square has been set apart and beautified in honor of his memory and action. This, and the friendly relations between our Government and that of these Islands, seems to be the inspiration of buoyant hope in their final independence.

Should this fail them, and they be left free from interference by foreign powers, the peace of to-day may change into warlike action against the existing order of things.

It cannot be truthfully stated that the present peace is the result of the power of the Provisional Government.

I deem it proper at this time to indulge in some observations in relation to landed property here.

To understand the present distribution it is necessary to understand the ancient system of land tenure as well as the modern.

And now as to the first:

Each island was divided into several districts. The next subdivision is the Ahupua'a. Typically this is a long narrow strip extending from the sea to the mountain, so that its chief may have his share of all the various products of the mountain region, the cultivated land, and the sea. It was generally, though not always, subdivided into ilis, each with its own name and carefully defined boundary.

There were two kinds of ilis. The first was a mere subdivision of the Ahupua'a for the convenience of the chief holding the same, who received its revenues from his agent. The other class did not pay tribute to a chief.

The ilis were again subdivided, and many of the larger patches had individual names.

The patches cultivated exclusively for the chief were called ko'ele or hakwone. The tenants were obliged to work for him on Fridays. In the "principles adopted by the land commission to quiet land titles," approved by the legislative council October 26, 1846, it is stated that—

When the islands were conquered by Kamehameha I, he followed the example of his predecessors, and divided out the lands among his principal warrior chiefs, retaining, however, a portion in his own hands to be cultivated or managed by his own immediate servants or attendants. Each principal chief divided his lands anew and gave them out to an inferior order of chiefs, by whom they were subdivided again and again, often passing through the hands of four, five, or six persons from the King down to the lowest class of tenants. All these persons were considered to have rights in these lands, or the productions of them, the proportions of which rights were not clearly defined, although universally acknowledged. All persons possessing landed property, whether superior landlords, tenants, or subtenants, owed and paid to the King not only a land tax, which he assessed at pleasure, but also service, which was called for at discretion, on all the grades, from the highest down. They also owed and paid some portion of the productions of the land, in addition to the yearly taxes. A failure to render any of these was always considered a just cause for which to forfeit the lands. The same rights which the King possessed over the superior landlords and all under them, the various grades of landlords possessed over their inferiors, so that there was a joint ownership of the land, the King really owning the allodium, and the persons in whose hands he placed the land, holding it in trust.

The land taxes were really rents and went to the King as his private income. The idea of a nation or government as distinguished from the person of the King first began to be recognized in the Constitution of 1840. When the labor tax first began to be regulated by law, every tenant was required to work one day in every week (Tuesday) for the King, and one day (Friday) for the landlord.

The long reign of Kamehameha evolved greater permanency and security in the possession of the lands.

On the accession of his son Liholiho no general redistribution of lands took place.