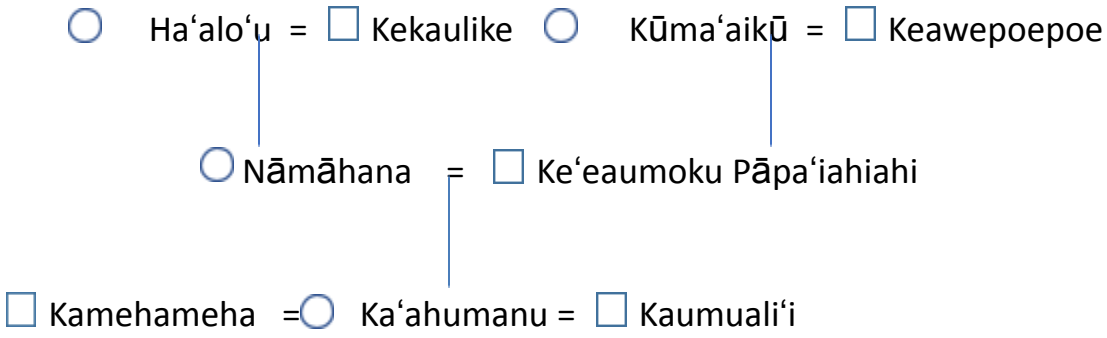
No Kaʻahumanu

When the First Company of American Protestant missionaries arrived in Hawaiian waters in 1820, they could not have predicted what they encountered. They had heard of Kamehameha, who had united the Hawaiian Islands by might and negotiation, and came bringing gifts for the King, including a Bible. But they soon found out that Kamehameha had been dead eleven months and the islands were now ruled by his young son, Liholiho, and the formidable Kaʻahumanu.

Moʻokūʻauhau no Kaʻahumanu



Kaʻahumanu was born at Kaʻuiki overlooking Hāna Bay, Maui around the year 1768. Her father, Keʻeaumoku Pāpaʻiahiahi, was one of Kamehameha's four Kona uncles who were advisors in his rise to power. Kaʻahumanu's mother, Nāmāhana, descended from aliʻi on the islands of Hawaiʻi and Maui.

Kaʻahumanu was the favorite wife of Kamehameha. She bore him no children, but became the hānai mother of Kamehameha's son, Liholiho, by Keōpūolani.

When Kaʻahumanu's father was near death, Kamehameha grew concerned that rebellion would breakout in the kingdom once he died. Keʻeaumoku's advice was to grant Kaʻahumanu his privileges, and there would be no rebellion.

In 1804, upon the death of Keʻeaumoku, Kaʻahumanu was given her father's seat on Kamehameha's council. She had the authority of life and death, and the power of puʻuhonua. No other aliʻi held such authority, except for the king.

A tall and beautiful woman, Kaʻahumanu was also described as naturally proud and haughty as she continued to amass power in the kingdom.

Upon Kamehameha's death in May of 1819, Kaʻahumanu was made kuhina nui, the same position her father once held in Kamehameha's court. Ten days later she announced that she would be co-ruler of the nation with Liholiho, thereby consolidating her power even further. As Liholiho began his reign as Kamehameha II and with the support of his mothers, Keōpūolani and Kaʻahumanu, and other aliʻi nui, the ʻai kapu (eating foods that were forbidden and eating separately as kāne and wāhine) was broken. The subsequent abolishment of the entire kapu system by the end of the year left the Hawaiian people with no religion and in a position to welcome the coming Gospel of Christ.

By the providence of Almighty God, the 1st Company of missionaries set sail for Hawaiʻi in October, 1819 with no knowledge of Kamehameha's death. They landed in Kailua Kona on April 4, 1820. Although Kaʻahumanu agreed with Liholiho to allow the missionaries a one year trial stay, she was not very interested in the new Christian religion. She was more concerned about her authority and rule. She was a powerful aliʻi, and other aliʻi and commoners alike were afraid of her.

But this all changed in 1824 when a revolt against Kaʻahumanu on Kauaʻi was put down by Kalanimoku and Hoapili. Kaʻahumanu took this victory as a sign from God and she instituted a new set of laws in the kingdom based on Christian teachings. She became interested in the palapala and soon learned to use the Hawaiian spelling book. She requested a teacher from the mission, attended prayer meetings, worship services, and decided that the teachings of the missionaries were good for her people. Kaʻahumanu and Kalanimoku traveled the islands encouraging religious faith and high moral standards amongst the people and promoted the mission schools.

On June 5, 1825 nine high ranking aliʻi expressed their “desire to be numbered among the disciples of Christ.”[1] They were, Kaʻahumanu, Kalanimoku, Kapule, Kapiʻolani, Kealiʻiahonui, Kalakua, Nāmāhana, Kaʻiu, and Laʻanui. A six-month period for further study and examination followed. The example of such high ranking aliʻi inspired the people and they began attending services at Kawaiahaʻo Church by the thousands.

On December 4, 1825, seven of the nine aliʻi were received into church membership at Kawaiahaʻo and Kaʻahumanu was proudly baptized as Elizabeth Kaʻahumanu. (The two remaining aliʻi of the original nine joined the Church on their own islands at a later date.)

Kamakau remarks on Kaʻahumanu’s Christian influence throughout the rest of her life, “All followed her, from the highest to the lowest, because of the laws she had made which brought protection to the poorest. She took the blind Bartimeus [Puaʻaiki of Maui] as her friend, made counselors, companions, and friends of the religious, visited the missionary families in their homes, and spent her time reading those parts of the Bible which had been translated.”[2]

She toured Oʻahu with Binamu (Rev. Bingham) and later the island of Hawaiʻi with Bihopa (Rev. Bishop) sharing her thoughts on the gospel message and imploring her people to submit themselves to the Word of God and His ways. The change in Kaʻahumanu did not go unnoticed and people began calling her Kaʻahumanu Hou – the new Kaʻahumanu.

In May, 1832, Kaʻahumanu took ill and was taken to her home in Mānoa Valley. Shortly before her death she received, with joy, the first copy of Ke Kauoha Hou, the New Testament translated into Hawaiian, from her friend and teacher Binamu. In his presence, she died on June 5, 1832. She was buried at Pohukaina, then moved to Mauna ʻAla where she rests in the Kamehameha Tomb.

[1] Ethel M. Damon, *The Stone Church at Kawaiahao* (Honolulu: Honolulu Star-Bulletin Press, 1945), 20.

[2] SM Kamakau, *Ruling Chiefs* (Honolulu: Kamehameha Schools Press, 1992), 323.

Meʻe (History maker of Hawaiʻi)

Kaʻahumanu

Huliau: Transforming Antiquity

Ka Manaʻo Nui
Main Concept

E Ola! Learner Outcomes

Strong Foundation

- *ʻIke 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.*

Ke Ola Hou

New Life

Heluhelu Moʻolelo
Story Reading

Compare and contrast Kaʻahumanu's life before and after she came to faith in Christ. Give examples.	Does ʻŌlelo Noʻeau #1242 change your understanding of this period in Hawaiian history? Why or why not?
How might Kaʻahumanu's faith in Christ have changed her kuleana as kuhina nui?	Why might Kaʻahumanu have been resistant to the gospel message earlier in her life? What factors contributed to her change of mind and heart? Provide two and explain.
How did the fact that many aliʻi were accepting the gospel message affect the kingdom and our lāhui?	

Paukū Baibala
Scripture

Ke Kauoha Kahiko
Old Testament

ʻEzekiela 11:19-20

A e hāʻawi aku au iā lākou i ka naʻau hoʻokahi, e hāʻawi hoʻi au i ʻuhane hou i loko o ʻoukou, a e lawe aku au i ka naʻau pōhaku mai loko aku o kā lākou ʻiʻo, a e hāʻawi aku au i ka naʻau ʻiʻo iā lākou; I hele lākou ma koʻu mau kānāwai, a e mālama hoʻi i kaʻu mau ʻoihana, a e hana hoʻi ia mau mea; a e lilo lākou i kānaka noʻu, a ʻo wau hoʻi i Akua no lākou.

Ezekiel 11:19-20 (NASB)

And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.

Ke Kauoha Hou *New Testament*	**Roma 6:3–4** ʻAʻole anei ʻoukou i ʻike, ʻo ko kākou poʻe i bapetizo ʻia i loko o Kristo Iesū, ua bapetizo ʻia i loko o kona make? No laila, ua kanu pū ʻia kākou me ia, ma ka bapetizo ʻia i loko o ka make; a me Kristo hoʻi i hoʻāla ʻia ai mai waena mai o ka poʻe make ma ka nani o ka Makua, pēlā hoʻi kākou e pono ai ke hele ma ke ola hou. **Romans 6:3–4 (NASB)** Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Papa Huaʻōlelo Baibala Glossary of Biblical Terms	
ke Akua *the God of the Bible*	**Halelū 46:10** "E noho mālie, a e ʻike hoʻi ē, ʻO wau nō ke Akua. E hāpai ʻia au i waena o nā lāhui kanaka; E hoʻokiʻekiʻe ʻia hoʻi au ma ka honua." **Psalm 46:10 (NASB)** "Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth."
aliʻi *chief, ruler*	**Roma 13:1** E hoʻolohe nā kānaka a pau i kā ke aliʻi ma luna iho; no ka mea, ʻaʻole aliʻi, ke ʻae ʻole mai ke Akua; a ʻo ka poʻe e aliʻi ana, na ke Akua nō lākou i hoʻoaliʻi mai. **Romans 2:1 (NASB)** Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.
aloha *love*	**Roma 5:8** Akā, ua hoʻākāka mai ke Akua i kona aloha iā kākou, no ka mea, i ka wā e hewa ana kākou, make ihola ʻo Kristo no kākou. **Romans 5:8 (NASB)** But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
bapetizo *to baptize*	**ʻOihana 2:38** A laila ʻī maila ʻo Petero iā lākou, E mihi, a e bapetizo ʻia ʻoukou a pau i loko o ka inoa ʻo Iesū Kristo, i kala ʻia mai nā hala, a e loaʻa iā ʻoukou ka haʻawina o ka ʻUhane Hemolele. **Acts 2:38 (NASB)** Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.
Hoʻōla, Mea Hoʻōla *Savior*	**Pilipo 3:20** Akā, ʻo ko kākou noho ʻana, aia nō ia ma ka lani; ke kali nei hoʻi kākou i ka Mea Hoʻōla, ʻo ia ka Haku Iesū Kristo no laila mai; **Philippians 3:20 (NASB)** For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

Iēhova *Jehovah, LORD (God's personal name)*	**Halelū 100:3** E ʻike hoʻi ʻoukou, ʻo Iēhova, ʻo ia nō ke Akua, Nāna kākou i hana, ʻaʻole na kākou iho: ʻO kona poʻe kānaka hoʻi kākou, A me nā hipa āna i hānai ai. **Psalm 100:3 (NASB)** Know that the LORD Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.
Iesū *Jesus*	**Mataio 1:21** "A e hānau mai ʻo ia i keiki kāne, a e kapa aku ʻoe i kona inoa ʻo IESŪ; no ka mea, e hoʻōla ia i kona poʻe kānaka mai ko lākou hewa." **Matthew 1:21 (NASB)** "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."
makamaka *friend, close friend, beloved*	**Na Solomona 17:17a** I nā manawa a pau e aloha ana ka makamaka. **Proverbs 17:17a (NASB)** A friend loves at all times.
ola *life, salvation*	**Ioane 3:16** No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, no laila, ua hāʻawi mai ʻo ia i kāna Keiki hiwahiwa, i ʻole e make ka mea manaʻoʻiʻo iā ia, akā, e loaʻa iā ia ke ola mau loa. **John 3:16 (NASB)** For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.
ʻōlelo, kāu ʻōlelo *Your Word, Scripture, the Word of God*	**Halelū 119:16** E hauʻoli nō wau i kāu mau kauoha, ʻAʻole hoʻi e hoʻopoina i kāu ʻōlelo. **Psalm 119:16 (NASB)** I shall delight in Your statutes; I shall not forget Your word.

ʻŌlelo Noʻeau
Hawaiian Proverbs and Poetical Sayings

I noho ʻoukou a i pae mai he waʻa o Kahiki-makolena, hopu ʻoukou a paʻa; o ke kahuna ia ʻaʻohe e ʻeha ka ʻili ʻoiai no Kahiki aku ana ka ʻāina.

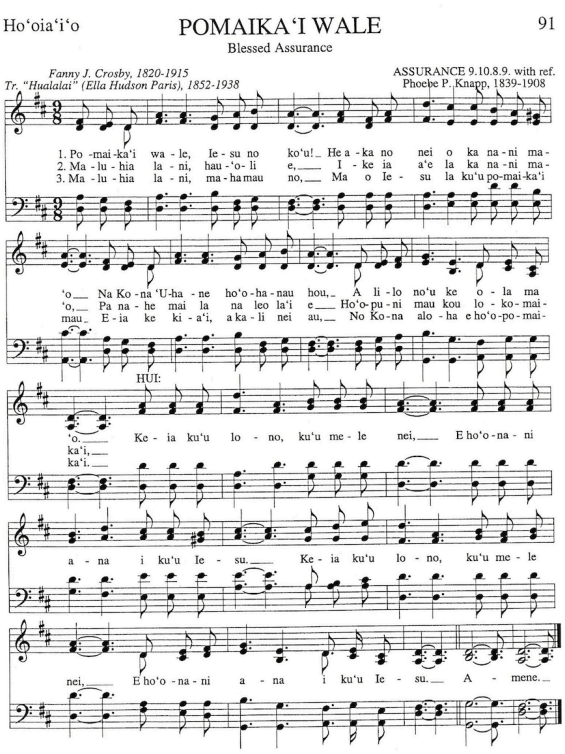
If sometime in the future a canoe from Kahiki-makolena arrives, grasp and hold fast to it. There is the kahuna for you, and your skins will never more be hurt [in war], for the land will someday be owned by Kahiki.

A prophecy uttered by Kaleikuahulu to Kaʻahumanu and her sisters as he was dying. Foreign priests (missionaries) will come. Accept their teachings.

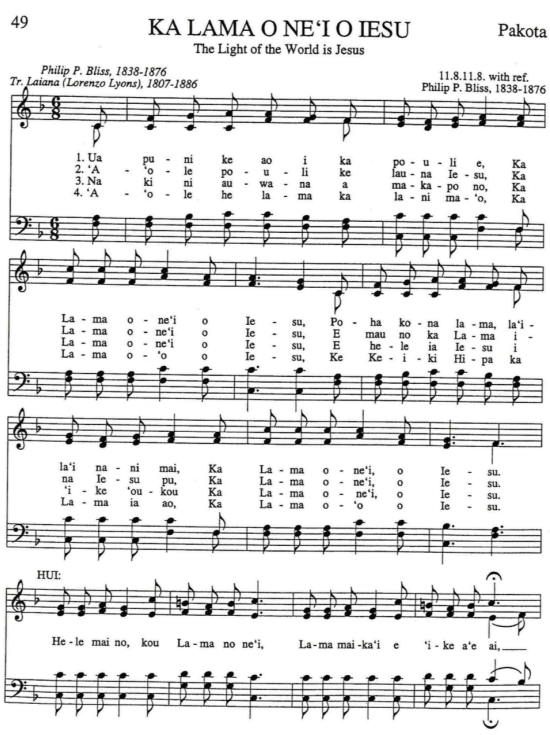
ʻŌlelo Noʻeau Pukui #1242

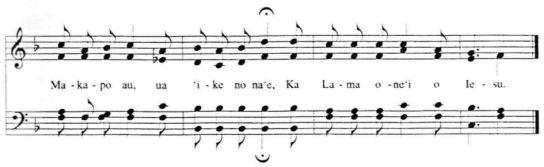
Hīmeni/Pule
Hymns/Prayer

Pōmaika'i Wale (Nā Hīmeni o Ka 'Ekalesia, #91)



Ka Lama O Ne'i 'O Iesū (Nā Hīmeni o Ka 'Ekalesia, 49)





Kawaiaha'o Church

Ethel Damon, a former member, trustee and historian of the church, gives us the meaning of the name ***KA - WAI - A - HA'O,*** "the fresh water pool of Ha'o" which was located somewhere near where the present Stone Church stands today. The fresh water pool was a perpetual spring sacred only for the ali'i's use. High Chiefess Ha'o, herself so kapu (sacred) that it meant death to any commoner who might look upon her, often came from Kaimuki to bathe in this sacred pool. Thus the land areas near this spring came to bear the name, "Ka-wai-a-ha'o".

There were five (5) thatched churches before the present Stone Church was constructed in 1834 and completed in 1842. None of these early churches of the Honolulu, mission station bore the name of "Kawaiaha'o" until 1863 when the Sandwich Islands Mission was closed. When Henry Parker became the 4th minister, then the church officially became known as Kawaiaha'o Church.

From her early beginnings, music has always been an attraction. Music was sung by the congregation as anthems, solos, etc. Many of her members became self-made composers of anthems, most of them were in the Hawaiian language. Today, Kawaiaha'o Church probably has the largest collection of anthems in Hawaiian being kept and preserved in their music archives.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."
Luke 2:10-11