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MEMORANDUM ON HEIRSHIP TO THE THRONE
UNDER HAWAIIAN KINGDOM LAW

Currently, there are multiple individuals who claim to be heirs to the Hawaiian throne through genealogy. While genealogies are important, which was the basis for the Hawaiian Legislative Assembly to pass *An Act To Perpetuate the Genealogy of the Chiefs Hawai'i* on August 9, 1880, which is enclosed, Hawaiian Kingdom law provides the legal basis for heirship to the throne. In the 1880 statute's preamble, it states:

> *Whereas*, it is provided by the 22d Article of the Constitution that the kings of Hawaii shall be chosen from the native chiefs of the kingdom;
>
> *And whereas*, at the present day it is difficult to ascertain who are the chiefs, as contemplated by said Article of the Constitution, and it is proper that such genealogies of the kingdom be perpetuated, and also the history of the chiefs and kings from ancient times down to the present day, which would be a guide to the King in the appointment of Nobles in the Legislative Assembly[…].

Many of those individuals who today claim to be an heir to the Hawaiian throne base their claims on the English common law regarding heirship to the throne. This memorandum explains how Hawaiian Kingdom laws, not English common law, regulates heirship to the Hawaiian throne.

Heirship to the Throne under Hawaiian Kingdom Law

Under English common law, the Crown is inherited by the monarch's children or if no children by a collateral line. The inheritance is by the eldest male child called an heir apparent, or if there be no male child then the eldest female child called an heir presumptive. While an heir apparent cannot be replaced, an heir presumptive can be if the monarch has a male child before their death. An example of an heir presumptive was Queen Elizabeth II. She was the only daughter of King George VI. George VI had no male

children. Elizabeth became Queen on February 6, 1952. An example of an heir apparent is the Queen's eldest son, Charles III, who became King Charles after his mother's passing on September 8, 2022.

Heirship to the British throne is not only regulated by the English common law, but also by the British Parliament. According to the website of the *British Royal Household*, the "succession to the throne is regulated not only through descent, but also by Parliamentary statute."[1] The two Parliamentary statutes referred to are the 1689 Bill of Rights and the 1701 Act of Settlement. The 2013 Succession to the Crown Act amended the Bill of Rights and Act of Settlement by repealing male primogeniture where a younger son can displace an elder daughter who under the previous laws was known as an heir presumptive. After 2013, an heir apparent can be either male or female but they must be the eldest.

The Hawaiian Kingdom has its own customs and laws regarding heirship to the Hawaiian throne. English common law does not apply to the Hawaiian Kingdom. In *The King v. Agnee, Tin Ah Chin, Cheong Kam Ford and Lauon*, in 1869, the Hawaiian Kingdom Supreme Court stated:

> We do not recognize as conclusive the common law nor the authorities of the courts of England or of the United States, any farther than the principles which they support may become incorporated in our system of laws, and recognized by the adjudication of the Supreme Court. Counsel often cite authorities from foreign countries, and virtually claim, as in this case, that they have the authority of law here. We have great respect for the reasoning of many of these authorities but often they are totally inapplicable to our customs and usages, and in conflict with our mode of procedure, both in civil and criminal cases.[2]

In the 1892 *Act to Reorganize the Judiciary Department*, the Hawaiian Legislature adopted the "common law of England, as ascertained by English and American decisions […] to be the common law of the Hawaiians in all cases, except as otherwise expressly provided by the Hawaiian Constitution or laws, or fixed by Hawaiian judicial precedent, or established by Hawaiian national usage."[3]

Under Hawaiian custom at the turn of the nineteenth century, it was the King who would designate his successor with the consent of his Council of High Chiefs. This is how Liholiho, King Kamehameha's eldest son by Keōpūolani, was proclaimed by Kamehameha

[1] British Royal Website, Succession (online at https://www.royal.uk/encyclopedia/succession).
[2] *The King v. Agnee, Tin Ah Chin, Cheong Kam Ford and Lauon*, 3 Haw. 106, 112 (1869); see also *Puukaiakea et al. v. Hiaa*, 5 Haw. 484, 486 (1885).
[3] *Laws of Her Majesty Liliuokalani, Queen of the Hawaiian Islands: passed by the Legislative Assembly at its session* 91 (1892).

as his successor before his death in 1819. Liholiho was thereafter called Kamehameha II. On July 14, 1824, Kamehameha II died in London. When his body was brought back in 1825, the Council of Chiefs, with Ka‘ahumanu as Regent, proclaimed that Kamehameha II’s younger brother, Kauikeaouli, would be his successor as Kamehameha III.

After Kamehameha III proclaimed the establishment of a constitutional monarchy in 1840, the Hawaiian government would be involved in regulating who would be the heirs and an heir apparent to the Hawaiian throne. Under Hawaiian law, there was no heir presumptive. The 1840 Constitution stated, “[t]he kingdom is permanently confirmed to Kamehameha III, and his heirs, and his heir shall be the person whom he and the chiefs shall appoint, during his life time, but should there be no appointment, then the decision shall rest with the chiefs and the house of Representatives.”

This provision was amended by Article 25 of the 1852 Constitution, which stated, “[t]he crown is hereby permanently confirmed to His Majesty Kamehameha III during his life, and to his successors. The successor shall be the person whom the King and the House of Nobles shall appoint and publicly proclaim as such, during the King’s life; but should there be no such appointment and proclamation, then the successor shall be chosen by the House of Nobles and the House of Representatives in joint ballot.”

The 1852 Constitution also provided qualifications for the House of Nobles to confirm or deny the King’s appointment. Article 26 states, “[n]o person shall ever sit upon the throne who has been convicted of any infamous crime, or who is insane or an idiot. No person shall ever succeed to the crown, unless he be a descendant of the aboriginal stock of Aliis.” Convicted of an infamous crime is a person convicted of a felony. According to Clemente, “important characteristics of idiocy included: heightened dependence on others, ineducability, a lack of normalcy or maturity, and sometimes idiocy’s congenital origins and accompanying physical abnormalities.”[4] He also states that unlike insanity which “was marked by intermittent ‘madness,’” idiocy was a permanent mental state. An example of a Monarch that went insane was King George III. Conviction of a felony, idiocy and insanity are determined by a jury.

Kamehameha III appointed and received confirmation by the House of Nobles that his adopted son Alexander Liholiho would be his successor on April 7, 1853, while the Legislature was in session. He was called Kamehameha IV after Kamehameha III died on December 15, 1854.

[4] Michael Clemente, “A Reassessment of Common Law Protections for ‘Idiots,’” 124 *Yale L.J.* 2746, 2776 (2015) (online at https://yalelawjournal.org/pdf/c.2746.Clemente.2803_u6x66sv8.pdf).

Kamehameha IV only had one son, Prince Albert Edward Kauikeaouli Kaleiopapa a Kamehameha, but he tragically died at the age of four on August 27, 1862. The following year, on November 30, 1863, Kamehameha IV died without appointing a successor according to Article 25. This situation triggered Article 47, which states, "[w]henever the throne shall become vacant by reason of the King's death, or otherwise, and during the minority of any heir to the throne, the Kuhina Nui, for the time being, shall, during the vacancy or minority, perform all the duties incumbent on the King, and shall have and exercise all the powers, which by this Constitution are vested in the King."

Victoria Kamāmalu, the sister of Kamehameha IV, was the Kuhina Nui or Prime Minister at the time of his death. Victoria Kamāmalu provided continuity for the office of the Crown pending the appointment by her and the Nobles confirming the successor to be her other brother Lot Kapuaiwa as Kamehameha V on November 30, 1863.

When the 1864 Constitution came into effect on August 20th, the position of Kuhina Nui was repealed and replaced by the Cabinet Council should a monarch die without a proclaimed successor. Article 33 states, "should a Sovereign decease [without an heir] the Cabinet Council at the time of such decease shall be a Council of Regency." Article 22 provides:

> The Crown is hereby permanently confirmed to His Majesty Kamehameha V, and to the Heirs of His body lawfully begotten, and to their lawful Descendants in a direct line; failing whom, the Crown shall descend to Her Royal Highness the Princess Victoria Kamamalu Kaahumanu, and the heirs of her body, lawfully begotten, and their lawful descendants in a direct line. The Succession shall be to the senior male child, and to the heirs of his body; failing a male child, the succession shall be to the senior female child, and to the heirs of her body. In case there is no heir as above provided, then the successor shall be the person whom the Sovereign shall appoint with the consent of the Nobles, and publicly proclaim as such during the King's life; but should there be no such appointment and proclamation, and the Throne should become vacant, then the Cabinet Council [as a Council of Regency], immediately after the occurring of such vacancy, shall cause a meeting of the Legislative Assembly, who shall elect by ballot some native Alii of the Kingdom as Successor to the Throne; and the Successor so elected shall become a new *Stirps* for a Royal Family; and the succession from the Sovereign thus elected, shall be regulated by the same law as the present Royal Family of Hawaii.

The 1864 Constitution provided an additional regulation regarding heirs to the throne. Article 23 provides, it "shall not be lawful for any member of the Royal Family of Hawaii who may by Law succeed to the Throne, to contract Marriage without the consent of the Reigning Sovereign. Every Marriage so contracted shall be void, and the person so

contracting a Marriage, may, by the Proclamation of the Reigning Sovereign, be declared to have forfeited His or Her right to the Throne, and after such Proclamation, the Right of Succession shall vest in the next Heir as though such offender were *Dead*."

Kamehameha V had no children, which required him to "appoint with the consent of the Nobles" as his successor to the throne. On December 11, 1872, Kamehameha V died without a proclaimed successor according to Article 22. His death triggered Article 22 and 33, where his Cabinet Council, comprised of the Minister of the Interior, the Minister of Finance, the Minister of Foreign Affairs, and the Attorney General, would become a Council of Regency and whose duty was to immediately convene the Legislative Assembly to elect by ballot a new Royal *Stirps*.

On January 8, 1873, William Charles Lunalilo, was the first elected King in the kingdom. He was thereafter called King Lunalilo. He was not of the Kamehameha Dynasty thereby creating a new *stirp*. Just over a year, on February 3, 1874, King Lunalilo died without appointing a successor to the throne. His Cabinet Council became a Council of Regency, and they convened the Legislative Assembly in a special session and David Kalākaua was elected King on February 12, 1874. He came to be known as King Kalākaua. Two days later, on February 14th, he appointed his younger brother, William Pitt Leleiōhoku, to be his successor in accordance with Article 22, which was confirmed by the Nobles.[5] Three years later, on April 10, 1877, Leleiōhoku passed away. The next day, King Kalākaua appointed his sister Princess Lili'uokalani as the heir apparent to the throne in accordance with Article 22, which the Nobles consented.

King Kalākaua was not of the Lunalilo or Kamehameha Dynasties. His dynasty was comprised of the King, his brother Prince William Pitt Leleiohoku, his sister Princess Lili'uokalani, his sister Princess Miriam Likelike, and his niece Princess Victoria Ka'iulani, daughter of Princess Likelike.

On January 15, 1883, the Prime Minister who was Minister of Foreign Affairs, Walter Murray Gibson, sent the following letter to Princess Po'omaikelani, President of the Royal Genealogy Board of Hawai'i, which is enclosed.[6]

[5] Cabinet Council Minutes 14 (February 14, 1874).

[6] While the 1864 Constitution repealed the office of the Prime Minister, it continued as a practice of the Cabinet Council that one of the Ministers of the Cabinet—Minister of the Interior, Minister of Finance, Minister of Foreign Affairs, and the Attorney General, would serve as the lead minister called Prime Minister. When the King wants to appoint members to his Cabinet, he would assign a person to be a minister with the task of recommending who should be appointed. After the Cabinet has been established, that lead minister would be referred to as the Prime Minister. The minutes of the Royal Genealogy Board of Hawai'i was translated by M. Puakea Nogelmeier.

Greetings:

It was desired, in accordance with that which was decided by the King in his Cabinet of Ministers, which met on __ day of January past, that the President of the Royal Genealogy Board should report the nature of the rank of the native born chiefs of the land, as a basis by which their high ranks in the royal hierarchy of Hawai‘i could be understood and arranged. Indeed, in accordance with the twenty-second Article of the Constitution, the native born chiefs of the land are the ones who have the right to the royal throne. Should the throne lack an heir by direct descent, they shall be selected as successor. Therefore the Board should report on this subject, before the coronation date, as a means by which the King may be prepared for the issuance of Royal Patents for them.

Myself, with appreciation
Your Humble and Obedient Servant

(signed)
Walter Murray Gibson
Prime Minister

The Board met on February 10, 1883, by order of the President, regarding the letter she received from the Minister of Foreign Affairs. According to the Board's minutes, which is enclosed:

An on consideration by the Board of this document from the Prime Minister, the Board decided as follows: That the Secretary of the Board should submit a report of this nature in accordance with the order of the Prime Minister, and it was approved. The Secretary of the Board Submitted a response to the Prime Minister and to that which was desired, and it is indeed as follows:

To the Honorable
W.M. Gibson
Minister of Foreign Affairs:

Greetings,

Due to my illness during the days which your document arrived to the President of the Royal Genealogy Board of Hawai‘i on January 15, 1883, relating to the report on the nature of the rank of the native born chiefs of the land, as a means by which their high rank in the royal hierarchy of Hawai‘i then may be understood and arranged. In accordance, in deed, with the twenty-second Article of the Constitution, the native born chiefs of the land are the ones with a right to the royal throne. Should the throne lack an heir by direct descent, the shall be chosen as "successors";

> And because on this day I have regained my health, I have been ordered, following the meeting of the Board, to report on these royal genealogies, like that shown on these papers, in which is reported every chief known to the Board.
>
> As follows, look to these pages as shown:
>
> It is that which is reported in this book, Pg. 38, 39, 40, 41, 42, 43, 44, 45, 46.
>
> And the motion was made that this document and the genealogical account should be well copied and that the Board should meet again. It was decided as such.
>
> The meeting adjourned, to reconvene on the morrow, 10 A.M.

Princess Poʻomaikelani recused herself from the report because she was the sister of Queen Kapiʻolani. It was understood that the secretary's report would be an objective reporting of the royal genealogies.

On February 11, 1883, the Board reconvened on this subject. According to the minutes, "[t]he Secretary submitted the work which he was ordered to accomplish. The document and the genealogical papers were read and were approved. It was ordered to pass all of these things on to the Minister of Foreign Affairs." The report, which is enclosed, was signed by J. Nahaku, Secretary, and "Manu" Uaua Kahunaʻaiʻole, Advisor. The report stated, "[i]n accordance with Article 22 of the Constitution, the Hawaiian Chiefs of the land have rights to the throne (in the absence of heirs by direct descent) by election to fill any vacancy, and that their names be made known."

The report started with the Kalākaua Dynasty, then followed with the Lunalilo Dynasty that ended with the death of King Lunalilo on February 3, 1874, and the Kamehameha Dynasty that ended with the death of King Kamehameha V on December 11, 1872. The report also identified seven other royal families as heirs to the throne—Kiliwehi, John Koiʻi and Kaniu, Keʻelikolani and Kaʻaniau, Kahalepouli Piʻikoi, Queen Kapiʻolani, and Queen Dowager Emma. The undersigned and the *acting* Minister of Finance, Mrs. Kauʻi Sai-Dudoit, are direct descendants of John Koiʻi.

On January 5, 1883, King Kalākaua extended his dynasty by proclaiming the inclusion of Princess Virginia Kapoʻoloku Poʻomaikelani, Princess Victoria Kinoiki Kekaulike, and her sons Prince David Kawananakoa, Prince Edward Abnel Keliʻiahonui, and Prince Jonah Kūhiō Kalanianaʻole.[7] Princess Poʻomaikelani and Princess Kekaulike were the younger sisters of Queen Kapiʻolani, the wife of King Kalākaua. Prince Edward died September 25, 1887, at the age of eighteen.

[7] Cabinet Council Minutes 274 (January 5, 1883).

During the summer of 1887, while the Legislature remained out of session, a minority of subjects of the Hawaiian Kingdom and foreign nationals met to organize a takeover of the political rights of the native population who held the majority of the voting block . The driving motivation for these revolutionaries was their perverted and unfounded belief that the "native [was] unfit for government and his power must be curtailed."[8] A local volunteer militia, whose members were predominantly United States citizens, called themselves the Hawaiian League, and held a meeting on June 30, 1887, in Honolulu at the Armory building of the Honolulu Rifles. Before this meeting, large caches of arms were brought in by the League from San Francisco and dispersed amongst its members.[9]

The group made certain demands on Kalākaua and called for an immediate change of the King's cabinet ministers. Under threat of violence, the King reluctantly agreed on 1 July 1887 to have this group form a new cabinet ministry made up of league members. The purpose of the league was to seize control of the government for their economic gain, and to neutralize the power of the native vote. On that same day the new cabinet comprised of William L. Green as Minister of Finance, Godfrey Brown as Minister of Foreign Affairs, Lorrin A. Thurston as Minister of the Interior, and Clarence W. Ashford as Attorney General, took "an oath to support the Constitution and Laws, and faithfully and impartially to discharge the duties of [their] office."[10] Under strict secrecy and unbeknownst to Kalākaua, the new ministry also invited two members of the Supreme Court, Chief Justice Albert F. Judd and Associate Justice Edward Preston, "to assist in the preparation of a new constitution,"[11] which now implicated the two highest ranking judicial officers in the revolution.

The draft constitution was completed in just five days. The King was forced to sign on 6 July and, thereafter, the 1887 Constitution illegally replaced the former constitution and was declared to be the new law of the land. It is important to note that Kalākaua did not have the same authority when Kamehameha V promulgated the 1864 Constitution without legislative approval. The King's sister and heir-apparent, Lili'uokalani, discovered later that her brother had signed the constitution "because he had every assurance, short of actual demonstration, that the conspirators were ripe for revolution, and had taken measures to have him assassinated if he refused."[12] Gulick, who served as Minister of the Interior from 1883 to 1886, also concluded:

[8] United States House of Representatives, 53rd Congress, Executive Documents on Affairs in Hawai'i: 1894-95, 574 (1895) (hereafter "Executive Documents").
[9] *Id*., 579.
[10] Compiled Laws, 8.
[11] Merze Tate, *The United States and the Hawaiian Kingdom: A Political History* 91 (1980).
[12] Lili'uokalani, Hawaii's Story by Hawaii's Queen 181 (1964).

> The ready acquiescence of the King to their demands seriously disconcerted the conspirators, as they had hoped that his refusal would have given them an excuse for deposing him, and a show of resistance a justification for assassinating him. Then everything would have been plain sailing for their little oligarchy, with a sham republican constitution.[13]

This so-called constitution has since been known as the bayonet constitution and was never submitted to the Legislative Assembly or to a popular vote of the people. It was drafted by a select group of twenty-one individuals[14] that effectively placed control of the Legislature and Cabinet in the hands of individuals who held foreign allegiances. The constitution reinstituted a bi-cameral legislature and an election of Nobles replaced appointments by the King. Property qualifications were reinstituted for candidates of both Nobles and Representatives. And the cabinet could only be removed by the legislature on a question of want of confidence. The new property qualifications had the purpose of ensuring that Nobles remained in the hands of non-natives, which would serve as a controlling factor over the House of Representatives. Blount reported:

> For the first time in the history of the country the number of nobles is made equal to the number of representatives. This furnished a veto power over the representatives of the popular vote to the nobles, who were selected by persons mostly holding foreign allegiance, and not subjects of the Kingdom. The election of a single representative by the foreign element gave to it the legislature.[15]

The third act by this so-called Legislature that convened from November 3, 1887, to May 28, 1888, was to repeal the 1880 *Act to perpetuate the genealogy of the Chiefs of Hawaii* on November 21, 1887. Thus, came to an end the Royal Board. As a result, the Royal Board did not complete its mandate of publishing the genealogies of Chiefs, which according to the 1880 Act, would "be a guide to the King in the appointment of Nobles in the Legislative Assembly." These genealogies would later be published throughout the year 1896 by the *Ka Maka'āinana* newspaper.

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[13] Executive Documents, 760.

[14] In the William O. Smith Collection at the Hawaiian Archives there is a near finished version of the 1887 draft with the following endorsement on the back that read: "Persons chiefly engaged in drawing up the constitution were—L.A. Thurston, Jonathan Austin, S.B. Dole, W.A. Kinney, W.O. Smith, Cecil Brown, Rev. [W.B.] Olelson, N.B. Emerson, J.A. Kennedy, [John A.] McCandless, Geo. N. Wilcox, A.S. Wilcox, H. Waterhouse, F. Wundenberg, E.G. Hitchcock, W.E. Rowell, Dr. [S.G.] Tucker, C.W. Ashford." Added to this group of individuals were Chief Justice A.F. Judd and Associate Justice Edward Preston.

[15] Executive Documents, 579.

King Kalākaua's last will and testament, dated May 21, 1888, was filed for probate in the Hawaiian Supreme Court on March 5, 1891, and proved on the following day.[16] The first six articles addressed the succession of the throne.

> KALAKAUA, by the grace of God and the will of the Legislative Assembly of the Hawaiian Islands, King, being of sound and disposing mind and memory and well knowing the uncertainties of human life, do hereby make, publish and declare this to be Our last Will and Testament, in manner following that is to say:
>
> First—In conformity with Our appointment and public proclamation made on the 12th day of April A. D. 1877, and in accordance with the 22d Article of the Constitution promulgated by Us on the 7th day of July A. D. 1877, that Our beloved Sister, Her Royal Highness Princess Liliuokalani, be Our successor to the Throne of Hawaii, it is Our will that she ascend the Throne immediately upon Our decease in case We die without heirs of Our body lawfully begotten.
>
> Second—It is Our wish that Our beloved Sister and successor the Princess Liliuokalani, failing heirs of her body upon succeeding to the Throne of Hawaii, appoint and publicly proclaim as her successor Our beloved Niece, Her Royal Highness the Princess Victoria Kawekiu Kaiulani Keahilapalapa Kekauluohi.
>
> Third—It is further Our wish that the Throne of Hawaii shall descend to Our beloved Niece, Her Royal Highness the Princess Victoria Kawekiu Kaiulani, the daughter and heir of Her Royal Highness Princess Likelike, and to the heirs of her body in succession, it being Our wish and desire that the sovereignship of the Kingdom of Hawaii be perpetuated in the family of which We are the head.
>
> Fourth—In the event that the Throne of Hawaii shall descend to Our beloved Niece, Her Royal Highness the Princess Victoria Kawekiu Kaiulani, as in the last article provided, while she has not attained the age of majority, We ordain that Her Majesty Our Beloved Queen Consort Kapiolani, if then surviving, shall be Regent to conduct the Government until the Princess shall have attained the age of majority.
>
> Fifth—In case, however, the royal line as hereinbefore indicated in articles one, two and three shall be about to become extinct, and Her Majesty Our beloved Queen Kapiolani shall then survive, it is Our wish that the Sovereign last reigning of Our immediate family, as before indicated, shall appoint and proclaim Her Majesty Queen Kapiolani to be the next successor to the Throne of Hawaii.

[16] King David Kalākaua's Last Will and Testament (May 21, 1888) (online at https://hawaiiankingdom.org/pdf/Kalakaua's_Will.pdf).

> Sixth—It is our wish to provide that when the last one of Our immediate family shall come to the Throne, there being no issue of his or her body to succeed in order, and Her Majesty Queen Kapiolani not being alive when such event shall occur, the Throne of Hawaii shall descend to Our beloved Sister, Her Royal Highness Princess Poomaikelani, and after her, failing heirs of her body, the Throne of Hawaii shall descend to the sons of Our cousin as follows: First to His Royal Highness Prince David Kawananakoa and to the heirs of his body, and failing heirs then to His Royal Highness Prince Cupid Kalanianaole and the heirs of his body; each to assume the name and title of Kalakaua, and to be numbered in order from Us as the first of this name, and in that case to assume the number that shall next follow in numerical order.

On January 29, 1891, Princess Liliʻuokalani, heir apparent, succeeded to the throne upon the death of King Kalākaua who died on January 20, 1891, in San Francisco, California. Between January 20th and the 29th, Princess Liliʻuokalani, along with King Kalākaua's Cabinet, were serving as a Regency in the absence of the King who was in the United States.

Although the Hawaiian Kingdom was invaded by U.S. Marines on January 16, 1893, and illegally overthrew the monarchy, the Hawaiian Kingdom as a State continued to exist as a subject of international law, which included its legal order as a constitutional monarchy, despite the American occupation that is now at 133 years.

The following heirs to the throne died before the death of Queen Liliʻuokalani on November 11, 1917: Princess Kaʻiulani, first in line, died March 6, 1899; Queen Kapiʻolani, second in line, died June 24, 1899; and Princess Poʻomaikelani, third in line, died October 2, 1895.

Both Prince David Kawānanakoa and Prince Kūhiō Kalanianaʻole were married after the U.S. invasion and unlawful overthrow of the government in 1893. Prince Kūhiō married Elizabeth Kahanu Kaʻauwai on October 8, 1896, and Prince David married Abigail Cambell on January 6, 1902.

According to Article 23 of the 1864 Constitution, as amended, these marriages are not lawful and void unless they received the "consent of the Reigning Sovereign" who was still Queen Liliʻuokalani, without which "[e]very Marriage so contracted shall be void." Under Hawaiian law, this consent would be evidenced by a public proclamation of the Queen. There is no evidence of any proclamation making these marriages lawful in accordance with Article 23. This provision only applied to the heirs of the throne within the Kalākaua Dynasty. Although the marriages were void by virtue of this article, it did not remove Prince David and Prince Kūhiō as heirs to the throne. Article 23 requires a "Proclamation

of the Reigning Sovereign," to declare their "right to the Throne" has been forfeited, and that "the Right of Succession shall vest in the next Heir as though such offender were *Dead*." There is no evidence of a proclamation by the Queen on this matter before her death in 1917. Prince David died on June 2, 1908, and Prince Kūhiō died on January 7, 1922. Therefore, the Kalākaua Dynasty came to an end at the death of Prince Kūhiō.

Prince Kūhiō had no children, but Prince David had three children, Abigail Kapiʻolani, David Kalākaua, and Lydia Liliʻokalani. Article 23 precludes these children from being heirs to the throne under the Kalākaua Dynasty because the marriage of Prince David was void. However, according to the 1883 report by the Royal Genealogy Board, the descendants of Prince David are heirs to the throne as the descendants of the royal genealogy of Kahalepouli Piʻikoi along with the other royal families idenitifed in the report.

Under Hawaiian Kingdom law, there were three separate Royal Dynasties that came to an end. The *Kamehameha Dynasty* came to an end at the death of King Kamehameha V on December 11, 1872. The *Lunalilo Dynasty* came to an end at the death of King Lunalilo on February 3, 1874. And the *Kalākaua Dynasty* came to an at the death of Prince Kūhiō on January 7, 1922.

Moʻokūʻauhau Aliʻi—Genealogy of Chiefs

The *Ka Makaʻāinana*, a Hawaiian language newspaper, on April 20, 1896, began to publish the genealogies of Chiefs that would last throughout the year to November 2, 1896. In its first publication, the editor of the *Ka Makaʻāinana* stated:

> This genealogy is presented for the benefit of the new generations of Hawaii. This will be presented in three large sections. The first section will be divided into four periods. The first section of the noted genealogy was obtained from the famous historian of Hawaii, S.M. Kamakau, published in the newspaper KA NONANONA, October 11, 1842 and supported by the very famous person, David Malo, published in the Hawaiian History in 1838, and recorded in Book I of Abraham Fornander, THE POLYNESIAN RACE on Pages 190, 191, and 192.[17]

In its publication dated May 18, 1896, the Editor stated, "[i]n order to assist the youth desiring to know the genealogy of the chiefly ancestors of Hawaii, look in Book II of Abraham Fornander call the POLYNESIAN RACE. It is perhaps true, some parts are

[17] Translation by Edith Kawelohea McKinzie, *Hawaiian Genealogies Extracted from Hawaiian Language Newspapers*, vol. 1, Ishmael W. Stagner, II (ed.) 1 (2002). See also Abraham Fornander, *An Account of the Polynesian Race: Its Origin and Migrations and the Ancient History of the Hawaiian People to the Times of Kamehameha I*, Vol. I (1878).

slightly incorrect; however, for the most part it is trustworthy."[18] On June 1, 1896, was published the genealogies of Kamehameha IV and King Lunalilo.[19] On June 15, 1896, was published the genealogy of Princess Victoria Kawekiu Kaiulani Lunalilo Kalaninuiahilapalapa.[20]

After publishing the genealogies of the Kamehameha Dynasty on June 22, 1896, the Editor began the next section, on June 29, 1896, with the genealogies of "Dowager Queen Kapiolani, Princes David Kawanakoa and Jonah Kuhio Kalanianaole, Princess Elizabeth Kekaikuihala Kekaaniau, Theresa Owana Kaohelelani and her chiefly offsprings, the Prince Albert Kekukailimoku Kunuiakea, Catherine Kaonohiulaokalani, and so forth."[21]

On July 6, 1896, was published the genealogy of Elizabeth Kekaikuihala Kekaaniau.[22] On July 13, 1896, was published the genealogies of Theresa Owana Kaʻōhelelani and Prince Albert Kūkaʻilimoku Kūnuiākea.[23] On July 20, 1896, was published the genealogies of Bernice Pauahi, Ruth Keʻelikolani and A.K. Palekaluhi.[24] On July 27, 1896, was published the genealogies of Morris Kahai Keohokālole and Edward Kamakau Lilikalani.[25] In that publication the Editor stated, "The chiefs and the lesser chiefs who are living are requested to submit their genealogical records to the office of the MAKAAINANA in order that the genealogy be [prepared for publication]."[26]

On August 3, 1896, was published the genealogies of Frederick William Kahapula Beckley and Robert Hoapili Baker.[27] On August 10, 1896, was published the genealogies of William Hoapili Kaʻauwai and Hattie Panana Parker.[28] On August 17, 1896, was published

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[18] McKinzie, 12. See also Abraham Fornander, *An Account of the Polynesian Race: Its Origin and Migrations and the Ancient History of the Hawaiian People to the Times of Kamehameha I*, Vol. II (1880).
[19] Ka Makaainana, *Mookuauhau Alii*—Kamehameha IV and Lunalilo (June 1, 1896) (online at https://hawaiiankingdom.org/pdf/June_1_1896.pdf).
[20] *Id*.—Princess Victoria Kawekiu Kaiulani Lunalilo Kalaninuiahilapalapa (June 15, 1896) (online at https://hawaiiankingdom.org/pdf/June_15_1896.pdf).
[21] *Id*.—Dowager Queen Kapiolani, Princes David Kawanakoa and Jonah Kuhio Kalanianaole, Princess Elizabeth Kekaikuihala Kekaaniau, Theresa Owana Kaohelelani and her chiefly offsprings, the Prince Albert Kekukailimoku Kunuiakea, and Catherine Kaonohiulaokalani (June 29, 1896) (online at https://hawaiiankingdom.org/pdf/June_29_1896.pdf).
[22] *Id*.—Elizabeth Kekaikuihala Kekaaniau (July 6, 1896) (online at https://hawaiiankingdom.org/pdf/July_6_1896.pdf).
[23] *Id*.—Theresa Owana Kaohelelani Prince Albert Kekukailimoku Kunuiakea (July 13, 1896) (online at https://hawaiiankingdom.org/pdf/July_13_1896.pdf).
[24] *Id*.—Bernice Pauahi, Ruth Keelikolani and A.K. Palekaluhi (July 20, 1896) (online at https://hawaiiankingdom.org/pdf/July_20_1896.pdf).
[25] *Id*.—Morris Kahai Keohokalole and Edward Kamakau Lilikalani (July 27, 1896) (online at https://hawaiiankingdom.org/pdf/July_27_1896.pdf).
[26] *Id*.
[27] *Id*.—Frederick William Kahapula Beckley and Robert Hoapili Baker (August 3, 1896) (online at https://hawaiiankingdom.org/pdf/Aug_3_1896.pdf).
[28] *Id*.—William Hoapili Kaauwai and Hattie Panana Parker (August 10, 1896) (https://hawaiiankingdom.org/pdf/Aug_10_1896.pdf).

the genealogies of Hoapili Kānehoa and Mrs. Kia Nahaolelua.[29] On August 24, 1896, was published the genealogies of Mrs. Lua'apana Simerson, Bernice Pauahi, Sara Kahukuakoi, and King Lunalilo.[30] The undersigned is a direct descendant of Luaapana Simerson. On August 31, 1896, was published the genealogies of Kahaule, Kapo'oloku, and Maraea Kaoaopa.[31] On September 7, 1895, was published the genealogies of Lucy Pōhaiali'i Koii.[32] On October 5, 1896, was published the genealogies of Stella Keōmailani Cockett, Solomona Lehuanui, and David Kalani.[33] On October 19, 1896, was published the genealogies of John Adams Cummins and St. Chad Piianaia.[34] On October 26, 1896, was published the genealogies of Katherine Kaonohiulaokalani Brown and Catherine Kaonohiulaokalani Fornander.[35] And on November 2, 1896, was published the genealogies of Hana Kaunahi and Akahi.[36]

Some of these published royal genealogies were identified in the 1883 report of the Royal Genealogy Board as to heirs to the throne. Therefore, the royal genealogies that were not identified in the 1883 report are royal genealogies of nobility that would be eligible to be selected by the Monarch to sit as a Noble in the Legislative Assembly. According to Article 45 of the 1864 Constitution, as amended, the Legislative "Assembly shall consist of the Nobles appointed by the King, and of the representatives of the People, sitting together."

Restoration of the Government by a Council of Regency

In 1996, remedial steps were taken to reinstate the Hawaiian Kingdom government, as it stood under its legal order, prior to the U.S. invasion and unlawful overthrow of the Hawaiian government, on January 17, 1893.[37] In accordance with the 1864 Constitution, as amended, and the doctrine of necessity, an *acting* Council of Regency, comprised of

[29] *Id*.—Hoapili Kanehoa and Mrs. Kia Nahaolelua (August 17, 1896) (online at https://hawaiiankingdom.org/pdf/Aug_17_1896.pdf).
[30] *Id*.—Frederick William Kahapula Beckley, Mrs. Luaapana Simerson, Bernice Pauahi, Sara Kahukuakoi, and King Lunalilo (August 24, 1896) (online at https://hawaiiankingdom.org/pdf/Aug_24_1896.pdf).
[31] *Id*.—Kahaule, Kapooloku, and Maraea Kaoaopa (August 31, 1896) (online at https://hawaiiankingdom.org/pdf/Aug_31_1896.pdf).
[32] *Id*.—Lucy Pohaialii Koii (September 7, 1895) (online at https://hawaiiankingdom.org/pdf/Sep_7_1896.pdf).
[33] *Id*.—Stella Keomailani Cockett, Solomona Lehuanui, and David Kalani (October 5, 1896) (online at https://hawaiiankingdom.org/pdf/Oct_5_1896.pdf).
[34] *Id*.—John Adams Cummins and St. Chad Piianaia (October 19, 1896) (online at https://hawaiiankingdom.org/pdf/Oct_19_1896.pdf).
[35] *Id*.—Katherine Kaonohiulaokalani Brown and Catherine Kaonohiulaokalani Fornander (October 26, 1896) (online at https://hawaiiankingdom.org/pdf/Oct_26_1896.pdf).
[36] *Id*.—Hana Kaunahi and Akahi (November 2, 1896) (online at https://hawaiiankingdom.org/pdf/Nov_2_1896.pdf).
[37] David Keanu Sai, "Royal Commission of Inquiry," in David Keanu Sai (ed.) *The Royal Commission of Inquiry: Investigating War Crimes and Human Rights Violations Committed in the Hawaiian Kingdom* 18-23 (2020) (online at https://hawaiiankingdom.org/pdf/Hawaiian_Royal_Commission_of_Inquiry_(2020).pdf).

Cabinet Ministers, was established to serve in the absence of the Executive Monarch. Following this process, an *acting* Government, comprised of officers *de facto*, was the successor to Queen Lili‘uokalani, Hawai‘i’s last Executive Monarch, which left the office vacant from the date of her death.

There was no legal requirement for the Council of Regency, as the successor in office to Queen Lili‘uokalani under Hawaiian constitutional law, to obtain recognition from the United States as the government of the Hawaiian Kingdom. The United States’ recognition of the Hawaiian Kingdom, as an independent State, on July 6, 1844, [38] was also the recognition of the Hawaiian Kingdom government—a Constitutional Monarchy. Successors in office to King Kamehameha III, who at the time of international recognition was King of the Hawaiian Kingdom, did not require diplomatic recognition. These successors included King Kamehameha IV in 1854, King Kamehameha V in 1863, King Lunalilo in 1873, King Kalākaua in 1874, Queen Lili‘uokalani in 1891, and the Council of Regency in 1997.

The legal doctrines of recognition of new governments only arise “with extra-legal changes in government” of an existing State.[39] Successors to King Kamehameha III were not established through “extra-legal changes,” but rather through the constitution and laws of the Hawaiian Kingdom. According to United States foreign relations law, “[w]here a new administration succeeds to power in accordance with a state’s constitutional processes, no issue of recognition or acceptance arises; continued recognition is assumed.”[40]

Although Article 33 of the 1864 Constitution, as amended, provides that upon the death of Prince Kūhio, the last heir to the Hawaiian Throne, the Cabinet Council “shall be a Council of Regency, until the Legislative Assembly, which shall be called immediately [and] shall proceed to choose by ballot, a Regent or Council of Regency, who shall administer the Government in the name of the King, and exercise all the Powers which are constitutionally vested in the King,” the convening of the Legislative Assembly was impossible in light of the prolonged occupation and the obliteration of Hawaiian national consciousness through *Americanization*. The impossibility of convening the Legislative Assembly during the occupation did not prevent the Cabinet from becoming the Council of Regency because of the operative word “shall,” but only prevents the Legislature from electing a Regent or Regency *de jure*.

Therefore, the Hawaiian Council of Regency was established in a similar fashion to the Belgian Council of Regency, which was formed, after King Leopold was captured by the

[38] U.S. Secretary of State Calhoun to Hawaiian Commissioners (6 July 1844) (online at: https://hawaiiankingdom.org/pdf/US_Recognition.pdf).
[39] M.J. Peterson, *Recognition of Governments: Legal Doctrines and State Practice, 1815*-1995 26 (1997).
[40] *Restatement (Third)*, §203, comment c.

Germans, during the Second World War. Just as the Belgian Council of Regency was established under Article 82 of its 1831 Constitution, as amended, *in exile*, so to was the Hawaiian Council of Regency formed under Article 33 of its 1864 Constitution, as amended, not *in exile* but *in situ*. As Oppenheimer explains the Belgian situation:

> As far as Belgium is concerned, the capture of the king did not create any serious constitutional problems. According to Article 82 of the Constitution of February 7, 18[31], as amended, the cabinet of ministers have to assume supreme executive power if the King is unable to govern. True, the ministers are bound to convene the House of Representatives and the Senate and to leave it to their decision of the united legislative chambers to provide for a regency; but in view of the belligerent occupation it is impossible for the two houses to function. While this emergency obtains, the powers of the King are vested in the Belgian Prime Minister and the other members of the cabinet.[41]

Professor Lenzerini, who wrote a legal opinion on the authority of the Council of Regency, stated:

> In light of the foregoing—particularly in consideration of the fact that, under international law, the Hawaiian Kingdom continues to exist as an independent State, although subjected to a foreign occupation, and that the Council of Regency has been established consistently with the constitutional principles of the Hawaiian Kingdom and, consequently, possesses the legitimacy of temporarily exercising the functions of the Monarch of the Kingdom-it is possible to conclude that the Regency actually has the authority to represent the Hawaiian Kingdom as a State, which has been under a belligerent occupation by the United States of America since 17 January 1893, both at the domestic and international level. [42]

In 1999, the Permanent Court of Arbitration, in *Larsen v. Hawaiian Kingdom*, recognized the Hawaiian Kingdom's continued existence as a State, under international law, and the Council of Regency as its provisional government.[43] And in 2024, *Oxford University Press* (OUP) London acknowledged the Hawaiian Kingdom continues to exist as an occupied State and the Council of Regency as its provisional government when it published

[41] F.E. Oppenheimer, "Governments and Authorities in Exile," 36 *Am. J. Int'l L.* 568, 569 (1942).
[42] Federico Lenzerini, "Legal Opinion on the Authority of the Council of Regency of the Hawaiian Kingdom," 2 *Haw. J.L. & Pol.* 317, 325 (2021) (online at https://hawaiiankingdom.org/pdf/3HawJLPol317_(Lenzerini).pdf).
[43] Permanent Court of Arbitration, *Larsen v. Hawaiian Kingdom*, PCA case no. 1999-01 (online at https://pca-cpa.org/en/cases/35/).

the chapter "Hawai'i's Sovereignty and Survival in the Age of Empire" in *Unconquered States: Non-European Powers in the Imperial Age*.[44]

In all its publication, OUP states, "Oxford University Press is a department of the University of Oxford. It furthers the University's objective of excellence in research, scholarship, and education by publishing worldwide." To maintain "excellence in research, scholarship, and education," OUP operates by a double-blind review, where the author of the manuscript and the peer reviewers are both anonymous. The peer review process is where scholarly work is rigorously scrutinized by experts selected as reviewers, also referred to as referees, by OUP. Once it passes the peer review process OUP publishes the manuscript.

This published chapter begins with the death of Captain Cook in 1779, evolution from absolute rule to a constitutional monarchy, government reform, invasion by U.S. Marines that led to the unlawful overthrow of the government in 1893, the American occupation that followed, the restoration of the government by a Regency that serves in the absence of a monarch in 1997, and ends with the *Larsen v. Hawaiian Kingdom* dispute where the Permanent Court of Arbitration, in 1999, recognized the continued existence of the Hawaiian Kingdom as an occupied State and the Council of Regency as its provisional government.

Election of a Regency by the Legislative Assembly

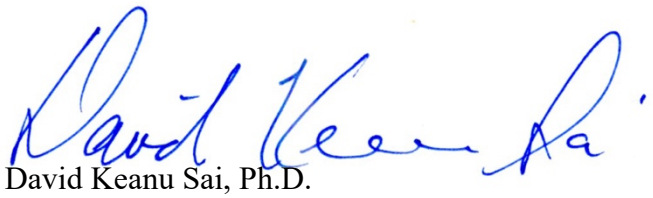
When the American occupation comes to an end, Hawaiian Kingdom law—Article 33 of 1864 Constitution, as amended, requires that the Legislative Assembly be convened to elect a Regency as officers *de jure* to replace or confirm the officers *de facto*. Article 33 further states, "and should a Sovereign decease, leaving a Minor Heir, and having made no last Will and Testament, the Cabinet Council at the time of such decease shall be a Council of Regency, until the Legislative Assembly […] may be assembled [and] shall choose by ballot, a Regent or Council of Regency, who shall administer the Government in the name of the King, and exercise all the Powers which are Constitutionally vested in the King, until he shall have attained the age of eighteen years, which age is declared to be the Legal Majority of such Sovereign."

While there is no physical Minor Heir to the throne, it can be surmised that the Minor Heir are those royal Hawaiian families identified in the 1883 report of the Board to be elected to the throne pursuant to Article 22. It is the position of this Council of Regency that the

[44] David Keanu Sai, "Hawai'i's Sovereignty and Survival in the Age of Empire," in H.E. Houchang and David Motadel (eds.) *Unconquered States: Non-European Powers in the Imperial Age* 468-486 (2024) (online at https://www2.hawaii.edu/~anu/pdf/Hawaii_Sovereignty_and_Survival_(Sai).pdf).

Hawaiian Government should continue as a Regency until the effects of the war crime of denationalization during occupation has been eradicated through formal policies of education and administrative measures.

Once eradicated, the Legislative Assembly will be convened to elect by ballot a King or Queen in accordance with Article 22 of the Constitution. Those eligible for consideration are the direct descendants of the royal families of Kiliwehi, John Koi‘i, Ke‘elikolani, Kahalepouli Pi‘ikoi, Queen Kapi‘olani, and Queen Emma, as reported by the Royal Genealogy Board. The election of a Monarch will be guided by Article 25 of the Constitution, which states, “[n]o person shall ever sit upon the Throne, who has been convicted of any infamous crime, or who is insane, or an idiot.”



David Keanu Sai, Ph.D.
Chairman, Council of Regency
Minister of the Interior
Minister of Foreign Affairs *ad interim*

Enclosures

LAWS

— OF —

HIS MAJESTY KALAKAUA,

KING OF THE HAWAIIAN ISLANDS,

PASSED BY

THE LEGISLATIVE ASSEMBLY,

AT ITS SESSION,

1880.

PUBLISHED BY AUTHORITY.

HONOLULU :
P. C. ADVERTISER CO. STEAM PRINT,
1880.

legally responsible are hereby indemnified and discharged from all liability on account of the expenditures detailed in the above preamble, and that the books of the Treasury be adjusted accordingly.

Approved this 9th day of August, A. D. 1880.

KALAKAUA R.

CHAPTER VI.

AN ACT

To Amend Section 1 of Chapter 45 of the Session Laws of A. D. 1876, relating to Section 1420 of the Civil Code as amended.

Be it Enacted by the King and the Legislative Assembly of the Hawaiian Islands in the Legislature of the Kingdom assembled:

Section 1. That the words "with costs" in Section 1 of Chapter 45 of the Session Laws of A. D. 1876 be and the same is hereby repealed.

Section 2. This Act shall take effect and become a law from the date of its approval.

Approved this 9th day of August, A. D. 1880.

KALAKAUA R.

CHAPTER VII.

AN ACT

To Perpetuate the Genealogy of the Chiefs of Hawaii.

Whereas, it is provided by the 22d Article of the Constitution that the kings of Hawaii shall be chosen from the native chiefs of the kingdom;

AND WHEREAS, at the present day it is difficult to ascertain who are the chiefs, as contemplated by said Article of the Constitution, and it is proper that such genealogies of the kingdom be perpetuated, and also the history of the chiefs and kings from ancient times down to the present day, which would also be a guide to the King in the appointment of Nobles in the Legislative Assembly, therefore,

Be it Enacted by the King and the Legislative Assembly of the Hawaiian Islands, in the Legislature of the Kingdom assembled:

SECTION 1. His Majesty the King in Cabinet Council shall appoint some proper person or persons to collect from genealogical books, and from the knowledge of old people the history and genealogy of the Hawaiian chiefs, and shall publish a book of the doings of such Board, which shall be called "The Board of Genealogy of Hawaiian Chiefs," during such time as it may be in session.

SECTION 2. The Minister of Interior is hereby authorized to pay the members of said Board at a rate not exceeding two dollars per day, and for all the other expenses of the said Board, not exceeding two thousand dollars, which sum shall include the purchase of books, travelling expenses, paper, pens, ink, books, and so forth, for searching for ancient things which have been lost or concealed in places of concealment, and for ascertaining the places of sepulture of the ancient chiefs, where their bones are now concealed; which sum shall be paid out of any monies not otherwise appropriated by the Appropriation Bill.

SECTION 3. Said Board may make such rules and regulations as may be necessary for them and for their work, and shall submit the same to His Majesty the King in Cabinet Council before commencing their duties.

SECTION 4. This Act shall become a law from the date of its approval.

Approved on the 9th day of August, A. D. 1880.

KALAKAUA R.

CHAPTER VIII.

AN ACT

RELATING TO LAUNDRIES AND WASH HOUSES.

WHEREAS, the increasing number of laundries and wash houses within the limits of the city of Honolulu, tends to the propagation and dissemination of disease;

AND WHEREAS, it is advisable that all laundries and wash houses should be placed under the control and inspection of the Board of Health, therefore,

Be it Enacted by the King and the Legislative Assembly of the Hawaiian Islands in the Legislature of the Kingdom assembled:

SECTION 1. It shall be lawful for, and the Minister of the Interior is hereby authorized and empowered to cause to be built and erected on the banks of the stream known as the "Makaho stream," on the land called "Kaliukai," a sufficient number of laundries and wash houses, and to let the same to such persons applying therefore at such rents and upon such terms as the said Minister shall deem reasonable.

SECTION 2. Such laundries and wash houses when erected shall be under the supervision and control of the Board of Health.

SECTION 3. From and after the commencement of this Act every person who shall carry on the business of laundry keeping, or washing for hire within the limits of the city of Honolulu, except in such buildings as shall be erected as provided

Ka Puke Kuhina o ka Papa

Kuauhau alii o Hawaii.

Ke mea hai ia e hai ke mai ai i ke
kino o ka hanau ana o na alii o Hawaii
oiai ke noho nei na alii me ka manaopo
ole o ke Kahi Poe alii ma ko laua hanau
ana, a mamuli o ke Kanawai o ka M. H. 1880
ua olelo ia i ke Alii Ka Moi Ka hookiku
ana mai i Ka Poe nona na inoa
malalo i mau Luna no ia Oihana
a ua Kohoia penei,

Mea Kiekie Kapuoloku i Berezidena

Manu, Kahunaaiole i Hoa Kuka

J. A. Nahaku i Kakauolelo

Febeluari 6, 1882.

Puke I.

KA PUKE MO'OLELO O KA PAPA KU'AUHAU ALI'I O HAWAI'I - TRANSLATION

DRAFT

THE JOURNAL OF THE ROYAL GENEALOGY BOARD OF HAWAI'I

It is a means by which to report the nature of the ancestry of the chiefs of Hawai'i, whereby the chiefs are ruling with a lack of understanding on the part of some chiefly persons as to their ancestry. In accordance with the laws of the year 1880, His Highness, the King, is pleased to select those people whose names are below as Officers for that endeavor. They were selected as follows:

Her Highness Kapo'oloku as President

Manu Kahuna'ai'ole as Advisor

J. A. Nahaku as Secretary

February 6, 1882

Book I

2.

Honolulu Feb 6. 1882.

Halawai Kapa Kuauhau o Hawaii ma Ka Halenoho o Ka Mea Kiekie Kapo=
=oloku, a hoomaka na hana, e pili ana i Ka Oihana, a ma ia manawa a Ka Papa i noho ai, ua haiku aku a haiku mai kela ame keia i na hookohu o Lakau, a ma ia hala=
=wai, ua kuka pono ia na hana a kela ame keia o na Hoa o Ka Papa. penei.

Ka Mea Kiekie Kapoloku Peresidena
Manu Kahunaaiole i Hoa Kuka.
L. A. Nahaku i Kakakolelo.

Ia manawa no ua Koho ia Ke Kakau=
=olelo i Komite imi Rula no Ka Papa, a ua apono ia.

Hoopanee ia iho halawai a noho hou i Ka la apopo hora 10.

Honolulu Feb 7, 1882.

Halawai hou Ka Papa elike me Ka hoopanee ana, ua noho mai Ka Peresidena ame Ka Hoa Kuka.

Heluhelu ia Ka maolelo o Ka halawai i hala, a ua apono ia.

Noi ia mai Ke Komike imi Rula ina oia i makaukau i na Rula i kauoha ia ai iaia e hana, alaila e heluhelu mai oia i Kia manawa, a ua apono ia.

Heluhelu ia na Rula elike me ia i hoomakaukau ia e Ke Komike. a ua noi ia e wiliho ana Ka Papa a i Kekahi la aku a Ka Papa e noonoo ai, ua apono ia.

Hoopanee Ka halawai a noho hou i Ka la apopo hora 10.

Honolulu, February 6, 1882

The Royal Genealogy Board of Hawai'i met at the residence of Her Highness, Kapo'olokū, and began the activities relating to the endeavor. At that time, while the Board convened, each [member] reported on their presumptions and preferences, and at that meeting the duties of each Member of the Board were properly discussed, as follows:

Her highness Kapo'olookū - President

Manu Kahuna'ai'ole - Advisor

J. A. Nahaku - Secretary

At that time the Secretary was selected as a committee to establish rules for the Board and it was approved.

The meeting was adjourned, to convene again on the morrow at 10:00.

Honolulu, February 7, 1882

The Board convened again following a motion. The President and Advisor were present.

The minutes of the last meeting were read and were approved.

The Rules Committee was asked if it had prepared the Rules as ordered to do, then to read them at this time. It was approved.

The Rules were read as prepared by the Committee and it was moved that the Board should table them and that the Board should consider them another day. It was approved.

The meeting adjourned, to convene again on the morrow at 10:00.

Kanaka Keaumoku Nui, o Keaumoku (K) noho ia — Kailakona (w) kanaka o — Kanekoa (K) o Kanekoa (K) noho ia Kalaziikauleliiaiwi (w) a me kaii o Paomaikelani (w) o Paomaikelani (w) noho ia — Elelule (K) kane o Kahio (K) o Kahio (K) noho ia Kainaikii (w) kanaka o Ka Moi Wahine, Kapiolani, Kapelakapu = o Kalani.

Hoopaneeka halawai a noho kau i ka la apopo. — hora 10. a.m.

Honolulu Jan. 11. 1883.

Halawai hou Ka Papa-kuauhau Alii o Hawaii eliku me ia i hoopaneeia.

Heluhelu ia Ka moolelo o Ka halawai i hala, a apono ia.

Waiho mai Ka Beresidena i Ke Kumukana mua, oia hai,

E nyonoo Ka Papa i Ko Ka Moi Kane kanaka ana, oia Ka mua o Ka kana. Penei,

Ko Ka Moi Kane.

Keawe i Ke Kahi alii o Kamoku (K) noho Leonomaikanaka (w) kanaka o — Kalaninuiamamao (K) noho Kapaihi (w) kanaka o Kaolaniali'i (w) noho kuu ia Kalaninuiamamao (K) o Alapaiwahine, noho ia

born was Keeaumoku Nui. Keeaumoku(M) dwelt with Kaila'akanoa(F); born was Kanekoa(M). Kanekoa(M) dwelt with Kalanikauleleiaiwi(F) the second; born was Po'omaikelani(F). Po'omaikelani(F) dwelt with Elelule(M); born was Kuhio(M). Kuhio(M) dwelt with Kinoiki(F); born was the Queen, Kapiolani Napelakapuokalani.

The meeting adjourned, to reconvene on the morrow, 10 A.M.

Honolulu, January 11, 1883

The Royal Genealogy Board of Hawai'i met again as moved.

The minutes of the last meeting were read and approved.

The President presented the first topic, that being that the Board should consider the King's birth. That is the first activity, as follows:

That of the King

Keaweikekahiali'iokamoku(M) dwelt with Lonomaikanaka(F); born was Kalaninuiiamamao(M), who dwelt with Kapaihi(F). Born was Kaolaniali'i(F) who dwelt again with Kalaninuiiamamao(M);(born was)
Alapa'iwahine, who dwelt with

Kepaokalani (K) hau o Kamanawa (K)
Kamanawa (K) noho ia Kamokuiki (W)
Kapaakea (K) noho ia Keohokalole (W)
Kalakaua (K)
Liliuokalani (W)
Likelike (W)

Ko Ka Moi Wahine.

Keaweikekahialiiokamoku (K) noho ia
Kalanikaulelaiwi (W) o Kailakaua (K)
Keaumoku (K) noho ia Kailakaua (W)
Kanekoa (K) noho ia Kalanikaulelaiwi ½ (W)
Poomaikelani (W) Elelule (K) Hanau
Kalanianaole (K) Kinoiki (W)
Kapiolani (W)
Poomaikelani (W)
Kekaulike (W)
Kekaulike (W) noho ia Kahalepouli (K)
Kawananakoa (K)
Kaiulani (K)
Kalanianaole (K)

Ko Ka Moi Wahine

Keaweikekahialiiokamoku (K) noho ia
Kauhiokaka (W) hanau Kekaulike (W)
Kekaulike (W) Kepoomaikai (K)
Kalanikaulelaiwi ½ (W) noho ia Kanekoa (K)
Poomaikelani (W) Elelule (K)
Kalanianaole (K) Kinoiki (W)
Kapiolani (W)
Poomaikelani (W)
Kekaulike (W)

Keaweikekahialiiokamoku (K) Kauhiokaka
Kekaulike (W) II. Kalanimanuiaamanao (K
Keawemauhili (K) Ululani (W) *
Elelule (K) noho ia Poomaikelani (W)
Kalanianaole (K) noho ia Kinoiki (W)
Kapiolani (W)
Poomaikelani (W)
Kekaulike III (W)

O Keia wahine o Ululani oia no

Kepo'okalani(M); born was Kamanawa(M). Kamanawa(M) dwelt with

Kamokuiki(F);(born was) Kapa'akea(M), who dwelt with Keohokalole(F) (born was)

Kalakaua(M)
Liliuokalani(F)
Likelike(F)

That of the Queen

KeaweikeKahialiiokamoku(M) dwelt with Kalanikauleleiaiwi(F); born was

Keeaumoku(M) who dwelt with Kailaakanoa(F). Kanekoa(M) dwelt with

Kalanikauleleiaiwi 2nd(F)

Po'omaikelani(F) Elelule (M); born was

Kalanianaole(M) Kinoiki(F)

Kapi'olani(F)
Po'omaikelani(F)
Kekaulike(F)

Kekaulike(F) dwelt with Kahalepouli(M)

Kawananakoa(M)
Keli'iahonui(M)
Kalanianaole(M)

That of the Queen

KeaweikeKahiali'iokamoku(M) dwelt with

Kauhiokaka(F); born was Kekaulike(F)

Kekaulike(F) Kepo'omahae(M)

Kalanikauleleiaiwi II(F) dwelt with Kanekoa(M)

Po'omaikelani(F) Elelule(M)

Kalanianaole(M) Kinoiki(F)

Kapi'olani(F)
Po'omaikelani(F)
Kekaulike(F)

KeaweikeKahiali'iokamoku(M) Kauhiokaka(F)

Kekaulike II(F) Kalaninuiiamamao(M)

Keawemauhili(M) Ululani(F)*

Elelule(M) dwelt with Po'omaikelani(F)

Kalanianaole(M) dwelt with Kinoiki(F)

Kapi'olani(F)
Po'omaikelani(F)
Kekaulike III(F)

This woman, Ululani, she indeed

Ka Kapuna wahine o Ka Moi Kalakaua e noho nei, o Kawahine kia a Keaweaheulu i noho aku ai, a hanau mai o Keohokiwa a nana mai o Likanaka ke Kapuna Kahu Pono i o Kalakaua ma. O Kia Liliulani no hoi, oia no ke Kaikamahine a Moki Ka Moi o Hilo. a Penei kona kuauhau.

Moku(k) noho ia Papaikamau 2/4(w)
Liliulani(w) " Keawemauhili(k)
Edelule(k) " Poomaikelani(w)
Kalanianaole " Kinoiki(w)
Kapiolani 2.(w)
Poomaikelani 2(w)
Kekaulike III(w)

O Liliulani ame Kana Kaikamahine o Keohokiwa(w) wale no na alii wahine ae ia e Kau moluna o Ka aloa haoleki me Kamehameha I. ma Kia kuauhau. he Keiki o Kalakaua na Kapiolani ma.

No Kekaulike Ka Moi Maui

Kekaulike
Kekauhiwanoku
Keopuwaikumaikani
Nonuhaaipo
Kau
Kaumualii
Kinoiki

Holau
Kekaulike
Kahekili

Makakilei
Kapuaamohu
Kalanianaole

Kapiolani
Poomaikelani
Kekaulike III.

Kekaulike.
Kamehameha Nui
Kalola (w)
Kahekili (k)

Kekuiapoiwa

Keopuwaikumaikani

is the grandmother of the King Kalakaua who now rules. This is the woman with whom Keaweaheulu dwelt, and so was born Keohohiwa from whom came Aikanaka the own grandfather of Kalakaua and his siblings. Indeed this Ululani was the daughter of Moku, King of Hilo. His genealogy is as follows:

Moku(M) dwelt with Papa'ikaniau II(F)

Ululani(F) dwelt with Keawemauhili(M)

Elelule(M) dwelt with Po'omaikelani(F)

Kalanianaole(M) dwelt with Kinoiki(F) (born was:)

Kapi'olani 2(F)

Po'omaikelani 2(F)

Kekaulike III(F)

Ululani and her daughter Keohohiwa(F) were the only chiefesses allowed to board upon the same canoe with Kamehameha I. By this genealogy Kalakaua is a child of Kapi'olani and her people.

Concerning Kekaulike, the King of Maui

Kekaulike Holau

Kekauhiwamoku Kekaulike

Kepuowaikumailani Kahekili

Manuha'aipo}

Kaeo } Makahelei

Kaumuali'i Kapuaamohu

Kinoiki Kalanianaole

Kapi'olani

Pomaikelani

Kekaulike III

Kekaulike Kekuiapoiwa

Kamehamehanui

Kalola(F)

Kahekili(M) Kepuowaikumailani

Kaeo
Kaumualii
Kinoiki

Makahelei
Kapuaamohu
Kalanianaole

Kapiolani
Paomaikalani
Kekaulike.

Kamehameha nui (K)
Kalanihelemailuna (K)
Paki (K)

Kekumano (w)
Kawao (w)
Konia (w)

Pauahi (mrs Bishop)

Kalanihelemailuna (K)
Kalaniulumoku

Alapaiwahine
Kekamanienui (w)

Kalola (Keola nui no ia)

Kamehameha nui
Kalaimoku (K)
Loeau (w)
Liliha (w)
Koakanu (K)
Maheha

Manuhaaipo
Kuahii (w)
Koakanu (K)
Kalaniuluomoku
Beke

Lanihau (w)
Keaupuni

Maheha

Liliha

Keano (w)
Haalou

Kiliwehi (w)

O Keia Kiliwehi oia no ka wahine a Kuapiki. He ohana nui keia e noho mai nei. He Eha kiki a Lanihau me Opeka, Lunaauhau o Kalua a o ka Keano kiki Kane, aia hi Koa no ka Moi.

Eh aihoue ke Kuamao Kuauhau i hope iki. i maopopo ke ano o na Puka ana mai. Penei.

O Lemika Kuhihewaikaluapalavavkalani.
Kuimehena (K)
Papaikanaian (w)
Uluehu (K)

Kaeo Makahelei

Kaumuali'i Kapuaamohu

Kinoiki Kalanianaole

Kapi'olani

Pomaikelani

Kekaulike

Kamehamehanui(M) Kekumano(F)

Kalanihelemaiiluna *(M) Kawao(F)

Paki(M) Konia(F)

Pauahi (Mrs. Bishop)

Kalanihelemaiiluna(M) Alapa'iwahine

Kalaniulumoku Kahamanienie(F)

Kalola(She is now Keola)

Kamehamehanui Manuhaaipo

Kalaimoku(M) Kuali'i(F)

Loeau(F) Koakanu(M)

Liliha(F) Kalaniulumoku

Koakanu(M))

Maheha) Beke

Lanihau(F)

Maheha Keaupuni

Keano(F)

Liliha Ha'alou

Kiliwehi(F)

This Kiliwehi, she is the wife of Hoapili. This is a large family still existing. Lanihau and Opeka, the tax agent of Koloa had four children and Keano's son is a warrior of the King.

The genealogical lineage goes back a little, so that the nature of the issuances are understood, as follows:

Umi(M) Kuhihewaikaluapalaoaokalani

Kuimeheua

Papaikaniau(F)

Uluehu(M)

Kuimehena (K) Kalanikuaiwalono
Kiau Moku
Kululani Keaweaheulu
Keohokiwa Kepookalani
Aikanaka Kamae
Keohokalole Kapaakea

Kalakaua ma.

Ma Keia Kuamoo he Hakuono o Kalakaua no na alii e ae a Pau. no Kamea, o Kuimehena no Ka mua. He Kona, he hanau mua a hope na alii e ae a Pau, no Ka Mea, o Ka mulimai o Kuimehena elike me ia i haiki ia maluna, o Papaikaniau, a Pepeii Kona Kuamoo. a Puka ia Keliikoloni ma, a ia Pauahi na, a ma Keia Kuamoo no hai e ikeia ai na Puka hau mai o Kapiolani Ka Mai Wahine ame Kona onau Kaikaina

Eia Ke Kuamoo o Papaikaniau ae

Papaikaniau (K) Kuhaiea (K)
Kauliki (K)

O Keia Kekauliki, aia Ka Moo o Maui i Ka wa o Kuaana-a I Ka Mai o Hawaii Keia Kekauliki Ka mea i haikia ma Ka aoao O Keia haiki a Puka Ka Mai Wahine Kapiolani ma o Kaumualii la Ka Mai hope loa o Kauai.

Ma Ka aoao na haikia o Kalola Ke Kaikuahine o Kamehame=ha, Nui. O Keia wahine o Kalola Kai noho aku ia Kalani=opuu Ka Moi o Hawaii a hanau mai o Kalanikauikeaouli i Kumalii, oia Ka makuakane

Kuimeheua(M) KalaniKueiwalono

Niau Moku

Ululani Keaweaheulu

Keohohiwa KepooKalani

AiKanaKa Kamae

KeohoKalole Kapa'aKea

KalaKaua And Siblings

By this lineage KalaKaua is indeed a Lord for all of the other chiefs, because Kuimeheua indeed is the first. A child, a first born, and all the other chiefs are latter ones, because the one born after Kuimeheua, like that shown above, is PapaiKaniau. Her lineage is as follows, issuing as far as Ke'eliKolani and her siblings, and then on to Pauahi and hers. By this lineage indeed it is seen that the Queen, Kapi'olani, and her younger sisters were then born.

Here is the Lineage of PapaiKaniau(F)

PapaiKaniau(F) Kaulahea(M)

KeKauliKe(M)

This KeKauliKe, he was the King of Maui in the time that Kuaana-a-I was the King of Hawai'i. This KeKauliKe was the one shown on the side of this report by which issues the Queen Kapi'olani via Kaumuali'i, the very last King of Kaua'i.

On the genealogical side that was shown, Kalola was the sister of Kamehamehanui. This woman Kalola was the one who dwelt with Kalaniopu'u, the King of Hawai'i, giving birth to KalaniKauiKeaouli-i-Lunalilo, he being the father

o Keopuolani wo, i noho ai ia Kamehameha I. a hanau mai ai o Kamehameha II ame Kamehameha III a ma keia aoao no hoi i puka mai ai o Kekiokolani ame Panahi ame ka lii e ae i haikeia aenei.

Mao ke Kaikaina loa o Kaai=
=meheua ma kana o Papaikamiau aia o Uluehu. i puka mai ai o Kekuanaoa me Kekahipuolii e noho iho la he nui wale.

Ka noho alii ana a nei o Kalakaua aia i hai. ku kau ae la ke kapu alii ma o Kaimehana la, ma o Moku la a ma o Kalaninuiamamao la.

A ma ka aoao o kana wahine o Kapiolani, na like na kapu, na like na lii, a oi aku o Kapiolani ma o Kaumualii ka Mai o Kauai.

O ko Kaumualii kapu, aia hoi kona kahili, aia no hoi kona Kalaunu, o Ka wa kahiko, aole i Mai i ka hui ana o kona aupuni me Kamehameha I. na kaulike no na Kalaunu a na hui, Nolaila na kupono laa ka puni like ana o ka Mai kane me ka Mai wahine o ka Kaumualii kaikamahine Po=
=noi hapelua oia no o Kaiolii, ka Makuahine o Kapiolani ka Mai wahine, ame kona mau kaikaina Nolaila, ma ia lalani, na kupono ke kapaia na kaikaina o ka Mai wahine Ke kana alii wahine elike, me na kaikua=
=hine o ka Mai kane.

Oke kana o ka ike ma ka aoao o ka Pali alii e ku nei, oia na

of Keopuolani(F) who dwelt with Kamehameha I, whereby Kamehameha II and Kamehameha III were born. And on this genealogical side indeed did issue forth KeelikOlani and Pauahi and the other chiefs shown above.

By way of the very youngest brother of Kuimeheua and PapaiKaniau, he being Uluehu, did issue forth KeKuanao'a and many other chiefly personages living today.

In the chiefly reign at this time of KalaKaua there again stands the chiefly sanction [Kapu] via Kuimeheua, via MoKu, and via Kalaninuiiamamao.

And on the side of his wife, Kapi'olani, the sanctions are similar. The (2) chiefs are equal or Kapi'olani is higher by way of Kaumuali'i, the King of Kaua'i.

Kaumuali'i's sanction is his feathered staff, and is indeed his crown of ancient times. He was not King by way of uniting together his nation like Kamehameha I. The crowns were indeed equal and were joined together. Therefore the equality of control on the part of the King and Queen is extremely fitting. Kaumuali'i's last own daughter, she being KinoiKi, is the mother of the Queen, Kapi'olani, and her sisters. Therefore by that lineage it is very fitting when the sisters of the Queen are called Princesses, like the sisters of the King.

"The standing of the spear on the side of the royal highness [pali] now ruling, that is the two

a Elua, oia o Kameiamoku ame Kamanawa mamua o Kameiamoku Ka mea Poo ipu kuha, aka, i ka hui ana o Kauai me Hawaii, na Kapae ia ka ipu kuha a Kukulu ia ke ahi malaila, i haiki ana na pau ka make, na pau ka haokaha koko, ma ka upu ana o na Alanuku o Kamehameha e make o Kaumualii, a o ke ola ana o ka ihe i luna ke hoailona ia no ka Manawa a no ka hui ana o na moku i haokahi elike me na olelo a Kamehameha i haiki ia ai ua ui maluna, mai ia manawa mai ua i kapae ia ai ka Poo ia ana o ka ipukuha ma ka aoao o Kamehameha a o ka ihe Kukulu i luna, ka mea ia mai ia wahi e hoonoho ai.

Ma ka aoao o Kalanikau-
=leleiaiwi,

Keaweikekahialiiokamoku
Kalanikauleleiaiwi(w)
Keliipoiwa(w)
Kaumoku(k)
Kekelaokalani(w)

O Keia Keliipoiwa oia no ka makuahine o

Kamehameha Nui
Kalola
Kanekiki

Noho aku ai ia Kekaulike a ma o ko ka Moi wahine Kapiolani 'la i haiki ia mamua, oia no Keia Kaumoku ke keiki kane a Kalanikauleleiaiwi ma kona

chiefs, being Kameeiamoku, and Kamanawa before Kameeiamoku, the bearer of the spittoon. But, on the joining together of Kaua'i and Hawai'i the spittoon was discarded and the spear was set up there, showing that death was ended, that bloodshed was ended. At the desires of the marshals of Kamehameha that Kaumuali'i should die, the upright standing of the spear was a sign for peace and for the uniting of the islands as one, like the statements of Kamehameha shown above. From that time on the bearing of the spittoon at the side of Kamehameha was discarded and the spear set up above was the thing that was arranged in its place.

On the Genealogical Side of KalaniKauleleiaiwi

KalaniKauleleiaiwi(F) KeaweiKeKahiali'ioKamoku

KeKuiapoiwa(F) }

KeeaumoKu(M) }

KeKelaoKalani(F) }

This KeKuiapoiwa, she indeed is the mother of

Kamehamehanui

Kalola

KaheKili

who dwelt with KeKauliKe, and by way of the genealogy of the Queen Kapi'olani shown beforehand, it is this Ke'eaumoKu, the son of KalaniKauleleiaiwi and

o Keaweikekahialiiokamoku ma o Ka
mulilua'la o Kekelaokalani i puka mai
ai o Kamehameha I.

A penei ka moolelauhau.

Kekelaokalani (w) Haae (K)
Kekuiapoiwa II. Kalaniʻkumaiʻecivakam
(Keōuakapuapā i Kalaninui)
Kamehameha I
Kekaookalani
Kekūmaikai

Ina na Kamehameha I, o Kekūkolani
ma laua me Panaʻahi, alaila, hoʻo
no laua no Ka Maiwahine
Kapiolani,

Ina na Kekūmaikai a
Ema Ka Maiwahine Kane make
alaila, hope no ia no Ka Maiwa
-hine Kapiolani, a pela no hoʻi na
ohana alii e ae a pau i noho
mai nei.

Eia iho ko Kekūkolani ma puka
ana ame ko Kekaaniau.

KeaweiKekahiali'iokamoku, via the last born, KekelaoKalani, that Kamehameha I did issue forth.

And the genealogical line is as follows:

KekelaoKalani(F) Haae(M)

Kekuiapoiwa II KalaniKumaieiwaKamoKu*

Kamehameha I *[a sacred name for

Kepo'ooKalani KeouaKupuapaiKalaninui]

Keli'imaiKai

If Ke'eliKolani and Pauahi are descendants of Kamehameha I, then they rank behind the Queen Kapi'olani.

If Emma, the dowager queen, is a descendant of Keli'imaiKai then she too follows in rank behind the Queen Kapi'olani, and so indeed do all of the other royal families now living.

Here below is KeeliKolani's issuance along with that of KeKaaniau.

No Kekikolani.

Kauwiki Kahialiiokamoku (K), Lonomaikaua (K)
Kalaninuiamamao (K), Kamakaimoku (K)
Kalaiapuu (K) Kanekapoleiau (K)
Kapoleioku (K) Kauna (K)
Paaohi (K) Kekuanaoa (K)
Kekikolani (K)

Kapeliaku (K) Luahine (K)
Konia (K) Paki (K)
Paaohi (K)
Kekanikauhiaiwi

Kauwiki Kahialiiokamoku (K) Kekuiapoiwa (K)
Kauamoku (K) Kahuna (K)
Kalanikumaikiwakamoku (K), Kahuna (K),
Kalokuokamaile Auhi
Laanui (K) Owana (K)
Kekaaniau (K)

A ma ke noi ia ana, na hoopanee Ka Halawai ahiki i Ka wa e kauoha ia ai e Ka Beresidena.

Honolulu Feb 10. 1883.

Halawai Ka Papa Kuauhau alii elike me ke Kauoha a Ka Beresidena. Ua hoho mai Ka Beresidena ame na hoa o Ka Papa; ua helu hehe ia Ka Moolelo o Ka halawai i hala a apono ia.

Waiho mai Ka Beresidena i na Kumu hana, a aia Kia. Ua loaa mai i Ka Beresidena Kekahi palapala mai mai Ka Mea Hanohano mai, aia hui ke Kuhina o Ko na Aina E. W. M. Gibisona, a eia na palapala la.

That of KeeliKolani

KeaweiKeKahiali'ioKamoKu(M) LonomaiKanaKa

KalaninuiiamamaO(M) KamaKaimoKu

KalaiopU'u(M) KaneKapolei(F)

KaoleioKu(M) KeOua(F)

PauahiF) KeKuanaoa(M)

Ke'eliKolani(F)

KaoleioKu(M) Luahine(F)

KoniaF) PaKi(M)

Pauahi(F)

KeaweiKeKahiali'ioKamoKu(M) KalaniKauleleiaiwi

Ke'eaumoKu(M) KeKuiapoiwa(F)

KalaniKumaieiwaKamoKu(M) Naheana(F)

KaloKuoKamaile Nuhi

Laanui(M) Owana(F)

KeKaaniau(F)

And on being moved, the meeting adjourned until such time as ordered by the President.

Honolulu, February 10, 1883

The Royal Genealogy Board met following the order of the President. The President and Members of the Board were present. The minutes of the last meeting were read and approved.

The President submitted the topics, and they were the following:
The President has received a document from His Honor the Minister of Foreign Affairs, W. M. Gibson, and here is that document:

Honolulu Januar 15.th 1883

Ke Kama alii Wahine
Princess Pomaikelani
Peresidena o Ka Papa Kuauhau
alii of Hawaii &c &c.

Aloha oe

Ua makemake ia e like me Ka mea i hoholoia e Ka Moi i loko o Kona Aha Kuhina i halawai ai ma Ka la 8 Iam i Kala ae nei e haiki mai Ka Peresidena o Ka Papa Kuauhau alii i Ke ano o Ke kulana o na alii Hanau o Ka aina i kumu e hoomaopopo ia'i a e hoonohonoho ia ai Ko lakou kulana kiekie ma Ka Papa hoon= =nohonoho alii o Hawaii a e like hui me Ka Pauku 22 o ke Kumu Kanawai, o na alii hanau o Ka aina Ka mea kulana i Ka noho alii ke nele Ka noho alii i Ka hoilina ole, ma Ka lalani polohi e Kohaia lakou i Pani hakahaka nolaila e haiki mai Ka Papa ia Mea mamua iho o Ka la Poni Moi; i makaukau ai Ka Moi i Ka hoopuka ana aku i na Palapala Sila Nui no lakou.

O wau iho no me Ka mahalo.

Kau Kauwa Haahaa
a Hoolohe hoi
(Kakauinoaia)
Walter Murray Gibson
Kuhina Nui

Honolulu, January 15, 1883

Her Highness

Princess Po'omaikelani

President of the Royal Genealogy Board of Hawai'i etc. etc.

Greetings;

It was desired, in accordance with that which was decided by the King in his Cabinet of Ministers, which met on the_____ day of January past, that the President of the Royal Genealogy Board should report the nature of the rank of the native born chiefs of the land, as a basis by which their high ranks in the royal heirarchy of Hawai'it could be understood and arranged. Indeed, inn accordance with the twenty-second Article of the Constitution, the native born chiefs of the land are the ones who have a right to the royal throne. Should the throne lack an heir by direct descent, they shall be selected as successor. Therefore the Board should report on this subject, before the coronation date, as a means by which the King may be prepared for the issuance of Royal Patents for them.

Myself, with appreciation

Your Humble and Obedient Servant

(Signed)

Walter Murray Gibson

Prime Minister

A ma ka noonoo ana a ka Papa no keia Palapala a ke Kuhina Nui, a ua hoohalo ka Papa penei. E waiho aku ke Kakauolelo o ka Papa i kaikee o ia ano elike me ke Kauoha a ke Kuhina, a pono ia, a ua waiho aku ke Kakauolelo o ka Papa i pane i ke Kuhina ana ka mea i makemake ia, a penei no ia.

Ika. Hea Honohano
W. M. Gibisona
Kuhina o ko ma aina e,

Aloha oe, —

No kau omaimai i loko o na la i hiki ae ai kau Palapala i ka Peresidena o ka Papa Kuauhau alii o Hawaii o ka la 15 o Ianuari 1883, e pili ana no ka haiike ana aku i ke ano o ke Kulana o na Alii Aunau o ka Aina i kumu e hoomaopopo ia ai, a e hoonohonoho nui ko lakou Kulana kiekie ma ka Papa hoonohonoho alii o Hawaii, a elike hoi me ka Pauku 22 o ke Komike Hawaii o na Alii Aunau o Ka Aina ka mea Kuleana a ka noho alii ke nele ka noho alii i ka Aupuni ole. Ma Ke kalaadi Palolei, e kaho ia lakou i "Paniikakahata".

Ano la i Keia la i loaa ai iau Ka olelo, a ua kauoha ia au mapuupii ino o Ka Aui ana o Ka Papa i Ka haiike ana aku i Keia mau Kuauhau

And on consideration by the Board of this document from the Prime Minister, the Board decided as follows: That the Secretary of the Board should submit a report of this nature in accordance with the order of the Prime Minister, and it was approved. The Secretary of the Board submitted a response to the Prime Minister and to that which was desired, and it is indeed as follows:

To the Honorable

W. M. Gibson

Minister of Foreign Affairs:

Greetings,

Due to my illness during the days which your document arrived to the President of the Royal Genealogy Board of Hawai'i on January 15, 1883, relating to the report on the nature of the rank of the native born chiefs of the land, as a means by which their high rank in the royal heirarchy of Hawai'i then may be understood and arranged. In accordance, indeed, with the twenty-second Article of the Constitution, the native born chiefs of the land are the ones with a right to the royal throne. Should the throne lack an heir by direct descent, they shall be chosen as "successors";

And because on this day I have regained my health, I have been ordered, following the meeting of the Board, to report on these

Alii elike mei'a ma Kela mau
Papa i hoikeia Ko Kela ame Kela
alii i mapuepue i Ka Papa.

Penei, e nana ma Kela mau
Papa i hoikeia.

" Oia Kela i hoikeia ma Ka
Buke mii aoao 38. 39. 40. 41. 42. 43. 44. 45
ame 46.

A ma noi mai e Kope maikai
ia Kela palapala ame Ka moo Ku=
=auhau, a halawai hou Ka Papa,
ma hoohalo ia Pela.

Hoopauu Ka halawai a noho
hou apopo hora 10 A. M.

Honolulu Feb 11, 1883.

Halawai hou Ka Papa Kuauhau
alii elike me Ka hoopanee ana
o Ka Peresidena ame na hoa o
Ka Papa Kai noho mai.

Heluhelu ia Ka moolelo o Ka
halawai i hala a apono ia.

Waiho mai Ke Kakauolelo i
na hana o Kauoha ia iaia e
hana, na heluhelu ia Ka Palo=
=Pala ame na Papa Kuauhau
a ua apono ia, a ua Kauoha
ia e hoiki aku ia mau mea
a Pau i Ke Kuhina i Ko na
Aina e.

Ma Ke noi ia ana na
hoopanee ia Ka halawai a hiki
i Ka wa e Kauoha hou ia ai e
Ka Peresidena.

royal genealogies, like that shown on these papers, in which is reported every chief known to the Board.

As follows, look to these pages as shown:

It is that which is reported in this book, Pg. 38, 39, 40, 41, 42, 43, 44, 45, 46.

And the motion was made that this document and the genealogical account should be well copied and that the Board should meet again. It was decided as such.

The meeting adjourned, to reconvene on the morrow, 10 A.M.

Honolulu, February 11, 1883

The Royal Genealogy Board reconvened following a motion. The President and Members of the Board are who were present.

The minutes of the last meeting were read and approved.

The Secretary submitted the work which he was ordered to accomplish. The document and the genealogical papers were read and were approved. It was ordered to pass all of these things on to the Minister of Foreign Affairs.

Upon being moved, the meeting was adjourned until such time as ordered again by the President.

Ms Case 2
Hms G45

from Woods estate ms, now in Archives of Hawaii.

~~A 167~~ genealogy, Kapiolani, Kalakaua, Emma, etc.

His Excellency W.M. Gibson Minister of Foreign Affairs.

Sir,

Owing to my illness I have been unable to reply more promptly to your letter to the President of the Board of Genealogy of Hawaiian Chiefs of the 15th of January ultimo, calling for a genealogical history of the Hawaiian Chiefs of the land, in order to afford a clear knowledge of their rank and for the purpose of placing them in their proper positions.

In accordance with Article 22 of the Constitution, the Hawaiian Chiefs of the land have rights to the throne (in the absence of heirs by direct descent) by election to fill any vacancy, and that their names be made known.

I am now under orders from the Board at one of its meetings empowered to report the genealogy of Chiefs as follows:

OF HIS MAJESTY THE KING

KEAWEIKEKAHIALIIOKAMOKU (K)
KALANINUIIAMAMAO (K)
KAOLANIALII (W)
ALAPAIWAHINE (W)
KAMANAWA (K)
KAPAAKEA (K)

KALAKAUA (K)
LILIUOKALANI (W)
LIKELIKE (W)

LONOMAIKANAKA
KAPAIHI (W)
KALANINUIIAMAMAO (K)
KEPOOOKALANI (K)
KAMOKUIKI (W)
KEOHOKALOLE (W)

OF HER MAJESTY THE QUEEN

KEAWEIKEKAHIALIIOKAMOKU (K)
KEEAUMOKU (K)
KANEKOA (K)
POOMAIKELANI (W)
KALANIAINAOLE (K)

KAPIOLANI (W)
POOMAIKELANI (W)
KEKAULIKE (W)

KEKAULIKE (W)

KAWANANAKOA (K)
KELIIAHONUI (K)
KALANIAINAOLE (K)

KEAWEIKEKAHIALIIOKAMOKU (K)
KEKAULIKE II (W)
KALANIKAULELEIAIWI II (W)
POOMAIKELANI (W)
KALANIANAOLE (K)

KALANIKAULELEIAIWI (W)
KAILAAKANOA (W)
KALANIKAULELEIAIWI II (W)
ELELULE (K)
KINOIKI (W)

KAHALEPOULI (K)

KAUHIOKAKA (W)
KEPOOMAHOE (K)
KANEKOA (K)
ELELULE (K)
KINOIKI (W)

KAPIOLANI (W)

POOMAIKELANI (W)

KEKAULIKE (W)

KEAWEIKEKAHIALIIOKAMOKU (K)

KEKAULIKE II (W)

KEAWEMAUHILI (K)

ELELULE (K)

KALANIANAOLE (K)

KAUHIOKAKA (W)

KALANINUIIAMAMAO (K)

ULULANI *

POOMAIKELANI (W)

KINOIKI (W)

KAPIOLANI (W)

POOMAIKELANI (W)

KEKAULIKE (W)

* The woman Ululani is the grandmother of His Majesty Kalakaua now living, the wife of Keaweaheulu who lived with her and Keohohiwa was born by whom came Aikanaka, the grandfather of Kalakaua.

This Ululani was the daugther of Moku King of Hilo, whose genealogy is as follows:

MOKU

ULULANI (W)

ELELULE (K)

KALANIANAOLE (K)

PAPAIKANIAU II (W)

KEAWEMAUHILI (K)

POOMAIKELANI (W)

KINOIKI (W)

KAPIOLANI II (W)

POOMAIKELANI II (W)

KEKAULIKE III (W)

Ululani and her daugther Kechohiwa were the only chiefs allowed to embark in the sacred canoe (waa kapuu) with Kamehameha I. By this genealogy Kalakaua is the son * of Kapiolani

* In the Hawaiian idea, in the English nephews.

OF KEKAULIKE KING OF MAUI.

KEKAULIKE	:	HOLAU (W)
KEKAUHIWAMOKU	:.....	KEKAULIKE
KEPOOWAIKUMAILANI		KAHEKILI
MANUHAAIPO)		
)		
KAEO)		MAKAHELEI
KAUMUALII		KAPUAAMOHU
KINOIKI		KALANIANAOLE

KAPIOLANI

POOMAIKELANI

KEKAULIKE III

Thus did Kekaulike live with his daughter Kekauhiwamoku, as did Kalaninuiiamamao with Kaolanialii. See Page 2 - Termed Moe Naha.

KEKAULIKE →	KEKUIAPOIWA
KAMEHAMEHA NIU *)	
)	
KALOLA (W))	
)	
KAHEKILI (K))	KEPOOWAIKUMAILANI (W)
KAEO (K)	MAKAHELEI (W)
KAUMUALII (K)	KAPUAAMOHU (W)
KINOIKI (W)	KALANIANAOLE (K)

or the offspring of daughter or cousins

KAPIOLANI

POOMAIKELANI

KEKAULIKE

****

* KAMEHAMEHA NUI (K) — KEKUMANO (W)

KALANIHELEMAIILUNA (K) — KAWAO (W)

PAKI (K) — KONIA (W)

PAUAHI (Mrs. Bishop)

KALANIHELEMAIILUNA — ALAPAIWAHINE

KALANIULUMOKU — KAHAMANIENIE

KALOLA (W)

KAMEHAMEHA NUI — MANUHAAIPO

KALAIULUMOKU (K) — KUALII (W)

LOWAU (W) — KOAKANU (K)

LILIHA (W) — KALANIULUMOKU

KOAKANU (K)) — BEKE (W)

MAHEHA)

LANIHAU (W)

MAHAHA — KEAUPUNI

KEANO (W)

LILIHE — HAALOU

KILIWEHI

This Kiliwehi was the wife of Hoapili. This is a large family and still living. There were four children of Lanihau and Opeka, Tax Collector of Koloa, and a son of Keano is a member of the Household Guards.

By the youngest offspring of Kuimeheua and Papaikaniau (viz. Uluehu), came Kekuanaoa and several other chiefs still living.

On Kalakaua becoming enthroned there was revived the sacred ties (Kapu Alii) of Kuimeheua, of Moku, and of Kalaniuiiiamamao. On the side of Kapiolani his consort, the ties are equal and the chieftaincy alike, those of Kapiolani being in advance through Kaumualii King of Kauai..

Kaumualiis ties (Kapu) were the Kahili that being his crown as in the olden time. It did not fall when his Kingdom was peaceably surrendered to Kamehameha I. The two crowns were equal and were made one. Therefore it is proper that Her Majesty the Queen should be crowned as well as His Majesty the King.

The youngest of Kaumualiis daughters, Kinoiki, was the mother of Her Majesty Queen Kapiolani and her sisters. Therefore by this lineage Her Majesty's sisters should be styled (or restored) Royal Princesses, the title of sisters of His Majesty the King.

When Kaumualii came to unite his Kingdom with those of Kamehameha, Kamehameha alone embarked in the canoe, and wore on his neck the wreath and hook (makau aimoku) of Manaiakalani. Prior to which time Kaiahuakane the brother of Poomaikelani lived at Kauai in the capacity of spy (political informant) for Kamehameha I, but the commands of Kamehameha I were disobeyed and he took to himself a wife in Kauai owing allegiance to Kaumuelii. When the Chiefs came namely Naihe, Kaikioeiwa, Hoapili, on their canoe, Kaumualii suspected that Kamehameha might be one of their party. On Kaiahua going to see, he found the King was not among them, but that he was coming. Kaiahua then informed Kaumualii Kamehameha will be known by coming alone on his long outrigger canoe, telling him at the same time that should the two stones be presented he should choose the white one which means no war, but peace and good will, and also should he persist in presenting the Hook of Manaiakalani not to refuse taking the same.

When Kamehameha arrived Kaumualii did as Kaiahua had told him. And Kamehameha seeing these things as performed by Kaumuelii was wrath with Kaiahua because it was Kamehameha's intention to war, but his intentions being nullified Kaiahua received no lands to the day of his death.

After the performance of Kamehameha's mission, the red spotted pig was brought forth by Hewahewa, this pig strightforward going to Kaumualii's feet and slept. Thus were performed the tokens of peace which united the two Kingdoms of Kauai and Hawaii.

When Kaumualii landed at Pakaka the Chiefs conspired to kill Kaumualii, Naihe, the Kuhina Nui saying that Kaumualii should serve the penalty of death because it was not proper to establish two Kahilis (Crowns - Emblems) and two spittal-vessels ipukuha. Therefore Kaumualii should suffer death in order that there may be only one spittal-vessel and one crown (Kahili).

When Kamehameha heard of these things concerning the conspiracy he declared Kaumualii shall not suffer death, the time for serving the penalty of death and the spilling of blood has passed, saying "let the ihe (war-spear) stand upright, instead of lengthwise."

When Naihe heard of this saying that Kamehameha did not want Kaumualii to serve the penalty of death, he declared, "Ah, the time has come for the deed to bear its fruit."

The Hook of Manaiakalani that was worn by Kamehameha I during the time the two Kingdoms were united now remains to this day in the Government Museum, and the white stone is in His Majesty's keeping. The two ihe (war-spears) now seen in a standing position in the Royal Coat of Arms ~~Chiefs~~ represents the two Chiefs, Kameeiamoku and Kamanawa. Time was when Kameeiamoku was the bearer of the spittal vessel, but in the unison of Kauai and Hawaii the <u>ipukuha</u> was suspended and the <u>ihe</u> took its place, showing that henceforth there shall be no penalties of death and no spilling of blood, which is the result of the persistence of Kamehameha's messenger that Kaumualii should suffer death.

The position of the ihe in standing means peace and the unison of

the two islands as one as was told by Kamehameha as shown above. From thence was the bearing of the spittal vessel by the side of Kamehameha I suspended, and the war spear placed upright in its stead.

If the emblems representing the unison of the Kingdoms of Hawaii and Kauai were to be done away with, and the ipukuha was to be exchanged for the ihe, the same would amount to a breaking up of that unity created in 1810 by Kaumualii and Kamehameha I who were two independent Kings, of Kauai and Hawaii. There are evidences of the performance of that unity, in the Royal Coat of Arms, the ihe held by Kameeiamoku, one of the Ministers of Kamehameha I and secondly, the Hook (makau aimoku) of Manaiakalani, and thirdly the white stone (iliili aimoku) now in possession of his Majesty. These are all evidences of the history of the performance of the unity of the two Kingdoms. If these are not to be recognized, then the Government may as well restore to the heirs of Kaumualii their rights, whereas in the opinion of some now-adays, that unity is of no avail.

. . . . . .

At the time of the battle between Hawaii and Maui at Kakamilua under the warrior Kings Kalaniopuu of Hawaii and Kahekili of Maui the former was taken captive, the same battle gaining fame for having devastated the warriors of Hawaii for they were all Chiefs and they were called in their capacity as soldiers as Alapaians. Kalaniopuu had thought he had conquered, uttering "Ah, wonder if my Alapaiana drinketh water!"

With the expertness of the Kahuna of Kahekili, (Kailiopuupuu) he gained victory over Kalaniopuu. There were then on the canoes Kalaniopuu his son named Kalanikaakeaouliilunalilo, otherwise called Kiwala by the people. Then said Kalaniopuu to his son "Go and seek means by which we may live." Kalola (W) the sister of Kahekili answered and said, "Our lives will not be spared if the son only be dispatched in search unless accompanied by the Chiefs Kameeiamoku and Kamanawa, they being foster twin children of Kekuiapoiwa I and Kekelaokalani I. He must be accompanied by them to insure us our lives."

Then was Kameeiamoku and Kamanawa hurried to go forth. They were twins, and being privately fostered by the mother of Kahekili were ordered to accompany Kalanikauikeaouliilunalilo. Upon arriving before Kameeiamoku and Kamanawa Kahekili then declaring that his hair was sacred drooped them down. In doing which he saw not the son of Kalaniopuu but beheld the two twins, Kameeiamoku had the ipukuha, and Kamanawa the Kahili.

By this may be learned that the Kahili and ipukuha were once the royal emblems, from the time of Umi and even before that in the time of Pilikaaiea. The Kahili of Pili is still kept, and was exhibited on the day of coronation. When Kamehameha I went to take unto himself as wife Keopuolani, he would not have succeeded had he not taken with him Kameeiamoku and Kamanawa with the Kahili and the spittoon, and obtained his wife through the consent of Kalola (W).

From that time till the meeting of Kings at Kuloloia in the year 1810, the spear was then substituted in place of the spittoon, as will be seen on the Coat of Arms of Kamehameha III, IV, V, Lunalilo I and Kalakaua I.

Therefore this is indeed very sacred, it cannot be changed, denied or refuted, as it is firmly established. It is a national sign, stamped, as the great seal of the Kingdom is.

Here is another family of Chiefs.

KEAWEMAIHOOKAPULANI
KUPELEHUWAIHELE (W)
HULU K.

KEKAHIMOKU. (K)
KAUHIOKAKA (W)
KEALOOWAKEA. (K)

KEKAHIMOKU (K)

KAOO (K)
KOIILEOLANI (K)
HOLOHIA (W)

KEALOMAKAOKALANI
NUUANU - A - I.
LONOMAIKANAKA.

KEAWEAIOPELU (W)

KOIILEOLANI (K) KAUWAHINE (W)

A. UNAUNA KILIOE W

JOHN KOII

KANIU

JOHN KOII KAPOHAIALII

LUCY KAPOHAIALII

JOHN KOII KAMALA

KAHUAKAI

NAMAHANA

KANIU (WOMAN AT WAIALUA)

KEKUHINA.

By this genealogy it will be seen that this family is related to Queen Kapiolani - while on page there is Lonomaikanaka the daughter of Ahu-a-I and by Nuuanu-a-I she is the younger sister of Ahu-a-I as shown on Page and grand-parents of all the chiefs. Kamehameha II, III, Kaelikolani, Pauahi and Kalakaua.

The Kaoo mentioned in this genealogy was the Prime Minister of Kalaniopuu in his latter days. When he, (Kaoo) died the Premier-ship fell on Keawemauhili. The said Kaoo and Keawemauhili were the Chiefs on the side of Kolaniopuu who were meant to be taken on board of Capt. Cooks vessel when Capt. Cook Lono asked that Kalaniopuu be taken and kept on his vessel on account of one of the vessel's boats being stolen by Palea and others. He is the grandparent of Emma as shown on page . Kaoo's own Granddaughter was Kaniu (W) the wife of Kuakini Governor of Hawaii and they begat Kamanele (W).

The said Kaniu (W) was the royal nurse of His Majesty the King now reigning.

On the side of Kalanikauleleiaiwi Kalanikauleleiawi (W) Keaweikekahialiiokamoku.

Kekuiapoiwa I (W)

Keeaumoku I (K)

Kekelaokalani I (W)

The said Kekuiapoiwa was the mother of

* Not Kamehameha the I st.

Kamehameha the Great of Maui *

Kalola

Kahekili

who lived with Kekaulike, and by Queen Kapiolani as shown on page 2, he is the same Keeaumoku the son of Keaweikekahialiiokamoku as shown on page 2, by the youngest sister of Kekelaokalani, sprung Kamehameha I.

This is the genealogy -

Kekelaokalani W. Haae (K)

Kekuiaipoiwa II (W) Kalanikumaieiwakamoku

Kamehameha I

(Kapookalani's father) by David Malo is Kamanawa but same mothers

Kepoookalani (Keliimaikai)

If Keelikolani and Pauahi are the offsprings of Kamehameha I, they would be lower in rank than Queen Kapiolani. And if Queen Dowager Emma is the offspring of Keliimaikai, she would be lower in rank than Queen Kapiolani, and so would all the other Chiefs be be now living.

KEELIKOLANI AND KAANIAUS ANCESTORS.

KEELIKOLANIS

KEAWEIKEKAHIALIIOKAMOKU (K)

KALANINUIIAMAMAO (K)

KALANIOPUU (K)

KAOLEIOKU (K)

PAUAHI (W)

LONOMAIKANAKA (W)

KAMAKAIMOKU (W)

KANEKAPOLEI (W)

KEONA (W)

KEKUANAOA (K)

KAELIKOLANI (W)

KAOLEIOKU (K)

KONIA (W)

LUAHINE (W)

PAKI (K)

PAUAHI (W)

KEAWEIKEKAHIALIIOKAMOKU (K)

KEEAUMOKU THE GREAT (K)

KALANIKUMAIEIWAKAMOKU (K)

KALOKUOKAMAILE

LAANUI (K)

KALANIKAULELEIAIWI (W)

KEKUIAPOIWA (W)

NAHEANA (W)

NUHI

OWANA (W)

KEKAANIAU (W) (MRS. PRATT)

GENEALOGY OF PAPAIKANIAU (W)

PAPAIKANIAU (W)

KAULAHEA (K)

KEKAULIKE (K)

This Kekaulike was king of Maui when Kuaana-a-I was King of Hawaii. This is the same Kekaulike mentioned on page 4 of the genealogy through whom sprang Queen Kapiolani by Kaumualii the last of the Kauai Kings.

On page 2, it is shown that Kalola was the sister of Kamehameha the Great. This woman Kalola lived with Kalaniopuu King of Hawaii and gave birth to Kalani-Kauikeaouli-i-Lunalilo, (Kiwala-o- being another name) who was the father of Keopuolani who lived with Kamehameha I and gave birth to Kamehamehas II and III, and through this line sprang Keelikolani, Pauahi, and other Chiefs which have already been mentioned.

KAHALEPOULI PIIKOI.

IWIKAUIKAUA. (K

KANEKAUAIWILANI (K)

KALANIKAULELEIAIWI (W)

KEAWEPOEPOE

KANAKAHIKUANAANA KANE

KEAKALANI (W)

LONOIKAHAUPU

KUNIAIKU

KEEAUMOKU (KIPI) K

ALAPAI II (K)

KAULUNAE (W)

ALAPAI II (K)

KEKAHILI (W)

KAHALEPOULI PIIKOI (K)

KAWANANAKOA

KELIIAHONUI

KALANIANAOLE KUHIO

IA-MEA

KEAWEAMAHI (K)

ELEPAIO (W)

KUMAIKU (W)

ELEPAIO (W)

PUHIPUHI W

KEAWEAMAHI (K)

PUHIPUHI (W)

ONAHINE (W)

KEONA (W)

PAUAHI (W)

KEELIKOLANI

KAMOKUIKI (W)

PIIKOI (K)

KEKAULIKE (W)

KAHOOWAHA

HEULU

KAMEEIAMOKU

KAUHIWAWAEONO

KAOLEIOKU

KEKUANAOA

By this lineage it will be seen that Kawananakoa and others, sons of Kahalepouli are related to Keelikolani - Keelikolani being daughter of theirs. By the oldest in Kamaiku's line that is Keeumoku, Keelikolani would then be the oldest sister in that family.

By this genealogy, Kawananakoa and others are related to the Kings that have died. Kamehameha III and V also Lunalilo I. The offsprings of Alapai has been clearly shown. Now for the older brother Keeumoku.

KEEUMOKU II (K)

ULUMAHIEHIE

KINAU

NAMAHANA

KAMEHAMEHA I.

KEKUANAOA.

KAMEHAMEHA IV

KAMEHAMEHA V.

ULUMAHIEHIE — KALAIMAMAHU

KEKAULUOHI — KANAINA

LUNALILO I.

KAMEIAMOKU — KAMAKAEHEIKULI

KEPOOKALANI — KEOHOKALIWA

AIKANAKA — KAMAE

KEOHOKALOLE — KAPAAKEA

KALAKAUA and others

By this Keelikolani is related to Kalakaua and others and is also related to Kawananakoa and others by this lineage as follows:

KEAWEPOEPOE — KANOENA

KAMEIAMOKU

KAMANAWA.

See above. It will be perceived that Keawepoepoe was twice married, by one marriage Kalakaua and others are the offsprings, and by another Keelikolani Kamehameha IV and V, Lunalilo, Kawananakoa, and others.

By this genealogy, all Chiefs now living are closely allied one to another, all being alike in birth up to those now living.

By this genealogy also, all Chiefs are a Keawe and a Kalanikauleleieiwi, and it is only through a system of Peble [pebble?] stone calculation can the royalty of one Chief over an other can be ascertained, however your Excellency will perceive, that through the intermingling so often of the blood of a Keawe and a Kalanikauleleieiwi, that the side of Queen Kapiolani preponderates in royal blood.

It has already been shown that the wife that Alapai (Kupalumano) lived

with and had as offsprings Kawananakoa and others, was Kamokuiki, and these are his ancestors.

OUAUA K.	KANEPAWALE
KAMOKUIKI	KAMANAWA
KAPAAKEA	KEOHOKALOLE

KALAKAUA and others

Kapaakea and Kekahili are half brother and sister, therefore Kahalepouli is a relative of Kalakaua and others.

By this lineage Kahalepouli precedes Kalakaua and others, that is, he is an elder brother and Kalakaua the younger, and Kawananakoa and others are children of Kalakaua and others.

On the side of Keawepoepoe as already shown, Kalakaua and others are the elder brothers of Kawananakoa and others.

.....****oo)(oo****.....

HEULU	IKUAANA

KEAWEAHEULU

HAKAU

HAKAU (W)	KANAINA
HAO	KAILIPAKALUA
LUAHINE	KAOLEIOKU
KONIA	PAKI

PAUAHI (MRS. BISHOP)

KEAWEAHEULU	ULULANI

the offsprings of which are Kalakaua and others as shown on page . By this Kalakaua and others precedes Pauahi.

At the hearing in the matter of the Estate of C. Kanaina, it was stated by Makue and others, that Moana (W) begat Haku, and it was by that means that

Pauahi and Keelikolani were entitled to a portion of the Estate.

Your Excellency will please refer to page 2, to Kanekoa and Keawe, he and Kalanikauleleieiwi. Turn to page 3, there it is shown that the blood of Keawe is again intermingled the offspring of which is Kalanikauleleieiwi II, (W) on the same page, lower down it mingles again through Elelule, on page 4, the blood of Kekaulike the Great is mingled again, and on page 5, through Kekuiapoiwa I the mother of Kahekili, the blood of Keawe is again mingled.

Through Keawemauhili, on page 3, the father of Elelule, Kapiolani and her sisters come in on the side of Kalaninuuiamamao. There are five generations of Keaweikekahialiiokamoku in the blood of the Queen, two of Kekaulike's and one of Moku's.

THE QUEEN

KUALII.	KALANIKAHIENAKAHIALII
PELEIOHOLANI	LONOKAHIKI
KUWALU	
KAPUEO	
KEAUMOKU III.	
KUWALU	I.
AHU - A - I.	PIILANIWAHINE.
LONOMAIKANAKA.	KEAWEIKEKAHIALIIOKAMOKU
KALANINUIIAMOAMAO	KEKAULIKE II.
KEAWEMAUHILI	ULULANI
ELELULE	POOMAIKELANI
KALANIANAOLE	KINOIKI

KAPIOLANI and others

.....ooooo*****)(*****ooooo.....

AHU - A - I	KAOMOKALANI

KAPAIHIAAHU (K)

KAPAIHIAAHU (W)

KAPAIHI - A - AHU (K) — UMIULAIKAAHUMANU

HEULU — IKUAANA

KEAWEAHEULU (K)

HAKAU (W)

See page for the offsprings, and for Kapaihi-a-ahu- W. see page for the offsprings to Kalakaua and others.

QUEEN DOWAGER EMMA.

KAPAIHI - A - AHU W. — MAHI K

PALEA — KALIKO

KAOWANAEHA — OLOHANA

KEKELAOKALANI III (W) — NAEA (K)

EMMA

This Mahi was Mahi the Great King of Kona Hawaii. This line sprang through Kamokuiki the grand mother of Kalakaua and others and Kawananakoa and others. By this line Kalakaua and others, take precedence of Emma. Many doubts exist as to the correctness of this genealogy to Emma, it has been said that Keliimaikai begat Kaoanaeha, and not Palea, and others say Kalaipaihala, however in Kamokuiki's book it is written as stated above, for Kamokuiki died in the year 1842, Unauna's book being written afterwards. It is stated in David Malo's book that Kaoanaeha was by Kalaipaihala, that book being written in the year 1828. However the board will explain at some future time more fully in regard to this matter.

The Board now begs to close their report as they think that they have fully complied with the intent of the letter sent by the Minister to the President of the Board.

The President has left this duty entirely to us, the members, for the reason

that he is related to the Queen on one side, and for the above stated reason we have performed this duty without his knowledge.

We are with respects,

Your obdt. and humble servts.

(sig.) J. NAHAKU.

UAUA KAHUNAALALE.

The note below was written in pencil on the back of this paper.

Io pipi uha ma ke kua a momona papa paona ka nui a ole holo wai naku kawelo e holoi ai maluna o ka papa maikai komo ma loko o ka omole oki iiiliimamua hanaka wai a paila waiho iki a ku pono ke hoo komo i loko o ka omole ia wa komo pu me ona leiki hapa pu ki pani ma luna ka omole komo ma loko kela ipuhao wai huihui paila make 1 hola loihi a moa oia ka pipiki oia ia.

Ke ki keia Paila ka wai wela hou 1 Puna kupa piha li 20 minu pani ka huka ke mau kela ki a inu pola wai like me ke pola hope oia ka nui ona.