

*Indigenous Hawai'ians and their relationship to the PNW and local indigenous groups*

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**History 379**

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### **Day One: The Arrival of Hawai'ians in the PNW**

Reading: *Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest, 1787-1898*, Chapter 4: In the Service of the Hudson's Bay Company, by Jean Barman and Bruce McIntyre Watson, 278-279.

Reading: "Hawaiians at Fort Vancouver" from the National Parks Service and Edward Beechart and Alice Beechart.

Reading: "A Hudson's Bay Company Contract for Hawaiian Labor (Translation)" by George Verne Blue

Reading: "Hawaiians in Early Oregon" by Robert Carlton Clark.

Prep: Today's materials aim to situate the role that native Hawai'ians played in the formation of key Pacific Northwest institutions as well as the methods and ways that Hawai'ians came to the PNW, be it through coercion or by choice. Also thinking about the ways in which laborers are written about and thinking about the positionality of the authors.

#### Questions to Consider:

How do the Blue and Clark pieces help us understand the ways in which Hawai'ians were brought to the PNW? Similarly, how does the Barman and Watson complicate or add to these narratives? How does the NPS article shed light on the difficulty of documenting the impact of Hawai'ians and others within the labor force? In thinking about the contract discussed by Blue and Clark, how do they treat Hawai'ians and what do they suggest about power relations between the HBC and the Hawai'ian kingdom?

### **Day Two: John Kalama and the Impact of Indigenous Peoples**

Reading: *Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest, 1787-1898*, Hawaiians and Other Polynesians in the Pacific Northwest, by Jean Barman and Bruce McIntyre Watson.

Reading: House Resolution 4260: Honoring the Kalama Family

Reading: Profile of John Kalama from McMenamins website.

Reading: "The Nisqually Journal" by Victory J. Farrar, 205-209

Reading: "The Cowlitz Farm Journal" by George B. Roberts, 112-124.

Prep: Today's material is meant to use John Kalama as a case study for a specific Hawai'ian who had an impact on institutions of labor within the PNW, as well as to get students thinking about the interactions of different Indigenous groups to others and to these institutions of labor. Students should also be thinking about the features of physical space and representation.

#### Questions to Consider:

How does the Barman and McIntyre piece underscore the difficulty with which Kalama's life is chronicled? Conversely, how does the McMenamins profile and HR4260 imply a wealth of Kalama and strong legacy? The Barman and McIntyre account of Kalama's life is slightly different than HR4260 and McMenamins' profile, how do they differ and what could the reason be for this? The Nisqually and Cowlitz Farm Journal are accounts of work and life, how do they talk similarly or differently about Indigenous peoples and native Hawai'ians like Kalama? In

thinking about the previous day's readings, how would you describe the relationships between Hawai'ians and Indigenous peoples?

### Narrative

These two days are meant to encapsulate and give students an introduction to the significance of Native Hawai'ian labor within the Pacific Northwest, as well as the significance and prevalence of local indigenous work and their interactions. The first day acts as an introduction to the origins of Hawai'ian labor, getting students situated with how and why Hawai'ian labor came to be used. *Leaving Paradise's* fourth chapter, "In the Service of the Hudson's Bay Company" chronicles the origins of labor and many of the reasons for Hawai'ians signing on. Some of the key elements that students should attune themselves to within this chapter are the prevalence of Hawai'ian labor in practically every fort and their importance in developing the landscape of the Pacific Northwest. Similarly, the importance of the Hawai'ian labor to the HBC, as well as the necessity of skill that was emphasized. Something that students should highlight is, "Men in charge respected Hawaiians' skills, particularly in the water, and trusted them to provide protection"<sup>1</sup>. This is an example of the important nature of Hawai'ian labor and for students to be able to work in line with the two accounts from Blue and Clark. Blue's document, "A Hudson's Bay Company Contract for Hawaiian Labor" is the contract mentioned by *Leaving Paradise*, as well as an accompanying comment by the author. Blue's document, while not providing much new information this document provides a look into the relationship that Hawai'ians had with indigenous groups such as the iroquois and a vaguely mentioned Indigenous interpreter and vaguely mentioned Nation.<sup>2</sup> "Hawaiians in Oregon" by Robert Carlton Clark is yet another look into the prevalence of Hawai'ians in the PWN but

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<sup>1</sup> Barman, Jean, and Bruce McIntyre Watson. "In the Service of the Hudson's Bay Company." In *Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest, 1787-1898*, 57-83. University of Hawai'i Press, 2006. <http://www.jstor.org/stable/j.ctvvn01h.7>. 82.

<sup>2</sup> Blue, George Verne. "A Hudson's Bay Company Contract for Hawaiian Labor (Translation)." *The Quarterly of the Oregon Historical Society* 25, no. 1 (1924): 72-75. <http://www.jstor.org/stable/20610267>. 74.

giving it a less Washington focused view. As it is a Oregon focused document, it provides a more widespread understanding of the impact of Hawai'ians in the area, further making the argument for the importance and significance of Hawai'ian labor. Something interesting which is mentioned only briefly by the Clark document, and barely mentioned by other documents is the violence and cohesion that surrounds this history. In Clark's document it is mentioned in relation to Attoo, a chief who was a servant of a captain.<sup>3</sup> Students should be able to read between the lines of the narrative that the document presents of Attoo and understand the cohesion and likely forced nature of Attoo's service but this is all compounded by *Leaving Paradise*. This chapter mentions much more of the poorer conditions and precarious position of Hawai'ians. It mentions Hawai'ians being killed by Indigenous groups for being in their land<sup>4</sup>, as well as workers being given only 2 hours of sleep and being made to walk on foot.<sup>5</sup> Finally for this day, students will read an article from the National Parks Service about Hawai'ians within Fort Vancouver. This document, while not only providing a history of the arrival, also gives many details about the lives of Hawai'ian workers. Students should focus on the mentions of marriages between Indigenous women and Hawai'ian men, pay and buying power, roles as servants, presence of schooling and school age children.<sup>6</sup> In reading this, it gives a very specific understanding of the impact and presence of Hawai'ians and how important they were to building the institutions that built the Pacific Northwest.

This day of the course would likely lie sometime around the Fort Nisqually visit as it would lie within the chronological order of time but it would also make sense in terms of

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<sup>3</sup> Clark, Robert Carlton. "Hawaiians in Early Oregon." *Oregon Historical Quarterly* 35, no. 1 (1934): 22–31. <http://www.jstor.org/stable/20610848>. 25.

<sup>4</sup> Barman and Watson "In the Service of the Hudson's Bay Company", 61.

<sup>5</sup> Ibid, 71.

<sup>6</sup> Beechart, Edward, and Alice Beechart. "Hawaiians at Fort Vancouver (U.S. National Park Service)." National Parks Service. U.S. Department of the Interior. Accessed December 10, 2022. <https://www.nps.gov/articles/hawaiiansatfortvancouver.htm>.

understanding the physical space of the fort and the larger Pacific Northwest. Not only should students recognize that Hawai'ians and other Indigenous labor was at Fort Nisqually, (as it was at Fort Vancouver) but that there is a serious lack of representation and remembrance within public space. Just as we had listened to podcasts on the Indigenous influence at Fort Nisqually but saw a lack of tangible remembrance, students should recognize a similar pattern here. For this reason I might argue for this lesson to be placed before the visit to prime students for the visit.

The second day plays off the first in a much more specific way, looking at a specific impact made in the area. By following the exploits of John Kalama, it combines much of the first day's material and themes, that of an important labor contributor, that of relationships between Hawai'ians and local Indigenous populations, and a complicated lasting legacy.

The House Resolution and McMenamins profile on John Kalama are largely similar in that they profile Kalama as a prolific native Hawai'ian who was very influential within the Hudson's Bay Company and larger expanding workforce in the Pacific Northwest. The Mcmenamins profile focuses largely on Kalama's family legacy, in the form of his marriage to Mary Martin and his family's influence on the Nisqually tribe.<sup>7</sup> The House Resolution is a more basic statement of facts that have been covered by the profile, but it is impactful for the fact that it was a House Resolution from the State Legislature.<sup>8</sup> These two documents give insight into the relationship between Hawai'ians and the local Indigenous populations, having married the daughter of a Nisqually chief, and having his own son then be a Nisqually chief. This gives a very important view of the legacy between Indigenous peoples. Further, we can understand the factor of legacy, the fact of John Kalama being officially recognized in State Government

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<sup>7</sup> Department, History. "Who Was John Kalama?" McMenamins Blog, March 9, 2020.

<https://blog.mcmenamins.com/who-was-john-kalama/>.

<sup>8</sup> Washington State Legislature, *Honoring the Kalama Family*, HR4620. Introduced February 19th, 2001, <https://apps.leg.wa.gov/bills/summary?BillNumber=4620&Initiative=false&Year=2001#documentSection>

whereas we have the lack of legacy and recognition in other public places, such as Fort Nisqually. Continuing on this, the section from *Leaving Paradise*, “Hawaiians and Other Polynesians in the Pacific Northwest” profiles a similar story of John Kalama as already seen but includes a couple details of desertion, running away, and theft which is not highlighted in the other documents. Where the other documents leave out some more violent bits of Kalama’s history, this piece includes details such as Kalama’s face being slashed in a fight with an Indigenous man<sup>9</sup> as well as thievery that Kalama was involved in – one in which he informed on fellow Hawai’ian workers.<sup>10</sup> While this last piece offers some, perhaps scandalous information, that is the point for students to recognize. The legacy of figures in the public space can change depending on the stakeholders; the first two documents having come from Kalama family members (or very influences close to family) would present a different picture from an unrelated academic source.

These three documents taken together seek to work with the first day and create a narrative that gets students to think about memorializations of this history – that even when these narratives are brought to light, they may be changed or influenced. This also follows back to the early days of class in which students examine the stakeholders of public history and the influences that a public historian must answer to, making students consider the ways in which they read all these sources.

The final two documents of the day are journal accounts written from Fort Nisqually, and from a Cowlitz farm, both which Kalama worked on and is mentioned several times. They also both mention many other workers, many of whom are other Hawai’ians as well as local

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<sup>9</sup>Barman, Jean, and Bruce McIntyre Watson. “Hawaiians and Other Polynesians in the Pacific Northwest” In *Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest, 1787-1898*, 219–434. University of Hawai’i Press, 2006. <http://www.jstor.org/stable/j.ctvvn01h.13>. 278.

<sup>10</sup> Barman and Watson, “Hawaiians and Other Polynesians in the Pacific Northwest”, 278

Indigenous workers, none of which are given proper tribal affiliations. These documents continue off of the first day's conversations about working conditions and relationships between Hawai'ians and local Indigenous peoples. In most cases of both documents, Hawai'ians are mentioned by name, whereas Indigenous workers are simply called 'indians', "Kalama splitting oak for cart wheels, the rest as before. An Indn [sic] brought up the head of a cow..."<sup>11</sup>. These documents also show examples of the labor skill which Hawai'ians were thought to possess over other workers, one footnote relating how mentions of Indigenous workers were likely just temporary workers hired for work.<sup>12</sup> This would also give context for both document's lack of naming and recognition for Indigenous workers but the naming of Kalama (and other Hawai'ians – one of which is Cowie who is mentioned in the Cowlitz Journal and *Leaving Paradise* section on other notable names).

These readings for the second day all seek to provide an insight into the themes of the first day, themes of labor and notions of valued work, themes of relations between Indigenous groups, and themes of memory and recognition in public space. As stated before it would likely lie somewhere before the Fort Nisqually visit to situate Native Hawai'ians' significance in the building up of the Pacific Northwest, in addition to the significance of local Indigenous groups. The lesson seeks to create an arc of the above-mentioned themes being recognized in broad patterns, as well as in the specific case of John Kalama and his legacy. I could also envision a John Conna-esque project of student-led investigation into Kalama's life and legacy, especially interactions with the town and river of Kalama – both still of vague relation to Kalama – the McMenamins lodge.

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<sup>11</sup>Farrar, Victor J. "The Nisqually Journal." *The Washington Historical Quarterly* 10, no. 3 (1919): 205–30. <http://www.jstor.org/stable/40473958>. 208.

<sup>12</sup> Roberts, George B. "The Cowlitz Farm Journal, 1847-51." *Oregon Historical Quarterly* 63, no. 2/3 (1962): 112–74. <http://www.jstor.org/stable/20612687>. 115.

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