**Maunaʻala Inquiry Design Model Short Unit**

<table>
<thead>
<tr>
<th>Compelling Question</th>
<th>How is Maunaʻala significant in my life today?</th>
</tr>
</thead>
</table>
| **Standards and Practices** | HCPS III.MHH. Standard 2: Historical Understanding: INQUIRY, EMPATHY AND PERSPECTIVE – Use the tools and methods of inquiry, perspective, and empathy to explain historical events with multiple interpretations and judge the past on its own terms.  
HCPS III.MHH. Standard 3: History: MODERN HAWAIIAN HISTORY – Understand important historical events in Modern Hawaiian History. Analyze significant contemporary issues that influence present day Hawaii, such as the Hawaiian Renaissance, the sovereignty movement, current land issues, and the influx of new immigrant groups  
D2.His.3.9-12. Use questions generated about individuals and groups to assess how the significance of their actions changes over time and is shaped by the historical context. |

<table>
<thead>
<tr>
<th>Staging the Question</th>
<th>What does it mean if you are connected to someone or some place?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Supporting Question 1</strong></td>
<td>Supporting Question 2</td>
</tr>
<tr>
<td>What is Maunaʻala?</td>
<td>Who are the aliʻi buried at Maunaʻala?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Formative Performance Task</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Students will complete a KWL chart on Maunaʻala</td>
<td>Students will complete the worksheet by exploring the KS Maunaʻala website and other resources. Students will click on the different aliʻi names to find out information about them.</td>
<td>Students will explain how they relate or connect to the various aliʻi buried at Maunaʻala.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sources</th>
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</tr>
</thead>
</table>
| Hawaiian Newspaper Articles  
- Nūpepa Kūʻokoʻa, Nov. 4, 1865  
- Hawaiian Gazette, Mar. 10, 1899  
- Ke Au ‘Okoʻa, Nov. 6, 1865  
- Kūʻokoʻa, Jan. 1, 1922  
- Kūʻokoʻa, Mar. 17, 1922  
- Leo o ka Lāhui, Feb. 2, 1896  
Public Resolution – No. 28 Maunaʻala handout – BMC chapel Maunaʻala KS brochure |  
- The Keepers of Maunaʻala  
- The Kamehameha crypt, tomb, genealogies, chart  
- The Kalākaua tomb, crypt, genealogies  
- The Wyllie crypt, genealogies  
- The genealogy of Isaac Davis  
- Maunaʻala KS brochure  
- KS Maunaʻala Website |

**Summative Performance Task**

Students will write an opinion paragraph using evidence from the sources to answer the compelling question.

Unit template adapted from the Inquiry Design Model Blueprint.

Teacher Notes: This unit could be used after students have learned about Liliʻuokalani.
Mauna‘ala Inquiry Design Model  –  RESEARCH PROJECT

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<tr>
<td></td>
<td>C3 Framework</td>
</tr>
<tr>
<td></td>
<td>D1.1.9-12. Explain how a question reflects an enduring issue in the field.</td>
</tr>
<tr>
<td></td>
<td>D1.5.9-12. Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources.</td>
</tr>
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<td></td>
<td>D2.His.3.9-12. Use questions generated about individuals and groups to assess how the significance of their actions changes over time and is shaped by the historical context.</td>
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<td>Supporting Question 2</td>
</tr>
<tr>
<td>What is Mauna‘ala?</td>
<td>Who are the ali‘i buried at Mauna‘ala and what is their significance to Hawai‘i?</td>
</tr>
</tbody>
</table>

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<tr>
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</thead>
<tbody>
<tr>
<td>Students will complete a KWL chart on Mauna‘ala</td>
<td>Students will check the statements that connect to them to determine which ali‘i they will focus on.</td>
<td>Research Note-taking worksheet</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Possible Sources</th>
</tr>
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<tbody>
<tr>
<td><strong>Hawaiian Newspaper Articles</strong></td>
</tr>
<tr>
<td>- Nūpepa Kū‘oko‘a, Nov. 4, 1865</td>
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<td>- The genealogy of Isaac Davis</td>
</tr>
<tr>
<td>- Mauna‘ala KS brochure</td>
</tr>
</tbody>
</table>

| **KS Mauna‘ala Website** |
| **Primary sources** |
| **Secondary sources** |
| **KS resources bibliography** |

**Summative Performance Task**

Students will create a poem or song on how their ali‘i contributed to the society based on their research and analysis of their sources.

Unit template adapted from the Inquiry Design Model Blueprint.

Teacher Notes: This unit could be used after students have learned about Lili‘uokalani.
Lesson #1
Bell activity
1. Free write: What does sacred mean? What does it mean to be sacred? What are the reasons it is sacred? What is sacred to you?
2. Share answers in small group then share common or unique comments to the large group.

Class activity #1
Supporting question 1: What is Mauna ‘ala?
1. Students will create a KWL chart on Maunaʻala.

<table>
<thead>
<tr>
<th>What do you know about Maunaʻala?</th>
<th>What do you want to know about Maunaʻala?</th>
<th>What did you learn about Maunaʻala?</th>
</tr>
</thead>
</table>

2. After writing what the students know about Maunaʻala, have them share either in small groups or in the large group.
3. Using the Maunaʻala website and brochure, students will answer their questions in their “want” column. Their answers will go in the “learn” column.
4. Students share what they learned in a small group. Other students in the group will add to their “learn” column, the new things they learned from their peers.

Class activity #2
Supporting question 2: Who are the aliʻi buried at Mauna ‘ala?
Supporting question 3: How do I connect to the aliʻi buried at Mauna ‘ala?

Students will complete worksheet #2.
1. Students will check the statements that connect to them.
2. Then count their checks and the aliʻi that correlates to those checks.
3. The aliʻi that received the most checks will be the focus on for their inquiry.

Class Activity #3
Historical Inquiry on Maunaʻala
Focus question: How is Mauna ʻala significant in our lives today?
1. Students will create questions on one aliʻi and the aliʻi’s legacy to better understand how they are connected to the aliʻi. Use the information from the checklist to focus questions.
   a. Below are two resources students could use to create questions.
2. Using appropriate resources/books/websites, students will answer their questions.
3. Students will fill out the rest of the worksheet: relationship to compelling question and citing their sources.
4. Relationship to the compelling question section – students need to explain how their answer connects to the compelling question (this is their analysis).
5. Students will highlight what stands out to them.
6. Using what they learned about Maunaʻala and their aliʻi they researched, students will create a poem or song.
   a. Poem resources
      i. https://www.creative-writing-now.com/how-to-write-poetry.html
      ii. www.rhymezone.com
7. Suggestion - Students could take a song they like and change the words with their own words or create an original song.
8. Students may record their poem/song on garageband or any recording application.
Student Worksheet #1
Supporting question 1: What is Mauna ‘ala?

| What do you **know** about Mauna‘ala? | What do you **want** to know about Mauna‘ala? | What did you **learn** about Mauna‘ala? |
Supporting question 3: How do I connect to the aliʻi buried at Mauna ʻala?

Check the statements that connect with you.

<table>
<thead>
<tr>
<th>Check</th>
<th>Relationship questions</th>
<th>Aliʻi the question is connected to</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Do you dance hula?</td>
<td>Kalākaua; Kamehameha V (Lot Kapūāiwa)</td>
</tr>
<tr>
<td></td>
<td>Were you born and/or received services from Queen’s hospital?</td>
<td>Emma, Alexander Liholiho (Kamehameha IV), Charles Reed Bishop</td>
</tr>
<tr>
<td></td>
<td>Were you born and/or received services from Kapiʻolani hospital?</td>
<td>Kapiʻolani, Princess Victoria Kūhiō, Kinoiki Kekaulike II</td>
</tr>
<tr>
<td></td>
<td>Do you live on Hawaiian homestead land?</td>
<td>Jonah Kalanian’aʻole</td>
</tr>
<tr>
<td></td>
<td>Have you attended any Kamehameha School’s programs (Explorations, Hoʻolauna, Kamehameha Scholars etc.)?</td>
<td>Bernice Pauahi Bishop</td>
</tr>
<tr>
<td></td>
<td>Does your family own the land you live on?</td>
<td>Kaukeakaouli (Kamehameha III)</td>
</tr>
<tr>
<td></td>
<td>Did you attend Central Intermediate School?</td>
<td>Keʻelikōlani</td>
</tr>
<tr>
<td></td>
<td>Attend ʻIolani School?</td>
<td>Alexander Liholiho (Kamehameha IV)</td>
</tr>
<tr>
<td></td>
<td>Received services from Queen Liliʻuokalani Children’s Center?</td>
<td>Liliʻuokalani</td>
</tr>
<tr>
<td></td>
<td>Bank at First Hawaiian Bank?</td>
<td>Charles Reed Bishop</td>
</tr>
<tr>
<td></td>
<td>Visited the Bishop Museum?</td>
<td>Charles Reed Bishop</td>
</tr>
<tr>
<td></td>
<td>Attend Kamehameha Schools Elementary?</td>
<td>Charles Reed Bishop</td>
</tr>
<tr>
<td></td>
<td>Attend or had family who attended: Punahou School, Mills Institute (now known as Mid–Pacific Institute), St. Andrews Priory and Sacred Hearts Academy, Makawao Female Seminary (Maunaʻolu), Kohala Girls’ School (Waikupanaha), Hilo Boys’ Boarding School (Hilo High School), and the Hampton Institute in Virginia.</td>
<td>Charles Reed Bishop</td>
</tr>
<tr>
<td></td>
<td>Enjoy Hawaiian music?</td>
<td>Kalākaua, Liliʻuokalani, Leleiōhoku, Miriam Likelike, Kapiʻolani</td>
</tr>
<tr>
<td></td>
<td>Visited ʻIolani Palace?</td>
<td>Kalākaua, Liliʻuokalani</td>
</tr>
<tr>
<td></td>
<td>Live in Kapolei?</td>
<td>Abigail Campbell</td>
</tr>
<tr>
<td></td>
<td>In a Hawaiʻi Civic Club or have relatives in a Hawaiʻi Civic Club?</td>
<td>Jonah Kalanian’aʻole</td>
</tr>
<tr>
<td></td>
<td>Attended any of the schools named after the aliʻi at Maunaʻala?</td>
<td>Kaukeakaouli (Kamehameha III)</td>
</tr>
<tr>
<td></td>
<td>Do receive any services/support from the Office of Hawaiian Affairs?</td>
<td>Alexander Liholiho (Kamehameha IV), Emma</td>
</tr>
<tr>
<td></td>
<td>Appreciates Christianity?</td>
<td>Kaʻahumanu, Kēʻinaʻu</td>
</tr>
<tr>
<td></td>
<td>Live or go to Pearl Harbor?</td>
<td>Kalākaua, Emma</td>
</tr>
<tr>
<td></td>
<td>Have family members belonging to the Ahahui Kaʻahumanu?</td>
<td>Kaʻahumanu Founders: Liliʻuokalani, Victoria Kamāmalu, A. Pauahi, Emma</td>
</tr>
<tr>
<td></td>
<td>Have a family member that is a fireman?</td>
<td>Kaukeakaouli (Kamehameha III)</td>
</tr>
<tr>
<td></td>
<td>Love Science and History</td>
<td>Lot Kapuāiwa (Kamehameha V), Kalākaua</td>
</tr>
<tr>
<td></td>
<td>Love hiking, adventure, travel</td>
<td>Emma, Kūhiō Kalanian’aʻole, Kalākaua</td>
</tr>
<tr>
<td></td>
<td>Love nature and botany</td>
<td>Liliʻuokalani</td>
</tr>
<tr>
<td></td>
<td>Interested in clean energy, hydrology, electricity, urban planning</td>
<td>Kalākaua</td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Been to the Royal Hawaiian hotel?</td>
<td>Lot Kapuāiwa (Kamehameha V), Pauahi and Charles Reed Bishop</td>
<td></td>
</tr>
<tr>
<td>Been to the Kaʻiulani Hotel?</td>
<td>Keʻelikōlani, Kaʻiulani</td>
<td></td>
</tr>
<tr>
<td>Are you Scottish?</td>
<td>Kaʻiulani, Archibald Cleghorn</td>
<td></td>
</tr>
<tr>
<td>Look into the Mahele Book or Database and find out if the area you live in once belonged to one of the aliʻi resting at Maunaʻala.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interested in medicine?</td>
<td>Thomas Rooke</td>
<td></td>
</tr>
<tr>
<td>Do you play in Band?</td>
<td>Kauikeaouli (Kamehameha III)</td>
<td></td>
</tr>
<tr>
<td>Know the anthem Hawaiʻi Ponoʻī</td>
<td>Kalākaua</td>
<td></td>
</tr>
</tbody>
</table>

When you have completed the checklist, Pick one aliʻi that you would like to learn more about.

Aliʻi Name ______________________________
### Research Note-Taking Worksheet

**Student Worksheet #3**  
**Compelling Question:** How is Mauna ʻala significant in our lives today?

| Questions                                                                 | Answers                                                                 | Relationship of Question and Answer to Compelling Question                                                                 | Source                                                                 |
|--------------------------------------------------------------------------|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|========================================================================|
| Create questions that will help you answer the compelling question. Use the question stems to assist you in creating questions. | Use the appropriate sources to answer your questions. Make sure you answer the question and add as much details as possible. | Explain how your question and answer connect to the compelling question. Why are they connected? How are they connected/related? | Using citethisforme.com or easybib.com, copy the bibliography here. Explain how this sources perspective on the aliʻi and their legacy. What type of source is this? (primary/secondary) (Use a variety of sources) |
| 1.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 2.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 3.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 4.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 5.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 6.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 7.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 8.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 9.                                                                       |                                                                        |                                                                                                                          |                                                                        |
| 10.                                                                      |                                                                        |                                                                                                                          |                                                                        |
| 11.                                                                      |                                                                        |                                                                                                                          |                                                                        |
| 12.                                                                      |                                                                        |                                                                                                                          |                                                                        |
| 13.                                                                      |                                                                        |                                                                                                                          |                                                                        |
| 14.                                                                      |                                                                        |                                                                                                                          |                                                                        |
| 15.                                                                      |                                                                        |                                                                                                                          |                                                                        |

1. After your research is complete, highlight the information that connects with you and surprised or stood out to you.

2. You will be creating a poem or song that shows the significance of Maunaʻala, the aliʻi you researched and how you are connected to the aliʻi or Maunaʻala.
Joint Resolution Withdrawing certain lands on the island of Oahu, Hawaii, from the public domain.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the following-described lands lying and being situated in the city of Honolulu, Hawaiian Islands, heretofore used as a mausoleum for the royal family of Hawaii, to wit:

The mausoleum premises, beginning at the north corner of said lot, on the southeast side of Nuuanu street, the same being the west corner of L. C. A. six hundred and eighty-two, to M. Kekuanaoa, as shown on government survey's registered map numbered eight hundred and thirty-eight, and running by true bearings: South forty degrees twenty minutes east three hundred and ninety-six feet along L. C. A. six hundred and eighty-two, to Kekuanaoa; south twenty-five degrees twenty-eight minutes west two hundred and fifty-eight feet, to stone wall; north thirty-four degrees twenty-two minutes west seventy-two and nine-tenths feet, along L. C. A. ten thousand six hundred and five feet two, to Piiko; north fifty-five degrees fifteen minutes west one hundred and six feet along L. C. A. ten thousand six hundred and five feet two, to Piiko; north sixty-two degrees ten minutes west two hundred and sixty-six and five-tenths feet along L. C. A. ten thousand six hundred and five feet two, to Piiko; north thirty-six degrees forty minutes east three hundred and sixty-seven feet along Nuuanu street to initial point; area, one hundred and nineteen thousand six hundred and ten square feet, be withdrawn from sale, lease, or other disposition under the public-land laws of the United States.

Approved, May 31, 1900.
Kana kulele 1865

Kana kulele 1865

Kana kulele 1865
ROYAL MAUSOLEUM

(THE MAUATEA STANDS ON AN ELEVATION PROMINENT IN THE PORTION OF NUUANU CEMETERY ON THE WAIKIKI SIDE OF THE AVENUE. WITHIN WILL BE DEPOSITED THE REMAINS OF PRINCESS KAIULANI.)

WITHIN THE TOMB.

(This paper, February 16, 1891.)

On a beautiful lawn at the entrance of Nuuanu valley, overlooking this city, the harbor and ocean beyond, stands the Royal Mausoleum, erected by the Hawaiian Government, as the resting place of the remains of the Royal Family of Hawaii and a few of their greatest benefactors. It is built in the Gothic style of architecture, of concrete stone, with the lawn handsomely laid out with walks and studded with trees, the whole presenting from the avenue an attractive appearance.

A short distance to the left of the building is a vault, constructed mainly underground, which has been named “The Kamehameha Tomb.” It was built some six or eight years ago, as it became necessary to provide some other place for the increasing number of coffins which had nearly filled the main building. A portion of the coffins have been transferred to this large and spacious tomb, thus relieving the main building, so that space is now provided for all the requirements of many years to come. Prior to the transfer of the remains of the kings to the present mausoleum, they were kept in a temporary mausoleum in the palace yard. In bold contrast with that rude structure, it is a credit to the nation that such a building has been erected for the purpose, and it will ever remain an ornament to the city, as long as it stands. Few people are aware how many coffins are deposited here. Including that of our late King Kalakaua, they number fifty. The following may not be a complete list of all whose remains are in the Royal Mausoleum, as the information has been obtained from several sources, nor have the dates when they died, been ascertained.

The body or bones of Kamehameha the Great are said to have been deposited in the caves near Kealakekua Bay, where those of other royal chiefs were laid, but as they have never been recognized, they still remain where first deposited. This accounts for his name not being in the list. He died May 8, 1791.

Kamehameha II died in London July 14, 1824.
Queen Kamamalu died in London July 8, 1824.
The above bodies were brought back to Honolulu by Lord Byron, commanding H. B. M. S. Blonde.
Queen Kaahumanu, wife of Kamehameha I, died June 5, 1832.
Kamehameha III, died Dec. 15, 1854.
Queen Kalama, wife of Kamehameha III, died September 20, 1870.
Kamehameha IV, died November 30, 1863.
Prince of Hawaii, son of the above, died August 27, 1862.
Queen Emma, wife of Kamehameha IV, died April 25, 1885.
Queen Kinau, wife of Gov. Kekuanaoa, died April 4, 1839.
Princess Victoria K. Kaahumanu, daughter of Kinau, died May 29, 1866.
Kamehameha V, died December 11, 1872.
Governor M. Kekuanaoa, died November 24, 1888.
Kamanele, daughter of Gov. Kuakini, died April 4, 1839.
A. Paki, father of Mrs. Bishop, died June, 1855.
L. Konia, wife of Paki and mother of Mrs. Bishop, died July 1848.
David, another brother of Kamehameha IV and V.
William Pitt Leleiohoku, died in 1848.
Keola, son of Governess of Hawaii.
Keaweaweula, infant son of Kamehameha III.
Liloa, an ancestor of the Kamehamehas.
Lonoikamakahiki, an ancestor of the Kalakaua family.
Mrs. Bernice Pauahi Bishop, died October 16, 1884.
Ruth Keelikolani, sister of Kamehameha IV and V, died May 24, 1883.
Kekauluohi, mother of Lunalilo, died June 7, 1845.
C. Kapaakea, father of Queen Liliuokalani.
Keohokalole, mother of Queen Liliuokalani.
Princess Miriam Likelike, wife of Hon. A. S. Cleghorn and sister of King Kalakau. Died February 2, 1887.
Keoni Ana (John Young) died July 18, 1837.
Namakaeha, a prominent chief.
Jane Kekela Young, daughter of John Young and mother of Queen Emma.
Kaiminaauao, sister of Queen Liliuokalani.
Kekaulike, sister of Queen Kapiolani.
Prince Keliiahonui, son of the above.
Haalilio, ambassador to London.
Peter Y. Kaeo, brother of Queen Emma.
Robert C. Wyllie, Minister of Foreign Affairs.
Dr. T. C. B. Rooke, adopted father of Queen Emma.
Besides the above, the coffins of the following chiefs are said to be in the Mausoleum: Alapai, Naea, Kaeo, Lahiahi, Maikui, Kepookawelo, Nueu and Kakohe.
The remains of King William C. Lunalilo, and those of his father, Charles Kanaina, rest in the mausoleum, specially built for them, that stands at the right of the front entrance to Kawaiahaoo churchyard, near the corner of King and Punchbowl streets. Lunalilo died February 3, 1874. Kanaina died March 13, 1878.

The remains of Lunalilo and Kanaina have been removed from Kawaiahaoo to the royal mausoleum.
[The top article it seems was previously printed in the Hawaiian Gazette. Although they give the publication date as 2/16/1891, I have not found it. The note at the bottom seems to have been added later. I am not sure about the moving of Lunalilo and Kanaina to Maunaala.]

(Hawaiian Gazette, 3/10/1899, p. 1)
ROYAL MAUSOLEUM

This imposing structure stands on an elevation prominence above the Avenue of Nuanu Cemetery on the Wai-kiki side of the Avenue. Within will be deposited the remains of Princess Kaululani.


Besides the above, the coffins of the following chiefs are said to be in the Mausoleum: Aliapai, Naae, Kaeo, Lahiahi, Maikul, Kepokokawelo, Naeu and Kakohe.

The remains of King Wm. C. Lunalilo and those of his father, Charles Kahanu, rest in a mausoleum specially built for them, that stands at the right of the front entrance to Kawaiaha'oh churchyard, near the corner of King and Punchbowl streets. Lunalilo died February 9, 1874. Kahanu died March 13, 1878.

The remains of Lunalilo and Kanai have been removed from Kawaiaho to the royal mausoleum.

The body or bones of Kamehameha the Great are said to have been deposited in the caves near Kamehameha Bay, where those of other royal chiefs were laid, but as they have never been recognised, they still remain where first deposited. This account for his name not being in the list. He died May 8, 1795.

The Deceased Kings Taken to the New Royal Cemetery:—On this past 30th of October, the deceased ali`i who were at placed at Pohukaina were taken to the New Royal Cemetery at Maunaala, Nuuanu. When they were preparing to take the remains from Pohukaina, there were many people gathered outside the gates of the Palace grounds. But the activities that night were properly peaceful, and the volunteer [pualu], hulumanu, cannon, and calvary troops extended their patience. We have nothing to say but to give our thanks to them. There were many people gathered at the street crossings in hopes of seeing the coffins of the deceased ali`i. They knew that is how they would see them.

(Kuokoa, 11/4/1865, p. 2)
HOIHOI I A NA MOI MAKE I KA ILINA MOI HOU:—Ma ka po o ka la 30 o Okatoba iho nei, ua hoihoi ia na‘ili i make e waiho ana ma Pohukaina, aia maloko o ka Ilina Moi Hou ma Maunaala Nuuanu. I ka wa e homakaukau ia ana e lawe ia aku na kino kupapau mai Pohukaina aku, ua nui loa na kanaka i hiaamu ae mawaho o ka puka pa o Halealii. Aka ua malu pono na hana o ia po, a ua haawi mai na koa pualu, hulumanu, pukaia, a me ke kaulio, i ko lakou ahonui, ma ka ae oluolu ana mai i ke kauoha i hai ia aku ia lakou. Aobe a makou mea e olelo ae ai, aka, o ka haawi wale aku no i ka mahalo ia lakou. Ua nui no hoi na kanaka i hiaamu ae ma na huinaalanui e ake ana e ike i na pahu kupapau o na`ili i make. Ua ike no lakou pela ka ike aku.
Just as we announced in last week’s issue of our paper, that there would be a funeral for the Minister of Foreign Affairs [Kuhina o ko na Aina e], it was indeed carried out. After the night prayer [pule poeleele] of the Anglican Church [Halepule Hoomana Enelani] was over, the body of R. C. Wyllie was taken from his residence at Nuuanu to the Church at Peleula, where it was left until the funeral procession to his permanent home, that being on a following day.

When the sun reached its heights, the military boys were seen crowded together in the grounds of the Palace. The Cavalry [Puali Koa Kaua Lio] under Captain C. H. Judd, the Artillery Division [? Koa Pukaa] under Captain J. H. Brown, the regular soldiers [? Koa ku mau] under Captain Kahoohuli, the Hulumanu Division [Koa Hulumanu] under Captain J. M. Kapena, the Rifle Squad [Koa Raifela] under Captain Hassinger. From the Palace, they moved on to the Church, and there many people of all sorts who waited with great hope that they would take part in the procession taking him to be left in peace where we all must go with no delay when fetched by the heartless ruler of the pit.

After the prayer for him was over, a procession was organized by the Marshall for the day, John O. Dominis, and the procession marched quietly to the Royal Cemetery at Maunaala. Most of the businesses were closed that day, and everyone went to watch the funeral procession; the sides of the streets were filled with men, women, and children. When the remains entered the Cemetery, and right after, the troops and the artillery division sounded their guns for him. However, before his funeral, the Fort at Puowaina shot off minute guns until he was at the Cemetery.

It was as if while the group of onlookers watched him being taken away, all of the people were reeling with painful sorrow in their hearts. Who would not be without aloha, for he lived until well known in the calm of Hauola, and should he have had a partner, he would have had many grandchildren, but he lived alone and did not multiply in the uplands of Kawananakoa. He has gone, but has left a Monument for himself, not in the city, or on the side of the streets of our town, but on the sides of the history of our Nation, and in the hearts of this generation, and all of the generations to come. When he entered the Tomb, the crowd scattered and went back with a heavy heart.

After the sun returned to the surface of the sea, another funeral was readied, and that funeral to move to a new place our Alii’s Remains, and here are their names below, as is written on their coffins:

(1) Jane Lahilahi Kaeo, Died Jan 12, 1862, Aged 50 years.
(2) T. C. Byde Rooke, F. R. C. S. Born May 18, 1806, Died May 28, 1858.
(3) Keoni Ana, Born on the 12th of March, 1810, Died July 18, 1857.
(4) B. Namakeha, Died 27 Dec. 1860, At 52 years of age.
(6) Elisabeta Kaahumanu, Born 1793, Died 1842.
(7) Kamehameha 2d, Elii no nahina o Awhai, Make i Pelekani 28 Makaiki Kaiku, I ke mahoë mua o Kamakaiki 1824, Aloha ino no komako Elii Iolani.
Kamehameha 2nd King of the Sandwich Islands, Died July 14th, 1824, In London, in the 28th year of his age, May we remember our beloved King Iolani.

(8) Kamehamalu Elii no na aina o awahi, Make i Pelekani, 22 ma Raiki Teitu, London 8 Re mahoe o Re ma Raiki 1824.
Tamehamalu, Queen of the Sandwich Islands, Departed this life in London on the 8 July 1824, Aged 22 years.

(9) Kaahumanu II died Apr. 4, 1839 in Her 33rd Year.
(10) In this casket is the daughter [? son] of Kamehameha III, Keaweaweulaokalani; there is nothing inscribed on the casket.
(11) Kamehameha III, born on the 17th of March 1813, Died 15th December 1854, He reigned for 29 years.
(12) His Highness, Albert Edward Kauikeaouli, Leiopapa a Kamehameha, Haku o Hawaii, Born on the 27th of May, 1858, died on the 27th of August, 1862. Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God.
(14) Mose Kekuaiwa, Born July 20, 1829, Died November 29, 1848.
(15) Davida Tamehameha, Born on May 20, 1828, Died December 15, 1835. He was 7 years, 6 months, and 16 days old.
(16) Leleiohoku, Born March 21, 1821, Died October 21, 1848.
(17) A. Paki, Born Aug. 1808, Died June 13th, 1855.
(18) L. Konia, Wife of A. Paki, Born 1808, Died July 2nd, 1857.
(20) Kamanele, Died May 7, 1831, at 19 Years of Age.
(21) Liloa and Lonoikamakahiki.

When the stifling rays of the sun left, and when the dim moon shown over the peaceful town, the torches glowed red, lighting up the bones of the Alii as they were carried on palanquins [manele], to lie and be placed in the new building made with fine craftsmanship for their physical remains, for they returned to the eternal home of this life, death snatching without compassion, and dragged them off without a cry [?? ke ka-ua aku] being heard.

Death, according to one poet, is something terribly frightening. This is true; we understand that death is something very awesome, because it is not known where it will come, from the lowly hovel to perhaps at the door of the Palace.

“Ka ilihune, ka poe waiwai,
Ka poe kiekie, a me ka poe haahaa,
Na ka make e hoiliwai like ia lakou.”
[“The poor, the rich,
The high, and the low,
Death makes them all equal.”]
Death is something regular, every day we hear the ringing of the funerary bells, and we always are witness to the funerary processions cloaked in mourning clothes, following after their friends to his resting place—the grave. As these people are taken away, we look—and each of them go to our occupations in this life; some look for their fortune, while other for fame, and glory. But when are Alii are taken away, trapped by the tireless hands of death, we all unassumingly consider, looking back upon the history of his life, and weigh.

“Ina ua kupono ia no ka lani i ka lani,
Ina aole ia i kupono nolaila, i Gehena.”
[“If befitting for heaven, then to heaven,
If not befitting for there, then to hell.”] (Au Okoa, 11/6/1865, p. 2)
(10) O keia pahu, iloko olaia ke Ejakamahine a Kamehameha III, o Kamehamehula aloa kalau, maka mea ka makaikoa ma
kama o keia pahu.

Kamehameha III
Hanana i 17 Maraki 1813
Maka 15 Dekembar 1854
He 29 makaiki kona
noho ali'i ana

(11) Ke Mea Kiekje
Albert Edward Keck Keck, Olohepe a Kamehameha,
Haku o Hawaii,
Hanau i ka la 27 o Mei, 1858, make i ka la 27 o August, 1862.
Suffer little children to come unto me, and forbid
them not, for of such is the Kingdom of God.

(12) Alexander Kalamanu Libe Liliuokalani Makau o Iolani Kuhukia
Kamehameha IV.
King
of the
Hawaiian Islands.
Born, February 9, 1834, succeeded to the Throne,
December 15, 1854. Died November 30, 1863.

(13) Moore Kekaiwai
Hanau Ilapal Ilapal, 1829
Make Novembar 29
1848

(14) Dawai Tamehameha
I hanau i Mei 20 ia, 1825
I make i Dezembar 15 la 1833
O kona man makaiki e 7
6 malama 16 ia

(15) Lihiho Hiffer
Hanau
Maikia 11 1821

(16) Okaiko 21
1849

(17) A Paki
Hanau Avg. 1809
Make June 13th 1855
L. Konia
Wahi a A. Paki
Hanau M. H. 1896
Make Ilapal 24 1897

(18) Kealakalani Paki Bishop
Born Dec 30, 1862,
Died Aug 29, 1863

(19) Kamehameha
Maikia Mei 7 1831
19
Kona man Makaiki.
Lelo
KUPAPAU ALI'I,

a eia ko lakou mau inoa malalo nei, e like me ka mea i kakauia maluna o na pahu:

1. Jane Lahilahi Kalaniana'ole
   Died Jan 12, 1862
   Aged 5 years
2. T. C. Biddle Rooke
   F. R. C. S.
   Born May 18, 1806
   Died May 25, 1833
3. Konu Ano
   Hani ka la 12 o Maraki
   Make i lai 18, 1837.
4. N. Makalii
   Make i ka la 27, Dec. 1860
   He le kona uma makahiki.
5. John William Pitt Kino
   Born Dec 27, 1842.
   Died on the 9th of Sept, 1857
6.  E. B. P. H. Kanno
   Kamehamea
   Kona, 1853
   Kauai ana
   Kona, 1842
   Makau Ana
7. E. E. S. Kamehameha IV
   E Kou nae ko o Awhai
   Make i Po'okalani 28 Kauaia Kakeke
   Hina nanoe o na Kauaia 1824.
   Aloha iao no konu Eki Iolani.

KAMEHAMEHA 2ND KING
of the Sandwich Islands
Born July 14th, 1824
In Honolulu
in the 26th year of his age.
May we remember our beloved King Iolani.

8. Kamehameha Eki
   no na ia o awahi
   Make i Po'okalani
   28 ana Reiki, Taitu

and

LONGOFONAFUKI.

I ka haalele ana mai a na kukan iikiki
o ka la, a i ka wa a ka mahina omanu a
hoomamalu iho ana maluna o ke kua
maluhia, na weua puokeoke no na ihoi
kuku; i hoomolomolama ana i ka, manel
ana aku o na iwi Ali'i, e moe a ka au a
ma ka hale hou i hoomakaukapu i no
ko lakou kino lepo, oiai, na hoi aku la
lakou i ka home mau o keia ola ana, a ki
make hoi i hopu mai ai me kona menemo
ne ole, a alako hele aku ia lakou, me ka
lohe ole mai i ke ka-a aku.

O ka make, wahi a kekahi kanaka haku mele,
he mea weiliwehi a. He oiai nei
na ike kakou he mea eheia loa ka make,
no ka mea, sohe e ike ia kona wahi e hiki
mai ai, i ka puupu pu hale hiahaa loa pahu,
a alako pahu o ka iiki i iuka o ka' Halai
Ali'i.

Ka iihune, ka pae waivai,
Ka' pae kikiki, a me ka pae haahau,
Na ka make e hoilihai ike ia lakou.

Ka make, he mea mau no ia, i keia la,
keia la, e lohe maui a kakou i ke kani k-
a o na bele kupapaau, a e ike mau a
no ho i kakou i no na hawai kumakenu, i uhi
ia no na hau kauna'a, e ukali a, ko la
kouno hoa loa i ko lakou wahi hoopua
-i ka luakupapaau. I keia pae i waear
ia aku a, na mana wale aku no kakou-a
hoi aku ko eia keia a, maka i ka, kakou
mau, oihan a keia ola ana, kekahi pae e huli no
ko lakou mau mea e hoiwai a, a o kekahi
no ka loa ana o na wahi kualana, a me ka
hanoheio. Akau, ka la wea maoli a ia
aku ko ko kakou mau Ali'i e upiki ia e na
aini wiha ola o ka make, e ku auahi keia
a me keia a noo no me ke akahai, e huli
hou aku i na soao o ka moolelo o kona ola
ana, a e kaupapa.
Found under: “HUNAHUNA MEA HOU O HAWAII NEI.”

The transfer of the Remains of the Royal Ones who died before to the New Cemetery of the Alii.—On the night of this past Monday, the bodies of the ali'i who died in the past were moved, and this is the order. First was Kamehameha II; the second was Queen Kamamalu; third was Kamehameha III; fourth was Kaahumanu I; the fifth was Kinau, who was Kaahumanu II; sixth was Kamanele; the seventh was Adamu Paki [Abner Paki]; the eighth was L. Konia [Laura Konia]; the ninth was Mose Kekuaiwa [Moses Kekuaiwa]; the tenth was Davida [David Kamehameha]; the eleventh was W. P. Leleiohoku [William Pitt Leleiohoku]; the twelfth was J. P. Kinau [John William Pitt Kinau]; the thirteenth was Keola [Keolaokalani Davis Bishop]; the fourteenth was Keaweaweula; the fifteenth was Liloa and Lonoikamakahiki in one coffin. The court favorites, Kauka Luka [Thomas Charles Byde Rooke]; Keoni Ana [John Young]; Namakeha [Bennet Y. Namakeha]; Lahilahi [Jane K. Lahilahi], the daughter of Keoni Ana.

The others remaining at Pohukaina were Kekauluohi; Kaiminaauao; and Haalilio [Timoteo Haalilio], the famed emissary of the Hawaiian Islands, who faced the cold seas of the United States, Britain, and France.

(Kuokoa, 11/4/1865, p. 2)
Ka hoihoi ia ana o na Kīno Kupapau o na Alii i make mua ma ka Ilina Hou o na Alii.—I ka po Peakahī iho nei, ua hoihoi ia'ku na kino kupapau o na'ilii mua i make, a penei ka lioonohonoho ia ana. Ka mua Kamehameha II; ka lua ka Moiwhine Kamaalua; ke kolu Kamehameha III; ka ha Kaahumanu I; o ka lima Kīnau, oia hoi o Kaahumanu II; ke ono o Kameele; ka hiku Adamu Paki; ka walu L. Konia; ka iwa Mose Kekuaiwa; ka umi Davida; ka umikumakahi W. P. Leleiohoku; ka umikumalua J. P. Kīnau; ka umikumakolu Keola; ka umikumaha Keaweaewea; ka umikumalima o Liloa haua o Lonoikamakahiki maloko o ka pahu hookahi. O na punahele Kauka Luka, Keoni Ana, Namakeha, Lahīahi ke kaikamahinc a Keoni Ana.

O ka poe i koe aku ma Poluakina, Kekauohi, Kaiminauāno, a me Haalilio, ka Ahiolelo kaulana o ko Hawai'i Pae Alua, naua i alo aku na kai anuanu o Amerika Huipua, Beritania, a me Farani.
THE HEAVENLY ONE, CHIEF JONAH KUHIO KALANIANAOLE AND THE
AHAHUI KAMEHAMEHA.

With the departing of this life by the Heavenly One, Alii Jonah Kuhio Kalanianaole as his spirit glided off to the world of eternal rest, he left behind monuments for the Hawaiian lahui to remember for many years to come. During his lifetime, over the many years gone by, his good and upright character was always seen through the works that he carried out for the good of all. It is something familiar to all that knew him.

One of the monuments he left behind is the Ahahui Kamehameha.

In the year 1903, sometime in the month of May, a few Hawaiians gathered together and discussed establishing a Secret Society [Ahahui Malu] of Hawaiians in this town and asked the Heavenly One, Chief Kuhio for his thoughts on the subject, to which he immediately gave his approval, and soon started that Ahahui. At its establishment, at that time, he was chosen at once as the leader of the Ahahui by being made Aliiaimoku, the position he held until he left this worldly life; and this is the story of the beginning of that Association as is set in history.

As a result of the planning of Dr. Huddy and some important Hawaiians of the land, the Secret Society of Kamehameha [Ahahui Malu Kamehameha] was established in the month of May 1903 with Prince Jonah Kuhio Kalanianaole being assigned as Aliiaimoku and as leader of the group.

At the same time, also chosen were Dr. George H. Huddy as Kaukau Alii; James H. Boyd as Lau Alii; William J. Coelho as Kakauolelo; John H. Wise as Kuhikuhipuuone; William H. Coney as Kuauhau; Charles H. Rose as Aipuupuu; Rev. J. M. Ezera as Kahuna; A. St. C. Piianaia as Pukaua Nui; David Kanuha as Pukaua Iki; Enoch Johnson as Kiai Loko; and Oliver Stillman as Kiai Waho.

The Ahahui Kamehameha was established based on these virtues: “To plant fine seeds and friendly relations by assisting one another; to help members suffering from sickness and to bury those members who leave this life; to assist widowed mothers and children who are left without parents; and to spread all of the good seeds through fellowship amongst the members; these are things that will raise the Hui Kamehameha to high heights, and keep an ever increasing membership.

In the year 1907, because of a request by the Rev. S. L. Desha, Prince Kuhio travelled to Hilo Town and established there a branch of the Hui Kamehameha which is known as the Ahahui Mamalahoa Helu 2, and amongst those who went along to establish this Association, in attendance were Dr. George H. Huddy, Charles H. Rose, James H. Boyd, and Nagaran Fernandez.

From the start of the Ahahui Kamehameha until the leaving of this life by the Alii Jonah Kuhio Kalanianaole, that is the association which he thought much about; and this is seen by his works and his leadership while he was alive.

On occasions in the past when he put on celebratory parties amongst his friends, he never failed to invite all of the members of that Association which he loved, to come and
keep watch over the peace of the gathering; when observing this, it was as if they were given ownership over everything that was prepared there.

In the deeds that moved the Ahahui forward, he was there always leading and giving good advice like a parent to his children, which the members of the association will not forget.

When the sad news of his passing arrived in the dawn on Friday two weeks ago, and when his remains were opened up to his friends, the members of the Ahahui Kamehameha showed up to stand guard at each watch allotted to them. When the remains of the Alii were brought to Kawaiahao Church, the members of the Ahahui Kamehameha were the pall bearers and the kahili bearers and so too when his body was taken from Kawaiahao to the Palace.

In the funerary procession on this past Sunday, the members of the Ahahui Kamehameha and its branch Associations, Mamalaha Helu 2 of Hilo and Kaumualii Helu 3 of Kauai marched on the side of the casket, and at the arrival at the cemetery at Maunaala; and after the memorial service by the Bishop of the Anglicans, they held some final remembrances over the body of the Alii who went afar, their Aliiaimoku.

(Kuokoa, 1/20/1922, p. 5)
SUNDAY, MARCH 26, IS THE BIRTHDAY OF JONAH KUHIO KALANIANAOLE.

According to what is heard by this office, this coming Sunday, the 26th of March, is the birthday of Prince Jonah Kuhio Kalanianaole. And on that day the tomb at Maemae will be opened and the grounds will be free that day to all the makaainana of Hawaii to visit.

The officers of the Hawaiian Organizations will enter the tomb standing at Maunaala, and a religious service will be held within it for the persevering Representative Kalanianaole, and after that service, all of the makaainana will take on tour of the mausoleum in which the chiefs rest.

(Kuokoa, 3/17/1922, p. 1)
O KE SABATI MARAKI 26 KA LA HANAU O JONAH KU-HIO KALANIANAOLE.

I kulike me ka lono i hoikeia mai i keia keena o ka la Sabati, ka la 26 o Maraki, e hiki mai ana, ka la hanau o ke Keikialii Jonah Kuhio Kalanianaole. Ma ia le e wcheia ana ka halekupapau ma Maema, a ua noa ke kahua no na makaainana Hawaii apau ma ia la no ka makaikai ana.

O na luna o na ahahui Hawaii ke komo ana iloko o ka hale kupapau e ku la ma Maunaah, a e malama-ja ana maloko olaila, he anaina haipule hoomanao no ka Elele aho-nui Kalanianaole, a mahope o ia anaina haipule, e hoomakaikaiia aku ai na makaainana apau i ka lua-pao, kahi o na ali'i i moe aku ai.
Kamehameha IV and Ka Haku o Hawaii moved, 1865.

Posted on June 7, 2015

[Found under: “HUNAHUNA MEA HOU O HAWAII NEI.”]

Transferred:—Through the kindness of one of our friends in this town, we heard from him/her that the bodies of the King Iolani Kamehameha IV and Ka Haku o Hawaii were moved when evening came last Saturday [11/28/1865]; they are in the center of the Crypt. And the aliʻi who were moved this past Monday [11/30/1865], they are at the corners of the Crypt.

(Kuokoa, 11/4/1865, p. 2)

The coffin of Prince Kalanianaole being pulled by the Stevedores, while they march on King Street for the uplands of of the royal mausoleum at Maunaala. Below is part of the Daughters and Sons of Hawaiian Warriors [Ahahui o na Mamakakaua].

[These images are found on a page not available online. They appear in the second section of the Kuokoa (six pages total) that is totally missing from the online images. This is but one example of the coverage of the funeral. I have seen cases where pages were dropped out from the online images before, but I wonder how often total sections are left out.]

(Kuokoa, 1/20/1922, pt. 2, p. 3)
Ua hoone ia ae:—Ma ka lokomaikai o kekahi o ko makou makamaka o keia kulanakahale, ua lohe mai makou mai iaia mai, ua hoone ia ae na kino kupapau o ka Moi Iolani Kamehameha IV a me ka Haku o Hawaii, aia ma ke kiko waena o ka Hale Kupapau, i ka pili o ke ahiahi o ka Poaono aku nei. A o na Alii i hoihoi ia aku nei i ka po iho nei o ka Poakaahi, aia lakou ma na kihi o ka Hale Kupapau.
Ka pahu kupapau o ke Keiki Alii Kalaniaole e hukiia ana e na Poola oiai e ka'i ana ma ke Alani Moi, nouka o-ka ilina ali ma Maunaala. Malalo loa kekahi hapa o ke Ahahui o na Mamakakaua.
KAHI WAI O ALEKOKI.
(An expression of affection by King Kalakaua.)

KAHI WAI O ALEKOKI.

(Hooheñoia e ka Moi Kalakaua.)

Aole i manaoia
Kahi wai o Alekoki
Hookohu ka ua iuka
Noho mai la i Nuuanu
Anuanu makehewa au
Ke kali ana ilaila
Kai no paha ua paa
Kou manao ia nei
Au i hoomalu ai
Hoomalu oe a malu
Ua malu keia kino
Mamuli o ko leo
Kau nui aku ka manao
Kahi wai o Kapena
Pania paa ia mai
Na manowai o uka
Ahuwale na kiowai
Na papahele o luna
Maluna ae no au
Ma na rumi liiili
Ma na keena o waho
A waho o Mamala
Hao mai nei шhuehu
Pulu au i ka huna kai
Kai he'ahe'a i ka ili
Hookahi no koa nui
Nana e alo ia ino
Inoino mai nei luna
I ka hao a ka makani
He makani ahialono
Lohe ka luna i Pelekane
Oia pouli nui
Mea ole i knu manao
I o ia nei au
Ka piina o Maemae
E kilohi au o ka nani
Na pua i Maunaala
He aha onaona kou
.Ke pili mai ia nei
Aole i billwi ia
Kahi pali o Leahi
Ku kilakila i ka lai
La'i hohola i ke pili
Pili paa o Kawaihoa
Hoa oe o ka inoino
O oe owau kekahli
Pau keia pilikia.
Mauna ʻAla

The Royal Mausoleum

The breaking of the kapu ʻai (law forbidding men and women to eat together) shortly after Kamehameha I's death in 1819 was a catalyst for many other changes that followed. Keōpūolani and Kaʻahumanu by eating together with Liholiho (Kamehameha II) initiated tremendous changes in the social and religious structure of Hawaiʻi. This act was soon followed by orders to destroy the heiau (religious temples) and kiʻi (images/idols) throughout the kingdom. However, two sacred structures were left intact as this time. They were Hale o Liloa located at Waipiʻo, Hāmākua, and Hale o Keawe located at Hōnaunau, Kona. These two structures were sacred repositories housing the bones of Hawaiʻi’s ancient high chiefs. Hale o Liloa was built for the 15th-century high chief, Liloa. Other bones of his chiefly ancestry were brought from a nearby hidden cave at the base of the waterfall of Hiʻilawe upon completion of Hale o Liloa to be housed there.

The chief, Kanuha, a son of Aliʻi nui Keaweikekahialiʻiokamoku, built Hale o Keawe to house his father's kāʻai (sennit casket). Kanuha was famous for inventing the raised platform of the waʻa kaulua (double canoe) and the Hawaiian swivel adz. When building Hale o Keawe, Kanuha also used the iron-like hard wood kauila for the building of this sacred structure. For thatching he used treated kī leaves (lāʻi) for durability.

About ten years after the breaking of the kapu, circa 1829, Kaʻahumanu ordered these final two ancient structures demolished. The bones of the ancient chiefs in kāʻai some wrapped in tapa were then collected and placed in two crates or coffins. These bones included chiefs up to Kalaniʻōpuʻu and Kiwalaʻō, after gathering the crates were then taken to an ancient burial cave located at Kaʻawaloa, Kona known as Koaiku cave. This area became known as Pali Kapu o Keʻōua (Sacred cliffs of Keʻōua).

The first royal tomb was built in 1825 at a site in Honolulu known as Pohukaina (area behind Hawaiʻi State Library and ʻIolani Palace). This tomb was built to house the two coffins of Liholiho and his sister-wife, Kamāmalu after they died in London and their bodies were returned to Hawaiʻi. This underground tomb was built of coral block walls 10 feet high, 14 feet wide and 18 feet long. A single wooden floor on the makai side closed the vault.

This vault is still located on the grounds of the ʻIolani Palace, Waikī-makai side facing King Street. Many of the ancient bones of famous chiefs still are kept there.
In 1858 under the guidance of O‘ahu Governor Mataia Kekūanao‘a the two receptacles at Koaiku burial cave were removed and transported to Honolulu on the ship HMS Vixen. Upon arrival in Honolulu they placed the two boxes in the Royal Tomb at Pohukaina.

By 1862, the time of the death of Ka Haku o Hawai‘i, the crown prince Albert Edward Kauikeaouli Leiopapa a Kamehameha, the tomb in Pohukaina was too crowded for its coffin. The following year his father, Alexander Liholiho (Kamehameha IV) also died. Hawai‘i’s Privy Council in 1864 authorized, under Lot Kamehameha (Kamehameha V), a plot of land known as Mauna ‘Ala in Nu’uanu to be dedicated for a burial place of the Sovereign and High Chiefs of the Kingdom.

Although the west wing portion of the new “Royal Mausoleum” was completed in January 1864, it was not until the fall of 1865 that the whole structure was finished. On the night of October 30, 1865, nineteen caskets and two kāʻai were removed from Pohukaina and transported to the new “Royal Mausoleum” at Mauna ‘Ala. The procession by torchlight started at 9:00 p.m. and was led by Kamehameha V and his aged father, Kekūanao‘a.

On May 16, 1866, the remains of Kamehameha I’s haole chief John Young and his wife, Kaoanaeha, with his son, James Young Kanekoa, were also brought to Mauna ‘Ala Mausoleum in Nu‘uanu.

On November 30, 1875, the remains of Kalākaua’s parents and their infant daughter were removed from Kawaiahao cemetery to Mauna ‘Ala.

Upon the death of Bernice Pauahi Bishop in 1884, her husband Charles Reed Bishop had a separate underground vault built for the members of the Kamehameha family. This new crypt was completed on November 9, 1887.

In 1904 a much needed renovation of the mausoleum was carried out. A new vault to shelter nine remains of friends of the Kamehameha family was started and completed. This is known as the Wyllie Crypt.

In 1907 the Territorial Legislature appropriated $20,000 for the construction of the Kalākaua family crypt. Under advisement of former Queen Lili‘uokalani and Prince Jonah Kalanianaʻole Kūhiō, a vault was built underground in the shape of a Greek cross. In 1910, the final remains in the mausoleum were transferred to the crypt.
In 1915, Charles Reed Bishop died in Berkeley, California. His ashes were brought back to Hawai‘i and placed alongside his wife, Bernice Pauahi Bishop. The crypt was then sealed and a separate memorial headstone was placed alongside the Kamehameha Crypt. Charles Reed Bishop also provided in his will for the maintenance and repair of these grounds.

**The Kamehameha Tomb**

Bernice Pauahi Bishop, Kamehameha I’s great-granddaughter, died in 1884. After her death her husband, Charles Reed Bishop, had a separate underground vault built for the Kamehameha dynasty. Caskets were transferred from the Mausoleum to the new vault during a long evening ceremony on November 9, 1887. These included Kamehameha II and his wife Kamāmalu, Kamehameha III and his wife Kalama, Kamehameha IV, his wife Emma and their son, and Kamehameha V. The favorite wife of Kamehameha I, Kaʻahumanu and Kīnaʻu, daughter of Kamehameha I and mother of Kamehameha IV and V, were among those moved.

**Remodeled Mausoleum**

The Gothic building was refinished in 1904. The wood paneling of the interior walls was replaced. The ceiling was braced with groined arches. Gothic arches and Gothic windows were cut through on either side of the entrance door. A circular window was opened over the entrance and in the gable ends. The coral stone exterior was coated with hard finished plaster to prevent further erosion and interior walls and coral stone floor covered with cement. Apparently at the time of this renovation, the royal coat of arms in the east wing was replaced with a rose pane. The diamond-shades colors of the Hawaiian flag in the side arched windows were also replaced with rose glass. The renovation was carried out in consultation with ex-Queen Liliʻuokalani and other members of the royal family.

**The Wyllie Tomb**

While the building was being repaired, friends of the Kamehamehas contributed $15,000 to build a vault to shelter the remains of nine people who were closely connected with the Kamehameha family. They were Robert C. Wyllie; Fanny K. Kekelaokalani, Queen Emma’s mother; Dr. T. C.B. Rooke and his wife, Grace Kamaʻikuʻi, Queen Emma’s aunt, who had adopted and raised her; and others of Emma’s family. A concrete ball, symbolizing the tabu stick, topped the roof of the tomb which was raised on pillars at the four corners. A ceremony consecrating the tomb was held on June 19, 1901.

**The Kalâkaua Line**
The Hawaiian Legislature on 1907 appropriated $20,000 for a Kalākaua tomb. Liliʻuokalani, Kalākaua’s sister, and Jonah Kūhiō Kalanianaʻole, his adopted heir and Hawai‘i’s Delegate to Congress, advised the government on the building of the tomb. In the form of a Greek cross, the west arm contained a flight of stairs and the other three wings, space for twenty crypts. A marble shaft commemorating Kalākaua rose twenty-three feet above the vault.

On the evening of June 25, 1910 chants and choral singing accompanied the carrying of the Kalākaua family caskets from the old building to the underground crypts. Kalākaua and Kapiʻolani were placed in one wing, with members of their families on either side. To join them later were A.S. Cleghorn, father of Princess Kaiʻulani; Queen Liliʻuokalani; Prince Jonah Kuhio Kalanianaʻole, Abigail Kawānanakoa, wife of Prince David Kawānanakoa, and her son David Kalākaua Kawānanakoa who died in 1953 and occupied the last remaining crypt.

**Bishop Tombstone**

Charles Reed Bishop, husband of Bernice Pauahi, a businessman, philanthropist and founder of the Bishop Museum, remained in Hawai‘i for several years after his wife’s death. Later he resided in San Francisco and died in Berkeley, California in 1915. In accordance with his wishes, his ashes were returned to Hawai‘i and placed besides his wife. The Kamehameha tomb, containing twenty-four, was then permanently sealed. A separate headstone was erected to the memory of Charles R. Bishop.
<table>
<thead>
<tr>
<th>Criteria</th>
<th>Exceeds</th>
<th>Meets</th>
<th>Attempts</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Questions 20 points</td>
<td>● Ample amount of questions to fully understand the aliʻi and the aliʻi’s legacy.</td>
<td>● Average amount of questions that asked for basic information</td>
<td>One of the following was not complete:</td>
<td>Few to no questions were created or questions were irrelevant 11 - 0 points</td>
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<tr>
<td></td>
<td>● Questions were relevant to the topic and asked for deep analysis of topic 20 – 18 points</td>
<td>● Questions were relevant to the topic 17 – 16 points</td>
<td>● Questions to receive basic amount of information</td>
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<td></td>
<td>● Questions were relevant to the topic</td>
<td></td>
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<tr>
<td>Answers 20 points</td>
<td>● Answered all questions</td>
<td>● Answered all questions</td>
<td>One of the following was not complete:</td>
<td>Few to no answers were provided 11 - 0 points</td>
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<tr>
<td></td>
<td>● Answers were relevant to the topic</td>
<td>● Answers were relevant to the topic 17 – 16 points</td>
<td>● Answered all questions</td>
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<td>● Answers were detailed</td>
<td></td>
<td>● Answers were relevant to the topic</td>
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<td></td>
<td>● Answers help to analyze topic in a deeper way or more critically.</td>
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<td>● Answers were relevant to the topic</td>
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<tr>
<td></td>
<td>20 – 18 points</td>
<td></td>
<td>15 – 12 points</td>
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<tr>
<td>Relationship to</td>
<td>● All were completed</td>
<td>● All were completed</td>
<td>One of the following was not complete:</td>
<td>Two or more of the following was not complete:</td>
</tr>
<tr>
<td>Compelling Question</td>
<td>● Explained how answers related to the focus question</td>
<td>● Explained how answers related to the focus question 17 – 16 points</td>
<td>● All were completed</td>
<td>● All were completed</td>
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<tr>
<td>20 points</td>
<td>● Explained the connection with student examples, personal connections</td>
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<td>● Explained how answers related to the focus question</td>
<td>● Explained how answers related to the focus question</td>
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<td></td>
<td>● Explained in detail</td>
<td></td>
<td>15 – 12 points</td>
<td>11 - 0 points</td>
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<tr>
<td>Source 20 points</td>
<td>● All questions/answers are cited</td>
<td>● All questions/answers are cited</td>
<td>One of the following was not complete:</td>
<td>Two or more of the following was not complete:</td>
</tr>
<tr>
<td></td>
<td>● Citations are in correct format</td>
<td>● Citations are in correct format</td>
<td>● All questions/answers are cited</td>
<td>● Questions/answers are cited</td>
</tr>
<tr>
<td></td>
<td>● Variety of sources</td>
<td>● A couple of sources</td>
<td>● Citations are in correct format</td>
<td>● Citations are in correct format</td>
</tr>
<tr>
<td></td>
<td>● Explained the perspective of the source on the aliʻi and their legacy</td>
<td>● Provided a perspective of the source on the aliʻi and their legacy</td>
<td>● Variety of sources</td>
<td>● Variety of sources</td>
</tr>
<tr>
<td></td>
<td>● Convincing explanation for the perspective 20 – 18 points</td>
<td>● Possible reason for the perspective 17 – 16 points</td>
<td>● Provided a perspective of the source on the aliʻi and their legacy</td>
<td>● Provided a perspective of the source on the aliʻi and their legacy</td>
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<td>● Possible reason for the perspective</td>
<td>● Possible reason for the perspective</td>
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<td>15 – 12 points</td>
<td>11 - 0 points</td>
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</tbody>
</table>

**TOTAL 80 points**
# RUBRIC FOR POETRY/SONG

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>Exceeds</th>
<th>Meets</th>
<th>Attempts</th>
<th>Needs Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THE WRITING</strong></td>
<td><strong>PROCESS</strong>  /<strong>EFFORT</strong></td>
<td></td>
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<tr>
<td></td>
<td>20 points</td>
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<tr>
<td></td>
<td>Student devoted a lot of time and effort to the writing process and worked hard to make the poem/song a good read. The poem has no errors. 20 – 18 points</td>
<td>Student devoted adequate time and effort to the writing process and worked to get the job done. The poem/song may have one or two errors. 17 – 16 points</td>
<td>Student devoted some time and effort to the writing process but was not very thorough. Does enough to get by. There are several errors. 15 – 12 points</td>
<td>Student devoted little time and effort to the writing process. It appears that the student does not care about the assignment. The poem has many errors. 11 – 0 points</td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
<td>20 points</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Poem contains ample information about the aliʻi and genuinely explains the connection between the student and the aliʻi. - Details - Examples - Chronology is accurate 20 – 18 points</td>
<td>Poem contains basic information about the aliʻi and explains the connection between the student and the aliʻi. Few inaccuracies 17 – 16 points</td>
<td>One of the following was missing: - Basic information about the aliʻi - Explains the connection between the student and the aliʻi. 15 – 12 points</td>
<td>Irrelevant information and/or no connection to aliʻi 11 – 0 points</td>
</tr>
<tr>
<td><strong>TITLE</strong></td>
<td>5 points</td>
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<tr>
<td></td>
<td>The poem/song has a title that clearly relates to the poem/song and adds interest to the theme or message of the poem 5 points</td>
<td>The poem/song has a title that relates to the poem/song 4 points</td>
<td>The poem/song has a title 3 points</td>
<td>The poem/song has no title 2 – 0 points</td>
</tr>
<tr>
<td><strong>NEATNESS</strong></td>
<td>5 points</td>
<td></td>
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<tr>
<td></td>
<td>The final draft of the poem/song is readable, clean, neat and attractive. It is free of erasures and crossed-out words. It looks like the author took great pride in it. 5 points</td>
<td>The final draft of the poem/song is readable, neat and attractive. It may have one or two erasures, but they are not distracting. It looks like the author took some pride in it. 4 points</td>
<td>The final draft of the poem/song is readable and some of the pages are attractive. It looks like parts of it might have been done in a hurry. 3 points</td>
<td>The final draft is not neat or attractive. It looks like the student just wanted to get it done and didn’t care what it looked like. 2 – 0 points</td>
</tr>
<tr>
<td><strong>STYLE</strong></td>
<td>20 points</td>
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<tr>
<td></td>
<td>The poem/song is written with a great sense of style. The poem/song has been well thought out and makes sense to the reader. 20 – 18 points</td>
<td>The poem/song is written with a defined with style. Thoughts are clear to read and understandable. 17 – 16 points</td>
<td>The poem/song is written somewhat with style. Thoughts are clear to a degree. 15 – 12 points</td>
<td>The poem/song lacks style and the thoughts did not come out clearly on paper. 11 – 0 points</td>
</tr>
<tr>
<td><strong>VOCABULARY</strong></td>
<td>10 points</td>
<td></td>
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<td></td>
<td>The poem/song is filled with descriptive vocabulary that appeals to the reader. 10 – 9 points</td>
<td>The poem/song includes many descriptive elements and is appealing. 8 points</td>
<td>The poem/song includes some descriptive words and phrases. 7 points</td>
<td>The poem/song lacks description and does not allow the reader to visualize the poem/song. 6 -0 points</td>
</tr>
</tbody>
</table>

**TOTAL SCORE:** _______________/80 points total

Delete any row that may not be applicable
Teacher Notes
Aligning performance task/formative assessment to the standards

<table>
<thead>
<tr>
<th>Standard</th>
<th>Performance task/formative assessment</th>
<th>Assessment tool</th>
</tr>
</thead>
<tbody>
<tr>
<td>D1.1.9-12. Explain how a question reflects an enduring issue in the field.</td>
<td>Research Project-Research Notetaking Worksheet - Questions and Relationship of Question and Answer to Compelling Question Columns</td>
<td>Research Notetaking Rubric</td>
</tr>
<tr>
<td>D1.5.9-12. Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources.</td>
<td>Research Project-Research Notetaking Worksheet - Source column</td>
<td>Research Notetaking Rubric</td>
</tr>
<tr>
<td>D2.His.8.9-12. Use questions generated about individuals and groups to assess how the significance of their actions changes over time and is shaped by the historical context.</td>
<td>Research Project-Research Notetaking Worksheet Questions and Relationship of Question</td>
<td>Research Notetaking Rubric</td>
</tr>
<tr>
<td>CCSS.ELA-LITERACY.RH.9-10.3 Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.</td>
<td>Poem/Song</td>
<td>Poem/Song Rubric</td>
</tr>
<tr>
<td>D4.2.9-12. Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanation given its purpose (e.g., cause and effect, chronological, procedural, technical).</td>
<td>Short Unit - Students will write an opinion paragraph explaining how they connect to the ali‘i at Mauna‘ala.</td>
<td>Short Unit: Use your writing rubric</td>
</tr>
<tr>
<td>HCPS III.MHH. Standard 2: Historical Understanding: INQUIRY, EMPATHY AND PERSPECTIVE – Use the tools and methods of inquiry, perspective, and empathy to explain historical events with multiple interpretations and judge the past on its own terms.</td>
<td>Research project</td>
<td>Research rubric</td>
</tr>
<tr>
<td>HCPS III.MHH. Standard 3: History: MODERN HAWAIIAN HISTORY – Understand important historical events in Modern Hawaiian History. Analyze significant contemporary issues that influence present day Hawaii, such as the Hawaiian Renaissance, the sovereignty movement, current land issues, and the influx of new immigrant groups</td>
<td>Short Unit - Students will write an opinion paragraph explaining how they connect to the aliʻi at Maunaʻala. Research project</td>
<td>Writing rubric Research rubric</td>
</tr>
</tbody>
</table>