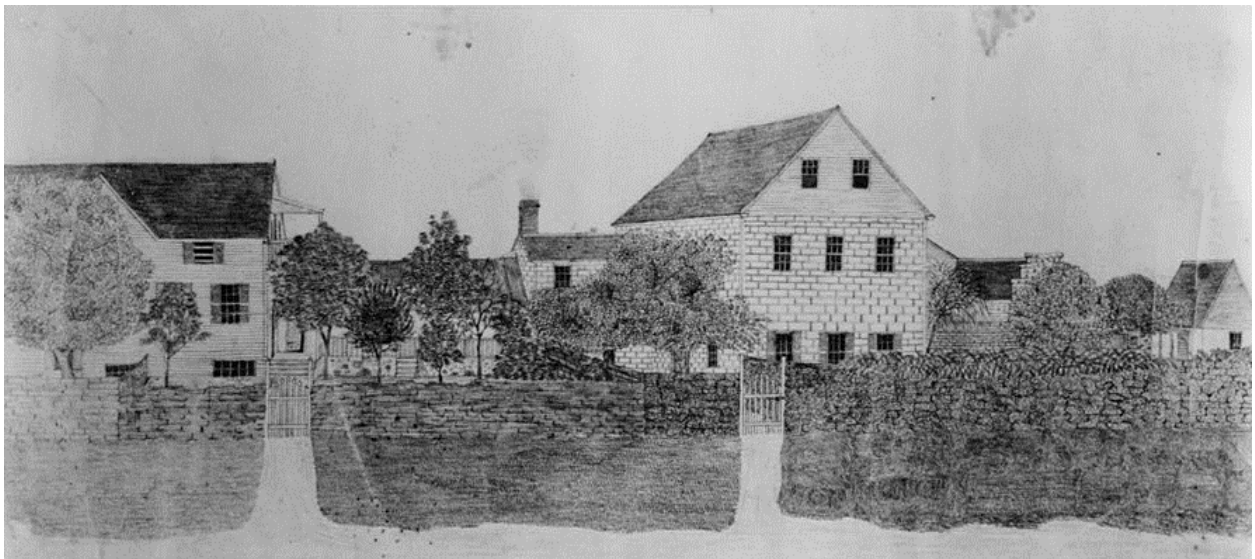


The Ali'i, the Missionaries and Hawai'i



Hawaiian Mission Houses' Strategic Plan themes note that the collaboration between Native Hawaiians and American Protestant missionaries resulted in the

- The introduction of Christianity;
- The development of a written Hawaiian language and establishment of schools that resulted in widespread literacy;
- The promulgation of the concept of constitutional government;
- The combination of Hawaiian with Western medicine, and
- The evolution of a new and distinctive musical tradition (with harmony and choral singing).

The Ali'i, the Missionaries and Hawai'i

The Ali'i, the Missionaries and Hawai'i

On October 23, 1819, the Pioneer Company of American Protestant missionaries from the northeast US, led by Hiram Bingham, set sail on the Thaddeus for the Hawaiian Islands.

The Mission Prudential Committee in giving instructions to the pioneers of 1819 said: "Your mission is a mission of mercy, and your work is to be wholly a labor of love. ... Your views are not to be limited to a low, narrow scale, but you are to open your hearts wide, and set your marks high. You are to aim at nothing short of covering these islands with fruitful fields, and pleasant dwellings and schools and churches, and of Christian civilization." (The Friend)

Over the course of a little over 40-years (1820-1863 - the "Missionary Period",) about 180-men and women in twelve Companies served in Hawai'i to carry out the mission of the American Board of Commissioners for Foreign Missions (ABCFM) in the Hawaiian Islands.

Collaboration between native Hawaiians and the American Protestant missionaries resulted in, among other things, the introduction of Christianity, the creation of the Hawaiian written language, widespread literacy, the promulgation of the concept of constitutional government, making Western medicine available and the evolution of a new and distinctive musical tradition (with harmony and choral singing).

By the time the Pioneer Company arrived, Kamehameha I had died and the centuries-old kapu system had been abolished; through the actions of King Kamehameha II (Liholiho,) with encouragement by his father's wives, Queens Ka'ahumanu and Keōpūolani (Liholiho's mother,) the Hawaiian people had already dismantled their heiau and had rejected their religious beliefs.

The kapu system was the common structure, the rule of order, and religious and political code. This social and political structure gave leaders absolute rule and authority. In addition to the abolition of the old ways, Ka'ahumanu created the office of Kuhina Nui (similar to premier, prime minister or regent) and would rule as an equal with Liholiho – this started the shift from absolute rule to shared rule.

Introduction of Christianity

Within five years of the initial arrival of the missionaries, a dozen chiefs had sought Christian baptism and church membership, including the king's regent Ka'ahumanu. The Hawaiian people followed their native leaders, accepting the missionaries as their new priestly class. (Schulz)

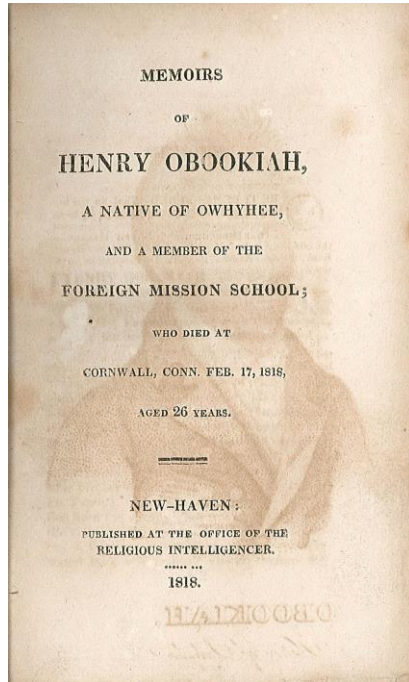
The history and growth of Christianity in Hawai'i includes Henry 'Ōpūkaha'ia, a native Hawaiian from the Island of Hawai'i. Orphaned, he made a life-changing decision (a decade before the missionaries sailed to Hawai'i) – that not only affected his life, but had a profound effect on the future of the Hawaiian Islands.

"I began to think about leaving that country, to go to some other part of the globe. I did not care where I shall go to. I thought to myself that if I should get away, and go to some other country, probably I may find some comfort, more than to live there, without father and mother." ('Ōpūkaha'ia)



The Ali'i, the Missionaries and Hawai'i

In 1808, he left the Islands for the American continent; he traveled throughout New England. 'Ōpūkaha'ia's life there was greatly influenced by many young men with proven sincerity and religious fervor that were active in the Second Great Awakening and the establishment of the missionary movement.



'Ōpūkaha'ia died suddenly of typhus fever in 1818; his writings were later assembled into a book on the story of his life called "Memoirs of Henry Obookiah" (based on its sound, the spelling of his name prior to establishment of the formal Hawaiian alphabet.) It was a collection of letters and journals entries with Edwin Dwight's interjections.

The book about his life was printed and circulated after his death. 'Ōpūkaha'ia's book inspired the Pioneer Company and other missionaries to volunteer to carry his message to the Sandwich Islands.

After 164-days at sea, on April 4, 1820, the Thaddeus arrived and anchored at Kailua-Kona on the Island of Hawai'i. Over the years, the missionaries set up missions across the islands.

Keōpūolani is said to have been the first convert of the missionaries in the Islands, receiving baptism from Rev. William Ellis in Lāhainā on September 16, 1823. Keōpūolani was spoken of "with admiration on account of her amiable temper and mild behavior". (William Richards, a missionary in the islands.) She was ill and died shortly after her baptism.

On December 24, 1825, Ka'ahumanu, six other Chiefs and one commoner were baptized and received Holy Communion at Kawaiaha'o Church. This was the beginning of formal admission into the Church.

Kamakau noted of her baptism, "Ka'ahumanu was the first fruit of the Kawaiaha'o church ... for she was the first to accept the word of God, and she was the one who led her chiefly relations as the first disciples of God's church."



In December, 1827, laws against murder, stealing and adultery were proclaimed by Ka'ahumanu and adopted by the chiefs, who addressed the people, "demanding their attention to the laws of the land ... and to others which were to be taught and explained more fully to the people, before their establishment." The ceremonies, planned by Ka'ahumanu, included hymns and prayers.

The Ali'i, the Missionaries and Hawai'i

Creation of the Hawaiian Written Language

When Captain Cook first made contact with the Hawaiian Islands in 1778, Hawaiian was a spoken language but not a written language. Historical accounts were passed down orally, through oli (chants) and mele (songs.)

After Western contact and attempts to write about Hawai'i, early writers tried to spell words based on the sound of the words they heard. People heard words differently, so it was not uncommon for words to be spelled differently, depending on the writer.

In addition to preaching the gospel, one of the first things Bingham and his fellow missionaries did was begin to learn the Hawaiian language and create an alphabet for a written format of the language.

A	a	Au au	Ae ae	Al al	Ao ao	Au au	1 I		
E	e	Ea ea	Ee ee	Ei ei	EO eo	Eu eu	2 II		
I	i	In in	Ie ie	Ii ii	Io io	In in	3 III		
O	o	Oa oa	Oe oe	Oi oi	Oo oo	Ou ou	4 IV		
U	u	Ua ua	Ue ue	Ui ui	Uo oo	Uu uu	5 V		
H	h	Ha ha	He he	Hi hi	Ho ho	Hu hu	6 VI		
K	k	Ka ka	Ke ke	Ki ki	Ko ko	Ku ku	7 VII		
L	l	La la	Le le	Li li	Lo lo	Lu lu	8 VIII		
M	m	Ma ma	Me me	Mi mi	Mo mo	Mu mu	9 IX		
N	n	Na na	Ne ne	Ni ni	No no	Nu nu	10 X		
P	p	Pa pa	Pe pe	Pi pi	Po po	Pu pu	11 XI		
W	w	Wa wa	We we	Wi wi	Wo wo	Wu wu	12 XII		
		Ahu	Ake	Ali	Amo	Ann	Apu	Avva	13 XIII
		Ehu	Eke	Eli	Emo	Eno	Epa	Ewa	14 XIV
		Iha	Ike	Ili	Imo	Ino	Ipo	Iwi	15 XV
		Oha	Oke	Oli	Omo	Ono	Ope	Owa	16 XVI
		Uha	Uke	Uli	Umo	Uno	Upa	Uwa	17 XVII
		Hae	Kao	Lau	Moa	Niu	Pua	Wai	18 XVIII
		Hana	Hema	Hipa	Hoku	Hulu			19 XIX
		Kala	Kena	Kipi	Koko	Kumu			20 XX
		Lalo	Lewa	Lili	Loma	Luna			21 XXI
		Mala	Meha	Miko	Moni	Muli			22 XXII
		Naha	Neha	Nini	Noke	Nunu			23 XXIII
		Papa	Peha	Piko	Pono	Pule			24 XXIV
		Wela	Wela	Wili	Wili	Wawe			25 XXV

Initially, the missionaries worked out a Hawaiian alphabet of 17-English letters. On January 7, 1822, on the mission press set up in the Daniel Chamberlains' thatched house, "we commenced printing the language in order to give them letters, libraries, and the living oracles in their own tongue, that the nation might read and understand the wonderful works of God. ... Most of the printing done at the islands has been done by native hands." (Bingham)

Then, on July 14, 1826, the missionaries established a 12-letter alphabet for the written Hawaiian language, using five vowels (a, e, i, o, and u) and seven consonants (h, k, l, m, n, p and w) in their "Report of the committee of health on the state of the Hawaiian language." The report was signed by Bingham and Chamberlain. (b, d, r, t and v were dropped from the 1822 alphabet.) The alphabet continues in use today.

Education and Widespread Literacy

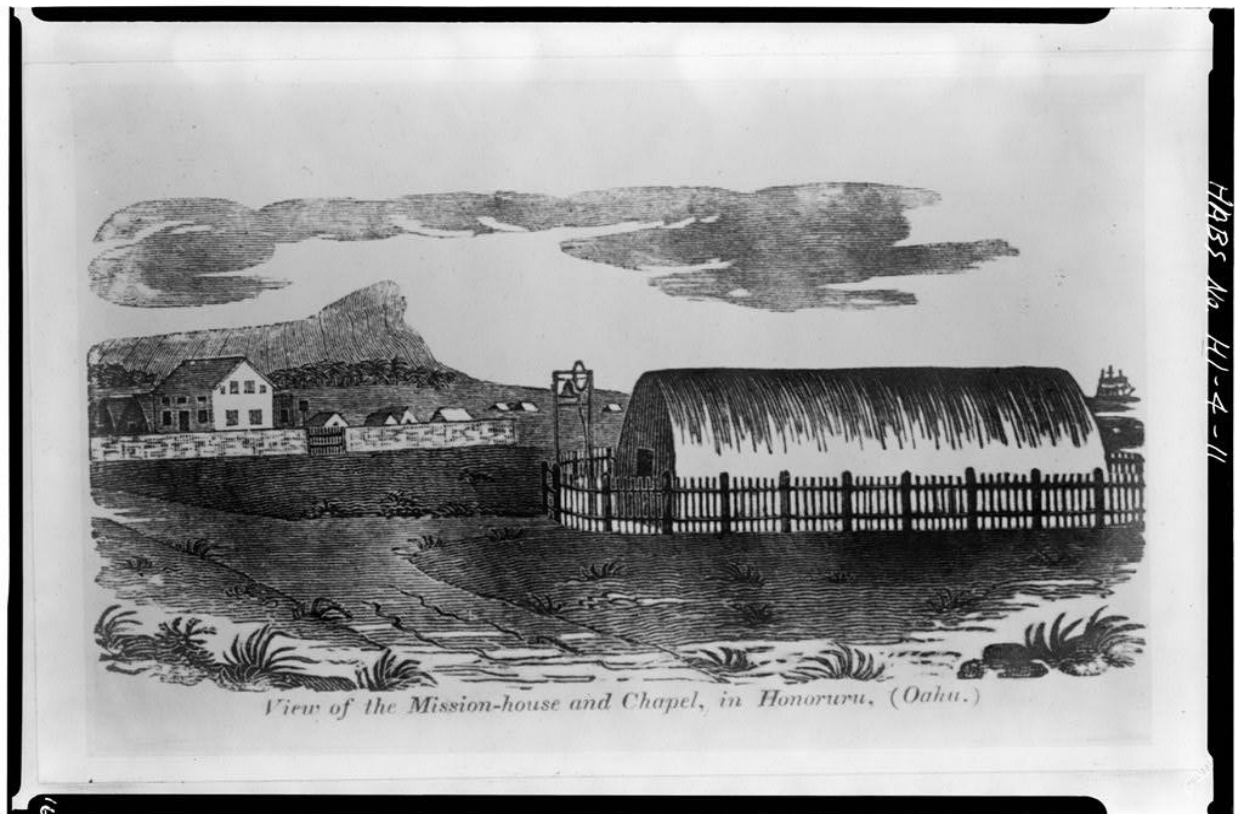


The missionaries established schools associated with their missions across the Islands. This marked the beginning of Hawai'i's phenomenal rise to literacy. The chiefs became proponents for education and edicts were enacted by the King and the council of Chiefs to stimulate the people to reading and writing.

In 1820, missionary Lucy Thurston noted in her Journal, Liholiho's desire to learn, "The king (Liholiho, Kamehameha II) brought two young men to Mr. Thurston, and said: "Teach these, my favorites, (John Papa) Ii and (James) Kahuhu. It will be the same as teaching me. Through them I shall find out what learning is."

By 1831, in just eleven years from the first arrival of the missionaries, Hawaiians had built over 1,100-schoolhouses. This covered every district throughout the eight major islands and serviced an estimated 53,000-students. (Laimana)

The Ali'i, the Missionaries and Hawai'i



The proliferation of schoolhouses was augmented by the missionaries printing of 140,000-copies of the pī'āpā (elementary Hawaiian spelling book) by 1829 and the staffing of the schools with 1,000-plus Hawaiian teachers. (Laimana) By 1853, nearly three-fourths of the native Hawaiian population over the age of sixteen years were literate in their own language. The short time span within which native Hawaiians achieved literacy is remarkable in light of the overall low literacy rates of the United States at that time. (Lucas)

Interestingly, as the early missionaries learned the Hawaiian language, they then taught their lessons in the mission schools in Hawaiian, rather than English. In part, the mission did not want to create a separate caste and portion of the community as English-speaking Hawaiians.

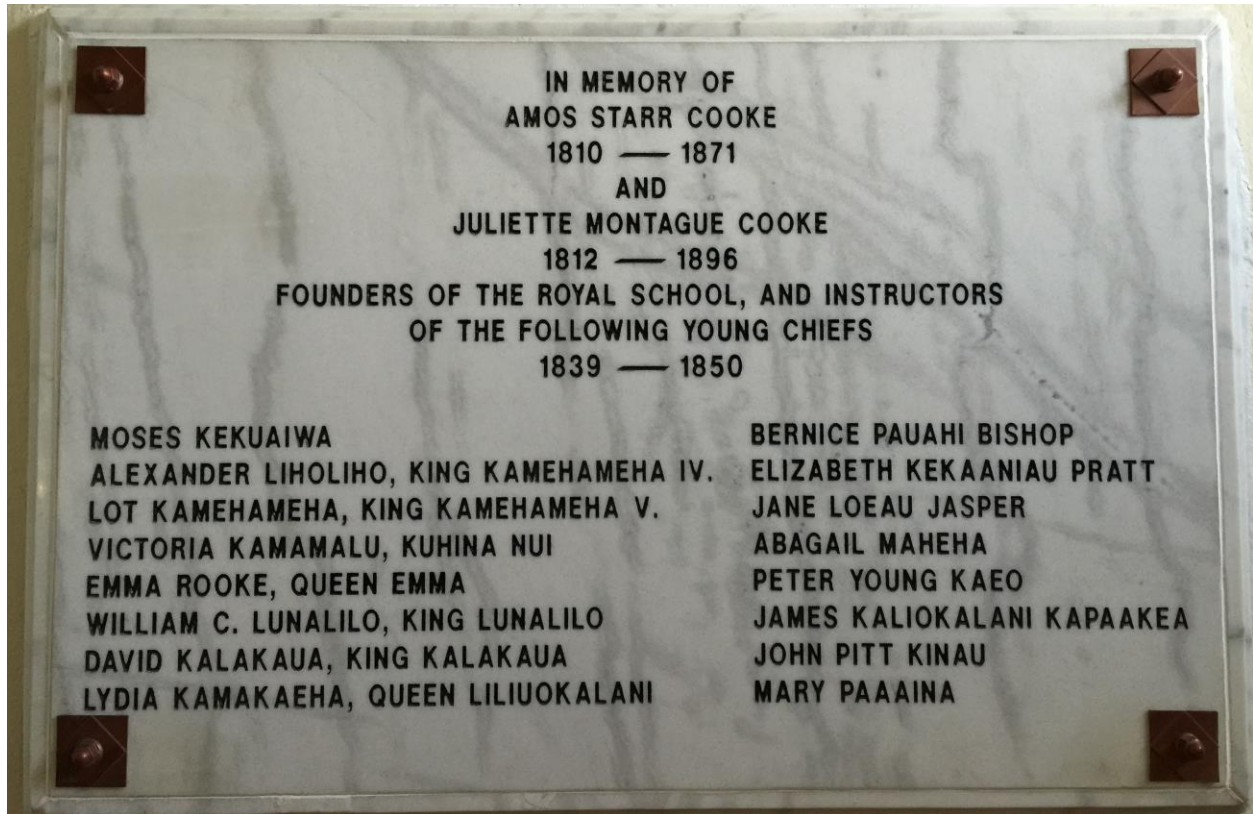
“By 1850, even though the Missionary Schools wanted to continue Hawaiian as the language of instruction in order to preserve the Hawaiian nation, the non-religious educators, both foreign and Hawaiian, wanted to and did discard Hawaiian as the language of instruction in the schools.” (Ashdown)

(The first instance of mandated language use is not noted until after the overthrow, in Act 57 of June 8, 1896. With this Act, the oligarchic government of the new Republic of Hawai'i made English “the medium and basis of instruction in all public and private schools;” this section was amended in 1919 by adding the Hawaiian language as an elective in all normal and high schools. (American Law Review))

In 1839, King Kamehameha III called for the formation of the Chiefs' Children's School (Royal School.) The main goal of this school was to groom the next generation of the highest ranking Chiefs' children

The Ali'i, the Missionaries and Hawai'i

and secure their positions for Hawai'i's Kingdom. The King asked missionaries Amos Starr Cooke and Juliette Montague Cooke to teach the 16-royal children and run the school.



The Chiefs' Children's School was unique because for the first time Ali'i children were brought together in a group to be taught together about the ways of governance. The School also acted as another important unifying force among the ruling elite, instilling in their children common principles, attitudes and values, as well as a shared vision.

In a letter requesting Cookes to teach and Gerrit P Judd to care for the children, King Kamehameha III wrote, "Greetings to you all, Teachers ... We ask Mr. Cooke to be teacher for our royal children. He is the teacher of our royal children and Dr. Judd is the one to take care of the royal children..."

In this school, the Hawai'i sovereigns who reigned over the Hawaiian people from 1855 were educated, including: Alexander Liholiho (King Kamehameha IV); Emma Na'ea Rooke (Queen Emma); Lot Kapu'aiwa (King Kamehameha V); William Lunalilo (King Lunalilo); Bernice Pauahi (Princess Bernice Pauahi Bishop founder of Kamehameha Schools); David Kalākaua (King Kalākaua) and Lydia Lili'u Kamaka'eha (Queen Lili'uokalani.)

The King also saw the importance of education for all. "Statute for the Regulation of Schools" was passed by the King and chiefs on October 15, 1840. Its preamble stated, "The basis on which the Kingdom rests is wisdom and knowledge. Peace and prosperity cannot prevail in the land, unless the people are taught in letters and in that which constitutes prosperity. If the children are not taught, ignorance must be perpetual, and children of the chiefs cannot prosper, nor any other children".

The Ali'i, the Missionaries and Hawai'i

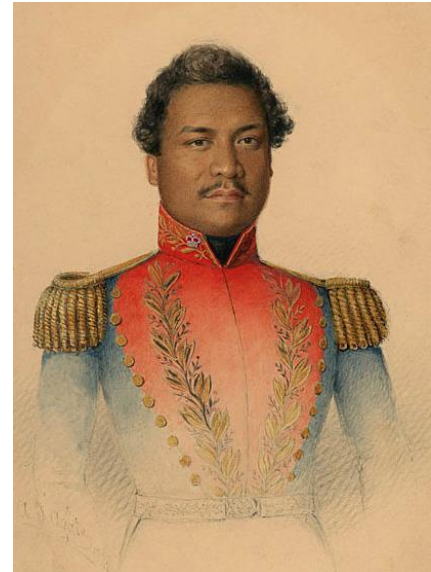
This legislation mandated compulsory attendance for all children ages four to fourteen. Any village that had fifteen or more school-age children was required to provide a school for their students. The creation of the Common Schools (where the 3-Rs were taught) marks the beginning of the government's involvement in education in Hawai'i.

Richards helped start the implementation, and was later replaced by missionary Richard Armstrong. Armstrong is known as the "the father of American education in Hawai'i." The government-sponsored education system in Hawai'i is the longest running public school system west of the Mississippi River. To this day, Hawai'i is the only state to have a completely-centralized State public school system.

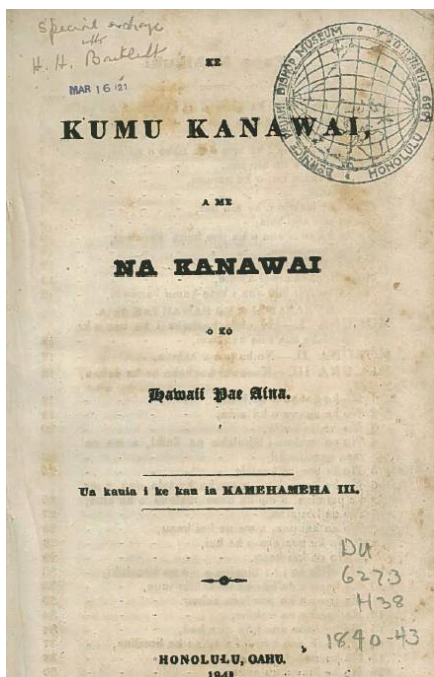
Constitutional Government

Kamehameha III initiated and implemented Hawai'i's first constitution (1840) (one of five constitutions governing the Islands – and then, later, governance as part of the United States.)

The King asked Richards (who had previously been asked to serve as Queen Keōpūolani's religious teacher) to become an advisor to the King as instructor in law, political economy and the administration of affairs generally. Richards gave classes to King Kamehameha III and his Chiefs on the Western ideas of rule of law and economics. His decision to assist the King ultimately resulted in his resignation from the mission, when the ABCFM board refused to allow him to be in the mission while assisting the King.



"The Hawaiian people believed in William Richards (Rikeke), the foreigner who taught the king to change the government of the Hawaiian people to a constitutional monarchy and end that of a supreme ruler, and his views were adopted." (Kamakau) (Later, in 1845, Richards was appointed minister of public instruction and, as such, took over most of the educational work of the missionaries and commenced the organization of the public school system.)



Of his own free will, King Kamehameha III granted the Constitution of 1840, as a benefit to his country and people, that established his Government upon a declared plan. (Rex v. Booth - Hanifin) That constitution introduced the innovation of representatives chosen by the people (rather than as previously solely selected by the Ali'i.) This gave the common people a share in the government's actual political power for the first time.

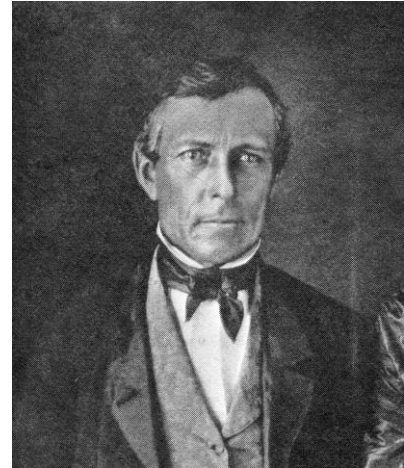
In addition, the 1840 Constitution recognized rights of the people; it part it reads, "'God hath made of one blood all nations of men to dwell on the earth,' in unity and blessedness. God has also bestowed certain rights alike on all men and all chiefs, and all people of all lands." This so-called Hawaiian Bill of Rights was declared in 1839, before the constitution (but was later included in the constitution's preamble.)

The Ali'i, the Missionaries and Hawai'i

“Absolute monarchy had come to an end in 1840. Since that time the kingdom had been governed under no less than four constitutions: the original one freely granted by Kamehameha III in 1840; one adopted by the legislature with the concurrence of the same King in 1852; one promulgated by Kamehameha V in 1864 on his own authority (after he dissolved the constitutional convention and legislature because it would not approve the changes he requested;) and (the so called Bayonet Constitution) granted in 1887 by Kalākaua as the result of a popular (or unpopular as the case may be) uprising.” (Spaulding, Kosaki)

Traditional and Western Medicine

Later (when Richards was sent on a diplomatic mission to the US and Europe to recognize the rights of a sovereign Hawai'i,) King Kamehameha III asked missionary Judd to resign from the mission and serve as his advisor and translator. Judd, a doctor by training, had originally come to the islands to serve as the missionary physician. While in that role, Judd set up part of the basement in the 1821 Mission House as a Western medicine pharmacy and doctor's office, beginning in 1832.



Judd wrote the first medical book in the Hawaiian language and later formed the first medical school in the Islands. Ten students were accepted when it opened in 1870, all native Hawaiians (the school had a Hawaiians-only admissions policy.)

Another missionary-medical doctor was Dwight Baldwin. As a practicing physician, Baldwin treated and helped save the people of Maui, Moloka'i and Lāna'i. A series of epidemics swept through the Hawaiian Islands, whooping cough and measles, soon after followed by waves of dysentery and influenza; then, in 1853, a terrible smallpox epidemic. There were thousands of smallpox deaths on O'ahu; Baldwin is credited with keeping the toll to only a few hundred on Maui.



Queen Emma and King Kamehameha IV embraced the need for Western medical care (they were followers of the Episcopal Church;) in King Kamehameha IV's initial speech to the legislature in 1854, the King voiced his desire to create a hospital for the people of Hawai'i. In 1859, the King and Queen founded the Queen's Hospital (now called The Queen's Medical Center.)

At that time, the continued existence of the Hawaiian race was seriously threatened by the influx of disease brought to the islands by foreign visitors. Queen Emma enthusiastically supported

The Ali'i, the Missionaries and Hawai'i

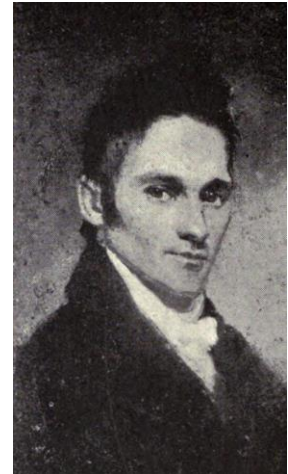
the dream of a hospital, and the two campaigned tirelessly to make it a reality; they personally went door-to-door soliciting the necessary funding.

Distinctive Musical Tradition (with Harmony and Choral Singing)

Another lasting legacy left by the missionaries in the Islands related to music. Some songs were translations of Western songs into Hawaiian; some were original verse and melody.

Oli and mele were already a part of the Hawaiian tradition. "As the Hawaiian songs were unwritten, and adapted to chanting rather than metrical music, a line was measured by the breath; their hopuna, answering to our line, was as many words as could be easily cantilated at one breath." (Bingham)

Missionaries used songs as a part of the celebration, as well as learning process. "At this period, the same style of sermons, prayers, songs, interrogations, and exhortations, which proves effectual in promoting revivals of religion, conversion, or growth in grace among a plain people in the United States, was undoubtedly adapted to be useful at the Sandwich Islands. ... some of the people who sat in darkness were beginning to turn their eyes to the light". (Bingham)



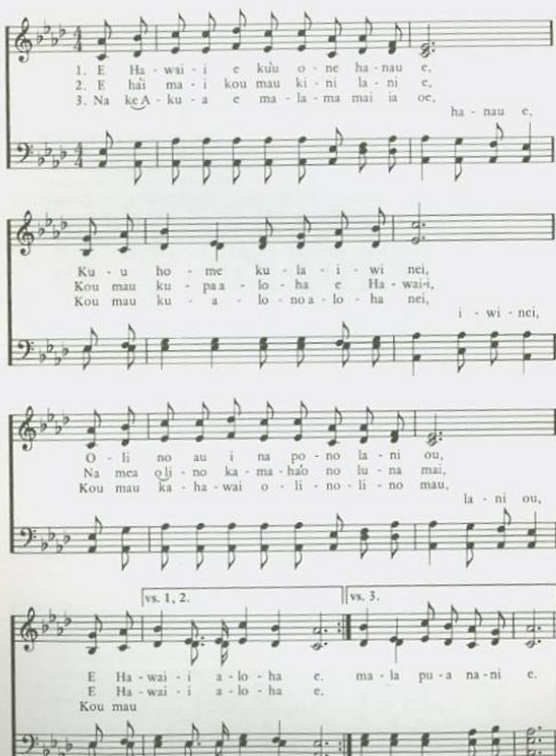
"The king (Kamehameha III) being desirous to use his good voice in singing, we sang together at my house, not war songs, but sacred songs of praise to the God of peace." (Bingham)

2

HAWAII ALOHA
Hawaii Aloha

Lorenzo Lyons, 1807-1886

LAIANA 11.9.11.8 with ref.
James McGranahan, 1840-1907



1. E Ha - wai - i e kuu o - ne ha - nau e,
2. E hai ma - i kou mau ki - ni la - ni e,
3. Na ke A - ku - a e ma - la - ma mai ia oe, ha - nau e.

Ku - u ho - me ku - la - i - wi nei,
Kou mau ku - pa a - lo - ha e Ha - wai - i,
Kou mau ku - a - lo - no a - lo - ha nei, i - wi - nei,

O - li no au i na po - no la - ni ou,
Na mea oli no ka ma - hao no lu - na mai,
Kou mau ka - ha - wai o - li - no - li - no mau, la - ni ou,

vs. 1, 2. vs. 3.
E Ha - wai - i a - lo - ha e, ma - la pu - a na - ni e.
E Ha - wai - i a - lo - ha e.
Kou mau

One of the unique verses (sung to an old melody) was Ho'onani Hole - Ho'onani I Ka Makua Mau. Bingham translated it to Hawaiian and people sang it to a melody that dates back to the 1600s – today, it is known as the Hawaiian Doxology.

Another popular Hawaiian melody was written by another missionary, Lorenzo Lyons. Father Lyons was eminently popular with Hawaiians and with all men. His nature was guileless, cordial, enthusiastic, cheering. He was remarkable for hospitality to Hawaiians always seeing that his visitors passing through Waimea had something to eat. (Hawaiian Gazette, October 19, 1886)

Lyons was an avid supporter of the Hawaiian language. He wrote a letter to the editor in The Friend newspaper (September 2, 1878) that, in part noted: "An interminable language...it is one of the oldest living languages of the earth, as some conjecture, and may well be classed among the best...the

The Ali'i, the Missionaries and Hawai'i

thought to displace it, or to doom it to oblivion by substituting the English language, ought not for a moment to be indulged. ... Long live the grand old, sonorous, poetical Hawaiian language."

Lyons was lovingly known to Hawaiians as Ka Makua Laiana, Haku Mele o ka 'Āina Mauna (Father Lyons, Lyric Poet of the Mountain County.) Lyons was fluent in the Hawaiian language and composed many poems and hymns; Lyons' best known and beloved work is the hymn "Hawai'i Aloha," sung to the tune of "I Left It All With Jesus" (circa 1852.) The song was inducted into the Hawaiian Music Hall of Fame in 1998.

"Widely regarded as Hawai'i's second anthem, this hymn is sung in both churches and public gatherings. It is performed at important government and social functions to bring people together in unity, and at the closing of Hawai'i Legislative sessions."

"The first appearance of "Hawai'i Aloha" in a Protestant hymnal was in 1953, nearly 100-years after it was written. Today, people automatically stand when this song is played extolling the virtues of 'beloved Hawai'i.'" (Hawaiian Music Museum).



Queen Lili'uokalani, while a student at the Chiefs' Children's School, learned and became fluent in English, and studied music and the arts. Her talent for music blossomed and she eventually wrote more than 150 songs, including "Aloha 'Oe."

"To compose was as natural to me as to breathe; and this gift of nature, never having been suffered to fall into disuse, remains a source of the greatest consolation to this day."

"... Hours of which it is not yet in place to speak, which I might have found long and lonely, passed quickly and cheerfully by, occupied and soothed by the expression of my thoughts in music." (Lili'uokalani)

Today, the Hawaiian Mission Houses Historic Site and Archives (Hawaiian Mission Houses) promotes an understanding of the social history of 19th-century Hawai'i and the relationship between the Ali'i and the missionaries, and their critical collaborative role in the formation of modern Hawai'i.

Over the years, the growing partnership and collaboration between native Hawaiians and the American Protestant missionaries resulted in the introduction of Christianity, a written Hawaiian language, literacy, constitutional government, Western medicine and an evolving music tradition.