I's of Hilo through her father. She died in 1899.

3. Keli'imaika'i (a.k.a. Kalanimalokūlokuikapo'o-okalani) – He was the son of Keōuakalanikūpuapa ikalani (father) and Kekuiapoiwa (mother). He was the full brother of Kamehameha I, the nephew of Kalaniopu'u and the great grandfather of Queen Emma. He died in 1809. Also interred in the same crypt is Na'ihe (a.k.a. Haiha) – He was the son of Keaweheulu (father), counselor chief and uncle to Kamehameha I, and Ululani (mother). He married Kapi'olaninui, having no children he adopted his sister Keohihiwa's son 'Aikanaka. 'Aikanaka was David Kalākaua's maternal grandfather.



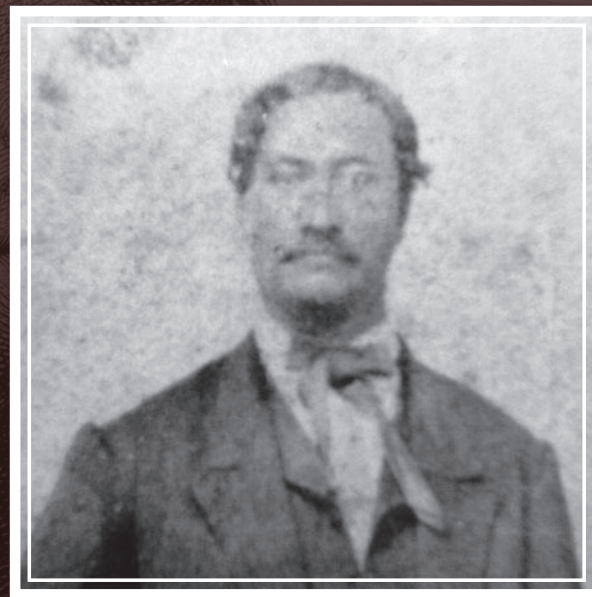
**5. Abigail Wahi`ika`aku`ula Campbell**  
(1882 - 1945)



**6. Miriam Kapili Likelike**  
(1851 - 1887)



**7. John Owen Dominis**  
(1832 - 1891)



**8. Caesar Kapa`akea**  
(1817 - 1866)

4. David La`amea Kahalepouli Kawanākoa – He was born in 1868, the son of David Pi`ikoi (father) and Kekaulikekino`iki II (mother). He was a nephew of Queen Kapi`olani who was his mother's sister. He married Abigail Campbell and was made a Prince of the Realm with his brother Prince Kuhio by their uncle King Kalākaua. After the death of Princess Ka`iulani, he was named heir to dormant Kingdom. He died in 1908.

5. Abigail Wahi`ika`aku`ula Campbell – She was born in 1882, the daughter of James Campbell (father) and Abigail Kuaihelani Maipinepine (mother). She married David Kawanākoa. She died in 1945.

6. Miriam Kapili Likelike – She was born 1851, the daughter of Kapa`akea (father) and Keohokalole (mother). She was the sister of David Kalākaua and Lydia Lili`uokalani. She married Archibald Cleghorn and was the mother of Princess Ka`iulani. She died in 1887.

7. John Owen Dominis – He was born in Schenectady, New York in 1832, the son of American Captain Dominis who died at sea. John came to Hawai`i in 1840. John lived with his widowed mother at her home, Washington Place in Honolulu. He married Lydia Namakaeha on September 16, 1862. When his wife became Queen Liliuokalani, he became consort. He died in 1891.

8. Caesar Kapa`akea – He was born circa 1817, the son of Kamanawa (father) and Kamokuiki (mother). He married Keohokālōle and had five children by her, included were two future monarchs. He



**9. Virginia Kapo'oloku Po'omai'kalani**  
(?? - ??)



**10. Jonah Kuhio Kalaniana'ole**  
(1871 - 1922)



**11. Keaweaheulu**  
(?? - ??)



**12. Victoria Kawekiu Ka'iulani**  
(1875 - 1899)

was a great grandson of the High Chief Kame'eiamoku, one of the royal twins that were counselors to Kamehameha I. He died in 1866.

9. Virginia Kapo'oloku Po'omai'kalani – She was the daughter of Kuhio Kalaniana'ole of Hilo (father) and Kekaulikekino'iki I of Kauai (mother). She was unmarried and lived with her sister Queen Kapi'olani.

10. Jonah Kuhio Kalaniana'ole – He was born March 26, 1871, the youngest son of David Piikoi (father) and Kekaulikekino'iki II (mother). He married Elizabeth Kahanu Ka'auwai. He was made Prince of the Realm with his brother David La'amea Kawananākoa by their uncle King Kalākaua. He was a Territorial Delegate to the United States Congress. He died January 7, 1922.

11. Keaweaheulu – He was the son of Heulu (father) and Iku'ana (mother). He was an uncle and chiefly counselor to Kamehameha I. He was the father of Naihe Haiha and great-great grandfather of King David Kalākaua and Queen Lili'uokalani.

12. Victoria Kawekiu Ka'iulani – She was born on October 16, 1875, the daughter of Miriam Likelike (mother) and Archibald Scott Cleghorn (father). Her aunt Queen Lili'uokalani named her heir to the Hawaiian Kingdom, but due to the overthrow in 1893, she never became queen. She died March 6, 1899 at 23 years of age.



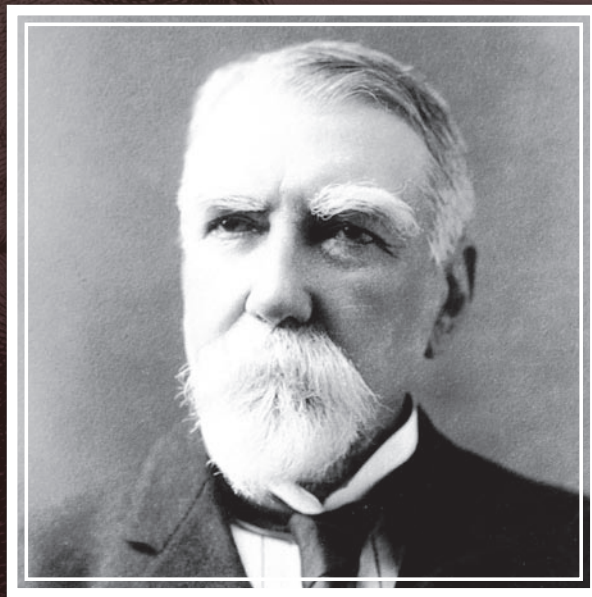
**13. Queen Lydia Namakaeha Lili`uokalani**  
(1838 - 1917)



**14. Ana Keohokālole**  
(?? - ??)



**17. Edward Keli`iahonua**  
(?? - 1887)



**18. Archibald Scott Cleghorn**  
(1835 - 1910)

13. Queen Lydia Namakaeha Lili`uokalani – She was born on September 2, 1838, the daughter of High Chief Kapa`akea (father) and Keohokalole (mother). She was married to John Owen Dominis but had no children. She ascended the throne of Hawai`i after her brother King David Kalākaua died in 1891. She was overthrown as Queen by the Revolution of 1893. She died November 11, 1917.

14. Ane Keohokālole – She was a daughter of Aikanaka (father) and Kamae (mother). She married Kapa`akea and had five children, including two monarchs, King Kalākaua and Queen Lili`uokalani. She was the great granddaughter of Keaweaeheulu, chiefly counselor to Kamehameha I.

15. Kekaulikekino`iki II – She was the daughter of Kuhio Kalaniana`ole of Hilo (father) and Kekaulikekino`iki of Kauai (mother). She married David Pi`ikoi and they had three sons, David Kawanākoa, Edward Keli`iahonua and Jonah Kuhio Kalaniana`ole.

16. David Kalākaua Kawanākoa – He was the son of David Kawanākoa (father) and Abigail Campbell (mother). He died in 1953 and was the last to be buried in the Kalākaua Crypt.

17. Edward Keli`iahonua – He was the son of David Pi`ikoi (father) and Kekaulikekino`iki (mother). He was a brother to Prince Jonah Kuhio and Prince David Kawanākoa. He died in 1887 at a young age while attending school in California.



19. Prince William Pitt Leleiohoku II  
(1854 - 1877)

NOTE:  
No Photo or picture record  
exists for the following people  
interred at Mauan'ala:

- 4. David Kalākaua  
Kawananākoa
- 5. Kaimina`auao

## KALĀKAUA CRYPT

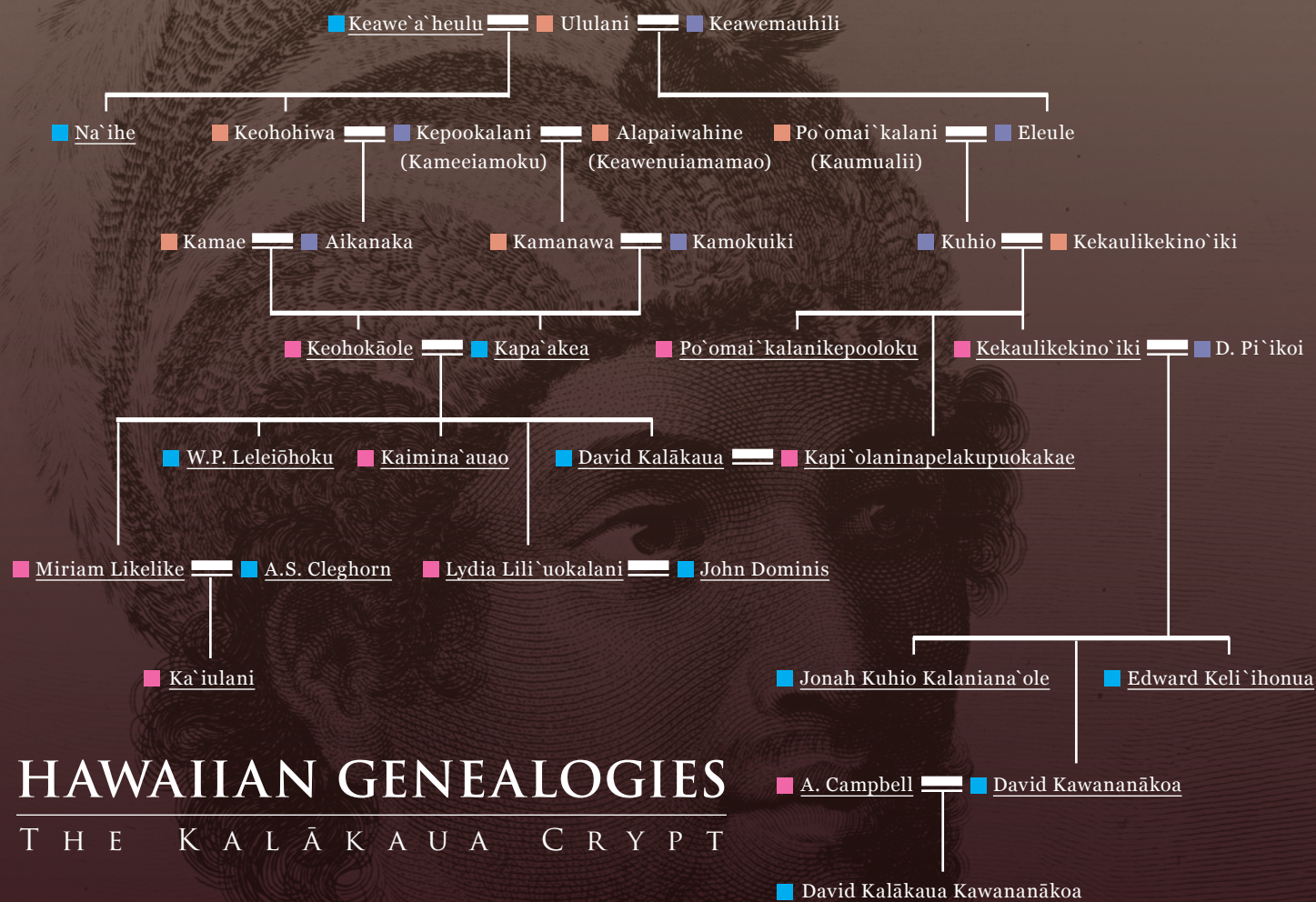
Layout of Royal Resting Places



18. Archibald Scott Cleghorn – He was born in 1835, in Scotland, and came to Hawai`i in 1851. He married Miriam Likelike, King Kalākaua’s sister and they had one daughter, Ka`iulani. He died in 1910.

19. Prince William Pitt Leleiohoku II – He was born on 1854, the son of Kapa`akea (father) and Keohokālole (mother). He was adopted by Princess Ruth Ke`elikōlani and was later named heir to the throne of Hawai`i by his brother King Kalākaua. He got sick while attending school in San Mateo, California and died in 1877. His sister Lili`uokalani was named the next heir to the throne.

20. Kaimina`auao – She was the daughter of Kapa`akea (father) and Keohokālole (mother). King Kamehameha III and his wife Queen Kalama adopted her. She died in infancy.



# HAWAIIAN GENEALOGIES

## THE KALĀKAUA CRYPT

### LEGEND

- Male buried at Mauna `Ala
- Male interred elsewhere
- Female buried at Mauna `Ala
- Female interred elsewhere

( ) Alternate Name

### THOSE INTERRED IN THE WYLLIE CRYPT

1. John Keoni Ana Young (aka – J.Kalaipaihala Young) He was born March 12, 1910 and was the son of John Young or Olohana (father) and Kaoanaeha (mother). His mother was the daughter of Keli`imaika`i, Kamehameha's full brother. Keoni Ana was Kuhina Nui for a short while after Kekauluohi died. He was Minister of Foreign Interior, Chamberlain, and Supreme Court Justice. He married Alapa`iwahine but had no children of their own, however, they did adopt his sister Lahilahi's son Perer Ka`eo. He was very close to Kauikeaouli (Kamehameha III) all his life. Keoni Ana died in July 1857.
2. Robert Crichton Wyllie – He was born in 1798, a native of Ayrshire, Scotland and arrived in Hawai`i in March of 1844. He owned the Princeville Sugar Plantation on Kaua`i. He was Minister of Foreign Affairs to Kamehameha III up until his death in 1865.
3. Bennett Namakeha – He was the first husband of Kapi`olani II and was a brother to George Na`ea, the father of Queen Emma.
4. Dr. Thomas Charles Hyde Rooke – He was married to Grace Kamaikui Young. Not having children, they adopted Emma, the daughter of Grace's sister Fanny Kekela Young and her husband, Na`ea. Dr. Rooke was a native of Hertfordshire, England. He came to Hawai`i in 1829. He died in Honolulu.



**1. John Keoni Ana Young**  
(1910 - 1957)



**2. Robert Crichton Wyllie**  
(1798 - 1865)



**4. Dr. Thomas Charles Hyde Rooke**  
(?? - ??)



**5. Fanny Kekelaokalani Young**  
(1806 - 1880)

5. Fanny Kekelaokalani Young – She was born July 21, 1806 and was the first daughter of John Olohana Young (father) and Kaoanaeha (mother). She was the granddaughter of Keli`imaika`i, (Kamehameha's brother) through her mother. She was married to George Na`ea and they were the parents of one child, Emma Homakamanu Kaleleonalani. Her sister Grace Kamaikui Young Rooke adopted Emma. Fanny died in 1880.

6. Grace Kamaikui Young – She was born September 8, 1808, another daughter of John Olohana Young (father) and Kaoana`aeha (mother). She married Dr. Thomas Charles Hyde Rooke and they adopted her sister Fanny Kekela Young Na`ea's daughter Emma. Emma later became Queen to Kamehameha IV. Grace died in 1866.

7. Albert Kunuiakea Ka`eo – He was the son of Kamehameha III (father) and Jane Lahilahi Young Ka`eo (mother). His twin brother was given to the king but his mother kept and raised him. He died on March 11, 1903, the very last of the royal Kamehameha line.

8. Jane Lahilahi Young – She was born in May 1813, another daughter of John Olohana Young (father) and Kaonanaeha (mother). She married Joshua Ka`eo and they were the parents of Hauai Keali`imaika`i Ka`eo and Peter Young Ka`eo. Her half-brother James Young Kanehoa adopted Hauai and her full brother Keoni Ana Young adopted Peter. Jane was still married to Joshua and by mutual agreement was allowed to mate with her cousin Kamehameha III. She bore the king twin sons. Kamehameha III took the first baby, named Joshua Kiwala`ō at birth not expecting the second twin.





**6. Grace Kamaikui Young**  
(1808 - 1866)



**7. Albert Kunuiakea Ka'eo**  
(?? - 1903)



**9. Peter Kekuokalani Ka'eo**  
(?? - 1880)



**John Young**  
(1774 - 1866) - Moved to grave site at  
Mauna'ala with wife Kaoanaeha

The second twin was named Albert Kunuiakea Ka'eo and was kept by Jane and her husband. When little Joshua Kiwala'ō died soon after, Jane and her husband refused Kamehameha III's request to take the second twin. Jane died March 11, 1903.

9. Peter Kekuokalani Ka'eo – He was the son of Joshua Ka'eo (father) and Jane Lahilahi Young (mother). He was a half brother to Albert Kūnuiākea. His uncle Keoni Ana Young adopted Peter. Peter contracted leprosy in 1873 and died on Moloka'i at Kalaupapa in 1880.

#### **JOHN YOUNG & KAOANAEHA'S GRAVE**

John Young – He was born March 17, 1774 in Lancashire, England. He came to Hawai'i in 1790. His second wife was Kaoanaeha, Kamehameha's niece. He was made a Chief and Governor by Kamehameha. He died December 1835 in Honolulu and buried at Pohukaina then later moved with his wife Kaoanaeha to Mauna `Ala in 1866.

#### **REMAINS LEFT AT POHUKAINA**

*Courtesy of Jimmy Clarke*

1. Miriam Kekāuluohi – She was the daughter of Hoapili (father) and Kalakua (mother) and a sister to Kamāmalu (w) and Kinau (w). She served at one time as Kuhina Nui of the Kingdom. She was the mother of King Lunalilo who was slighted by the Kamehameha's by leaving her remains at Pohukaina. She died in 1845.

# WYLLIE CRYPT

Layout of Royal Resting Places

1. John Keoni Ana Young
2. Rober Crichton Wyllie

3. Bennet Namakeha
5. Fanny K. Kekelaokalani



4. Dr. Thomas C.B. Rooke
6. Grace Kamaikui Young

7. Alber Kunuiakea Ka`eo
8. Jane Lahilahi Young
9. Peter Kekuokalani Ka`eo

**NOTE:**  
No Photo or picture record exists for the following people interred at Mauan`ala:

3. Bennet Nanakeha
8. Jane Lahilahi Young



**1. Miriam Kekāuluohi**  
(1808 - 1866) - Remains at Pohukaina

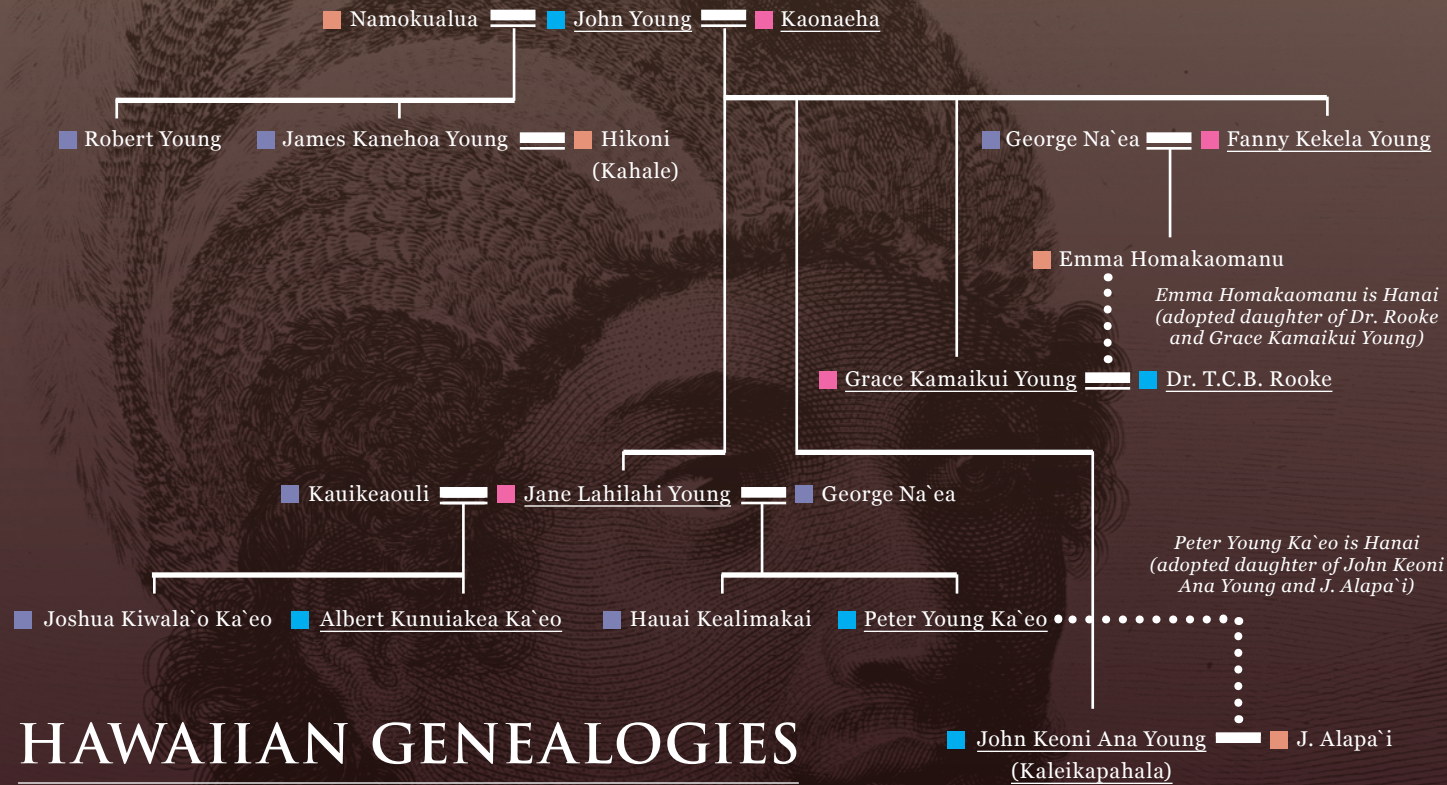


**2. Timoteo Ha`alilio**  
(?? - 1903) - Remains at Pohukaina

2. Timoteo Ha`alilio – High Chief statesman, was an early convert to Christianity. He served Kamehameha III as his private secretary. In 1842, he served as envoy to Washington D.C, London, and Paris to gain recognition for the Kingdom of Hawai`i. He died on his return trip to Hawai`i in 1844.

## Remains of those Ancient Chiefs brought from Koaiuku Cave to Pohukaina

3. Keaweikekahiali`iokamoku – Ali`i-o-ka-moku and Mo`i of Hawaii, son of Kekealani (mother) and Kanaloaikaiwilewa (father).
4. Kumukoa – Son of Keaweikekahi (father) and Kanealae (mother) of Moloka`i.
5. Kanaloaikaiwilewa aka Kanaloakapulehu II – Father of Keaweikekahi.
6. Lonohonuakini – Mo`i of Maui, son of Mo`i Kalanikaumakaowakea and father to Mo`i Kaulahea.
7. Paulikaoleioku – The eldest son of Kamehameha I by Kanekapolei. He was the grandfather of Ruth Ke`elikōlani and Bernice Pauahi. He died in 1816.
8. Nahiolea – He was the son of Ahaula`akeawe and brother to Kā`iana and Namakeha his mother was the Maui Cheifess Kaupekamou.
9. Kalaimamahu – He was a half brother to Kamehameha I, the son of Keōua (father) and Kamalae-heukule (mother). He was the father of Auhea Kekauluohi, the mother of King Lunalilo.
10. Ka`aloa – He was a chief from Ka`u.
11. Keaweluaohē – His history is unknown.
12. Lonoikahaupu – Mo`i of Kauai, he was the son of Kauakahilau (father) and Kuluina (mother). He was the father of Keawepoe (k) and Kanoena (w) by his royal wife Kalanikauleleiaiwi. He was also the great grandfather of Kaumualii, Mo`i of Kaua`i.



# HAWAIIAN GENEALOGIES

## JOHN YOUNG'S GENALOGY

### LEGEND

- Male buried at Mauna 'Ala
- Male interred elsewhere
- Female buried at Mauna 'Ala
- Female interred elsewhere
- ( ) Alternate Name
- Hanai Connection

13. Kekumanoha – He was the son of Kekaulike, Mo`i of Maui with Haalou (mother). He was a brother to Namahana, Kaahumanu's mother. His children were Kalanimoku, Boki, and Kahakuhaakoi (w).
14. Kanuha`akeawe – He was the son of Keaweikekahi. He built Hale Keawe and invented the kupa (swivel adze) and the pola (raised platform on the double canoes).
15. Kualii – A chief from the island of Hawai`i. No information on him is available. This is not the great warrior chief from Oahu.
16. Kalaniopu`u – Mo`i of Hawai`i and grandson of Keaweikekahi. His father was Kalaninui`iamamao. He greeted Captain Cook on his arrival at Kealakekua. He died at Waiahukini, Ka`u in 1782.
17. Kaolahaka`akeawe – He was the son of Keaweikekahi (father) and the full
18. Huki – Chief of Honaunau and descendant of Keaweikekahi.
19. Kalililoamokuakeawe – He was the son of Keaweikekahi and Kanealae (mother and chiefess from Moloka`i).
20. Kuwainiulani – No information is available.
21. Umio`opu – No information is available.
22. Kekuaokalani - He was the son of Kalanimalokuloku aka Keli`imaika`i the younger brother of Kamehameha I. He was the keeper of the god Kūkai`ilimoku and got killed defending the old gods and customs at Kuamo`o, Kona in 1819.
23. Kalaninui`iamamao – He was the son of Keaweikekahi and was the Ali`i-ai-moku of Ka`u. He was the father of Kalaniopu`u and Keawemauhili. He was killed in an uprising of his own subjects in Ka`u.
24. Kua – No information is available.



**Pictured:** Ka'ai or Sennit caskets used in the burial of Hawaiian ali'i found at Hale O Liloa

P  
PARKER  
2001

## KA'AI

*By Kawika Parker*

The Word Ka'ai is also found in variants such as Kahai, Ka'ei, or Kahei. The meaning is to bind, to tie round, to encircle, to gird on, to snare, or to wrap up. The great Chief Liloa died about 1485. Hale O Liloa was built in Waipi'o about 1575 to house his bones as well as bones of some of his ancestors that were retrieved from caves where they were buried. Liloa's body was placed in a Ka'ai or sennit casket woven to resemble a human body crouched in a fetal position. His great grandson Lonoikamakahiki, was also buried in a Ka'ai. The famous Pāka'alana heiau also built in Waipi'o close by, and this sacred Pu'u honua was destroyed in the wars between Maui and Hawaii in 1791. Strangely, Hale O Liloa was spared at this time. In 1819 when Hewahewa and Ka'ahumanu decided to burn all the heiau on Hawai'i, Hale O Liloa was again spared due to the scared chiefs bones that were housed there.

The great Chief Keawe'ikekahiali'iokamoku, a descendant of Liloa, died about 1650 A.D. His son Kanuha decided to honor him by building with kauila wood and thatching it with ki leaves for durability. This building housed many of the Kona Chiefs from Keawe down to Kalaniopu'u and Kiwala'ō. This building located at Honaunau was also spared in 1819 when all other heiau were destroyed. Ka'ahumanu, however, upon finding tribute placed before some ancestor's ones, ordered even these heiau destroyed in December of 1828. In January of 1829 the bones from both Waipi'o and Honaunau were placed in separate boxes or coffins and deposited in a cave called Ko'aiku on the



**Pictured:** Hale O Keawe on the Big island of Hawaii housed many Kona chiefs and ali`i remains

cliff known as Pali Kapu O Keōua. Of the 23 individuals moved from Hale O Keawe, 16 were descendants of Kanaloa kua`ana, the great grandson of Liloa. The kauila frames from Hale O Keawe were shipped to Honolulu and used to build a government reception house named Hale Kauila, this building is remembered today only by the street in Honolulu named after it.

Kamehameha IV and his father Kekūanao`a, were visiting Hawai`i with some other chiefs in 1858. He ordered the bones removed from Ho`aiku cave by torchlight. Several weeks later on February 12 the bones and Ka`ai arrived in Honolulu. Captain Meacham, the skipper of the “HMS Vixen,” the ship that transferred the two caskets, died suddenly on the 17th of February. The bones and the Ka`ai were then deposited at Pohukaina Mausoleum on the palace grounds.

When the much needed new Mauna `Ala Mausoleum at Nu`uanu was finally completed, the bones of selected chiefs only and the Ka`ai of Liloa and Lonoikamakahiki were moved again by torchlight at night on the night of October 30, 1865. The procession led by Kamehameha V and his aged father Kekūanao`a.

When the Kamehameha Crypt was completed, the mausoleum was depleted of most of the bodies belonging to the Kamehameha family, only extended family and the Ka`ai remained. In 1891, a few months after the death and burial of King Kalākaua, Queen Kapiolani removed the Ka`ai to her home in Waikiki. She died in 1899 and after a disagreement between Lili`uokalani and Kuhio over ownership of the Ka`ai, the Ka`ai was returned again to Mauna `Ala. In 1904 renovations of the mau-



**Pictured:** He`iau Ahuena at Kamakahonu at Kona, Big Island

soleum were made and the Wyllie Crypt was started. Then in 1907 the Kalākaua Crypt was started. In 1910 it was completed and the remaining royal dead was left in the mausoleum were transferred to the finished Kalākaua Crypt. The Ka`ai were the only remains left above ground in the mausoleum. Following the death of Lili`uokalani in 1917, Prince Kuhio claimed the two sennit caskets. On March 15, 1918 he had the Ka`ai transferred to the Bishop Museum for safekeeping. They remained at the Bishop Museum up until February of 1994, when they mysteriously disappeared from the safety vaults of the museum. Controversy has ensued ever since and the location of the Ka`ai remains a secret.

#### THE KEEPERS OF MAUNA `ALA

1. Keaoa (K)  
July 10, 1873
2. Haumea (K)  
May 3, 1878
3. Lanikau (W)  
March 6, 1885
4. Keano (W)  
July 31, 1886
5. Naholowa`a  
September 17, 1888
6. Princess Po`omai`kalani (W)  
(Chief of Mauna`ala) October 15, 1888
7. Maria Beckley Kahea (W)  
March 24, 1893
8. Fred Beckley Kahea (K)
9. William Kahe`ekai Taylor (K)  
1947 – 1956
10. Emily Kekahaloa Namau`u Taylor (W)  
1956 – 1961
11. Iolani Luahine (W)  
1961 – 1965
12. Lydia Namahanaikaleleokalani Taylor Maioho (W)  
1966 – 1994
13. William Kaihe`ekai Maioho (K)  
1995 – Present



## THE HAWAIIAN FLAG THE SEAL OF HAWAI'I THE COAT OF ARMS

A PROUD HISTORY OF HAWAIIAN HERALDRY

One of the earliest references to flags is found in NUMBERS 2:2, of the Old Testament, we read “Every man of the children of Israel shall pitch by his own standard with the ensign or flag.” This early Israelite practice used ensigns with symbols of animals or objects that coincided with reference to the blessings pronounced by Jacob upon each of his twelve sons. For example, Benjamin was compared to a Wolf, Judah to a Lion and Dan to a Viper. The family used these individual traits in designing their personal tribal ensigns or flags. Similarly the North American Indians used carved or painted animal totems to represent their individual clans.

Hawai'i's ancient clans also used animals as totems to represent individual families. Ancestor spirits were believed to dwell in that specific animal to assist with family guidance in daily living. The Hawaiians called them “aumākua.” Ancient Hawaiian high chiefs also used ensigns or flags, made from the long tail feathers of sea birds which were tied in a bundle to their double canoe's main mast. These unique ensigns, called “puela,” were used to designate which high chief was aboard the canoe at the time. Other symbols associated with Hawaiian royalty (“ali`i”) included “kahili”(huge feather cylinders mounted on long poles) and “pūlo`ulo`u”(round balls covered with white tapa mounted on shorter poles). Both of these implements preceded royal entourages to prepare the common people (“maka`āinana”) of their arrival.

In English history, the Battle of Hastings, which took place in 1060 A. D. between William the Conqueror and Harold of Saxony, provides us with an interesting and significant reason for using ensigns. The armies involved in the battle wore similar armors and shields; making it difficult to distinguish between friend and foe. For this reason, identifying symbols were incorporated or emblazoned on the shields and helmets of each knight and helped their allies to know their positions on the battlefield. Similar identifying symbols were used on their ensigns, banners and flags. Hawaiian warriors had feather helmets and capes emblazoned with unique designs and colors that were used in battle for the same purpose of identification. Today, this practice is called heraldry.

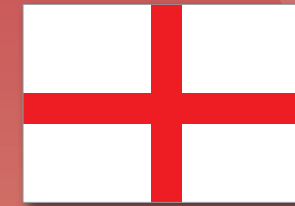
Laws and rules of heraldry were established in European countries to maintain order when registering noble families. This was also done to prevent duplication or imitation of arms at the registry. Heraldic rules are still strictly adhered to in European countries today. Colleges of Arms or offices of registry of arms are established in all countries where noble families still exist. Placement of paternal symbols, maternal symbols or combinations of both on the arms of their heirs is rigidly followed in designing and registering descendant's arms. Numbering of mail routes, ship layouts and national flags still demonstrate these rules in modern practice. Hawaiian chiefly symbols were similarly used paralleling heraldic European practices.



*Battle of Hastings (Note the opposing similarities)*

## ORIGIN OF THE HAWAIIAN FLAG

Captain George Vancouver of the British Navy returned to Hawaii in 1794 to visit his friend Kamehameha the Great. Kamehameha requested a flag from Captain Vancouver and was given the "Union Flag" of Great Britain. This token of good will between England and Hawaii pleased the island ruler greatly. He flew it proudly over his private compound. This Union Flag constituted the combining of two national flags. It was first adopted in 1708 when England and Scotland were united forming the new nation King-



*Flag of Saint George*



*Flag of Saint Andrew*

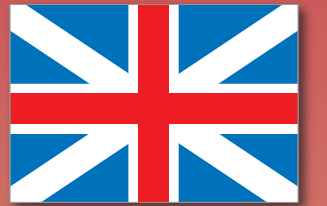


*Flag of Saint Patrick*

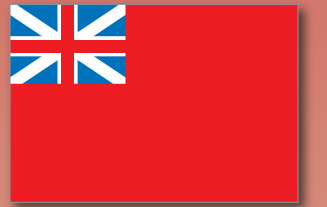
dom of Great Britain. Saint George was considered the patron saint of England and his symbol was a flag with a red cross on a field of white. Saint Andrew was the patron saint of Scotland and his symbol was a flag with a white diagonal cross on a blue field. The Flag of Saint George was superimposed over Scotland's Flag of St Andrew to create the Union Flag. At the time of Captain James Cook's arrival in Hawaii in 1778, he flew a "Naval Ensign," a flag that inserted the Union Flag in the upper left corner on a red field. All ships of the Royal Navy flew this flag.

In 1801, Great Britain added Ireland to the kingdom. Saint Patrick was the patron saint of Ireland and his symbol was a red diagonal cross on a white field. That flag was inserted over the white cross of St. Andrew in the Union Flag, but under the dominant cross of Saint George forming the new Union Jack Flag. (A parallel can be made between these various patron saints of Great Britain and the guardian ancestor spirits or "aumākua" in Hawai'i.)

It was during the War of 1812 between the newly formed United States of America and Great Britain, that a visiting Yankee merchant seaman saw the British flag flying over Kamehameha's compound, he mentioned to the ruling chief that if an American warship were to visit Hawai'i and see the British flag flying, they would probably fire upon the Hawaiian Nation. Of course this news concerned Kamehameha greatly. By 1816, the flag was a constant concern coupled with the fact that without a national



*The Union Flag*



*British Naval Ensign*



*The Union Jack Flag*





*Kamehameha I*

flag, Kamehameha’s sandalwood fleet had trouble docking in foreign ports. He called a council to design a new national flag. They included his “haole” chiefs, John Young, Isaac Davis, Captain Alexander Adams, the senior skipper of his fleet, and himself. It was rumored that the eight alternating white, red, and blue stripes on this flag was placed there to mimic the thirteen stripes on the flag of the United States. However this has never been substantiated. We also must assume by this time the Union Jack was used in the upper left corner of the first Hawaiian flag as a reminder of the English influence on early Hawaii. There is another story attached to the origin of the Hawaiian flag. In that account, Captain William Beckley, another close associate of Kamehameha, designed the first flag. Beckley’s descendants hold firm to that origin as the only valid story. The former account is the most widely circulated.

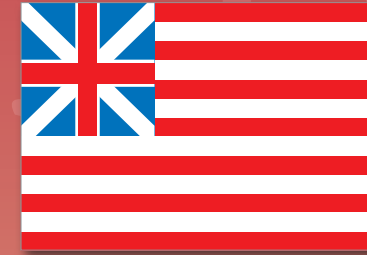


*John Young*

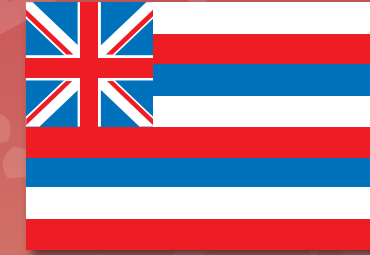
Three years before the arrival of Captain Cook in Hawai`i, it may be interesting to note that on December 13, 1775, the first flag of the new nation of the United States of America was adopted. That flag was called the Grand Union Flag or the Cambridge Flag. On January 1, 1776, General George Washington flew that flag over his camp in full view of the English army camped across a river. That flag had thirteen alternating red and white horizontal stripes, representing the thirteen original colonies that broke away from Great Britain, and inserted the Union Flag, in honor of their mother country, in the upper left corner. Both the Continental Army and the Army of Great Britain, across the river, cheered the raising of the flag. When placed next to the Hawaiian Flag, the comparison is strikingly similar. The two flags are illustrated at the right for your perusal.



*Alexander Adams*



*The Cambridge Flag*



*The Hawaiian Flag*

### ***Striking Similarities***

There was one additional incident when the Union Jack Flag flew over the Hawaiian nation. The incident occurred on February of 1843, when Lord Captain

George Paulet took over the Hawaiian nation by threat of military force. Disgruntled British subjects living in Hawai`i initiated the situation. They claimed that King Kamehameha III and the Hawaiian government had mistreated them regarding some unfair land claims. King Kamehameha III sent a delegation to see the King of England to remedy the situation. Five months later the situation was brought to the attention of the British Admiralty who immediately dispatched Admiral Richard Thomas, Commander of the Pacific Fleet, to investigate the problems in Hawai`i. After reviewing the incident, Admiral Thomas found the allegations unfounded and promptly relieved Lord Paulet of duty. Admiral Thomas then proceeded to restore the government to King Kamehameha III in the name of the King of England.

The restoration ceremony took place in July of 1843 on the plains of Honolulu, just outside the city. British Naval marched from the docks in Honolulu up to the King’s palace on King St. (Site of the present Iolani Palace.) King Kamehameha joined the Admiral in an open carriage and with his small army joined the procession. The combined military units approached the place where the Union Jack Flag was still flying. With music supplied by the ships band, Admiral Thomas ordered his marines to lower the British flag and raise the Hawaiian flag that was sewn aboard his ship. There was one small difference in this particular Hawaiian flag, Admiral Thomas had ordered his seamen to sew a small white dove on the lower right quarter of the new flag. This was done as a token of peace between his country and Hawai`i. As the flag-changing ceremony ended with salutary gunfire, King Kamehameha III and Admiral Thomas

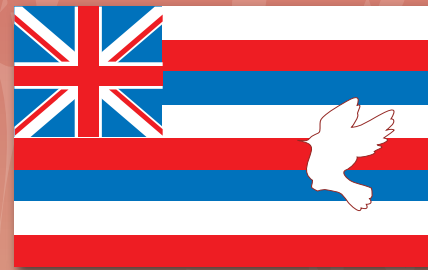


Lord Captain George Paulet

rode the carriage back to Kawaiaha`o Church to participate in a thanksgiving service. During the service the King rose to talk and in the talk uttered the phrase “Ua Mau Ke Ea O Ka Aina Ika Pono.” (The life of the land is perpetuated in righteousness) which phrase was to become the motto for the kingdom, then the territory, and presently the State of Hawai`i. The field where the flag changing ceremony took place was named in honor of Admiral Thomas and remains today as the famous Honolulu landmark “Thomas Square Park.”



Admiral Richard Thomas



Hawaiian Flag with white dove

### ORIGIN OF THE HAWAIIAN COAT OF ARMS



Kamehameha III

King Kamehameha III drafted the first Constitution of Hawaii in 1840. Soon after, he felt that since other nations had “Coat of Arms,” Hawai`i would need one also. The project began on July 18, 1842, when High Chief Timoteo Ha`alilio and Minister William Richards left on a diplomatic mission to the United States and Europe. A year later on October 23, 1843 the two Hawaiian delegates met Mr. King, the “Portcullis” (the keeper of Heraldic records) of England. The delegates desired to describe and register the Hawaiian Coat of Arms that would establish the kingdom’s legitimacy and world recognition. The original rendering done by



Timoteo Ha`alilio

the College’s staff artist was very crude. This was due to the artist’s lack of understanding of how the Hawaiian implements looked liked, having only a verbal description to go by. Once back in Hawai`i the arms rendering would go through several changes before it was adopted by the King and the Hawaiian legislature.



William Richards

### Rules of Heraldry applied to Hawai`i’s Coat of Arms

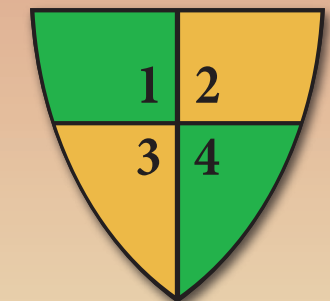
Proper heraldic language is used to describe the Hawaiian Coat of Arms. The shape of the shield used in Hawai`i is not common, however, it is considered an accepted heraldic shape used by many European countries. The shield was considered from the bearer’s point of view or position. The knight’s shield’s right side was considered his dexter side in heraldic terms, while his left side was called his sinister side. To the observer or viewer of the shield, the dexter side was on the left and the sinister side was on the right. What was emblazoned (painted symbols) on the shield, occupied specific areas on the shield. There were many ways to section off each shield. Rigid rules for naming how the shields were divided and how those sections were numbered are illustrated for you. Three examples follow:



Pale



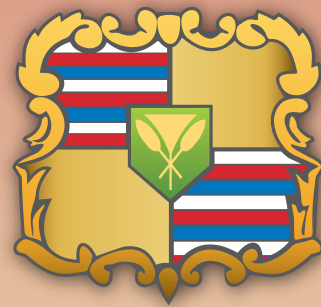
Fess



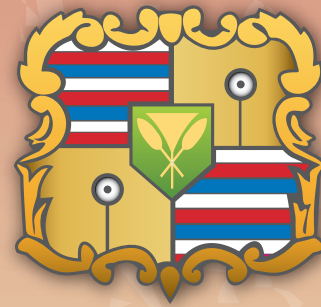
Quarterly

Hawai`i's stylized shape shield was quartered and numbered with odd numbers on the dexter side and even numbers on the sinister (See the quarterly example above). Quarters one and four are emblazoned with the eight colored stripes from the flag representing the eight major Hawaiian islands. Quarters two and three are with sable (black) staffs topped with argent (white) balls representing the "Pūlo`ulo`u" (sacred kapu sticks) which were used to warn commoners of the sacred areas where the ancient "ali`i"(chiefs) resided. The pulo`ulo`u symbol was placed over a plain gules (yellow) field, the royal color of chiefly capes. Super imposed on the center of the large stylized shield was a smaller escutcheon vert (green shield). Emblazoned on that shield was the "puela" (ancient flag topping the main mast of high chief's double canoe). This "puela" rested on a saltier (diagonal cross) of two "hoe"(canoe paddles). These symbols were all in gules (yellow) on a field of vert (green). A few accounts may refer to these cross symbols as being spears. Over the primary shield was placed a traditional European crown, signifying that Hawai`i was a monarchy.

Two supporters (guardians) flank the primary shield. The supporters represent two chiefly warriors and advisors to Kamehameha I. These two figures were the famous twin uncles of the great conqueror. Their names were Kamanawa, who is depicted holding a spear and Kame'eiamoku, holding the "kahili" (royal feather staff). The supporters were placed on a platform draped with a banner on which the motto "Ua Mau Ke Ea O Ka Aina" (the life of the land is perpetuated in righteousness) was written. The arms, supporters, platform, motto and crown were all placed within a large "ahu`ula" (feather cape) draped and bunched within the foundation netting of the colored feathers on the cape. This completed the approved design.



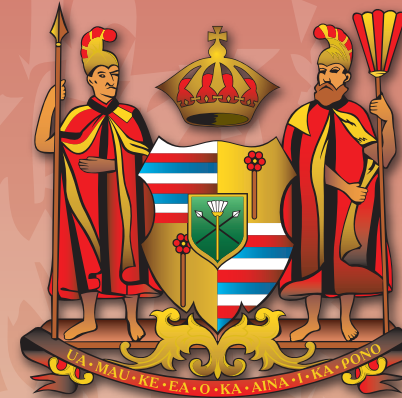
*First & Fourth Quarters*



*Second & Third Quarters*



*Escutcheon Vert*



*Original Coat of Arms prepared in England*



*The Approved Design*

During the reign of King David Kalākaua, a change was made in the arms. The large covering feather cap was replaced with a red velvet cape edged with gold tasseled fringe and bundled and tied in the upper corners with tasseled cordage. The inner netting of the cape was replaced with ermine like those found on European capes. A smaller crown replaced the one over the arms and the larger crown was moved and placed at the top of the red velvet cape. Finally a Maltese cross was placed below the motto. This Hawaiian Coat of Arms remained unchanged until the overthrow of the monarchy in 1893.

## ORIGIN OF THE SEAL OF HAWAI`I

### *The Provisional Government of Hawai`i:*

After the overthrow of the Monarchy in 1893 by United States military troops from the Battleship USS Boston moored in Honolulu Harbor, the Coat of Arms of the kingdom was abandoned. A new official seal was created for the newly formed Provisional Government of Hawai`i. The new seal incorporated many of the original symbols from the Royal Hawaiian Coat of Arms and although new, remained quite familiar to the natives and citizens of what was now the Provisional Government of Hawai`i.



*Seal of the Provisional Government*

The stylized shield was retained and placed within a circle. Most of the monarchial symbols on the arms were removed by replacing the crown over the shield with an eagle with outstretched wings. Over the eagle, eight taro leaves with trailing maidenhair were inserted. The pūlo`ulo`u in each of the second and third quarters of the shield were replaced by eight stars. The first and fourth quarters were unchanged. The puela and the hoe in the escutcheon remained at the center. The Maltese cross below the motto banner was removed and a Phoenix bird inserted (Representing a new nation rising out of the ashes of the old.). The two chiefly supports were maintained, as was the motto, no other alterations were made to this newly completed Seal of the Provisional Government of Hawaii.

### *The Republic of Hawai`i:*

In 1895 the Provisional Government was changed to the Republic of Hawai`i for political reasons. Most of the government officials remained the same. The official seal, however, was again altered. The new

seal for the republic reinstated the pūlo`ulo`u in the second and third quarters as it existed on the original monarchial arms. The first and fourth quarters remained unchanged. The puela and the hoe in the escutcheon was changed to a yellow star in hopes of Hawai`i someday becoming a State. The royal supporters were replaced and in their stead, Kamehameha I stood on the dexter side and the Goddess Liberty stood on the sinister side. A radiating sun replaced the eagle over the shield. Over the sun, Roman numerals for 1895 were inserted. The taro leaves and the maidenhair ferns were moved to frame the Phoenix bird below, banana leaves were also added to the frame. This completed the design for the inner seal. An outer circle was added with the words “Republic of Hawai`i” placed on the top and motto “Ua Mau Ke Aina O Ka Aina” on the bottom. This seal was approved as the official seal of the republic by the legislature in 1896.

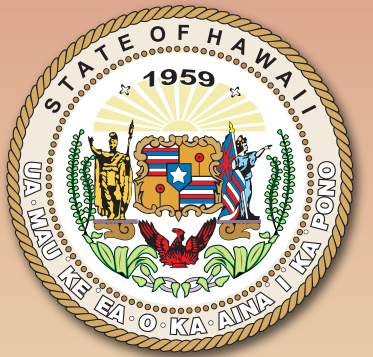
Hawai`i became a Territory of the United States of America in 1900. In the legislative session of 1901, with the passing of Act 16, minor alterations were made to the official seal. The word “Territory” replaced “Republic” on the top of the circle and the Roman numerals were replaced with the Arabic numbers for 1900. The size of the seal was reduced to two and three quarter inches. This was Hawai`i’s seal for fifty-eight years. When Hawai`i became a state in 1959, very few changes were made to the territorial seal. The words “State of Hawai`i” replaced “Territory of Hawai`i” and the numerals 1959 replaced 1900. In the legislative session of June 8, 1959, Act 272 was passed to adopt the present Official Seal of the State of Hawai`i. This was done before Hawai`i was given official statehood on August 21, 1959.



*Seal of the Republic of Hawai`i*



*Seal of the Territory of Hawai`i*



*Seal of the State of Hawai`i*



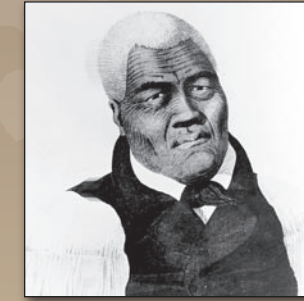
*The Bandstand on the grounds of Iolani Palace*

## THE HISTORY OF HAWAI`I'S STATE ANTHEM

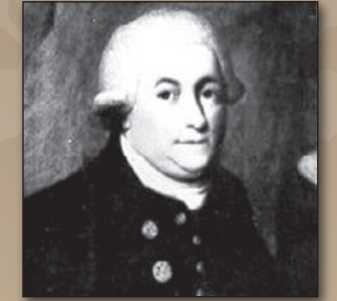
By David "Kawika" Parker

When Captain Cook arrived in Hawai`i in January of 1778, it was the first time western civilization had contact with our ancestors. Without further comment regarding the impact of that event, suffice it to say great changes came about. Captain George Vancouver was a young lieutenant serving with Captain Cook's expedition at the time. It was he who was impressed with the young chief Kamehameha's demeanor and visage at contact. Many years later, when Vancouver was a Captain with an expedition of his own and Kamehameha who had become the sole ruler of Hawai`i, the two became close friends. They exchanged many gifts. The Captain spent three winters in Hawaiian waters. It was sometime between 1792 and 1794, that Kamehameha requested a flag from Vancouver. Cap-

tain Vancouver consented and gave the ruling chief Great Britain's national flag, the "Union Flag" to fly over his compound in Kona. During this same time, Kamehameha also adopted the anthem of Great Britain, "God Save the King" as the anthem for Hawai`i. The tune is familiar to all Americans as it is the same tune for "My Country Tis of Thee." This anthem was used by Hawai`i up to 1865, when Lot Kamehameha, Hawai`i's reigning monarch, known as Kamehameha V, desired to change it. He requested that a song be written specifically for Hawai`i. The King asked his younger cousin, the Princess Lydia Namakaeha, (later Queen Liliuokalani) to write and compose a song for this purpose. Lydia was serving as the choral director of the Kawaiha`o Church Choir at the time. She was a prolific composer and songwriter, and it took only 2 weeks for her to compose the music and write the lyrics. She titled the song, "He Mele La Hui Hawai`i". The song was first heard some time in November of 1865 at Kawaiha`o Church with the King in attendance.



*Kamehameha the Great*



*Captain George Vancouver*



*King Kamehameha V*



*Princess Lilian Namakaeha*

King Kamehameha V was much loved by his subjects who annually celebrated his birthday on December the 11th with great fanfare. People would come from all over the kingdom to celebrate the festivities held at Waikiki, just below Leahi, (Diamond Head) at what is now Kapiolani Park. However, this time of year was not conducive to good climate and more often than not inclement weather would disrupt the festivities, causing early closure, dampening both the people and their spirits. Because of this

problem, Kamehameha V decided to change the date of the celebration to June 11th when the weather would be more cooperative to the celebrants. June 11, 1872 was chosen as the first time to honor the King's birthday in the middle of the year. King Kamehameha V also decided to concurrently honor his illustrious grandfather Kamehameha I or Kamehameha the Great on the same day. He proclaimed by royal decree that this day would be called "The Commemoration of the Memory of Kamehameha I". Kamehameha Day is still celebrated annually on every June 11th. For this new holiday the King requested a new song to be written in honor of his grandfather. Prior to this event the King had requested from the Kaiser of Germany to send, on loan, a bandmaster from the Imperial German Army to help train and lead his own Royal Hawaiian Band. That man was Henry Berger. The new bandmaster was able to finish the music in time of the allotted celebration date of June 11th 1872. The new song was played for the first time



*Henry Berger*



*King David Kalakaua*

at what is today, Queen Emma Square. Berger called the song, "The Hymn of Kamehameha I". King Kamehameha V was very pleased with the song, but had no intention to replace "He Mele La Hui Hawaii" as the national anthem.

It was many years later, when King David Kalākāua ascended the throne of Hawai`i, that Kalakāua decided to write lyrics to the song "The Hymn of Kamehameha I." It was about 1885 that he decided to proclaim this song as the new national anthem, replacing "He Mele Lā Hui Hawai`i" after twenty years. Because the words in the first line contained, "Hawai`i Pono`i", it has become the unofficial title of the song till modern times. As of 1967 it is presently recognized as the State of Hawai`i's anthem and is played or sung at all official functions.



*Royal Hawaiian Band*



*Modern Royal Hawaiian Band*

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*The following bibliography is suggestive, and is by no means exhaustive. There are many fine books that tell the same stories but have been left out for various reasons. Please feel free to read other books as you find them.*

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