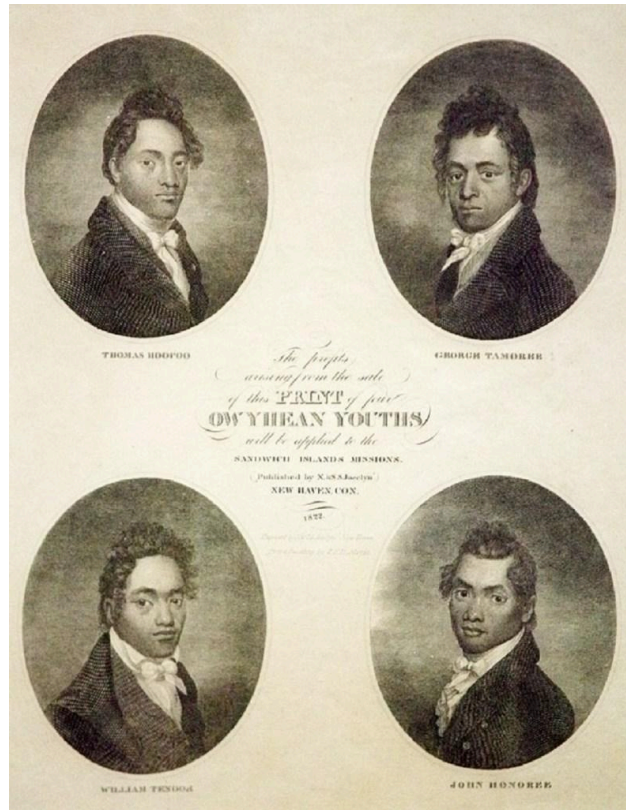




No Hopu, Honoli'i, Kanui, Humehume

Four Hawaiian Youth

The Pioneer Company of missionaries to Hawai'i set sail from Boston Harbor on October 23, 1819. Along with the American Protestant missionaries were four young k̄anaka, known collectively as the four Hawaiian youth. All four had been students at the Foreign Mission School in Cornwall, Connecticut. The purpose of the school was to train foreign youth to become missionaries and return to their native countries to preach the gospel. When the school opened in 1817 it had twelve students, six of whom were Hawaiians, including 'Ōpūkaha'ia. Sadly, 'Ōpūkaha'ia died in 1818 before he could return home to share the gospel message, but these four young men returned home with the First Company.

Thomas Hopu

Around the age of 12, Hopu sailed with 'Ōpūkaha'ia onboard Captain Brintnal's ship Triumph to the American Northwest and China, before landing on the East Coast of America in 1809. Hopu remained there for a year, but soon got restless and desired to return to the sea. He joined several privateers during the War of 1812 and was taken prisoner five times, shipwrecked once where he nearly drowned, and saved the lives of many of his shipmates, all of whom would have perished if not for Hopu's strong swimming skills. After the War and back on land, Hopu hired himself out to various families and travelled the United States of America.

In 1815, his friends in New England convinced Hopu to get an education; he agreed and joined up with his friend 'Ōpūkaha'ia in New Haven, Connecticut to pursue an education, including religious instruction. This instruction, in his words, "cut him to the heart". Hopu proved himself to be an excellent student with a newfound devotion and zeal for Christ. In April 1817, Hopu and 'Ōpūkaha'ia began their training at the Foreign Mission School in Cornwall, Connecticut. Upon completion of his training, Hopu's desire to return to Hawai'i was fulfilled when he left Boston with the First Company of missionaries in 1819 onboard the Thaddeus.

On March 30, 1820, a contingent from the ship went to shore at Kawaihae and learned that Kamehameha had died, Liholiho was king, and the kapu system had been abolished. It was evident to the Mission that ke Akua had prepared the way for the introduction of Christianity. The Thaddeus continued on to Kailua-Kona and anchored there on April 4, 1820. The Reverends Bingham and Thurston, Captain Blanchard and Hopu disembarked to meet with Liholiho, Kuakini and John Young; Hopu was the interpreter. After one week, Liholiho agreed to allow the missionaries to remain in Hawai'i for a one-year trial. He also insisted that Hopu and Kanui remain there with him to teach him to read and write.

While in Kailua-Kona, Hopu served as instructor to Kamehameha II and his court and as kōkua for Rev. Thurston by translating his sermons and lessons. The following year, Hopu was on Maui teaching the ali'i in Lahaina, then later in Honolulu, assisting Rev. Bingham. In 1822, Hopu married a young woman from Maui named Delia (the first Christian marriage in Hawai'i). Eventually he returned to Kailua-Kona and became a deacon in the church. There he cared for his aging father, assisted Rev. Thurston in the translation of the Bible into Hawaiian, and continued to teach both Hawaiians and missionaries alike.

In April 1849, for reasons unknown, Hopu left Hawai'i for California at the age of 57. An issue of the Friend, in February 1861, records the remembrances of a man who found Hopu living in Sacramento in July 1849. Nothing more is known about the life of Hopu after that time.

John Honoli'i

As a young man of 19, Honoli'i arrived in Boston in the fall of 1815 to pursue an education, after first traveling the world as a sailor. The following year, Honoli'i expressed deep devotion and gratitude for the goodness of God in bringing him to America and, in 1817, entered the Foreign Mission School. As a student, he was praised for being industrious, faithful and for having considerable vigor and intellect. After completing his studies and making a profession of faith, he joined the First Company of missionaries to return home and preach Christ.

On March 30, 1820, after 160 days of sailing, it was Honoli'i who first sighted land. After the Company received Liholiho's permission to stay, Honoli'i began assisting the mission by giving sermons, translating the missionary sermons, praying and teaching. He translated portions of 'Ōpūkaha'ia's memoirs and that became the curriculum for the Sabbath School (Sunday School) in Honolulu.

Honoli'i was in great demand by the various mission stations, and travelled back and forth between Honolulu, Kaua'i, Kailua-Kona, and Hilo. Besides his work of teaching, preaching and translating, he also aided the mission as a guide – as he knew well the geography of the islands. He was also prized as a morale booster. Eventually Honoli'i settled in Hilo where he and his wife Maria raised their children; he was a member in good standing at the Hilo Church until his death on February 21, 1839.

William Kanui

Originally from O'ahu, Kanui left Waimea, Kaua'i around the year 1809 with his brother on an American merchant vessel, which had stopped on Kaua'i for supplies. After sailing to a number of places on the coast of America and making one ship change, they arrived in Boston. The two young Hawaiians lived as servants for well to do families for a few years, then joined a privateer in the War of 1812. After the war the brothers returned to New England in search of employment. While they were in Providence, Rhode Island, Kanui's brother took ill and died. He was now all alone in America.

In New Haven, Connecticut he met some students from Yale College who persuaded him to consider education and religious instruction. He soon joined up with 'Ōpūkaha'ia in 1815, and entered the Foreign Mission School in 1817. Kanui is described as being an average student, but one who perseveres. At the conclusion of his studies and having professed his faith in Christ, Kanui joined the First Company of missionaries to Hawai'i to proclaim the gospel message.

Upon their arrival in 1820 and at the King's request, Kanui remained in Kailua-Kona and resided with Rev. Thurston and his family. The Mission had high hopes and expectations for all three kānaka that came as Missionary Assistants with the First Company, but temptation proved to be too strong for Kanui. His attention turned to his "old ways" and he was excommunicated from the church in July 1820. He served for a while in Liholiho's court but soon returned to the life of a sailor.

One day when the ship anchored off the coast of California, Kanui was sent ashore to retrieve some firewood. While alone in the woods, he heard a voice objecting to his wicked ways. Terrified, he returned to the ship, opened his Bible and spent the journey home reading and sharing the Word of God with his shipmates. Once the vessel landed in Honolulu, Kanui gave up the life of the sea and opened an English school for kamali'i in Pālolo Valley. Kanui was now a changed man. It was apparent to others that he had become sober, industrious, and respectable. He attended church each Sabbath, spent time once again with the missionaries, and, after 20 years of wandering, Kanui was restored to the church.

In 1848 Kanui left Hawai'i to join the California Gold Rush and was successful, having accumulated \$6,000, but soon lost it all when his San Francisco bank failed. Once again he became reckless and turned his back on his faith, but after many years he returned once more to the Lord and joined the Bethel Church in San Francisco. Four months before his death, Kanui returned home, and died at Queen's Hospital, January 15, 1864.

William Kanui was 66 years old. On his tombstone in the missionary section of Kawaiaha'o Cemetery is this inscription: In the life and death of Kanui, God's Providence and Grace were wonderfully manifested.

George Humehume Kaumuali'i

At the young age of six, Humehume, son of Kaumuali'i, king of Kaua'i, was sent by his father to America to receive an education. After more than a year at sea, Humehume arrived in New England. He enlisted in the United States Navy where he was wounded in the war of 1812. When the war ended, Humehume reenlisted and saw action in the Mediterranean in the Second Barbary War. When he returned to America, he became acquainted with the American Board of Commissioners for Foreign Missions (ABCFM) and was sent to be educated at the Foreign Mission School in Cornwall, Connecticut.

Because Humehume left Hawai'i at such a young age, he spoke English very well but had lost much of the knowledge of his own language. While at the Mission School, he helped the other Hawaiians with their English and they in turn assisted him with his Hawaiian.

In 1820, Humehume sailed with the First Company to Hawai'i but not as a missionary assistant, as did the other three Hawaiians. Although Humehume attended the Foreign Mission School and was a good student, he apparently did not exhibit satisfactory evidence of being a Christian and was listed as a passenger on the ship.

When the Thaddeus arrived in Hawaiian waters, it first stopped in Kailua-Kona, before continuing on to Honolulu. The first two mission stations would be established at each location. On May 2, 1820 the ship set sail for Kaua'i, to return Humehume to his father. He was accompanied by missionaries Samuel Whitney and Samuel Ruggles. After many years apart, Kaumuali'i rejoiced in seeing his son again and received him with great aloha. Samuel Ruggles records in his journal that "as soon as George entered the door, his father arose, clasped him in his arms and pressed his nose to his son's after the manner of the country; both were unable to speak for some time. The scene was truly affecting. I know not when I have wept more freely. When they had become a little composed, Tamoree [Kaumuali'i] spoke and said his heart was so joyful that he could not talk much til tomorrow, but discovering brother W. and myself ... he inquired who we were. George then introduced us to him as his friends who had come from America to accompany him home. The old gentlemen embraced us on the same manner as he had done his son ... and calling us his hicahne [aikāne] or friends."¹ Kaumuali'i extended to the missionaries his enduring friendship and support and gifted them with kapa, fruit and pigs.

A short four years later, Kaumuali'i died and left the Kaua'i lands to Liholiho, Kamehameha II, under the guardianship of Kalanimoku – since the Mō'i was on his ill-fated trip to London at the time. Outraged by this, Humehume and the Kaua'i ali'i started a rebellion that was quickly suppressed. Humehume was captured and banished to O'ahu, where he died of influenza on May 3, 1826 – six years to the day that he returned to Kaua'i from his life in America and abroad. Before his death, Humehume married Betty Davis, the hapa-Hawaiian daughter of Isaac Davis; they had two children.

¹ David W. Forbes, Ralph Thomas Kam, and Thomas A. Woods, *Partners in Change* (Honolulu: Hawaiian Mission Children's Society, 2018), 396.

Me'e (History maker of Hawai'i)

Hopu, Honoli'i, Kanui, Humehume

Four Hawaiian Youth

Huliau: Transforming Antiquity

Ka Mana'o Nui

Main Concept

E Ola! Learner Outcomes

Strong Foundation

- 'Ike Kūpuna (ancestral experiences, insights, perspectives, knowledge, and practice)
- Kūpono (honorable character founded on Hawaiian and Christian values)

Cultural Principles for Native Hawaiian Identity

- Loina Kamehameha - Shared history, customs and practices at Kamehameha Schools.

Ho'okanaka

Manly, human, courageous; to become a servant or helper

Heluhelu Mo'olelo

Story Reading

When did the First Company of missionaries depart from Boston Harbor?

When was the kapu system abolished?

When did the First Company arrive in Hawai'i?

The same Hawaiian words are used to translate both Mercy and Grace. (See Papa Hua'ōlelo Baibala, below.) Explain the difference between Mercy and Grace. How did God exhibit both mercy and grace in the lives of these kānaka?

Ke Akua, in His providence and wisdom, prepared the way for the reception of the gospel message in our islands prior to the missionaries' arrival. What does that tell us about the character of God?

Share a time when God was merciful to you.

Share a time when God was gracious to you.

The American Protestant missionaries were not the only ones who arrived onboard the Thaddeus in 1820 to preach the gospel of Jesus Christ. Does that change your idea of the early missionaries to Hawai'i? Why or why not?

Paukū Baibala <i>Scripture</i>	
Ke Kauoha Kahiko <i>Old Testament</i>	Mika 6:8 Ua hō'ike mai nō ia iā 'oe, e ke kanaka, i ka mea maika'i; A he aha ka mea a ke Akua i kauoha mai ai iā 'oe, Ke 'ole e hana i ka pono, a e aloha i ka lokomaika'i, A e ho'oha'aha'a i ka hele 'ana me ke Akua? Micah 6:8 (NASB) He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?
Ke Kauoha Hou <i>New Testament</i>	Mataio 9:37 A laila, 'ī maila ia i kāna po'e haumāna, "He nui ke kihāpai 'ai, ua hapa nō na'e ka po'e lawehana." Mataio 9:37 (NASB) Then He said to His disciples, "The harvest is plentiful, but the workers are few."

Papa Hua'ōlelo Baibala <i>Glossary of Biblical Terms</i>	
alaka'i <i>providence (mana'o)</i>	Na Solomona 16:9 No'ono'o iholā ko ke kanaka na'au i kona 'ao'ao iho; Akā, na Iēhova e alaka'i i kona mau kapua'i. Proverbs 16:9 (NASB) The mind of man plans his way, But the LORD directs his steps.
a'o <i>teach</i>	Mataio 28:19-20 E hele a'e 'oukou e ho'ohaumāna aku i nā lāhui kanaka a pau, e bapetizo ana iā lākou i loko o ka inoa o ka Makua, a 'o ke Keiki, a 'o ka 'Uhane Hemolele; e a'o aku ana iā lākou e mālama i nā mea a pau a'u i kauoha aku ai iā 'oukou. Aia ho'i, 'o wau nō me 'oukou i nā manawa a pau, a hiki i ka hopena o kēia ao. 'Āmene. Matthew 28:19-20 (NASB) "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."
'euanelio <i>gospel</i>	Roma 1:16 No ka mea, 'a'ole au i hilahila i ka 'euanelio no Kristo; no ka mea, 'o ko ke Akua mana ia e ola ai, no kēlā mea, no kēia mea mana'o'i'o; no ka Iudaio mua, a no ka Helene ho'i. Romans 1:16 (NASB) For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

ha'i <i>preach</i>	Romans 10:15 A pehea lā ho'i e ha'i aku ai lākou ke ho'ouna 'ole 'ia aku? Penei ho'i i palapala 'ia ai, Nani nā wāwae o ka po'e i hō'ike mai i ka 'euanelio, i ha'i mai ho'i i ka nūhou maika'i! Romans 10:15 (NASB) How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"
haipule <i>devout, pious</i>	'Oihana 22:12 A 'o 'Anania, he kanaka haipule ma ke kāmāwai, i hō'ike pono 'ia e nā Iudaio a pau i noho i laila, Acts 22:12 (NASB) "A certain Ananias, a man who was devout by the standard of the Law, and well spoken of by all the Jews who lived there,"
ho'owalewale <i>temptation</i>	Mataio 26:41 "E kia'i 'oukou, e pule ho'i, o lilo 'oukou i ka ho'owalewale 'ia mai; ua 'olu'olu na'e ka na'au, akā 'o ke kino, ua nāwaliwali ia. Matthew 26:41 (NASB) "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."
lokomaika'i, aloha <i>grace</i>	Roma 11:6 A inā ma ka lokomaika'i, a laila 'a'ole ma nā hana. A i 'ole pēlā, a laila 'o ka lokomaika'i, 'a'ole ia he lokomaika'i. Akā inā ma nā hana, 'a'ole ma ka lokomaika'i, a i 'ole pēlā, a laila, 'o ka hana 'a'ole ia he hana. Romans 11:6 (NASB) But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.
lokomaika'i, aloha <i>mercy</i>	Halelū 145:8-9 He aloha, a he lokomaika'i 'o Iēhova; He lohi ma ka huhū, a nui wale ho'i kona aloha. He maika'i nō 'o Iēhova i nā mea a pau; A aia ho'i kona lokomaika'i ma luna o kāna mau hana a pau. Psalms 145:8-9 (NASB) The LORD is gracious and merciful; Slow to anger and great in lovingkindness. The LORD is good to all, And His mercies are over all His works.
pōpilikia <i>tribulation</i>	Ioane 16:33 "Ua 'ōlelo aku au iā 'oukou i kēia mau mea, i loa'a ai iā 'oukou ka maluhia i loko o'u. I loko o ke ao nei e loa'a iā 'oukou ka pōpilikia: akā, e ho'olana 'oukou; ua lanakila wau ma luna o ke ao nei." John 16:33 (NASB) "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."
walania ka na'au <i>cut to the quick, cut to the heart, convicted</i>	'Oihana 7:54 A lohe lākou i kēia mau mea, walania iholā ko lākou na'au, nau iholā ko lākou mau ku'i iā ia. Acts 7:54 (NASB) Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him.

‘Ōlelo No‘eau

Hawaiian Proverbs and Poetical Sayings

E ho‘okanaka.

Be a man. Be a person of worth.

These were the very last words of Kamehameha upon his deathbed. To his beloved attendants, the king uttered the famous, “E ‘oni wale nō ‘oukou i ku‘u pono (‘a‘ole i pau)”. Continue to do what I have done. Then, turning to his grieving young son, Liholiho, the unifier of the Hawaiian islands, Kamehameha, uttered these words. “E ho‘okanaka”. It is uttered today as an encouragement to be brave and courageous as well as to assert one’s Hawaiian identity. E ho‘okanaka. Be a person of worth.

‘Ōlelo No‘eau Pukui #290

Himēni/Pule

Hymns/Prayer

Nu ‘Oli! (Nā Himēni o Ka ‘Ekalesia, #204)

204

NU ‘OLI!

Ho‘omaika‘i

Robert Lowry, 1826-1899
Tr. Laiana (Lorenzo Lyons), 1807-1886GLAD TIDINGS
11.11.11.11. with ref.
Robert Lowry, 1826-1899

1. 2. & 3. Nu 'o - li! nu 'o - li! he nu ka - ma - ha'oi!
ua pi - li ia nu
hau - 'o - li 'ou - kou.

He nu no ke o - la mai lu - na mai no,
I ka po'e 'i - li - hu - ne, ka po - 'e lu'u - lu'u,
Ka po'e a - ka - hai, a ha'a - ha'a ka na - 'au,

No ka - na - ka nu - i, no ka - ma - li'i nei,
Ne'e mai a pau - le - le, ha - hai ia le - su,
Na le - su e ka - la a ho'o - ha - nau hou,

A 'oi ka na - ni i ke gu - la a - 'ia'i,
A pau no ka hu - ne, a ma - ha 'ou - kou.
A ka'i mai nei a'e i ka na - ni ma - 'o.

HUI:
Nu 'o - li! nu 'o - li! Nu 'o - li! nu 'o - li!

nu ka - ma - ha'oi! Ka - ma - ha'oi! ka - ma - ha'oi! e!

Nu 'o - li! nu 'o - li! Nu 'o - li! nu 'o - li!

He nu no ke o - la, e hau - 'o - li e! A - mene.

Mai 'Ae I Ka Hewa (Na Himeni o Ka 'Ekalesia, #144)

144

MAI 'AE I KA HEWA

Ho'a'ano

Yield Not to Temptation

Horatio R. Palmer, 1834-1907
Tr. KalainaPALMER 10.10.10.10. with ref.
Horatio R. Palmer, 1834-1907

1. Mai 'a-e i ka he-wa, Ho-'o-le mau no, 'O kou la-na-
 2. Mai hui me ka po-'e, E ho-'i-no nei, E ku-pa-'a
 3. Ma kou la-na-ki-la, Na po-mai-ka'i nei, 'O le-su ke

ki-la E mau a-na no, E pa-i-o ma-u,
 'o-e, No kou Ha-ku nei, E ki-a-'i ma-u,
 a-la E o-la mau ai, E ho-'o-mau a-ku,

I na-'i-no nei, A na-na ia le-su, I kou a-la-ka'i.
 'Na ho-'i-no mai, 'Na ha-na mai-ka'i.

HUI:
 E no-noi i ka Ha-ku, E ko-ku-a ia 'o-e;

U-a ma-kau-kau 'O-ia, E ko-ku-a a-no, A-mene.

Kahikuonālani Church
United Church of Christ

In 1834 Reverend Lowell Smith was assigned to organize a church in the 'Ewa district of O'ahu. The construction of the church building began in 1836 on Ha'upu Hill overlooking Pearl City (this is the area where the Leeward Community College campus is presently located). Artemus Bishop was assigned as the first pastor of the new church which was completed in 1837. Lowell Smith, who had moved on to Kawaiaha'o Church and then founded Kaumakapili Church, was invited back to preach the first sermon.

The name of the church was changed from the "'Ewa Station" to "Kahikuonālani" in honor of King Kalākaua, the seventh King of Hawai'i, who contributed financially to the church during its time of renovation. The name "Kahikuonālani" comes from an invitation spoken by Mrs. Mary Nawa'a, "O 'oe kahikuonālani ka malihini hano hano i ka wā e ho'ola'a ia i ku'u luakini!" (And Thou, the Seventh Sovereign of the Heavens shall be the honored guest at the dedication of my church!) Upon her report to the church members and in the midst of great rejoicing, the name "Kahikuonālani Church" was adopted. The re-dedication of the church building was held on November 17, 1884, Kalākaua's birthday.

The song "Pupu O 'Ewa" was composed as a part of a fundraising campaign for the church. An English version of the song was released almost a century later as "Pearly Shells." The present church on Ho'omalua Street was built in 1961. The original church bell which made a journey around Cape Horn in 1837 stands in a bell tower at the front of the church and is rung on Sunday mornings and for special occasions.

Rev. Harvey Rhinelander serves his congregation faithfully every Sunday.