

Hawai‘i Still an Influence in the World

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Prince Kawanakoa, Kalanianaʻole & Keliiahonui St. Matthew’s Hall Military Academy Santa Cruz, California

On September 15, 1884, Prince David Kawanakoa boarded the Mariposa for San Francisco as part of the Hawaiian Youths Abroad program (HYA). He joined Thomas P. Cummins at St. Matthew’s Hall, an acclaimed military training academy in America. Six months later, Prince Kawanakoa’s two brothers, Prince Kalanianaʻole (Kuhio) and Prince Keliiahonui boarded the Alameda and sailed towards America to also attend St. Matthew’s academy. Although Kuhio and Keliiahonui were not officially listed as Hawaiian Youths Abroad participants, the addition of King Kalākaua’s nephews outside of the program illuminates his understanding of obtaining ‘ike abroad to ensure the Kingdom remains an independent nation-state.

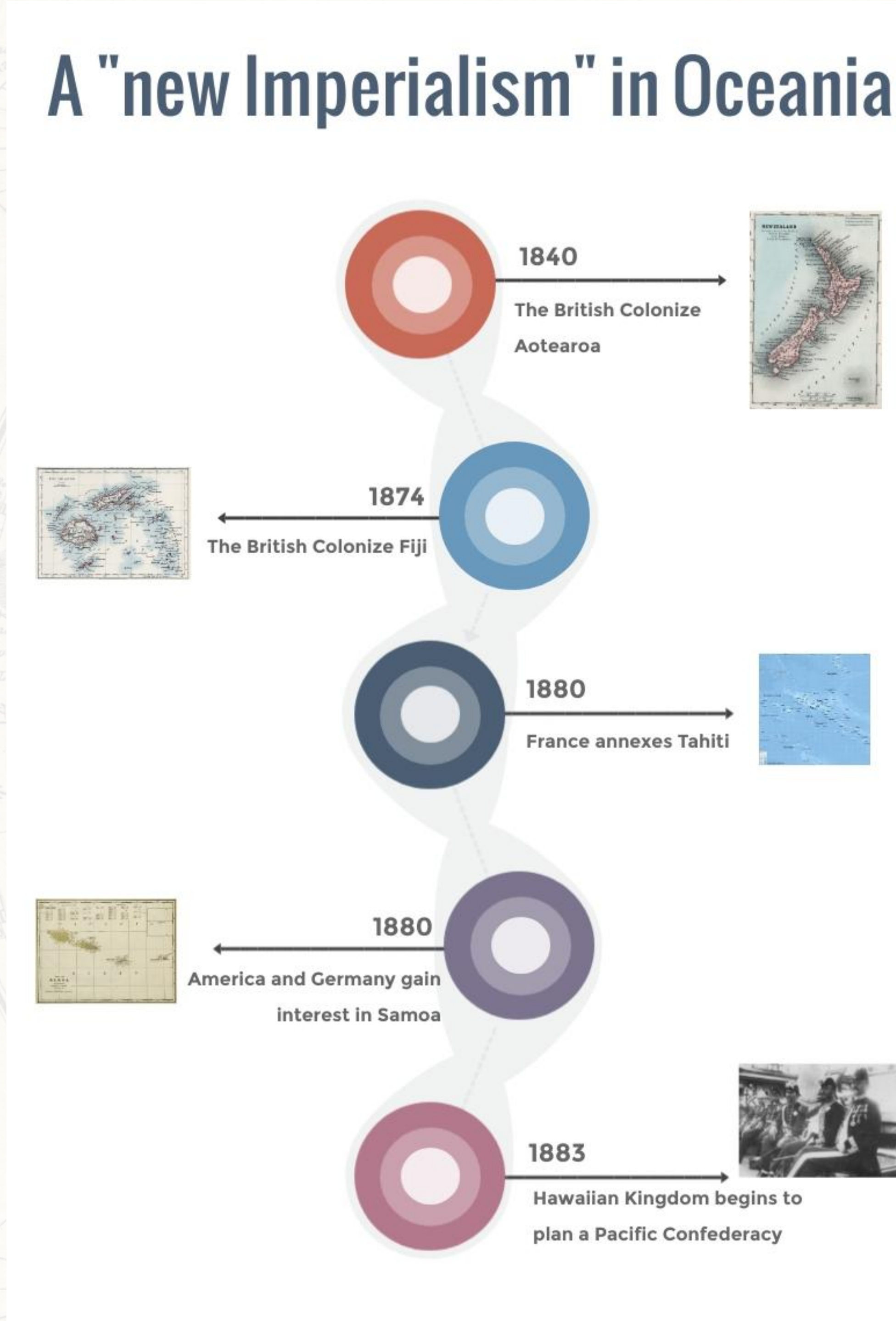


Island Boys Abroad.
The following shows the standing of the young Princes and T. P. Cummins at St. Matthew's Hall, San Mateo, for the month ending November 11, 1885: Kawanakoa, punctuality, 100; deportment, 100; military conduct, 100; French, 99; elocution, 97; music, 96; and in eight other studies he averages 88. Keliiahonui, punctuality, 100; military conduct, 100; writing, 100; deportment, 97; grammar, 95; geography, 92; spelling and reading, each 88. Kalanianaʻole, writing, 100; punctuality, 99; military conduct, 96; spelling, 95; practical arithmetic, 89; composition, 85; geography, 84. T. P. Cummins, punctuality, 100; writing, 100; drawing, 100; military conduct, 99; spelling, 98; geography, 95; deportment, 95; composition, 90; grammar, 88.



Hawaiian Scholars Abroad.
The scholastic report from St. Matthew's Hall, San Mateo, California, for the month of May, referring to the Hawaiian youths at school there, gives the following report: The averages of the Princes Kawanakoa, Keliiahonui and Kalanianaʻole, as well as T. P. Cummins—100 being the standard of perfection—were: Punctuality, 100; deportment, 99; military conduct, 99.5; writing, 99.4; spelling, 77; reading, 86.2; geography, 94; grammar, 92.7; history, 94.2; practical arithmetic, 92; mental arithmetic, 70. It will be seen from the above report that in the acquisition of the English language the young men named stand quite as high as the average of English speaking scholars. In the conduct report, too, their standing is very high.

Why did Kalākaua send 6 of the 18 official HYA participants and his two nephews to military academies in America and Italy?



In the mid to late 1800s a ‘new imperialism’ plagued Oceania and much of the globe, which is characterized as a period of colonial expansion by European powers and the United States. During this wave of new imperialism in 1843, the Hawaiian Kingdom attained the status of an independent state protecting its sovereignty with international law. This punctuation in Hawaiian Kingdom history remains in continuity today as the United States of America continues to illegally occupy Ko Hawai‘i Pae ‘Āina.

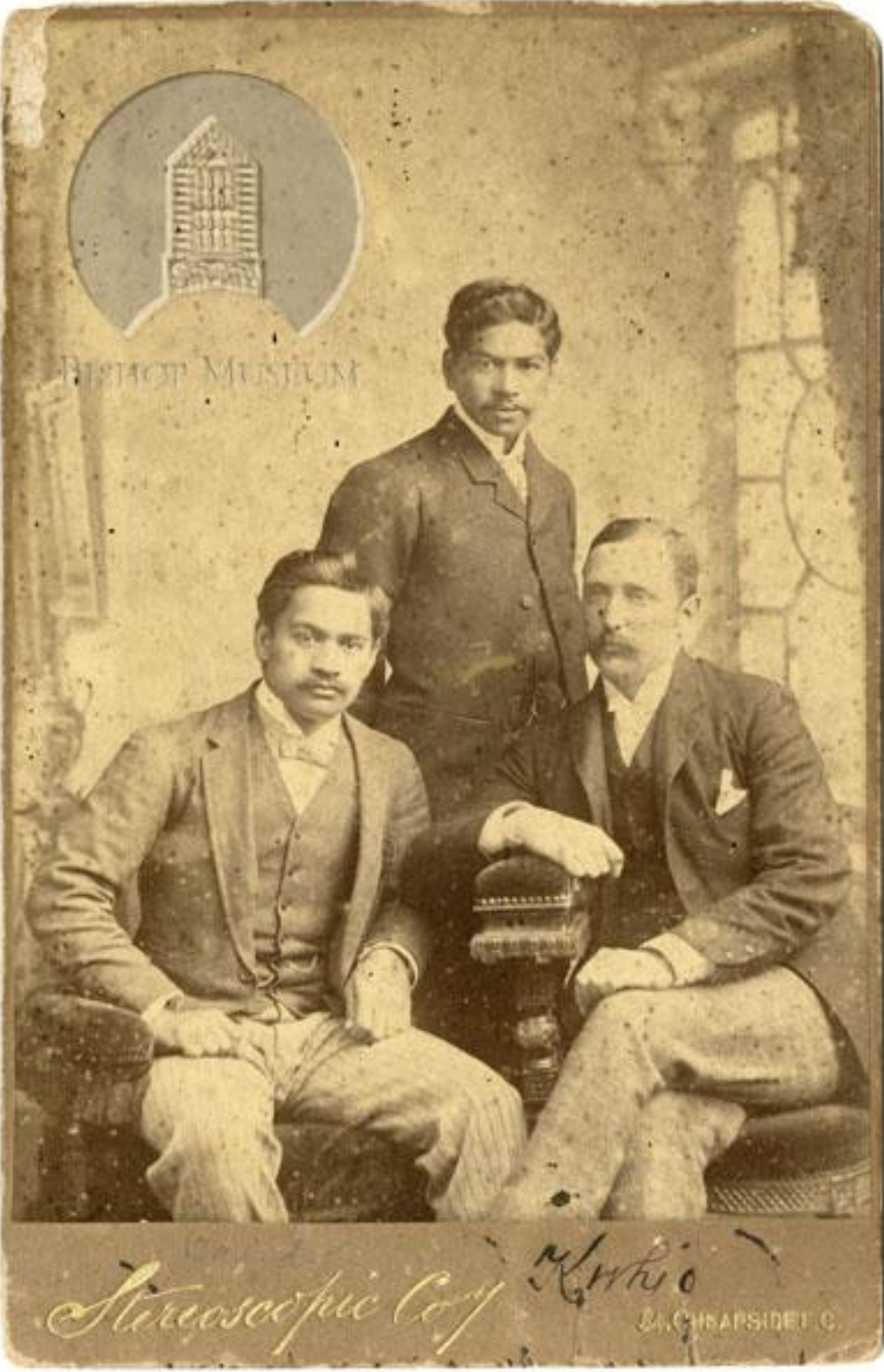
While in other parts of Oceania, the British colonized Aotearoa in 1840 and then Fiji in 1874. France annexed Tahiti in 1880. America and Germany began to take interest in Samoa in 1880. During the 1880s the Hawaiian Kingdom also began planning an attempt to create a Pacific Confederacy to provide protection against these aggressive imperial forces in Oceania. Considering the superior military resources of these imperial nations in the 1880s, King Kalākaua’s attempt to form a Pacific Confederacy and also sending HYA participants abroad was a necessary move to protect the continuity of Hawai‘i’s independence. Furthermore, Kalākaua’s investment in obtaining military ‘ike represents an understanding of global politics and Hawai‘i’s unique political position in the Pacific.

HYA Goes Underground: Prince Kawanakoa, Kuhio, and Princess Ka‘iulani head to England

Surfing, Education, and Exploration

In 1885 Prince Kuhio, Kawanakoa, and Keliiahonui surfed on their redwood papa olo (a surfboard traditionally reserved for Ali‘i) at San Lorenzo river mouth during a break from St. Matthew’s Academy. In 1890, Prince Kawanakoa and Kuhio surfed in Yorkshire, England while attending the Royal Agricultural College. Kalanianaʻole wrote to Henry Armstrong, a Hawaiian consulate, “We like it very much for we like the sea to be rough so that we are able to have surf riding. We enjoy surf riding very much and surprise the people to see us riding on the surf...Even Wrightson (the princes’ tutor) is learning surf riding.”

As an avid surfer, I view the actual action of sliding down a wave as a small part of the larger process of surfing. David Chang (2016) provides a new perspective of Kānaka Maoli process of world-making stating, “Rather, Kānaka understood the world in ways that centered their own perspective and encouraged them to look out from that perspective with confidence to seek still greater knowledge. A heritage of exploration favored a drive toward exploration.” This illuminates exploration as a process of world-making and the process of surfing is indeed a form of this exploration. I imagine the process of sourcing the wood, milling the planks, shaping the boards, and then surfing as a form of both exploration and adaptation of foreign lands while abroad on these diplomatic missions.



Ka‘iulani “Incognito” in England

Two years after the 1887 “constitution,” King Kalākaua sends Prince Kawanakoa, Kuhio, and Princess Ka‘iulani abroad despite the ill effects of this illegal constitution reminds us of our agency. Furthermore, Kalākaua writes a letter approving Princess Ka‘iulani travel to England to attend Great Harrowden Hall. More importantly, Kalākaua writes that the Princess is to travel entirely ‘incognito’ perhaps a reference to a diplomatic mission in a precarious time. In the same year, Prince Kawanakoa and Kuhio are also sent to England to continue their education by enrolling in Royal Agriculture College in Cirencester, England. In this light, I consider Kalākaua’s sending of royalty to England for education as a diplomatic mission in which once again Hawaiians seek reprieve from the international community after an internal revolution spearheaded by Hawaiian nationals of American descent.

NA KEIKIALII IMI NAAUAO.

Mawaena o na ohua a ka mokuahi “Australia” i lawe aku ai mehinai, o na Keikialii Kawanakoa a me Kuhio kekehi. Aole laua e holo ana no ka lealea, aka e hele ana laua e hoolawa i kela mea nui he imi naauao ma kela aupuni kahiko o ka naauao i hookahua ai e kumu, oia o Enelani. Malaila laua i mana ai e hoopapau e loa ka ike a o ka makua hoi o keia mea aku, no ka mawahe elua makahiki paha a oi aku. Ke laua nei ko makou mana, e hahai ia ka lana huakai imi naauao e ka holomua, e puka me ka maalaha a e hoi mai me ka palekana i ko laua home mokuwai nei, kahiko o hoolaha ai i ko laua ike a me ka naauao, no ka pomakiki o ko laua lahui a me ka aia. Kalia i mua i ka naauao a lanakila!

Royal Observatory, Imperial Science & TMT

On our visit this summer to England, we visited the Royal Observatory in Greenwich and the British Museum’s exhibit on Captain Cook. The Royal Observatory claims to be the “home of time and space.” With the completion of construction in 1676, this observatory has continually trained astronomers to both “discover” and then conquer new lands through the mapping of longitudes. Sitting on the other side of the world, I was offered the opportunity to see the origins of TMT’s imperial science. We must remember that Kānaka Maoli have always influenced the rest of the world whether it be the first non-European/American independent state to the creation of HYA, a unique program interweaving education and diplomatic missions for the future of Hawai‘i. And, now with TMT, we are showing the rest of the world how to stand up against the violence of these sciences while also disrupting and potentially ending the longest military occupation in history. Now, I can say with confidence that the Royal Observatory and it’s 1884 Greenwich meridian conference operates with the same mentality of TMT and that is they believe they have the right to speak for the world. For me, I compare this to HYA and how our interactions in the international arena always carried a kuleana which was to return home and serve the Kingdom. The day after Prince Kawanakoa and Kuhio leave for England an article in the Hawaiian newspaper is published titled, “NA KEIKIALII IMI NAAUAO” which reminds us of our kuleana to return home and “Kulia i mua i ka naauao a lanakila!”

