

# The Kekoolani Family of Hamakua, Hawaii

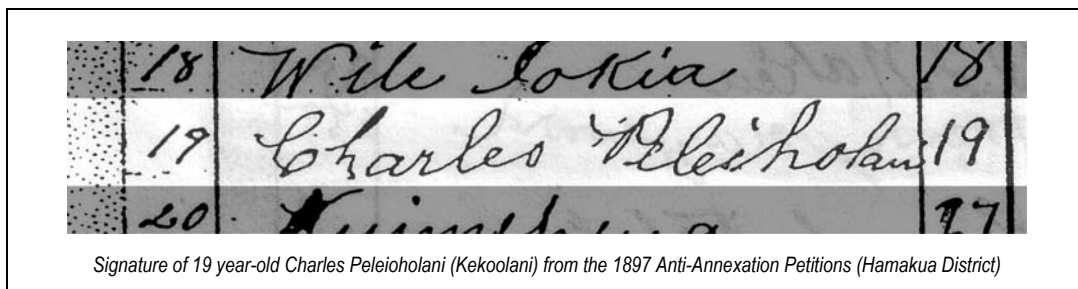
## Genealogy (*Mo'o Kū'auhau*)

	Na Makuakane (Father)	Na Makuahine (Mother)	Na Keiki (Child)
<b>Husband's Pedigree (Charles Peleioholani Kekoolani)</b>			
1	Gov. George Cox (Kahekili Keeaumoku III Opio)	Ikanaka (Ali'i-o-Hilo)	Kahahana (w)
2	Kalaniulumoku II (Maui High Chief)	Kahahana (Kapalīkaukini)	Noah Peleioholani (Ulunoa-a-Peleioholani)
3	Noah Peleioholani	Piikeakaluaonalani (Kalua-o-Piikea)	Solomon Lehuanui Kalaniomaiheuilā Peleioholani
4	Solomon L. K. Peleioholani	Aina (Inakuaina Keomalū)	Charles Peleioholani Kekoolani
<b>Wife's Pedigree (Lillian Kalaniahiahī Kaeo)</b>			
1	Isaac Davis	Nakai	Sarah Kaniaulono Davis
2	Capt. Alexander Adams	Sarah Kaniaulono Davis	Isaac Keaumoku Adams
3	Isaac Keaumoku Adams	Keliopunui Kalanikaukeha Kaahukoo	Sarah Kaniaulono Adams
4	Samuel Kaeo (Kanakaole)	Sarah Kaniaulono Adams	Lillian Kalaniahiahī Kaeo (Kanakaole)
<b>Posterity (Children and Male Grandchildren)</b>			
5	Charles Peleioholani Kekoolani	Lillian Kalaniahiahī Kaeo (Kanakaole)	Charles Peleioholani Kekoolani, Jr. Sarah Kaniaulono Kekoolani Nawai Kekoolani, Sr. Lillian Kalanikiekī Kekoolani Pearl Kauwanakīlilani Kekoolani George Hoolulu Kekoolani, Sr. Aina Kekoolani Bertha Kahaumanu Kekoolani Lucy Kuuleialoha Kekoolani (Kaeo) * <i>*(Lucy adopted by Lillian's brother William)</i>
6	Nawai Kekoolani, Sr.	Emily Kaelehiwa Hussey	Norman Nawai Kekoolani Nawai Kekoolani, Jr. Katherine Olivian Kahanohano Kekoolani Amy Charlotte Kaelehiwa Kekoolani Charles Peleioholani Kekoolani (III) Pearl Piilani Kekoolani Myra Naomi Kealoha ("Kolani") Kekoolani Vivian Shirley Kealoni Kekoolani Winifred Napualeialohaakuku Kekoolani Henry Paakiki Kekoolani
6	George Hoolulu Kekoolani, Sr.	Alice Gonzales	George Hoolulu Kekoolani, Jr. Diane Kekoolani

## Kekoolani: Branch of the Peleioholani family

In 1875, a male child named Keko'olani was born on the Big Island of Hawai'i. He is the beginning of the Kekoolani family line. His mother was a Hawaiian woman of unclear pedigree named Aina. His father was an *ali'i* named Solomon Lehuanui Kalaniomaiheuila Peleioholani, one of the last surviving high chiefs in Hawaii. Peleioholani was the childhood companion of Prince Albert (son of King Kamheameha IV), a decorated British war hero, and a respected expert in Hawaiian culture, genealogy and antiquities. After living through the overthrow of the Hawaiian monarch Queen Liliuokalani, he refused to exercise his right to vote as a citizen in the new Hawaiian Republic and Hawaiian U.S. Territory. He was always staunchly Pro-British and the overthrow made him a confirmed anti-American.

The boy born to the *ali'i* Solomon L.K. Peleioholani by Aina would be his only son. Throughout his life, the name this son used would change several times. These different variations on his name appear in church and government records and has caused confusion among people researching our genealogy. At birth, he was given only a single Hawaiian name *Ke-ko'o-lani* by his father Solomon L.K. Peleioholani, following an old-fashioned custom that was still being practiced by chiefly families in the 1800's. He was nicknamed "Koolani" for short by friends. Like most Hawaiians living in the late 1800's, he was also given an additional Western name, Charles at his christening while still an infant. Because it was known he was the son of Peleioholani, by early adulthood he was known in English speaking circumstances as **Charles Peleioholani**.



Whether out of disappointment with his nearly non-existent relation to his father, or for other reasons, Charles eventually chose to drop *Peleioholani* as his surname and use instead his original Hawaiian birthname *Kekoolani*. We are sure there is probably a sad and complicated story behind this decision, but what it was we will never know. All that is certain is that Charles himself did

acknowledge that Solomon Peleioholani was his father, but he never talked about him. It could not have been a happy aspect of life.

But he did preserve the family name of his father as a middle name and by the time of his marriage to Lillian Kaeo Kanakaole (daughter of Sam Kaeo Kanakaole) in December of 1897, he was officially **Charles Peleioholani Kekoolani**. Since then, he has had three descendants who have carried his name: his son Charles Peleioholani Kekoolani, Jr. (died young), his grandson Charles Peleioholani Kekoolani (III) of Mililani, O'ahu (the son of Nawai Kekoolani, Sr.) and his great grandson Charles Peleioholani Kekoolani (IV) of Hilliard, Ohio (son of Henry P. Kekoolani, Sr.).

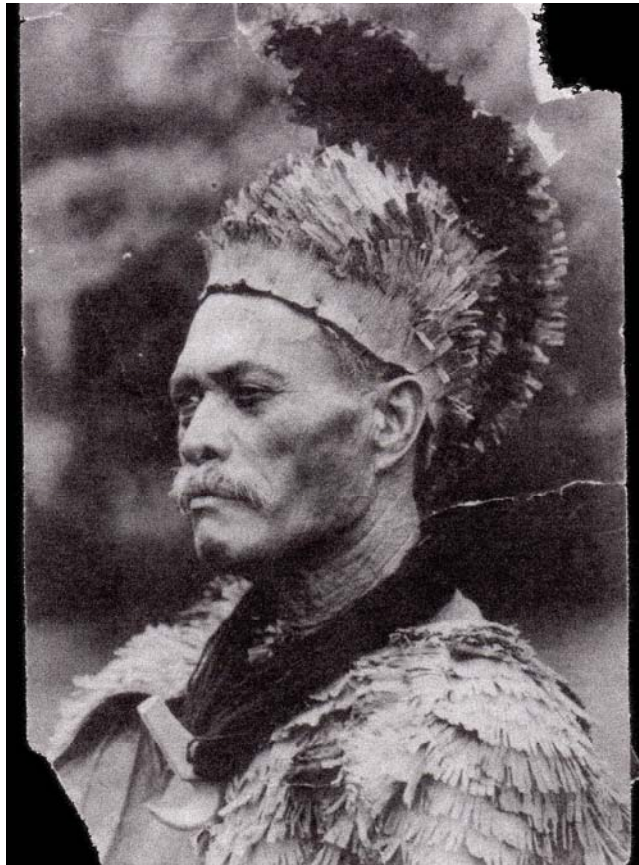
### **The Life & Times of Solomon Lehuanui Kalaniomaiheuilā Peleioholani**

It is good to know more about the man who sired the Kekoolani family line, because he is important not only to our ohana but to Hawaiian history in general as well. Solomon L.K. Peleioholani was born on the Big Island, being descended from the high chiefs and kings of that island through his paternal grandmother Kahahana .

Following custom, the boy Solomon was sent to be raised by hanai parents of chiefly descent in Paaulo, Hamakua, Hawaii. As an adult, he would frequently visit and spend time in nearby Hilo, one of his family's hereditary chiefly domains. But he lived most his adult life in the city of Honolulu on O'ahu. Solomon had an impeccable chiefly and royal pedigree, being a direct lineal descendant of all the royal houses of each major island. Besides being a direct lineal descendant of all the last independent ruling kings, he was also descended from what Hawaiian scholar Mary Pukui called the "chiefs of *Pōkano*", chiefs of unblemished bloodline from remote times. As such, young Solomon was one of the few Hawaiian children of high enough rank to be a companion to young Prince Albert, son of King Kamehameha IV and Queen Emma. Solomon was also related to the young heir to the throne through their shared royal bloodlines.

Solomon was raised by his grandmother in the old traditions of the chiefs. Therefore, he was one of the last high chiefs made familiar with the oral genealogical chants and other esoteric knowledge once reserved for chiefs and priests. Many of these were written down and preserved by Solomon. Among the traditions he preserved is the very ancient knowledge that the original Hawaiian people are from the North (*welau lani*), not the South (he says those people were later arrivals). He was taught that Hawaiians are descended from the man *Kalonakikoke* and his wife *Hoomeapule* who

came from Alaska. They were joined later by *Nu'u* and his wife and four sons who arrived after a great flood in North America on the canoe called *Ka-waa-halau-alii-o-ka-moku* (great canoe of the continent). The depth and broadness of this kind of ancient nearly forgotten knowledge is demonstrated in such works as his 1903 commentary entitled The Ancient History of Hookumu-kalani Hookumu-ka-honua, now housed in the Bishop Museum Archives.



**Solomon Lehanui Kalaniomaiheuila Peleioholani**

*Picture here in 1910 in a pageant costume. His own hereditary cape and helmet were burned in the great fire of 1906 on their way to an exhibition in Paris. The incident is described the 1902 Pacific Commercial Advertiser article (see below).*

Solomon's vast genealogical knowledge made him one of Hawaii's premier genealogists, he wrote several genealogies specializing in the lineages of the chiefs and kings of Hawaii. James Bartles, former director of Iolani Palace and Washington Place (Liliuokalani's residence) once said, "Every important chiefly family in Hawaii is indebted to some degree to Solomon Peleioholani for the preservation of their correct family genealogy". Among his genealogical masterworks are The Genealogy of the Robinson Family and ancient chants and legends of Hawaii (*Edited by J.M. Poepoe, Honolulu Bulletin Company, 1902, Hawaii State Achives*) and The Complete Ancestry of

John Liwai Ena, first printed in the *Aloha Aina* Hawaiian language newspaper and then later translated in Hawaiian Genealogies Volume II by Edith McKinzie and Ishmael Stagner.

Until the sudden and tragic death of Prince Albert, Solomon lived at court with the prince and at the residence of his uncle Mataio Kekuanaoa, father of Pauahi (Bernice Bishop). Like many ali'i, Solomon Peleioholani and his family had strong ties to British social circles in Hawaii. It is sad that the strong bond between the Hawaiians and British is often not remembered. We shouldn't forget, for instance, that Prince Albert's godmother was Queen Victoria. Like many Hawaiians from royal families, Solomon traveled and lived abroad, eventually making his way to Australia, then England. He entered the service of British Army as an officer. After fighting in the Boer's Wars in South Africa, he returned a decorated war hero to Hawaii around the year 1874.

The story of his chiefly upbringing and his time abroad is covered in a fascinating front page article appearing in 1902 in the English language newspaper *The Pacific Commercial Advertiser* (January 22, 1902 Honolulu). You can read this article in PART 8.

### **Beginning of the Kekoolani Family**

Shortly after his return to the Hawaiian islands, Peleioholani made his way back to his boyhood home of Paauilo for a visit. There he either discovered or returned to the arms of the woman Aina, who lived there. Charles P. Kekoolani was most likely during that visit and was born in 1875.

Although she was the mother of his only son, Aina (Inakuaina Keomalua) was not destined to become Solomon's wife. These were the final years of the Hawaiian monarchy system, and the old high chiefs, like the modern royals, were bound by its many new western-style rules. During the historic period in which Solomon lived (1844-1916), the customary chiefly prerogative of enjoying more than one wife (or husband in the case of a high chiefess) was replaced by the more respectable and "civilized" practice of Christian monogamy.

Although his own father, the great *ali'i* Ulunooa-a-Peleioholani (Noah Peleioholani), an advisor and personal attendant to King Kamehameha IV, had three official wives, Solomon himself could now only have one. The woman he chose must have impeccable genealogical credentials and chiefly reknown. Unfortunately, that woman was not Aina, the mother of Charles P. Kekoolani. Rather, it

was Elizabeth Kekumano. She was a distinguished *alii* woman whose great chiefly family hailed from Kohala. She was the great granddaughter of Alapai, former King of Hawaii Island. With Elizabeth, Solomon had a daughter named Annie Kahalelehua Peleioholani, born 12 years after Charles. She was his half-sister.

The Hawaiian scholar Mary Pukui recorded the wives (official and "common law") of Solomon Peleioholani, and his children, in her collection of genealogies from the island of Lanai entitled, "Fragments of Genealogy".

Male	Female	Offspring
S.L. Peleioholani	Pakala	Kekulu Peleioholani
S.L. Peleioholani	Ke-ku-mano	Annie Ka-hale-lehua
S.L. Peleioholani	Aina	Ke-ko'o-lani (k)
S.L. Peleioholani	Kepa'a	No issue
*****		
Ku-ahu-ia	Ke-opii-mai-lani	Luluka
Luluka	Ka-lani-o-Umi	Mokulani (k)
Mokulani	Ka-meha-'ai-ku	Ka-hiwahiwa-lani
Ka-'ohi'e	Ka-hiwahiwa-lani	I kanaka (w)
*****		
Kakuhihewa (ruler of Oahu)	Kaa-ka-ua-lani	Ka-ua-kahi-nui (k)

Table No.1  
Wives and Children of Solomon L.K. Peleioholani  
From Mary Pukui's Fragments of Genealogy

Because Solomon and his father were both widely referred to as simply "Peleioholani", there has been some confusion regarding wives and children. For instance, in the table above, Mary Pukui incorrectly relates that Pakele (Melissa Pakele) was a wife of S.L. Peleioholani. She was in fact a not a wife of Solomon, but a wife of his father. Kekulu Peleioholani is the half-sister of Solomon Peleioholani, not his daughter.

Today, we know that Solomon's wives and children are, in order of birth:

Male	Female	Offspring	Year
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S.L. Peleioholani	Malie Kalauao Honuakaha	Hattie Kahahana Peleioholani	1874
S.L. Peleioholani	Aina (Oinaku Aina)	Charles Kekoolani Peleioholani	1875
S.L. Peleioholani	Elizabeth Kekumano	Kaenaokalani Peleioholani	1882
S.L. Peleioholani	Elizabeth Kekumano	Annie Kahalelehua Peleioholani	1886

Table No.2  
 Wives and Children of Solomon L.K. Peleioholani  
 From the Church of Jesus Christ of Latter Day Saints International Genealogical Index

### Hattie Kahahana Peleioholani

Missing from Mary Pukui's genealogy is a common-law wife named Malie Kalauao Honuakaha, who was from Maui and who gave Solomon Peleioholani a daughter named Hattie Kahahana Peleioholani. Like all of Solomon's children, Hattie was given her Hawaiian name by her father. Her middle name *Kahahana*, comes from his own beloved grandmother, the *ali'i wahine* Kahahana (also known as "*Kapalikaukini*"), daughter of Governor George Cox the high chief Keeaumoku III (Opio) and I-kanaka, hereditary Ali'i of Hilo.

### Annie Kahalelehua Kaonohiulaokalani Peleioholani Notley Hall

Born in 1886, Annie Peleioholani was Solomon's last child. A younger sister named Kaenaokalani had been born in 1882 to Kekumano and Solomon Peleioholani, but the girl died in early childhood.

Annie is usually remembered in history by her married name, Annie Notley Hall. Most people remembered she was the daughter of a high chief. Even up to the 1950's, her father was still being referred to in newspaper articles as "*His Highness the late Solomon L.K. Peleioholani*".

Annie became heir to her father's chiefly legacy. During her lifetime, she was considered one of the highest ranking Chiefesses in the Hawaiian monarchial system. She was a lady of great refinement and a frequent figure at court during the reign of Queen Liliuokalani. Considered one of the most gracious and respected socialites to have ever graced Honolulu, she frequently eclipses her own father in later contemporary histories. For instance, when a researcher working in the Bishop Museum Archives was asked about Solomon Peleioholani, he remarked, "Oh yes, he was the father of Annie Notley Hall".

At the time of her father's death in March 1916, Annie was married to John K. Notley. It was she who signed Solomon Peleioholani's death certificate and who buried him at Pueu Cemetery in

Honolulu, Hawaii. She later remarried to Arthur Richard Hall of Hilo, the son of George South Hall and Emma Smith Rickard. From Arthur Hall, Annie had a son, Arthur Lehuanui Kawohilanikapu Hall. From him descends the distinguished and important Hall family of Hilo, Hawaii. They are the living chiefly descendants and the heirs of the high chief legacy and honors of the *alii* Solomon L.K. Peleioholani through his named successor his daughter, their great-grandmother, the great and gracious High Chiefess *Kahalelehua*.

### **Charles Peleioholani Kekoolani**

In the 1970's, David Kalani, Sr., the son of Kekulu Peleioholani (Solomon's half sister), told Alberta "Bert" Leionaona Nalimu Harris (a granddaughter of Kekoolani), that his uncle Solomon Peleioholani acknowledged all his wives and their children, including Charles Kekoolani. That may be true, but as of June 2005 we have yet to find anything in Solomon's own writing which mentions his only son, Charles Kekoolani. Our search will continue.

It is clear that Charles Peleioholani Kekoolani barely knew his father and was raised entirely by his mother. He grew up happily with Aina and her relatives on the Big Island's pleasant Hamakua Coast. The backdrop of his life was the quiet towns of Pauilo and Honokaa and, later, the new Hawaiian homestead of Kalopa.

Although his mother had no visible means of support, Aina resided in what her granddaughter and namesake Aina Kekoolani Keawe described as a "mansion". It therefore appears that Solomon Peleioholani must have been partly supporting Aina and his son from a distance. The sparsely furnished home had previously been a plantation owner's residence. Aina Kekoolani (her granddaughter) remembers that its large size seemed at odds with grandma Aina's few humble possessions. She also remembers visits from extravagant men driving Ford Model-T's when automobiles were still almost unknown on the Big Island. The strange juxtaposition of poor and rich seemed to reflect the ambiguous status of Aina in the life of her son's father.

Aina remarried and had another male child with a different man named Paakaula. This child was called Keomalua, which was Aina's family name. The son would later be known as Joseph Keomalua. The Keomalua and Kekoolani families together formed a closed knit kin group, tied together through their common mother Aina.



Aina eventually settled down and spent the rest of her life with her third and final husband, a kind and gentle man named Kaai Palea. He was a fisherman, who spoke only Hawaiian. Kaai was a loving man, who functioned as a father figure for the children and grandchildren of Aina, including our own grandfather Nawai Kekoolani. These grandchildren would never really know much about their true biological grandfather Solomon Peleioholani other than his name, which they spelled Paleioholani (a common alternate spelling of the name).

In his "Personal History", Nawai Kekoolani Sr. mentions grandparents with names that do not match any known blood relations or even Kaai Palea. It is possible that one or more other married couples may have served as substitute parents for Aina's sons Kekoolani and Keomalua, in a network of informal "hanai" relations that would have been commonplace at the time. It is certain that Charles Kekoolani never spoke of his true father Solomon Peleioholani.

As his daughter, Aina Kekoolani put it, "When I was a little girl, you didn't talk about Peleioholani. It was disrespectful. So I never really understood what had happened. Later on, when I was an adult, I needed to know more, so I went and investigated and came to understand what had happened between Peleioholani and my grandmother."

By 1956, Aina Kekoolani Keawe had managed to collect enough documentary information to later satisfy Mormon church officials that Aina had been a wife to Solomon Peleioholani. We are sure she had established this in by 1956 because she named her newborn son Lehi Peleioholani Keawe that year. In 1973, she arranged for the Mormon ritual of eternal celestial marriage of Solomon Peleioholani to Aina, in a temple ceremony in California.

### **Charles and Lillian Kekoolani**

Charles Kekoolani went on to marry Lillian Kalaniahiahia Kaeo, the daughter of Samuel Kaeo and Sarah Kaniaulono Adams. Sarah was the great granddaughter of the Hawaiian chiefess Nakai and Isaac Davis, the Englishman who helped Kamehameha I conquer the islands and become king. She was also the granddaughter of Captain Alexander Adams, who served Kamehameha I as a leader of his Royal Navy and who is also often credited with designing the Hawaiian flag.

Lillian Kaeo's father Samuel had been born Samuel Kaeo Kanakaole of the Kanakaole family. But his name became shortened to Sam Kaeo. In some records, therefore, Lillian is referred to as Lillian Kaeo Kanakaole, but she is usually referred to as Lillian Kaeo. Nonetheless, we are of the Kanakaole family, descended from Kanakaole, the son of Mukoi. This connects us to the family of Mary Pukui, the Hawaiian scholar, whose mother was Mary Kanakaole.

Lillian's father Samuel Kaeo was also a member of the Church of Jesus Christ of Latter Day Saints (Mormon) during its formative years in Hawaii. Lillian's L.D.S. upbringing set the tone for the tightly knit and loving Mormon family she would raise with her husband Charles Kekoolani.

Charles Kekoolani became a member of the L.D.S. church. He went on to become a branch leader and was active in church activities all his life. Together he and Lillian raised a large happy family in a home built on the modest earnings of Charles Kekoolani, who worked as a *luna* or overseer of local work crews. Charles Kekoolani would ride on the family horse, "Daisy", supervising crews of Filipino and Japanese laborers who had been recently imported to Hawaii to work on the plantations.



Charles and Lillian had 10 children, all born near the turn of the century. Seven lived to adulthood. From these come the extended Kekoolani family, now in its 5<sup>th</sup> generation and looking forward the 6<sup>th</sup> and 7<sup>th</sup>.

### **Nawai & Emily Kekoolani**

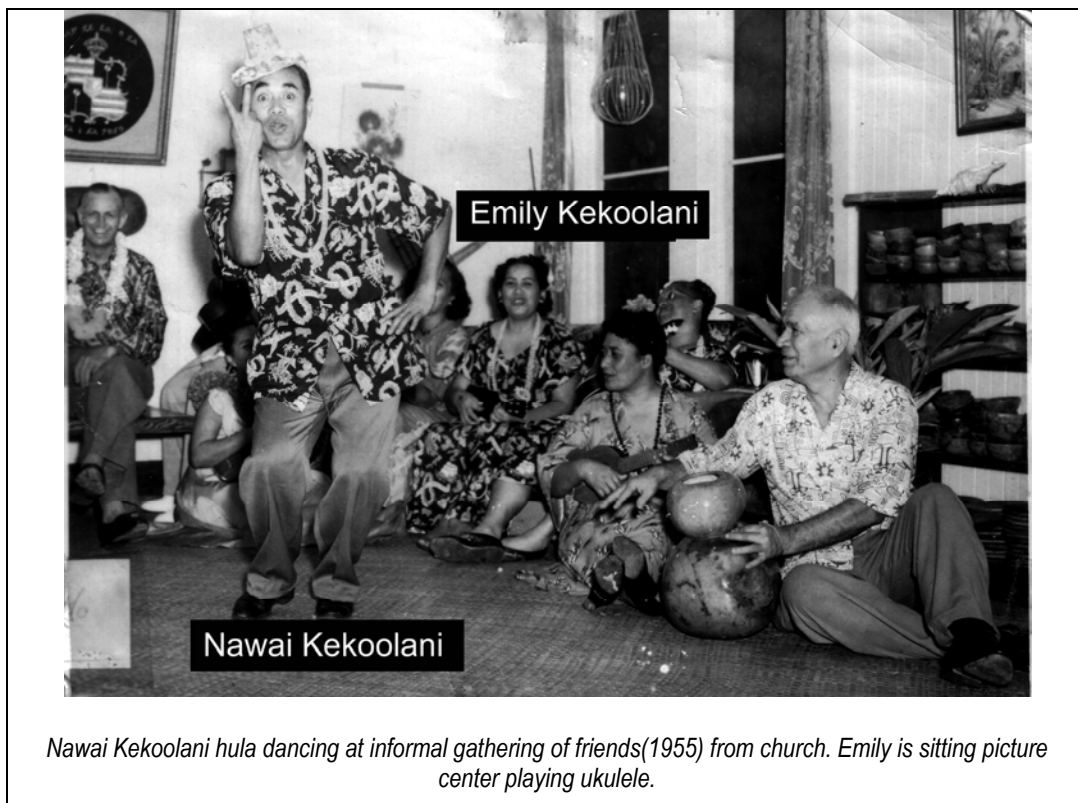
Nawai Kekoolani is one of the sons of the Charles and Lillian Kekoolani. He married Emily Hussey of Waipio Valley. She is the great granddaughter of Alexander Pollard Hussey, who is the progenitor of the two Hussey clans on the Big Island, the first in Waipio Valley and the second in Kohala.

Through Emily Hussey, the Kekoolani family has inherited two small but important parcels of land in Waipio Valley. These are an inheritance from her great grandfather the chief Oponui. One parcel contains an ancient taro lo'i and the other a former house lot with a small family cemetery. Among the dead who rest at that cemetery are George Alike Hussey, Sr. and George Alike Hussey, Jr.,

Emily Hussey's grandfather and father. Most of this land (6/7ths) has been placed in the custodial care of the Kekoolani Family Trust, created in 2003 to protect the *aina* in perpetuity for all of the descendants of Nawai Kekoolani and Emily Hussey.

Nawai was a well-known school teacher. He was an excellent musician and songwriter. He was also a professional calligrapher and made extra money for the family by penning graduation certificates for the local high schools. Beautiful penmanship continued to be a Kekoolani trait for the next generations.

Nawai and Emily lived with their family in Kalopa until their house burned down in 1947. An accidental kitchen fire started the blaze. After the fire, Nawai sold his grandmother Lillian's sugar cane field land in Kalopa and the family used the money to relocate to a new home in Honolulu, where Nawai pursued a career in education.



In 1955, Nawai Kekoolani became the first delegate from Hawaii to the NEA (National Education Association) Convention in Washington, D.C. Several grandchildren followed in his footsteps and became teachers themselves.

His surviving children, grandchildren and great grandchildren of gathered in 2005 at Hilo, Hawaii for a family reunion dedicated to the memory of Nawai and Emily Kekoolani.