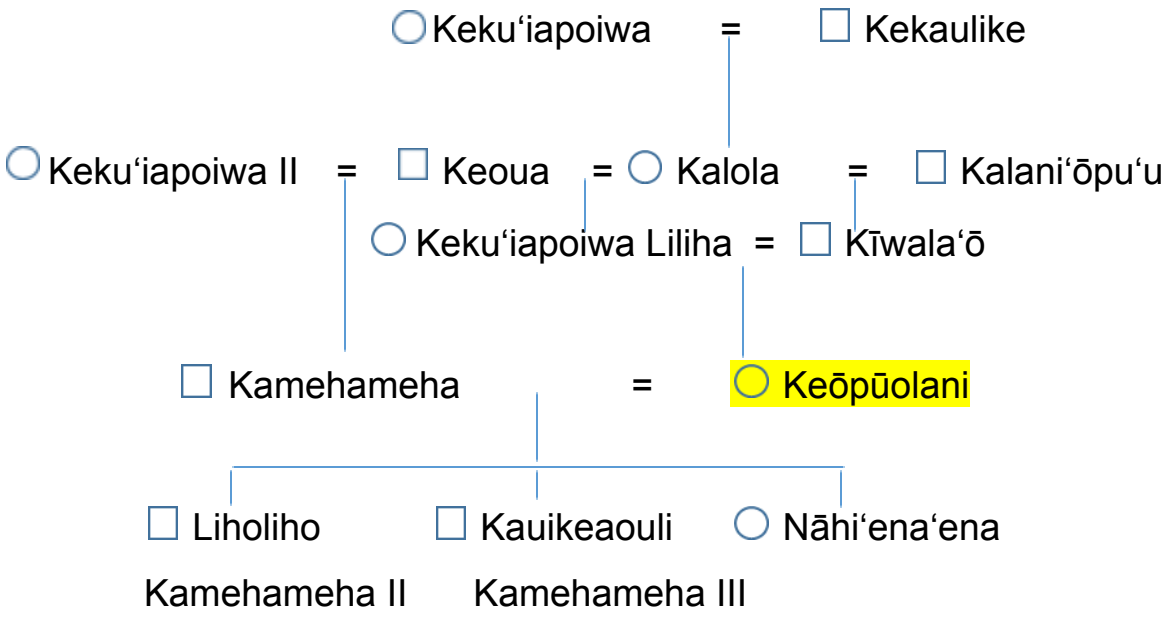
No Keōpūolani

"*Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practiced at my death.* Let not my body be disturbed. Let not my bones be separated and the flesh taken off, as in the days of dark hearts; but let my body be put in a coffin. Let the teachers attend and speak to the people at my interment. Let me be buried in the ground and let my burial be after the manner of Christ's people. I think very much of my grandfather Taraniopu, my father Kauikeaouli, my husband Tamehameha, and all my deceased relations. They lived not to see these good times, and to hear of Jesus Christ. They died depending on false gods. I exceedingly mourn and lament on account of them, for they saw not these good times.*"
(Keōpūolani) (Richards, William, Memoirs of Keopuolani Late Queen of The Sandwich Isles, 1825, p. 30.)

What would motivate a supremely powerful aliʻi wahine to turn from her traditional beliefs and practices? Why was she seeking solace for herself, her descendants and her people? How did her influence transform Hawaiʻi 200 years ago? This moʻolelo may provide a glimpse into the life of one of Hawaiʻi's ancient aliʻi wahine kapu.

Moʻokūʻauhau no Keōpūolani



Born in Pāpōhaku, Wailuku, Maui around the time of Captain Cook's arrival in Hawaiʻi between 1778-1780, she was the last direct descendant of the ancient kings of Hawai'i and Maui and the last of the female ali'i whose mana was equal to that of the gods. At birth, she was named Kalanikauikaʻalaneo ("The Heavens Hanging Cloudless). Her grandfather was Kalaniʻōpuʻu, the legendary king of Hawaiʻi island when Captain Cook arrived in 1778.

One of Kalaniʻōpuʻu's wives was the high chiefess Kalola, and they bore a son Kīwalaʻō (who was also called Kauikeaouli). Kīwalaʻō was Kamehameha's cousin. Kīwalaʻō then mated with the naha (high ranking) chiefess Kekuʻiapoiwa Liliha, his half-sister. Their mother was Kalola and their fathers, Kalaniʻōpuʻu and Keoua were biological brothers. The child of that union was their sacred daughter, Kalanikauikaʻalaneo (Keōpūolani).

Thus, Keōpūolani was the offspring of generations of an inbreeding tradition that was intended to keep the royal bloodline pure and sacred. Keōpūolani, therefore, was considered to be nīʻaupiʻo, highest ranking chiefess and deemed kapu, as a goddess on earth, by her birthright through her naha parentage. Her name Keōpūolani means "The Gathering of the Clouds of Heaven".

A Life of Kapu

In her childhood, Keōpūolani was hānai by her kupunawahine, Kalola. She was raised in Wailuku and Hāna, Maui, on Oʻahu, in Kaunakakai, Molokaʻi and then, in around 1790, at the age of twelve, she is taken by Kamehameha to Hawaiʻi island and was betrothed to become one of his wives and the sacred mother of his high-ranking aliʻi children who would become the heirs and successors of Kamehameha's Kingdom.

Keōpūolani's mana was so great, that all were required to adhere to the kapu moe, in which all who came into her presence were required to remove their clothes and prostrate themselves upon the ground. One's shadow or touch upon the body or over the head of such high ranking aliʻi would be punishable by death.

It is said that even Kamehameha abided by the kapu moe when approaching his sacred wahine Keōpūolani. Their royal offspring would become his heirs after his death in 1819. It is believed that Keōpūlani gave birth to eleven or twelve keiki by Kamehameha. Only three would survive. A son Liholiho (1797), son Kauikeaouli (1815) and a daughter Nāhiʻenaʻena (1816).

By Kamehameha's consent, Keōpūolani also had two other husbands who took care of her and were loyal accomplices to Kamehameha. These other influential kāne of Keōpūolani were named Kalanimoku and Hoapili.

Huliau - Transformation

Liholiho, the first surviving son of Kamehameha and Keōpūolani, as it was customary among royal families, was lawe hānai by Kaʻahumanu, another wife of Kamehameha. He would become King Kamehameha II (1819-1824) succeeding his father who died in May 1819.

During the mourning period of Kamehameha's passing, and during Liholiho's reign, by the influence of his mothers, Keōpūolani and Kaʻahumanu, the ʻai kapu (eating of foods that were forbidden and eating separately as kāne and wāhine) were proclaimed ʻai noa (free of restriction) with no violation and punishment. This abandonment from the kapu and the homage to the old Hawaiian gods was the beginning of a noa (free) period with no religious system in practice.

Liholiho's rule was shared with Kaʻahumanu, the kuhina nui (premier) and in conjunction with the authority of his mother Keōpūolani, the last sacred nīʻaupiʻo, and the kahuna nui (high priest) named Hewahewa, the kiʻi (wooden gods) in the heiau luakini were burned and destroyed at the end of the year 1819.

It is during this critical time of huliau in 1819 that the Battle of Kuamoʻo occurred at Kuamoʻo, North Kona, Hawaiʻi. At the passing of Kamehameha, his nephew, the aliʻi nui, Kuaokalani, was bequeathed the kuleana to mālama (take care) Kamehameha's akua, Kūkāʻilimoku.

Kekuaokalani opposed the abolishment of the ʻai kapu and the traditional Hawaiian gods and religion. Together with his warriors and his wife Mānono they fought against the forces of Liholiho led by Kalanimoku defending the actions of Queen Keōpūolani, Kaʻahumanu and Kahuna Hewahewa. Chief Kekuaokalani loss the Battle of Kuamoʻo, a valiant effort and the last stand to defend the old ways, resisting the ensuing huliau.

The first company of American Protestant missionaries from New England arrived in Hawaiʻi in April 1820. Liholiho and his mother Keōpūolani allowed those first missionaries to settle and stay. Keōpūolani welcomed the opportunity to learn their palapala – to read and write. She quickly embraced and befriended these malihini and with the assistance of a Tahitian native, Taua, who arrived in 1822 in another company from Tahiti with the Reverend William Ellis, an English missionary.

Keōpūolani eagerly began to learn the palapala, pule, and Baibala stories about Jesus and a benevolent God named Jehovah. Having lived a lonely life, experiencing great loss and sorrow in warfare, being sheltered in exile from her own people because of strict kapu, or perhaps feeling much remorse and guilt having been the cause for human sacrifices in the heiau luakini to atone for kapu violation or for her frail health and illness (likely a result of the inbreeding in her lineage), Keōpūolani may have found solace in the promise of salvation and the unconditional love of a benevolent Akua and his son, Jesus Christ, the Savior and Redeemer.

Might she have considered this new God as a puʻuhonua (a safe haven and sanctuary) for her and her people?

In the fall of 1822, Keōpūolani became very ill. She summoned for her son Liholiho Kamehameha II, her husbands Kalanimoku and Hoapili and the Reverends William Richards and William Ellis to her home in Lahaina, Maui. She ordered them to ensure the righteous upbringing, education and Christian faith of her children Kauikeaouli and Nāhiʻenaʻena. She expressed her desire to be baptized as a Christian. Reverend William Ellis baptized “Harriet” Keōpūolani on September 16, 1823, in her final hour of life on this honua.

Keōpūlani’s extraordinary role as a deified Hawaiian chiefess, created divine opportunities and circumstances throughout her life.

Her wholehearted love and reverence for Iēhova ke Akua and Iesū Kristo at the end of her life set a foundation for her sons and ruling kings, Liholiho Kamehameha II and Kauikeaouli Kamehameha III who would further the legacy of their makuakāne Kamehameha and their makuahine Keōpūolani in transforming our kingdom through a new order of religion, a system of education and literacy and a constitutional monarchy that paved the way for subsequent generations of aliʻi and our lāhui Hawaiʻi.

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Mookini, Esther T. (1998). Keōpuōlani, Sacred Wife, Queen Mother, 1778-1823. The Hawaiian Journal of History, 1-24.

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Me ʻe (History maker of Hawaiʻi)

Keōpūolani

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.*

Hoʻomana
To imbue, acquire or cause mana; an act of worship; religious activity

Heluhelu Moʻolelo
Story Reading

Which of the paukū Baibala (Kauoha Kahiko or Kahiko Hou) parallels this moʻolelo of Keōpūolani? Explain your manaʻo.	How did others influence Keōpūolani and the other aliʻi Christian converts leading the transformation of Hawaiian religious, social and political structures?
How is the ʻŌlelo Noʻeau #282 relative to this moʻolelo?	What implication has this religious transformation had on Keōpūolani's descendants and our lāhui kānaka?
How does Keōpūolani's Christian conversion demonstrate her ability to integrate her mana (kapu niʻaupiʻo) and her kuana ʻike Hawaiʻi (Hawaiian worldview) with new foreign perspectives and ideas of hoʻomana?	

Paukū Baibala
Scripture

Ke Kauoha Kahiko
Old Testament

ʻIsaia 46:9–10
E hoʻomanaʻo i nā mea kahiko o kēlā wā ma mua; no ka mea, ʻo wau nō ke Akua, ʻaʻohe mea ʻē aʻe,
ʻO wau nō ke Akua, ʻaʻohe mea like me aʻu, E haʻi ana i ka hope, mai kinohi mai,
E haʻi ana hoʻi, mai kahiko loa mai, i nā mea i hana ʻole ʻia, me ka ʻōlelo iho, E kūpaʻa ana koʻu manaʻo,
A e hana nō hoʻi au i koʻu makemake a pau.

Isaiah 46:9–10 (NASB)
"Remember the former things long past, for I am God, and there is no other;
I am God, and there is no one like Me, declaring the end from the beginning,
And from ancient times things which have not been done, saying, 'My purpose will be established,
And I will accomplish all My good pleasure';

Ke Kauoha Hou *New Testament*	**II Korineto 5:17** No ia mea, inā i loko o Kristo kekahi kanaka, he mea hou ʻo ia; ua hala akula nā mea kahiko; aia hoʻi, ua ʻano hou aʻela nā mea a pau. **2 Corinthians 5:17 (NASB)** Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.

Papa Huaʻōlelo Baibala Glossary of Biblical Terms	
aloha *love*	**Mataio 22:37–39** ʻĪ akula ʻo Iesū iā ia, E aloha aku ʻoe iā Iēhova i kou Akua me kou naʻau a pau, a me kou ʻuhane a pau, a me kou manaʻo a pau. ʻO ka mua kēia a me ke kauoha nui. Ua like hoʻi ka lua me ia, E aloha aku ʻoe i kou hoalauna me ʻoe iā ʻoe iho. **Matthew 22:37–39 (NASB)** And He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.'
bapetiso *to baptize*	**Mareko 16:16** ʻO ka mea e manaʻoʻiʻo mai, a bapetizo ʻia, e hoʻōla ʻia ʻo ia, akā, ʻo ka mea manaʻoʻiʻo ʻole mai, e hoʻohewa ʻia ʻo ia. **Mark 16:16 (NASB)** He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.
hoʻomana *to worship*	**Mataio 4:10** A laila, ʻōlelo maila Iesū iā ia, E hele pēlā ʻoe, e Sātana; no ka mea, ua palapala ʻia, E hoʻomana aku ʻoe i ka Haku i kou Akua, a e mālama aku ʻoe iā ia wale nō. **Matthew 4:10 (NASB)** Then Jesus said to him, "Go, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"
Iēhova *Jehovah, Lord*	**Puka ʻAna 20:7** Mai hoʻohiki wahaheʻe ʻoe i ka inoa ʻo Iēhova ʻo kou Akua; no ka mea, ʻaʻole loa e hoʻāpono ʻo Iēhova i ka mea hoʻohiki wahaheʻe i kona inoa. **Exodus 20:7 (NASB)** "You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain.
ke Akua *the God of the Bible*	**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.
Kristo *Christ* *Christos in Greek*	**Roma 15:7** No laila e lokomaikaʻi aku kekahi i kekahi, me Kristo hoʻi i lokomaikaʻi mai ai iā ʻoukou, i hoʻonani ʻia ai ke Akua. **Romans 15:7 (NASB)** Therefore, accept one another, just as Christ also accepted us to the glory of God.

Iesū *Jesus*	**Roma 10:9** No ka mea, inā e hōʻoiaʻiʻo ʻoe me kou waha i ka Haku iā Iesū, a e manaʻoʻiʻo hoʻi i loko o kou naʻau, ua hoʻāla mai ke Akua iā ia mai waena mai o ka poʻe make, e ola ʻoe. **Romans 10:9 (NASB)** that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved;
kuahu *altar*	**Hōʻike ʻAna 8:3** A hele aʻela kekahi ʻānela hou, a kū maila ma ke kuahu, he ipu ʻala gula kāna; a ua hāʻawi ʻia mai he mea ʻala iā ia he nui loa, i ʻāmama pū ʻo ia ia mea me nā pule a ka poʻe haipule a pau, ma ka lele gula aia i mua o ka noho aliʻi. **Revelation 8:3 (NASB)** Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne.
luakini *temple*	**Mataio 26:61** ʻĪ maila, Ua ʻōlelo mai ʻo ia nei, E hiki nō iaʻu ke wāwahi iho i ka luakini o ke Akua, a e hana hou au ia a paʻa i nā lā ʻekolu. **Matthew 26:61 (NASB)** and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'"
mōhai *sacrifice*	**Roma 2:1** No laila hoʻi, e ke kanaka, ka mea nāna e hoʻohewa aku, ʻaʻole ou mea e hoʻāpono ʻia ai; no ka mea, i kou hoʻāhewa ʻana i kekahi, ua hoʻāhewa ʻoe iā ʻoe iho, no kāu hana ʻana i nā mea āu i hoʻāhewa aku ai. **Romans 2:1 (NASB)** Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

ʻŌlelo Noʻeau

Hawaiian Proverbs and Poetical Sayings

E hiolo ana na kapu kahiko;
e hina ana na heiau me na lele;
e hui ana na moku; he iho mai
ana ka lani a e piʻi ana ka honua.

The ancient kapu will be abolished; the heiau and altars will fall;
the islands will be united; the heavens will descend and the earth ascend.

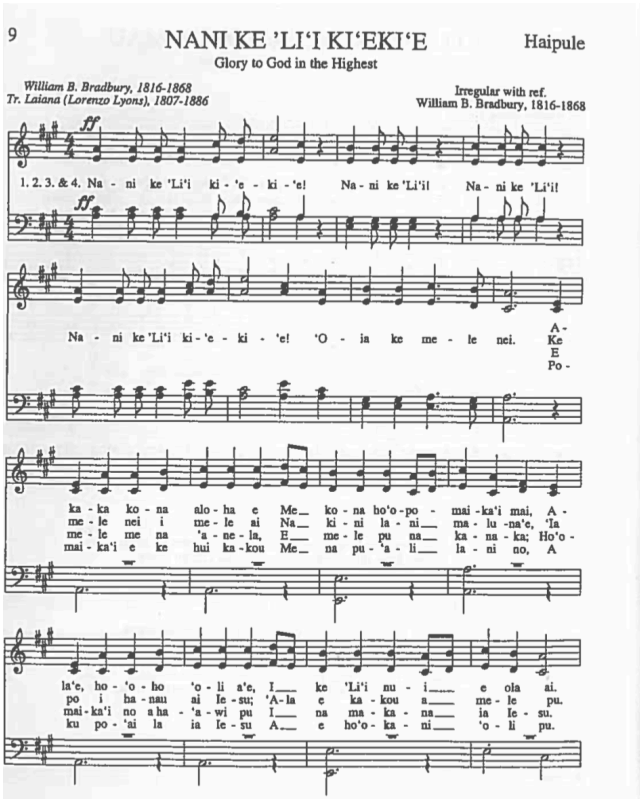
A prophecy uttered by Kapihe, a kahuna in Kamehameha's time. The last part of the saying means that chiefs will come down to humble positions and commoners will rise to positions of honor.

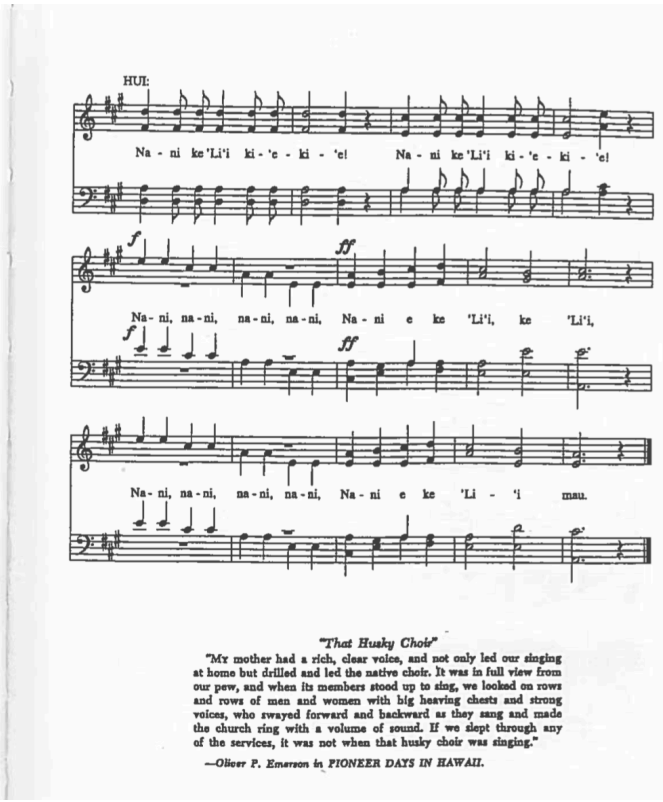
ʻŌlelo Noʻeau Pukui #282

Hīmeni/Pule

Hymns/Prayer

Nani Ke ʻLiʻi Kiʻekiʻe (Nā Hīmeni o Ka ʻEkalesia, #9)



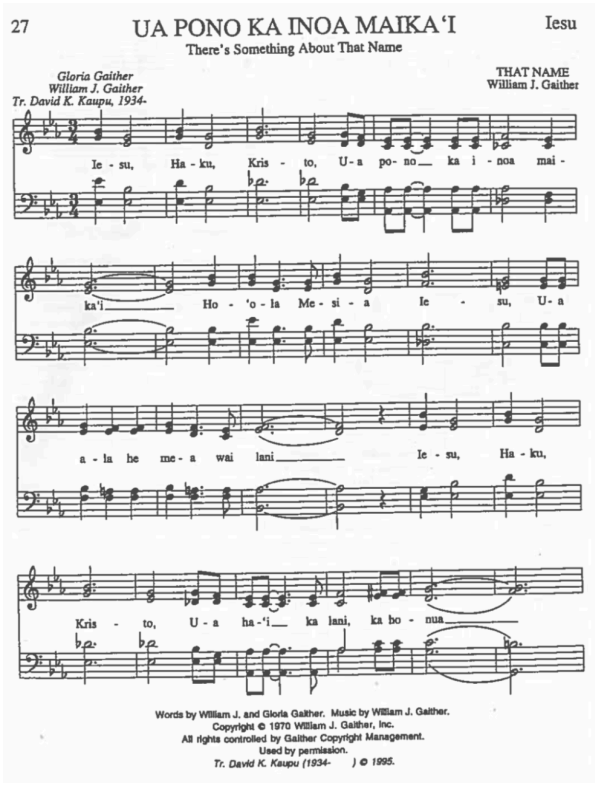


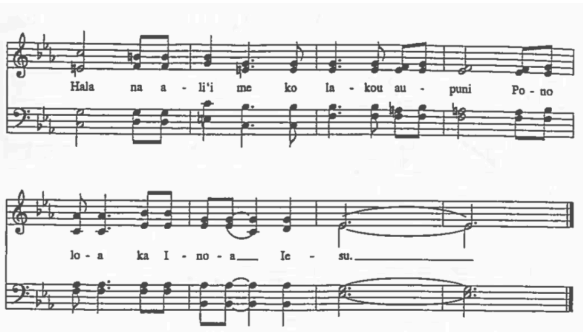
"That Husky Choir"

"My mother had a rich, clear voice, and not only led our singing at home but drilled and led the native choir. It was in full view from our pew, and when its members stood up to sing, we looked on rows and rows of men and women with big heaving chests and strong voices, who swayed forward and backward as they sang and made the church ring with a volume of sound. If we slept through any of the services, it was not when that husky choir was singing."

—Oliver P. Emerson in PIONEER DAYS IN HAWAII.

Ua Pono Ka Inoa Maikaʻi (Nā Hīmeni o Ka ʻEkalesia, #27)





Song Contests

". . . . But perhaps the most glorious events were song contests at the ahs, or annual convention. Each choir ready with its song, the women all in fresh white dresses and with such serious, eager faces, and the men often in white too. Once, Halawa choir on Molokai practiced three hundred nights, they said, during the year, and they won the prize. Halli choir from Hilo was a fine one too, and often won deservedly. But our big Kawaiahao choir . . . was hard to beat!"

—Theodore Richards as quoted by Ethel Damon in THE STONE CHURCH AT KAWAIAHAO.

One Thing Needed

"Here is the key to Hawaiian music in my opinion: Its origin was the old Hawaiian chant. This had marked rhythm, but no melody. There was no melody until the white man came with his hymns. These furnished the melody.

The Hawaiian had the one thing needed, his voice. His beautiful voice was the instrument. Without the instrument there can be no music. And so the Hawaiian combined the old chant with the new hymn, and what we now know as Hawaiian music was the result."

—Captain Henri Berger, who was for forty years conductor of the Royal Hawaiian Band writing in "Paradise of the Pacific", December 1921, reprinted in Emma Lyons Doyle's MAKUA LAIANA.

Pule Lanakila

Ke hoʻomaikaʻi aku nei mākou iā ʻOe
E Iehova, ko mākou Akua,
A me Iesū,
Ko mākou Hoʻōla,
A me ka ʻUhane Hemolele,
Ko mākou Kōkua.
ʻĀmene, ʻāmene, ʻāmene.

We are thankful to You
Lord, our God,
And Jesus, our Savior
And the Holy Spirit, our Support.
Amen, amen, amen.