
‘Iolani Palace: *A Field Trip*

A Guide for Upper-Elementary Teachers

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The Friends of ‘Iolani Palace
Honolulu, Hawai‘i

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INTRODUCTION

This curriculum guide has been developed for students in the 4th and 5th grades of the public school system who will be visiting 'Iolani Palace and is coordinated with the Department of Education's Hawaiian Studies Curriculum Guides for grades 4 and 6 and the Instructional Materials/Resources for Social Studies (Elementary). It is divided into two parts, Pre-Visit Activities and Post-Visit Activities in the Classroom. This is an adjunct to the Pre-Visit by the School Outreach Coordinator of the Friends of 'Iolani Palace. Teachers are encouraged to make copies of the handouts.

The activities of this guide have integrated the following Hawaiian cultural values:

- aloha* (love/greetings)
- kōkua* (help, support)
- 'ike* (recognition, feelings, understanding)
- kūkākūkā* (reconciliation, talking things over)
- kuleana* (responsibilities, roles)
- kapu* (roles, social control)
- alu like* (social interaction, working together)
- hana* (work)
- laulima* (interdependence, cooperation)
- 'imi na'auao* (seeking after knowledge)
- alaka'i* (leadership)
- ho'okipa* (hospitality)
- mālama* (conservation)
- aloha 'āina* (love for the land and the people living on it)
- pono* (proper procedure, protocol)

These values have also been incorporated into the 'Iolani Palace tours offered to upper elementary students.

PRE-VISIT ACTIVITY #1:

An Invitation to 'Iolani Palace

Materials:

Handout 1a, Copy of an actual Invitation to 'Iolani Palace*

Procedure: Pass out copies of the invitation. The names of each student and the date and time of their visit to the Palace may be filled in. Example: The Chamberlain of the Household is commanded by Her Majesty to invite *Keoni Lee* to a *visit* at 'Iolani Palace on *Thursday* the *12th of May* at *nine o'clock*.

Explain that these invitations are copies of an actual invitation that was sent during the time of the Monarchy. Begin with these questions:

1. What does Monarchy and/or Monarch mean?
2. Have the students list the ruling Monarchs of Hawai'i. Put a line under the names of the Monarchs who lived in 'Iolani Palace.

Kamehameha I
Kamehameha II
Kamehameha III
Kamehameha IV
Kamehameha V
Lunalilo
Kalākaua
Lili'uokalani

3. Who or what is the Chamberlain of the Household? (The Chamberlain was the high ranking officer of the court who managed the running of the Household, 'Iolani Palace, by hiring and supervising servants, kept accounts of business transactions and coordinated the daily activity at the Palace including special functions like a ball.)
4. Who is "Her Majesty"? (Either Queen Kapi'olani or Queen Lili'uokalani.)
5. Notice "commanded by". Discuss. Would the Governor of Hawai'i send out an invitation that commands your presence? The President? Who, today would send out an invitation that commands your presence?

*Handout 1b is a copy of an Invitation to 'Iolani Palace in Hawaiian. This may be used for classes conducted in Hawaiian or used as a supplement to the invitation in English to illustrate the multi-lingual aspect of the monarchy.

PRE-VISIT #2:

Palace Floor Plan

Materials:

Handouts 2a, 2b, & 2c. Paper & pencil.

Procedure: Have the students imagine that they are King or Queen and are planning to build a Palace. What rooms would they instruct the architect to include in the planning and designing of their Palace? Make a list of the rooms they would want in the Palace.

With another student compare and discuss each other's list.

Distribute the Floor Plans of the Palace and follow with these questions:

What did 'Iolani Palace have that you didn't think of?

What did you want that was not included in the Palace?

(Discuss reasons WHY)

PRE-VISIT ACTIVITY # 3

The Ho'okupu

Introduction: Gift-giving is an integral component of Hawaiian culture. In the ahupua'a, sharing between those who lived inland and those who lived by the sea ensured an exchange and distribution of commodities of the different areas. When going on a trip, one would go with a pū'olo, a gift wrapped in leaves tied into a bundle, for those being visited. Upon leaving one would receive a pū'olo to take home.

'Ōlelo No'eau: Here are some Hawaiian Proverbs and Poetical Sayings about gift-giving:

'A'ohe u'i hele wale o Kohala.

No youth of Kohala goes empty handed.

This is said in praise of people who do not go anywhere without a gift or a helping hand.

I hele i kauhale, pa'a pū'olo i ka lima.

In going to the house of others, carry a package in the hand.

This advises to never go on a visit empty-handed. Take a gift.

Ko koā uka, ko koā kai.

Those of the upland, those of the shore.

In olden times relatives and friends exchanged products. The upland dwellers brought poi, taro, mountain shrimp and other foods to the shore to give to kinsmen there. The shore dwellers gave fish, seaweed and other seafood.

The "Ho'okupu Chant" in *Hawaiian Studies Curriculum Guide, Grade 4* on page 172 has been offered at the Palace steps by many students.

Other classes have performed hula that they were learning for various school programs on the grounds of the Palace near the Coronation Pavilion where hula was performed during November 1886 to celebrate King Kalākaua's 50th Birthday.

PRE-VISIT ACTIVITY #4:

A Monarchy Period Description of a Palace Breakfast

Materials: Handout 4

Procedure: Read to class or have class read silently "A Palace Breakfast". Use the above to discover the importance of critical reading.

PRE-VISIT ACTIVITY #5:

A Palace Breakfast Menu

Materials: Handout 5

Procedure: Ask the students, if they were invited for breakfast at 'Iolani Palace, what would they expect to be on the menu. Write their responses on the blackboard. Pass out copies of the Palace Breakfast Menu. Have students take turns reading aloud each line of the menu. Each line indicates a course. A guest could have one or more items from each course. Compare the two menus. What items were similar? Note the differences. What items in a course would they choose? Are there choices they would not try?

NOTES:

Brain (calf usually) is considered by many to be a delicacy.

Pigeon Rotis = Roast pigeon.

Sweet Omelet is an omelet made with fruit preserve, jams or jelly.

Ice cream? Where did they get the ice to make this treat we take for granted today? (In early Hawai'i, ice was shipped from the West coast. By the time 'Iolani Palace was built there was a small plant in Honolulu that manufactured ice chemically, but ice was still an expensive and novel item.

He wahi pa'akai.
Just a package of salt.

This is said in compliment of a gift that has been grown or made.

Mai hele i Kohala me kou u'i wale no.
Don't go to Kohala with only your good looks.

Kohala was noted for its handsome and beautiful people. If you went visiting there with your good looks, you might not fare well. Therefore, go prepared with a pū'olo in hand.

There are many Hawaiian terms for gifts. There were also ceremonial gifts. The ho'okupu was a ceremonial gift-giving to a chief as a sign of honor and respect.

Procedure: Read to class or have class read aloud or silently "The King's Birthday", an article from the Advertiser, November 17, 1886 and/or "Ho'okupu of Hawai'i" the reminisces of Elizabeth Lahilahi Rogers Webb, in *Paradise of the Pacific*, volume 51, 1939, pages 61-62. (Both articles have been edited, using the modern Hawaiian orthography with macrons and glottal stops.)

Many classes have brought ho'okupu to the Palace. Here are some examples of what some students have presented. The act of preparing a ho'okupu helps to generate excitement for the field trip as well as bringing into focus the special nature of the site.

Lei: A lei can be made by each student or the entire class can take part in making one lei. The lei may be presented at the statue of Queen Lili'uokalani located on the mall between the Palace Grounds and the Capitol. Other groups have draped leis on the fence surrounding the mound which was built during the reign of King Kalākaua to distinguish the site as being used for the old Royal Mausoleum on the Waikīkī-makai quadrant of the Palace Grounds. Other groups have presented their lei to the volunteer who gives the tour of the Palace.

Mele or Hula: Many classes have learned a song, chant or hula to perform at the Palace steps or in front of the statue of Queen Lili'uokalani. Some of the mele that have been offered are:

Hawai'i Pono'ī	Koni Ai I ka Wai
Aloha 'Oe	Ku'u Pua I Paoakalani
E Nihi Ka Hele	Makalapua
He Mele Lāhui Hawai'i	Puia Ka Nahele
Iā 'Oe E Ka Lā 'Alohi Nei	Queen's Prayer

All of these were written by or for members of the royal family that lived in 'Iolani Palace and can be found in *Nā Mele O Hawai'i Nei* a collection of 101 Hawaiian songs collected by Samuel Elbert and Noelani Mahoe.

POST ACTIVITY #1:

Thank You Note

Materials: Pencil, or pen, or crayons and paper.

Procedure: Have the students write a thank you note to the Docent, the volunteer who gave the tour of the Palace. Include what they like best about the tour. Which rooms impressed them most? What do they think the King or the Queen liked best about living in the Palace? The least? If they (the students) could live in the Palace, what would they like the best? The least? What were their feelings in the Palace? Were their feelings same throughout the Palace? They may if they wish to add illustrations to their letters.

POST ACTIVITY #2:

‘Ōlelo No’eau, Mottoes

Materials: Pencil & paper.

Procedure: Review with the students where they saw mottoes in the Palace.

“Ua Mau Ke Ea O Ka ‘Āina i Ka Pono”, the motto of the Kingdom of Hawai‘i, can be found in the glass pane of the doors that they entered. It is now the motto of the State of Hawai‘i and is often translated *“The Life of the Land is Perpetuated in Righteousness”*.

“Kūlia i Ka Nu‘u”, the personal motto of Queen Kapi‘olani, is part of the design on the bed spread on the bed of Queen Kapi‘olani. One translation is *“Strive for the Summit”*. This could be interpreted as *“Do your best always”*.

Have the students create their own mottoes or have the class as a group make up a class motto.

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HANDOUTS

HANDOUT 1a

An invitation to the Palace

HANDOUT 1b

An invitation to the Palace in Hawaiian



The Chamberlain of the Household
is commanded by
His Majesty
to invite *to a Ball*
at Iolani Palace on
the *at o'clock.*

FULL DRESS



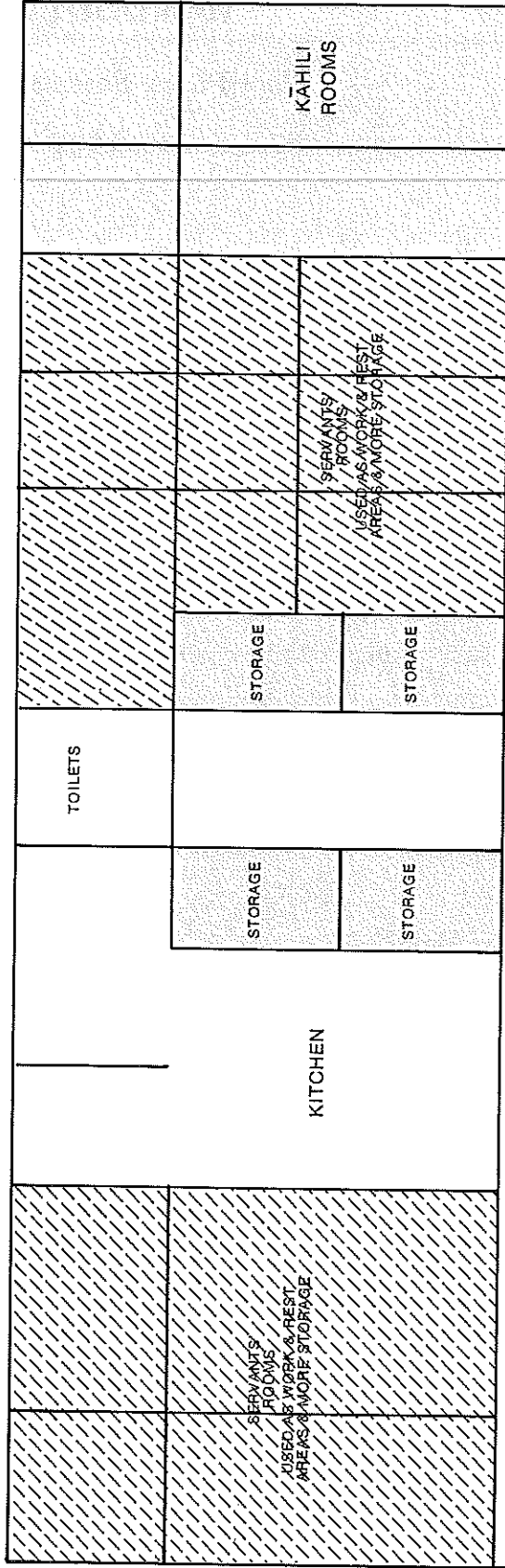
Ua kauohaia ka Haku Puukuu
o ke Alo alii
E Yoloai aku
ia *E hele ae ma*
Iolani Hale
ma ka *Hora*

AAHU PIHA.

HANDOUT 2a

Floor Plans: Basement

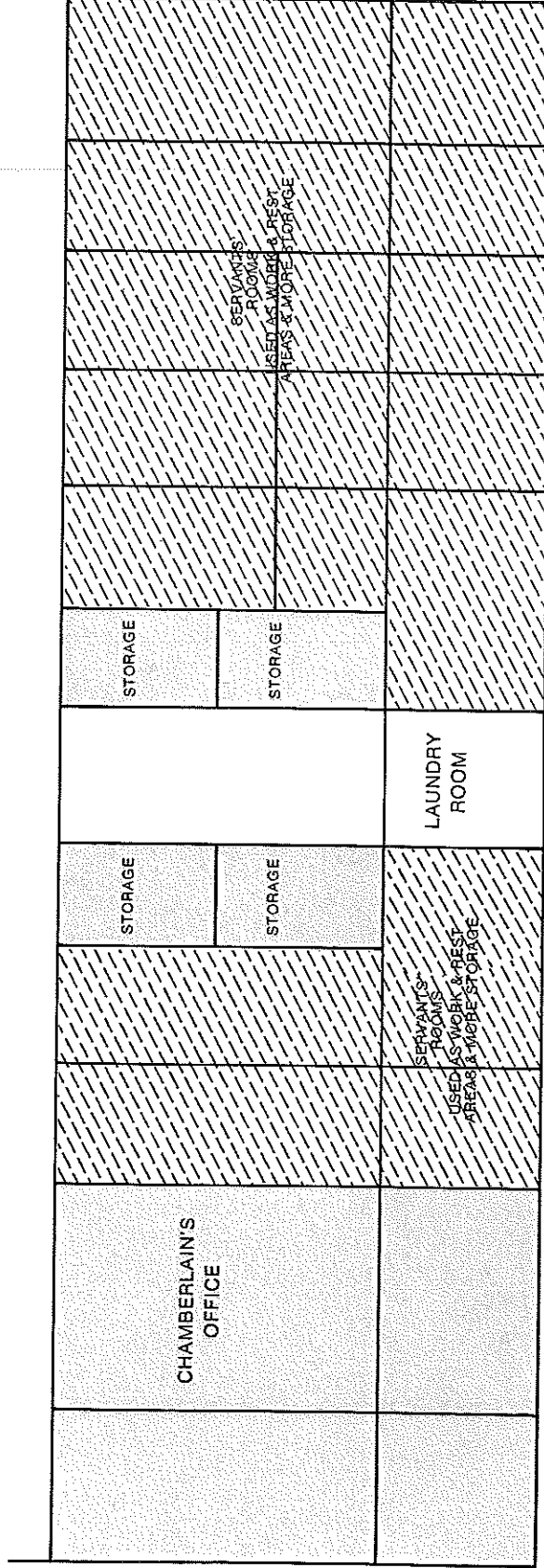
MAUKA



'EWA

WAIKĪ

HALL



MAKAI

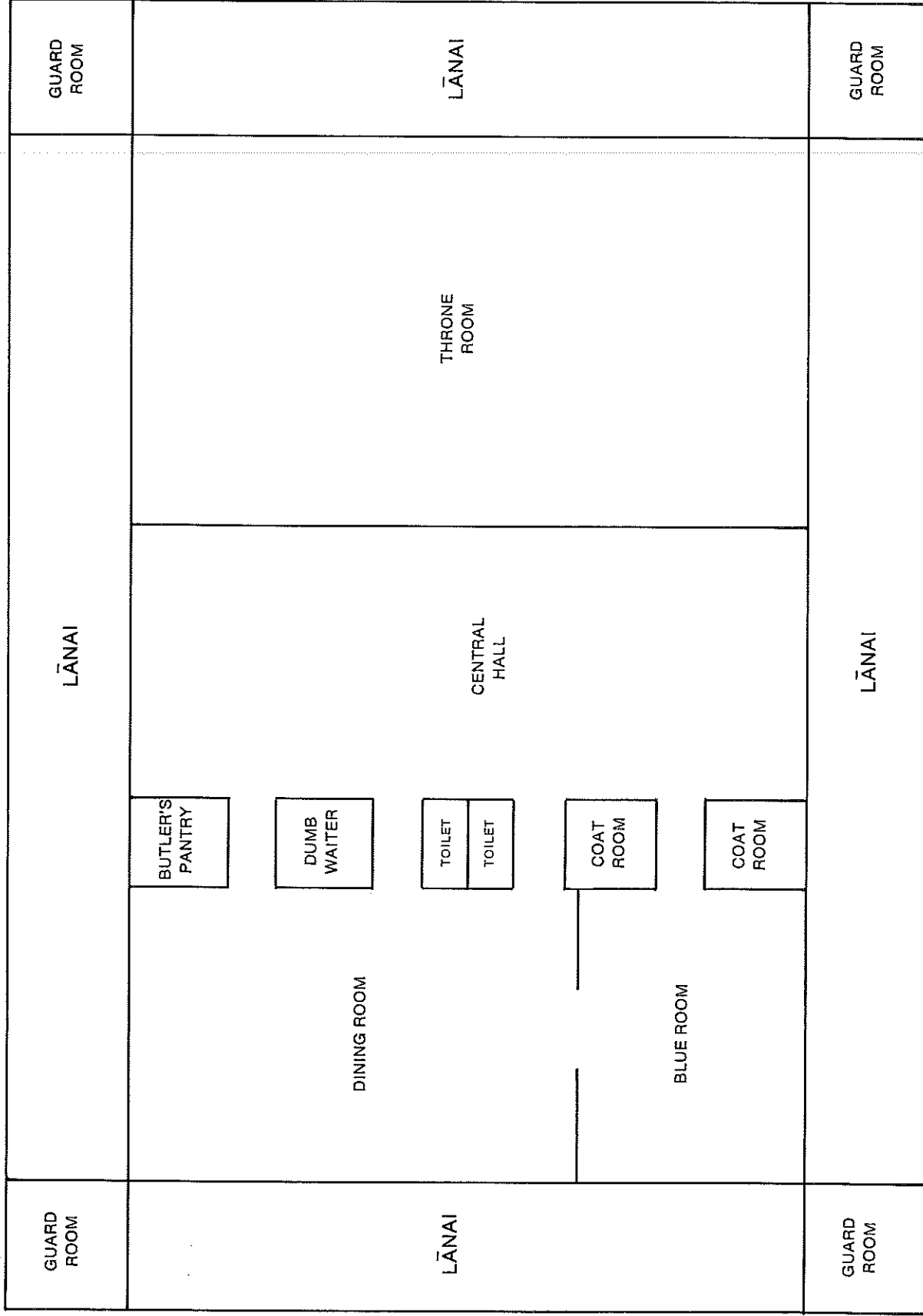
BASEMENT

HANDOUT 2b

Floor Plans: 1st Floor

MAUKA

WAIKĪKĪ



'EWA

FIRST FLOOR

MAKAI

HANDOUT 2c

Floor Plans: 2nd Floor

MAUKA

WAIKĪKĪ

‘EWA

GAME ROOM	LĀNAI				CORNER TOWER ROOM SITTING ROOM
LĀNAI	KING'S BEDROOM	DRESSING ROOM (CLOSET)	HALL	DRESSING ROOM	QUEEN'S BEDROOM
	LIBRARY	ACCESS TO KING'S BATHROOM		BATHROOM	BATHROOM
		BATHROOM		BATHROOM	GUEST BEDROOM
		STORAGE		DRESSING ROOM	
LĀNAI	MUSIC ROOM (GOLD ROOM)	STORAGE	LĀNAI	BATHROOM	GUEST BEDROOM
	SITTING ROOM	STORAGE		DRESSING ROOM	SITTING ROOM

SECOND FLOOR

MAKAI

HANDOUT 3a

*Excerpt from Newspaper Article:
Pacific Commercial Advertiser,
November 17, 1886, "The King's Birthday"*

THE KING'S BIRTHDAY

Grand reception at 'Iolani Palace.

The fiftieth birthday of His Majesty the King having been ushered in as already described in yesterday's issue, the city gradually sank into silence for a few hours during the night. A breeze sprung up and dispelled the clouds which hung overhead with a somewhat threatening aspect the previous day, and the daylight made its first appearance with a sky, though of a leaden hue, free from rain, and a few stray gleams of sunlight occasionally lit up the festive scene! 'Iolani Palace looked its very best. Its exterior presented a brilliant aspect. Every pillar swathed in bunting showed the national tri-color; between each arc was a group of banners, and scarcely a square foot of masonry was visible. From the several turrets were exhibited His Majesty's private insignia, the Royal standard and the national ensign, floating gaily in the breeze. At an early hour crowds of natives and foreigners flocked to the scene, having donned their holiday attire, the leis and other floral decorations being conspicuous among the personal adornments. As the day wore on the crowd thickened, outrivalling anything of the kind witnessed in the City for many years passed.

At 6 a.m. the police force, headed by the band, and accompanied by the Marshal of the Kingdom, marched to the Palace, and were received by His Majesty at the front entrance. The Marshal addressed His Majesty, and presented the loyal congratulations of the Police force to the King.

The Royal Hawaiian Band arrived later on, and taking up position in the pavilion played a fine selection of music. Shortly after 9 o'clock the King's Own Volunteer Military Company, took a position on either side of the front entrance to the Palace. At each end of the lower step stood a native holding a burning torch. Carpeting had been laid from the lower step to the door leading to the grand hallway. The throne room where the reception took place had undergone special preparation. On the dais were two handsome chairs for Their Majesties, separated by a table over which was thrown a beautiful feather cloak. Behind this was a pūlo'ulo'u, or tabu stick, and on either side were three kähili bearers. On the right of the dais were seats for the members of the Royal Family, and on the left for His Majesty's Ministers and Justices of the Supreme Court. Seats had also been arranged for the members of the Privy Council.

Punctually at 9:45 the Royal party entered the throne room.

After the Royal party had taken up their positions, His Majesties Ministers entered and tendered their congratulations.

At 10:30 there arrived in the following order: Nihoa Society, H. R. H. Princess Lili'uokalani; Educational Society, Division 1, H. R. 11. Princess Likelike; Ho'okū'ono'ono Society, H. R. H. Princess Ka'iulani; Educational Society, Division 2, H. R. H. Princess Po'omaikelani. They presented a very striking appearance as they marched to the Palace from Washington Place, each society being headed by most beautiful banners and kähili bearers. The members were very elegantly attired, and each one carried a calabash as a ho'okupu to His Majesty.

At 11:30 the Diplomatic and Consular Corps was received.

At 12 o'clock the heads of the several Bureaus of the Government Departments and the officers of the same attended to present their respects to His Majesty.

At 10 o'clock the various societies, religious, educational and other organizations arrived in the following order Ho'oulu Lāhui Society, Her Majesty the Queen; Ho'oulu Lāhui Kaumakapili congregation, Ho'oulu Lāhui Mālie Kamalu, Fishermen's Society, Schools, Honolulu Fire Department, Pu'uwai Lōkāhi Association, Po'olā Association. The pupils of the Royal School, some three hundred and twenty in number, attracted considerable attention when they arrived headed by the Reformatory school band. They were all neatly dressed in white with red facings, their new uniforms.

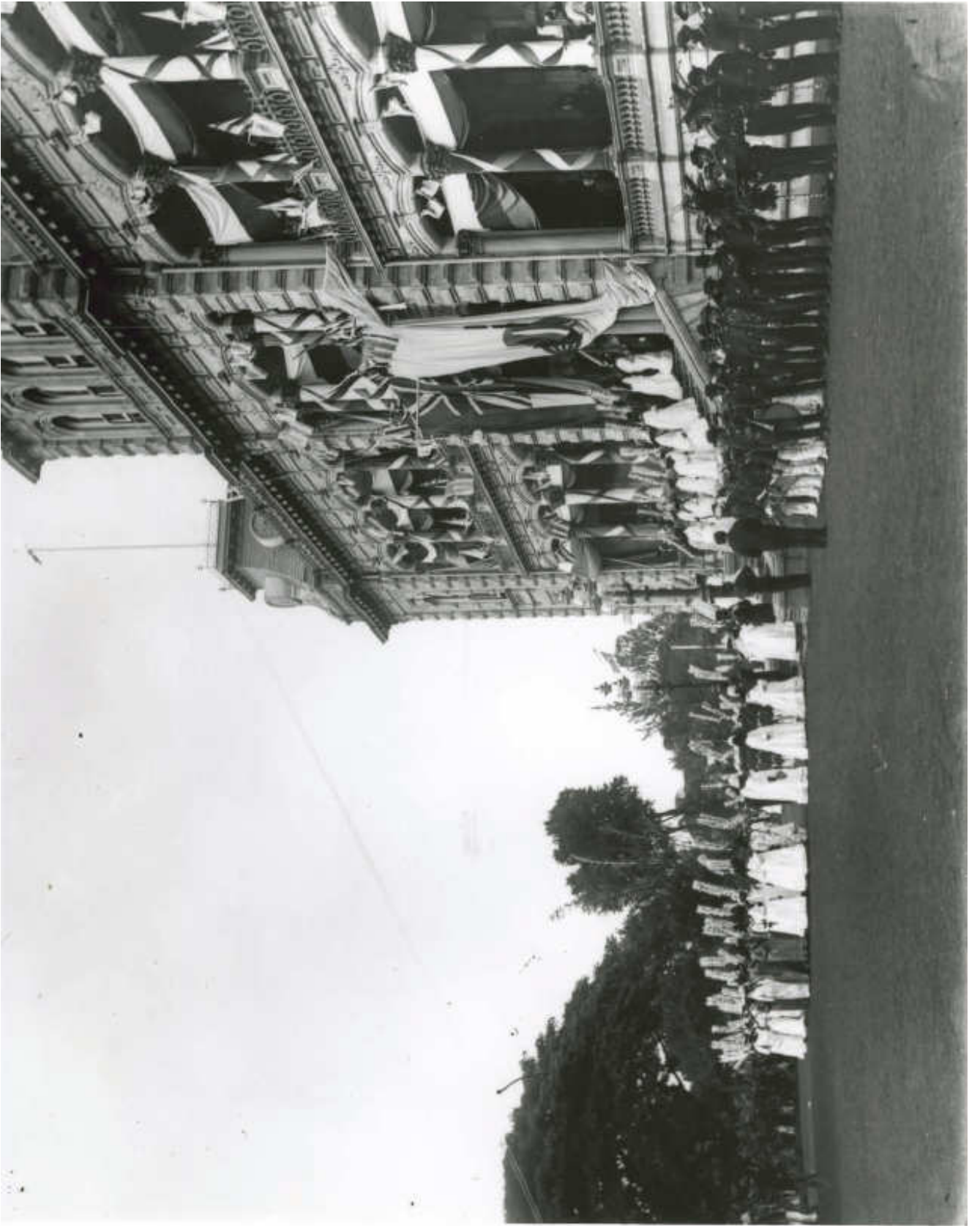
At 3 o'clock the public were received and for one hour there was a continuous stream of people pouring in to tender their congratulations to His Majesty. Many of our leading citizens were among those who attended.

The military companies came last.

At 4 o'clock, when the reception of the day ended, over nine hundred names had been entered on the reception book.

HANDOUT 3b

*Photograph: Ho'okupu, 'Iolani Palace,
November 16, 1886,
King Kalākaua Jubilee (50th Birthday)
from Hawai'i State Archives*



HANDOUT 3c

*Article: Paradise of the Pacific,
holiday issue 1939,
"Ho'okupu of Hawai'i"*

"Ho'okupu of Hawai'i: Tribute and Gift"

By Elizabeth Lahilahi Rogers Webb

My first experience at a ho'okupu was in 1873 when Lunalilo became King. It took place on the only birthday that Lunalilo was on the throne. The date was January 31st and it occurred between six and seven o'clock in the morning at Ha'imoeipo, which was located where Miller Street now is. My King Street home was near the Market of today.

We had many tenants—all Hawaiians. On the night before the King's birthday they planned a ho'okupu. They cooked a pretty good-sized pig and secured fish, eggs, onions and other articles that would be suitable for the ceremony. The men and women prepared the chickens. I was about twelve years old at the time. My cousin, John Colburn, was about two years older. My aunt, Mrs. Colburn, knew that the tenants were arranging the ho'okupu. With everything prepared, we started out early on the morning of the King's birthday.

My aunt placed Johnnie and me at the head of the procession, each of us holding a live chicken in our arms. Next came two men with the cooked pig. Following them were two more men carrying the poi. Others carried different eatables for the King's breakfast.

By the time we arrived at Ha'imoeipo, King Lunalilo already had received from his loving subjects, many gifts. I remember that he was decorated with maile and lehua leis. The King shook hands with all of us as his attendants took the presents.

The ho'okupu of Hawai'i, in the olden days, was a tax or tribute to one of higher standing and also a gift or a contribution. It often took the form of a birthday present, a Christmas gift, or to honor a visitor of prominence.

Apparently the first ho'okupu of the modern era were those that honored Captain James Cook who visited our Islands in 1778 and 1779. Pictures of them were drawn by John Webber, the artist of the expedition. One of them is entitled "An offering before Captain Cook in the Sandwich Islands." In it, Cook and his officers are sitting in front of a Hawaiian heiau or temple and wooden idols, as the Hawaiians actually present a pig to Captain Cook. In another illustration, three canoes are pictured carrying prone idols and a tapa or matcovered bundles of presents for Captain Cook. Captain King, who described the incidents, wrote that one "canoe was filled with hogs and various sorts of vegetables," while in another canoe was the "chief of Priests and their idols." On another occasion while ashore, the King put on Captain Cook a feather cloak, feather helmet and a curious fan while the attendants brought four very large hogs, with sugar canes, coconuts and bread fruit. A procession of priests was followed by a long train of men, leading large hogs, and others carrying plantains, sweet potatoes, and other objects.

When Queen Emma returned from the United States in October of 1866, the natives to show their respect and aloha for her brought numerous presents, which she generously sent on board the U.S. warship Vanderbilt, on which she had returned to Honolulu.

There was the ho'okupu to the Duke of Edinburgh on July 28, 1869. "This is an old native custom", reported the Pacific Commercial Advertiser, "now nearly obsolete. Whenever a King or chief visited any distant part of his domain, the people all brought their tribute or gifts.

"The native population—men, women and children—desirous of testifying their aloha for the Duke, visited his residence on Queen Street—called Papakanēnē—each bringing a present . . .

a fowl, a pig, melon, taro, potatoes, bananas, sugar-cane . . . a portly woman, dressed in her gayest colors, carried a fat black pig, carefully pressed to her bosom. After passing the porcine pet to the attendant sailor, she boldly steps up and claims the honor of a grasp of the Duke's hand, who gallantly gives her a hearty welcome and aloha."

I recall personally the ho'okupu at Princess Ruth Ke'elikolani's house warming in 1882. Her house was on Emma Street. I also enjoyed the ho'okupu at the coronation of King Kalākaua and Queen Kapi'olani.

The ho'okupu for Kalākaua's Jubilee of 1886 when he was fifty years old, was different from the oldtime ones. The several Hawaiian societies gave a calabash, large or small. Members of my society—the Lili'uokalani Educational society—each gave a small calabash. King Kalākaua's last birthday was November 16, 1890. With the other members of Lili'uokalani's Riding Society from Waialua (men and women), I rode about six o'clock that morning. The women wore their long riding pā'ū. We entered the Palace Grounds through the King Street Gate.

Both societies met in front of the Palace on the front lānai of which stood the King, Queen and Princess Lili'uokalani. We all extended our aloha to the royal family and proffered our birthday greetings to His Majesty.

About half-past seven o'clock our riding society went back to Washington Place, got off our horses and pā'ū. Here, we secured the King's breakfast. Princess Lili'uokalani and we, her pā'ū riders, carried it to the King's breakfast room in the Palace. The Princess drove to the Palace while we walked with the food. King Kalākaua was standing on the lānai to receive us. We handed the eatables to the waiting stewards. That was the ho'okupu of Princess Lili'uokalani and the members of her riding society to her brother King Kalākaua on his last birthday on earth.

Between the hours of six and eight this same morning His Majesty received the ho'okupu of his people. This was the Hawaiian way of giving the King a birthday present. A large calabash on a stand was on the lānai into which the people placed their ho'okupu, and some of it was money.

I also have been present at many of Queen Lili'uokalani's ho'okupu.

One of the most interesting ho'okupu of modern days was that in honor of President Franklin Delano Roosevelt, at Washington Place, July 26, 1934. He became a Chief of Hawai'i when he donned the cape of ancient royalty and received full honors from the Order of Daughters and Sons of Hawaiian Warriors and the Order of Kamehameha. Preceding the ceremonial, Hawaiians paid tribute to Franklin Delano Roosevelt as their President by staging the most elaborate ho'okupu since the days of the monarchy, explained the Advertiser. Opening the ho'okupu, officers of the Order of Kamehameha presented a historical canoe paddle, once owned by Queen Emma. Following the royal gift came scores of presents from practically every Hawaiian society in the Islands—calabashes, feather capes and leis, a cane, and many more.

HO'OKUPU CHANT

He-le mai e nā kā—na-ka; La—we mai i nā ma—ka—na;
 He-le mai....he-le mai. Ma-ka—na no Lo—no; Lo-no ke aku-a o ka
 ma-hi—'ai; He-le mai....he-le mai. Ka-lo, lū—'au, ku—ku—i,
 kō, mai-'a, 'u—a—la, 'u—lu, ni-u,
 hu-lu 'u-la-'u-la, hu-lu me-le-me-le, i—'a, 'u—pe—na, ka-pa,
 i-pu, lau ha—la, pa—la—palai.

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Nā Haku Mele:

Composers: F. Ichinose, J. Holden, E. McClellan
 V.M. Rosehill, C. Harbottle

Hele mai e nā kānaka	Come, people
Lawe mai i nā makana	Bring the gifts
Hele mai, hele mai	Come, come
Makana no Lono	Gifts for Lono
Lono ke akua o ka mahi'ai	Lono, the god of farming
Hele mai, hele mai	Come, come
Kalo, lū'au, kukui, kō	Taro, young leaves, kukui, sugar cane
Mai'a, 'uala, 'ulu, niu	Bananas, sweet potato, breadfruit, coconut
Hulu 'ula'ula, hulu melemele	Red feathers, yellow feathers
I'a, 'upena, kapa, ipu	Fish, nets, tapa, gourds
Lau hala, palapalai.	Pandanus leaves, ferns.

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Chant taken from *Hawaiian Studies Curriculum Guide Draft*, Office of Instruction Services, General Education Branch, Department of Education, State of Hawaii, January 1983, page 172

HANDOUT 4

Excerpt from Article: Paradise of the Pacific,

December 1892.

"A Palace Breakfast"

"A Palace Breakfast"

by Helen Mather

Having been invited to breakfast, we arrived promptly at the hour designated and were ushered into the "blue room" of the palace. After the presentations, the doors of the breakfast room were thrown open. Covers had been laid for eighteen, and the table was wonderfully attractive with its floral decorations: the centerpiece consisting of enormous water-lilies garnished with maiden hair fern and rare exotics. These water-lilies to me were the wonder of the floral kingdom. I had seen them floating upon the lakes in Kapi'olani Park. As large bowls, they spread their petals under the shade of algarobas, white-pink-tipped, purple, red and green.

The walls of the room were hung with the portraits of the former kings and queens of Hawai'i. The windows opened upon the lawn where the band was playing a programme which had been engraved on the menu. Upon the card placed at the plate of each guest appeared the Royal crest of the Queen, a golden crown, resting upon a crimson cushion, underneath which was a scroll bearing the name.

We sat down at half past nine and arose from the table at twelve o'clock. Coffee was served on the veranda, whither we all repaired. The gentlemen smoked, while we listened to some operatic selections, delightfully rendered on the piano by Count Wachtmeister of Sweden, one of the guests.

NOTES:

"Covers had been laid for eighteen" (The table had been set for eighteen people.)

"little lakes in Kapi'olani Park" (During King Kalākaua's time there were small lakes in the vicinity of Kapi'olani Park and the area that is now the Honolulu Zoo. They have since been filled in.)

"algarobas" (Kīawe trees)

"half-past nine, and arose from the table at twelve o'clock" (Meals at the Palace often lasted several hours with many courses and lively conversation.)

HANDOUT 5

Breakfast Menu
photograph of an original Menu
from Hawai'i State Archives



Breakfast at Iolani Palace.

SATURDAY, MARCH 10TH, 1883.

FRUITS.

FISH:

Kumu, . . . Crabs, . . . Mullet.

BROILED:

Beefsteak, . . Brain, . . Broiled Chicken.

VEGETABLES:

Asparagus, Green Peas, Mashed Potatoes.

GAME:

Plovers on Toast, Pigeon Rotis, Stewed Duck.

Shrimp Curry, . . . Chicken Salad,

Eggs, . . . Sweet Omelet.

Ice Cream.

COFFEE, TEA, CHOCOLATE.