

Hoapili

To better understand Hoapili, you should look at the relationships, circumstances and situations in which he was involved ... from service to Kamehameha to supporter of the American Protestant mission, Hoapili had a profound impact in Hawai'i.

At the time of Captain Cook's arrival (1778-1779), the Hawaiian Islands were divided into four chiefdoms: (1) the island of Hawai'i under the rule of Kalani'ōpu'u, who also had possession of the Hana district of east Maui; (2) Maui (except the Hāna district,) Molokai, Lāna'i and Kaho'olawe, ruled by Kahekili; (3) O'ahu, under the rule of Kahahana; and (4) Kauai and Ni'ihau, Kamakahahele was ruler.

"At that time Kahekili was plotting for the downfall of Kahahana and the seizure of O'ahu and Molokai, and the queen of Kauai was disposed to assist him in these enterprises. The occupation of the Hana district of Maui by the kings of Hawai'i had been the cause of many stubborn conflicts between the chivalry of the two islands ..."

"... and when Captain Cook first landed on Hawai'i he found the king of that island absent on another warlike expedition to Maui, intent upon avenging his defeat of two years before, when his famous brigade of eight hundred nobles was hewn in pieces." (Kalākaua)

Kalani'ōpu'u died shortly thereafter (1782.) Before his death, Kalani'ōpu'u gave a directive to Kiwala'o and Kamehameha, and to all the chiefs, thus: "Boys, listen, both of you. The heir to the kingdom of Hawaii nei, comprising the three divisions of land, Ka'ū, Kona and Kohala, shall be the chief Kiwala'o. He is the heir to the lands." (Fornander)

"As regarding you, Kamehameha, there is no land or property for you; but your land and your endowment shall be the god Kaili (Kūka'ilimoku.) If, during life, your lord should molest you, take possession of the kingdom; but if the molestation be on your part, you will be deprived of the god." These words of Kalani'ōpu'u were fulfilled in the days of their youth, and his command was realized. (Fornander)

Following Kalani'ōpu'u's death, and following his wishes, the chiefdom was inherited by his son Kīwala'ō; Kamehameha (Kīwala'ō's cousin) was given guardianship of the Hawaiian god of war, Kūka'ilimoku.

Kiwala'ō and his chiefs were dissatisfied with subsequent redistricting of the lands; civil war ensued between Kīwala'ō's forces and the various chiefs under the leadership of Kamehameha.

In the first major skirmish, in the battle of Moku'ōhai (a fight between Kamehameha and Kiwala'ō in July, 1782 at Ke'ei, south of Kealakekua Bay on the Island of Hawai'i,) Kiwala'ō was killed.

After a struggle of more than ten years, in 1791, Kamehameha succeeded in securing control over that island of Hawai'i (and later, the entire Hawaiian Islands chain.)

In getting there, he appointed Ke'eaumoku, Keaweheulu, Kame'eiamoku and Kamanawa to be his secret advisors (hoa kuka malu) and counselors (hoa'aha'olelo) in ruling the island. They alone were consulted about what would be for the good or the ill of the country. (Kamakau)

They were referred to as the "Four Kona Uncles". There were family connections of these four to Kamehameha; the death of Kiwala'ō; permission from Kalola to marry her granddaughter (after the defeat of Maui) and how Kamehameha secured his 'unification' by 'sharing the spoils' of the conquests and 'braided the bloodlines;' eventually leading to the agreement with Kaumuali'i. (Yardley)

The latter two of the four Kona Uncles (Kame'eiamoku and Kamanawa) were twins, often referred to as the Royal Twins; they are depicted on the Hawaiian Coat of Arms.

The men are "clad in the ancient feather cloak and helmet of the Islands, the one bearing a kahili (Kame'eiamoku on the right) and the other a spear (Kamanawa on the left) as in the processions of former times." (Polynesian, May 31, 1845; Thrum)

Their father was Chief Keawepoepoe and mother was Kanoena (Keawepoepoe's sister.) Because their parents were high ranking siblings, Kame'eiamoku and Kamanawa were known as nī'aupi'ō, the offspring of a royal brother and sister. Hoapili was the son of Kame'eiamoku.

Like his father, he was a devoted and trusted advisor and chief under Kamehameha.

Hoapili was Formerly Known as Ulumāheihei

When Kamehameha I was king, Ulumāheihei was a trusted advisor. In the time of Kamehameha II he had suppressed Kekuaokalani in a rebellion after Liholiho broke the 'ai kapu (restricted eating); he commanded the forces against a rebellion by Prince George Kaumuali'i on Kauai. Ulumāheihei became noted as a war leader for his victory over the rebels.



Ulumāheihei was a learned man skilled in debate and in the history of the old chiefs and the way in which they had governed.

He belonged to the priesthood of Nahulu and was an expert in priestly knowledge. He had been taught astronomy and all the ancient lore. It was at the court of Ulumāheihei that the chiefs first took up the arts of reading and writing. (Kamakau)

He was born around 1776 (the year of America's Declaration of Independence.) (Bingham) In his younger years Ulumāheihei was something of an athlete, tall and robust with strong arms, light clear skin, a large high nose, eyes dark against his cheeks, his body well built, altogether a handsome man in those days. (Kamakau)

After the conquest of O'ahu by Kamehameha I, in 1795, he gave Moanalua, Kapunahou and other lands to Kame'eiamoku, who had aided him in all his wars. (Alexander)

Kame'eiamoku died at Lāhainā in 1802, and his lands descended to Ulumāheihei, who afterwards became governor of Maui. Ulumāheihei's first marriage was to Chiefess Kalilikauoha (daughter of King Kahekili of Maui Island.) Liliha his daughter/hānai was born in 1802 or 1803.

Ulumāheihei later earned the name Hoapili ("close companion; a friend.")

Hoapili's Role with Kamehameha

"O Ulumāheihei wale no, ia ia oloko, ia ia owaho"
"Ulumāheihei knows everything inside and outside"

The above saying alludes to matters that came up at the court of the chiefs and elsewhere. In Kamehameha's last days when he was old and feeble there was no chief whom he could trust except this chief. (Kamakau)

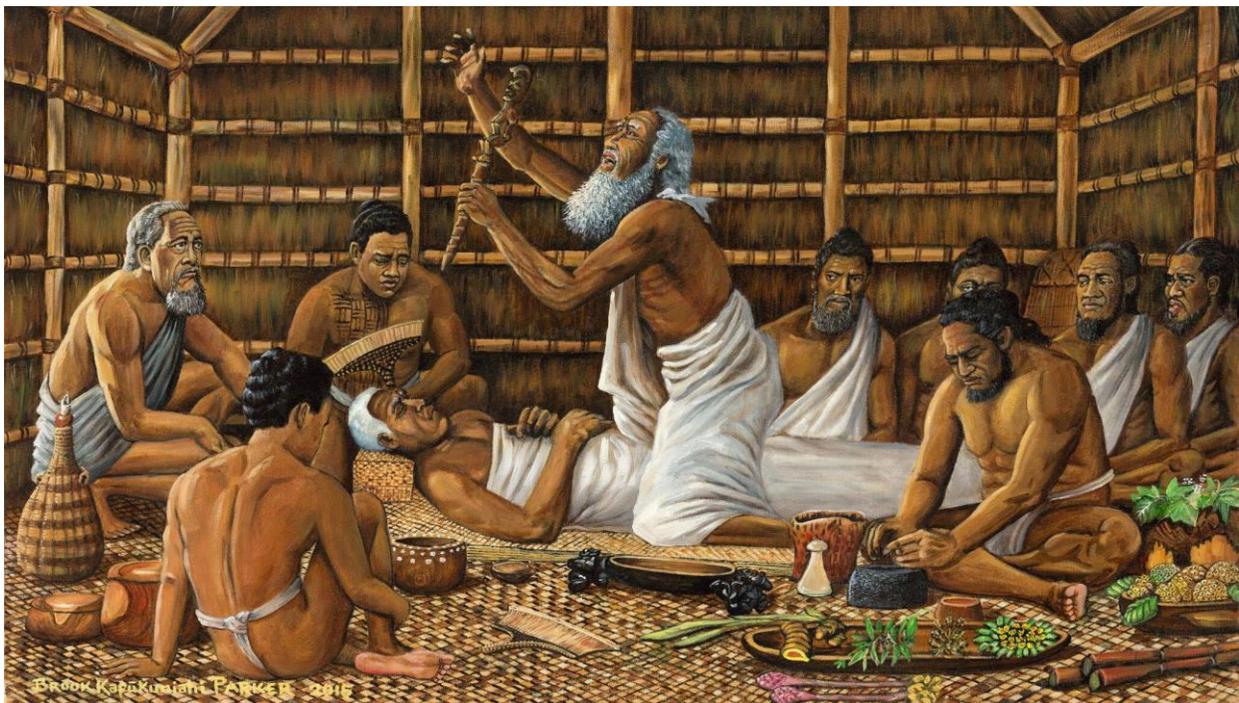
"The illness of Kamehameha became so great that the native doctors could not cure him. Then said the priest, 'It is best to build a house for your god, that you may recover.' The chief, sustaining the advice of the priest, built a sacred house for his god Kūkaniloko, and a kapu took place at evening."

"In the evening, the feeble king was borne from his sleeping-house to the front house, and took a mouthful of poi and a little water. The chiefs asked him for his final charge; but he made not the least answer. He was lifted back to his sleeping-house; and near midnight, brought again to the front house, where he took another mouthful of food with water."

"He made an effort, and said, 'Proceed only according to my policy, until – not able to finish his sentence, he embraced the neck of the foreigner and drew him down for a kiss. Hoapili was another whom he embraced, and pulling him down, whispered in his ear, and was then carried back to his sleeping-house.'" (Mo'olelo Hawai'i, of 1838; Bingham)

"In an hour or two, he was borne again, partially, into the front house, while most of his body remained in his sleeping-house. He was once more replaced; and about two o'clock (May 8th 1819,) he expired...." (Mo'olelo Hawai'i, of 1838; Bingham)

Hoapili was with Kamehameha when he died on May 8, 1819 at Kamakahonu at Kailua-Kona.



Hoapili and his Brother were Selected to Hide Kamehameha's Bones

Traditional Native Hawaiians believed 'iwi (the bones) to be the primary physical embodiment of a person. Following death, 'iwi were considered sacred, for within the bones resided the person's mana (spiritual essence.) Mana was greatly valued, and native Hawaiians spent their lives maintaining and enhancing their mana. (Halealoha Ayau)

For native Hawaiians, it was important for the bones of a deceased person to complete their journey and return to the ground to impart their mana. From island to island, community to community and family to family, there were many different ways to prepare bodies for burial. Each method was appropriate for the individual and his or her status. Burial locations were one of the most secretive traditions in a culture over a thousand years old. (DLNR)

"Kamehameha was a planner, so he talked to Hoapili and Ho'olulu (Hoapili's brother) about where his iwi (bones) should be hidden." (Hoapili and Ho'olulu were brothers. Both were trusted advisors to Kamehameha.)

Kamehameha wanted his bones protected from desecration not only from rival chiefs, but from westerners who were sailing into the islands and sacking sacred sites. (Bill Mai'oho, Mauna Ala Kahu (caretaker,) Star-Bulletin)

"His bones, in accordance with traditions afforded high kings, were separated from his flesh and placed in a ka'ai, a basket woven of sennet cordage." "Mother of pearl was inlaid for the eyes and the king's own teeth formed the mouth; his flesh was thrown far out to sea." (Mai'oho)



When the days of purification were ended and the platform for the body was covered with kapa and a girdle of leaves had been placed, then the high priest finished his ceremonies within the temple house where he had been praying that the spirit of the dead might be given life and welcomed to the company of the good spirits to dwell with Wākea. (Thrum)

When these ceremonies were finished, Hoapili and Ho'olulu prepared to obey the command given them by Kamehameha to take care of his body and thoroughly secrete it. (Thrum)

Kamehameha had entrusted his bones to Hoapili and Ho'olulu, with instructions to put them in a place which would never be pointed out to anyone. Different stories suggest different places where Kamehameha's bones are located: to an undersea cave that could only be accessed at low tide; over the rough lava plains of Pu'uokaloa to Kaloko in Kekaha; within Kaloko fishpond, and others. All stories note he was buried in secret under the cover of darkness.

The ceremonial burial of iwi kupuna (ancestral Native Hawaiian remains) and moepū (funerary objects) involves great secrecy in order to protect the burial site and ensure the peace and sanctity of ancestors who have passed away, as well as the spiritual, physical, and psychological well-being of their descendants. (He Ho'olaha, OHA)

Kamehameha's final resting place and his bones have never been found; a saying related to that site notes: 'Only the stars of the heavens know the resting place of Kamehameha.'

Hoapili was Husband of Keōpūolani

Keōpūolani (the gathering of the clouds of heaven) was the daughter of Kīwalaʻo and Kekuiapoiwa Liliha, Kīwalaʻo sister. Keōpūolani was aliʻi kapu of nīʻaupiʻo (high-born - offspring of the marriage of a high-born brother and sister or half-brother and half-sister.)

Her ancestors on her mother's side were ruling chiefs of Maui; her ancestors on her father's side were the ruling chiefs of the island of Hawaiʻi. Keōpūolani's genealogy traced back to Ulu, who descended from Huluhonua and Keakahuilani, the first man and woman created by the gods.

Keōpūolani was the highest-ranking chief of the ruling family in the kingdom during her lifetime.

Keōpūolani was reared under strict kapu because she was sacred; her kapu were equal to those of the gods. She possessed kapu moe, which meant that those who were in her presence had to prostrate themselves, face down, for it was forbidden to look at her.

At certain seasons, no person was allowed to see her. In her childhood and early adulthood, she never walked out during daylight hours. The sun was not permitted to shine upon her, so she chose to be among people at night.

Keōpūolani was with Kalola (her grandmother, Kīwalaʻo's mother) on the Island of Hawaiʻi, when Kamehameha started his conquest to conquer the islands; victory at the battle of Mokuʻohai, there (with the death of Kīwalaʻo (Keōpūolani's father,)) was the start of Kamehameha's rise to power.

Kalola, her daughters and her granddaughter (Keōpūolani) fled to Maui, to take refuge with Kalola's brother, Kahekili, and his son, Kalanikūpule.

Then, Kamehameha stormed Maui with thousands of men, and, after several battles, Maui troops retreated to ʻIao Valley; Kamehameha was victorious there, too. Kalola escaped through the Olowalu Pass and down to Olowalu where she retreated to Molokai. On the island of Molokai Kalola became ill.

Kamehameha followed Kalola to Molokai and made a "request that she (Kalola) should confide her daughters and granddaughter to his care and protection. To which Kalola is said to have replied, 'When I am dead, my daughters and granddaughter shall be yours.'" (Fornander)

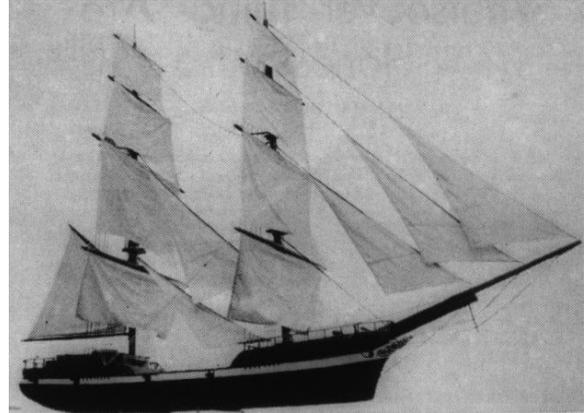
Kamehameha camped on Molokai until Kalola died. This "capture" of the women by Kamehameha, a conquering chief taking the widow and female relatives of his defeated rival, was politically important.

Kamehameha took Keōpūolani as one of his wives; they had three children, Liholiho, Kauikeaouli and Nāhiʻenaʻena.

Kamehameha allowed Keōpūolani to have other husbands after she gave birth to his children, a practice common among aliʻi women (except Kaʻahumanu.) Kalanimōku and Hoapili were her other husbands.

By 1815, Kamehameha had established succession with two sons, and entrusted Hoapili with the care of their mother, Queen Keōpūolani. This made Hoapili stepfather to Princess Nāhiʻenaʻena.

On the arrival of the American missionaries in April 1820, all the chiefs were consulted respecting the expediency of their establishment in the islands. Some of the chiefs seemed to doubt; but Keōpūolani without hesitation approved their proposals. (Memoir)



Keōpūolani welcomed them. As the highest ranking ali'i of her time, her embracing of Christianity set a crucial seal of approval on the missionaries and their god. (Langlas & Lyon)

In May 1823, Hoapili and Keōpūolani moved to Maui and resided in Lāhainā; they asked for books and a chaplain so they could continue their studies. Hoapili served as Royal Governor of Maui from May 1823. She became more attentive to the Gospel as she was resting. It was Tau'ā who became the teacher she relied on as perhaps they were able to converse with each other in the Polynesian language. (Mookini)

Tau'ā proved a faithful teacher, and he did much to establish her in the Christian faith. He answered several of her questions on the subject of Christianity.

She asked him for advice about her having two husbands (at the time she was married to Kalanimōku and Hoapili.) Tau'ā answered: "It is proper for a woman to have one husband, man to have one wife."

She then said: "I have followed the custom of Hawai'i, in taking two husbands in the time of our dark hearts. I wish now to obey Christ and to walk in the right way. It is wrong to have two husbands and I desire but one. Hoapili is my husband, hereafter my only husband." (Memoir of Keōpūolani)

To Kalanimōku she said: "I have renounced our ancient customs, the religion of wooden images, and have turned to the new religion of Jesus Christ. He is my King and my Savior, and him I desire to obey. I can have but one husband. Your living with me is at an end. No more are you to eat with my people or lodge in my house." (Mookini)

Keōpūolani is said to have been the first convert of the missionaries in the islands and the first to receive a Protestant baptism. (Kalanimōku and Boki had previously (1819) been baptized by the French Catholics. Kalanimōku later (1825) joined the Protestant Church, at the same time as Ka'ahumanu.)

Hoapili and Christianity

Hoapili had accepted the word of God because of Keōpūolani. After her marriage with Hoapili she became a steadfast Christian. (Kamakau)

Hoapili welcomed the missionaries to the island and gave them land for churches and enclosed yards for their houses without taking any payment. Such generosity was common to all the chiefs and to the king as well; a tract of a hundred acres was sometimes given. (Kamakau)

After the death of Keōpūolani, her husband, Hoapili, was the leading representative of the Christian faith. Later Ka'ahumanu and Kalanimōku and their households followed Christian ways. (Kamakau)

Later, Hoapili was Husband of Kalākua

Kalākua (also Kaheiheimālie) was daughter of Ke‘eaumoku, a chief from Hawai‘i Island and Namahana, from the royal family on Maui. Kalākua’s siblings included Queen Ka‘ahumanu, Hawai‘i Island Governor John Adams Kuakini, Maui Governor George Cox Kahekili Ke‘eaumoku II and Lydia Namahana Pi‘ia. She was described as physically being ‘tall and gigantic,’ like her siblings. (Bingham)



“(Kalākua) was never a woman to indulge in flirtations, and her name was never coupled with gossip. She may have had her longings, but she remained true to her husband; and her children were never rumored to have been born of a double paternity like so many of the chiefs.”

“Double paternity was considered an honor because it gave a double or triple line of chiefly descent, thick and intermingled, and formed an honorable ancestry doubly blessed in such riches and knowledge as chiefs desire.”

“Not so (Kalākua,) who considered herself sufficiently honored with the root already established. Kamehameha was her uncle, and both he and Ke‘eaumoku were directly descended from Ha‘ae.” (Kamakau)

She first married Kala‘imamahu, the younger brother of Kamehameha I. They had a daughter, Kekāuluohi; Kekāuluohi became Kamehameha’s youngest wife. Liholiho (Kamehameha II) later took her as one of his wives and around 1821 Kamehameha II gave Kekāuluohi to his friend Charles Kana‘ina. By Kana‘ina, Kekāuluohi had a son William Charles Lunalilo (future king of the Islands.)



Kekāuluohi succeeded her half-sister Kīna‘u as Kuhina Nui. Initially, she was considered something of a “placeholder” for Kīna‘u’s infant daughter Victoria Kamāmalu, who would later assume the office. (Archives)

Kalākua was also married to Kamehameha I; she had four children. Their two sons died as infants; the oldest daughter, Kamāmalu, became wife of Liholiho (Kamehameha II,) and the youngest daughter, Kīna‘u, later became Kuhina Nui.

Kīna‘u later married Mataio Kekūanā‘o; they had several children, including Lot Kapuāiwa (afterwards Kamehameha V,) Alexander Liholiho (afterwards Kamehameha IV) and Victoria. (Lili‘uokalani) That made Kalākua mother of another Queen consort, and grandmother of three future Kings.

“The death of Kamehameha made the first separation from the man she had lived with for twenty years. There was no woman of his household whom Kamehameha loved so much as (Kalākua.)

“Kamehameha is never known to have deserted (Kalākua,) but it has often been said that she did not love him so much as her first husband Kala’imamahu from whom Kamehameha took her away.” (Kamakau)

“In September, 1823, she heard in Hawaii of Keōpūolani’s death and sailed at once for Lāhainā to attend the burial ceremonies. The chiefs had all assembled at Lāhainā, the body of the chiefess had been concealed, and (Hoapili) was in mourning.”

“After the days of mourning were ended (Kalākua) became the wife of (Hoapili) (October 19, 1823,) they became converted, were married under Christian vows, and took the names of Hoapili-kāne and Mary Hoapili-wahine [the Hawaiian form of Mr. and Mrs.]”

“At this time she had not thought much about religion. The chiefs took to drinking and sensual indulgence after the death of the chiefess [Keōpūolani], but (Kalākua) listened to the word of God as taught by the missionaries although in her heart she still enjoyed life and fun.”

“Hoapili had accepted the word of God because of Keōpūolani. (Kalākua) turned to Christianity first, and Ka’ahumanu followed.” (Kamakau)

Waine’e (Waiola) Church

Another good work for which Hoapili is celebrated was the building of the stone church at Waine’e. The cornerstone was laid on September 14, 1828, for this ‘first stone meeting-house built at the Islands’. (Keōpūolani was buried there.)

It was dedicated on March 4, 1832 and served as the church for Hawaiian royalty during the time when Lāhainā was effectively the Kingdom's capital, from the 1820s through the mid-1840s (it was destroyed by fire in 1894.) In addition, he erected the Lāhainā fort to guard the village against rioting from the whalers off foreign ships and from law breakers. (Kamakau)



When Lot Kapuāiwa was born to Mataio Kekūanāo’a and Kīna’u, he was hānai by his grandmother Kalākua (Kaheheimālie and Hoapili-wahine) and step-grandfather Hoapili-kāne. (Lot Kapuāiwa later became King Kamehameha V.) Kalākua died January 16, 1842 and is buried at Waine’e (now Waiola) Cemetery.

Chief's Children's School

In 1839, Hoapili signed a letter with King Kamehameha III and Kekāuluohi asking the American Protestant missionaries to run the Chiefs' Children's School.

Greetings to all of you, the teachers,

Heed this all of you, all teachers. We are asking for Mr. Cooke to be a teacher for our chiefly children. He will be the instructor for the royal children. Also Dr. Judd, to take care of the chiefly children. For we are securing Dr. Judd for the good of the children and to resolve any difficulties between us and all of you.

Kamehameha III
Hoapili
Kekāuluohi

"This subject was fully considered in connection with an application of the chiefs requesting the services of Mr. Cooke, as a teacher for their children; and it was voted:"

"That the mission comply with their request, provided they will carry out their promise to Mr. Cooke's satisfaction; namely, to build a school house, sustain him in his authority, over the scholars, and support the school." (Sandwich Islands Mission General Meeting Minutes, 1839)

The students ranged from age two to eleven, and differed widely in their temperaments and abilities, goals and destinies. But they all had one common bond: their genealogical sanctity and mana as Ali'i-born.

The school building was square-shaped, about seventy-six square feet in area, with a courtyard in the center and a well. The thirteen or so rooms included a large classroom, kitchen, dining room, sitting room and parlor, and living quarters for the students and the Cookes. The entire complex was surrounded by a high wall, apparently intended as much to keep people out as to keep them in.

In this school were educated the Hawai'i sovereigns who reigned over the Hawaiian people from 1855, namely, Alexander Liholiho (King Kamehameha IV,) Queen Emma, Lot Kamehameha (King Kamehameha V,) King William Lunalilo, King David Kalākaua and Queen Lydia Lili'uokalani.

In addition, the following royal family members were taught there: Princess Bernice Pauahi Bishop, Princess Elizabeth Kekaaniau Pratt, Prince Moses Kekuaiwa, Princess Jane Loeau Jasper, Princess Victoria Kamāmalu, Prince Peter Young Kaeo, Prince William Pitt Kīna'u, Princess Abigail Maheha, Prince James Kaliokalani and Princess Mary Polly Pa'a'āina.

In the classroom students were divided by their age and or length of time as the school. The older group consisted of Moses, Lot, Alexander, William, Jane, Bernice, Abigail and Elizabeth who had attended the school since 1839. The next class consisted of Emma, James, Peter and David. Mary was in the youngest class together with Victoria, Lydia, and John Pitt due to her late attendance. (Lili'uokalani)

No school in Hawai'i has ever produced so many Hawaiian leaders in one generation.

Punahou Given to the American Protestant Mission

Hoapili resided several years at Kapunahou (Punahou) near the spring (1804 to 1811).

Hoapili gave Punahou to his daughter/hānai Liliha, who married Governor Boki. In December, 1829, just before starting Boki's fatal sandal-wood expedition, the Punahou land was given to Rev. Hiram Bingham, with the approval of the Queen-Regent, Kaahumanu. (Alexander)

Testimony before the Land Commission notes, "The above land was given by Boki to Mr. Bingham, then a member of the above named Mission and the grant was afterwards confirmed by Ka'ahumanu." "This land was given to Mr. Bingham for the Sandwich Island Mission by Gov. Boki in 1829... From that time to these the SI Mission have been the only Possessors and Konohikis of the Land." (It was considered to be a gift from Ka'ahumanu, Kuhina Nui or Queen Regent at that time.)

Reportedly, Liliha was the daughter of Kalaniulumoku II (or Koakanu) and Loeau, who were themselves full blooded brother and sister (children of Kalaniulumoku I and his own mother the venerable kapu chiefess Kalanikuiokikilo.)

This makes Liliha a nī'āupi'o child, a chiefess of the highest possible princely rank in the system of Hawaiian chiefs. She was hanai (adopted) daughter of Ulumāheihei (Hoapili.) (Kekoolani)

Liliha died on August 24, 1839 in Honolulu and was buried on the sacred island called Moku'ula on Maui. Later she was reburied in the Waiola Church cemetery. Although treated as a rebel by Ka'ahumanu, she was generally loved by the people. A street is named for her in Honolulu.

In 1829, Ka'ahumanu wanted to give Hiram and Sybil Bingham a gift of land and consulted Hoapili. He suggested Kapunahou (although he had already given it to Liliha).



According to AF Judd, “Not unnaturally, Liliha objected to the proposal, but Hoapili consented. And Liliha’s resentment could avail nothing against the wish of her father, her husband, and the highest chief of the land.” The land was given to the Bingham’s (it was considered to be a gift from Ka’ahumanu, Kuhina Nui or Queen Regent at that time,) but by missionary rules, it was really given to the mission as a whole. (NPS)

Consistent with the provisions of the ABCFM, land given to an individual missionary was subsequently transferred to the ABCFM. “The minutes of the general meetings of the mission group record many discussions on this point (gifts of land;) invariably the attitude expressed was that acceptance of gifts of land would violate the rules governing the organization.” (Hobbs, Osorio)

Bingham’s idea was to make Kapunahou the parsonage. In 1830, Ka’ahumanu wanted to be close to them and she had a thatched house built for herself near the spring, and near it she built one for the Bingham’s. A memorial boulder near Old School Hall and the Library marks the location of the Bingham home.



Ka’ahumanu took special measures to insure guardianship of the mission’s Punahou lands. In 1830, to protect the Bingham’s property and surrounding areas, she ordered that a wall should be built from Punchbowl to Mō’ili’ili.

“The object of the structure was to keep cattle grazing on the plains from intruding upon the cultivated region towards the mountains.” (Hawaiian Gazette October 29, 1901) The wall followed a trail that was later expanded and was first called Stonewall Street (because of the wall.) It was also known as “Mānoa Valley Road;” later, the route was renamed for the shipping magnate, Samuel G. Wilder (and continues to be known as Wilder Avenue;) part of the wall still stands along Wilder Avenue.

Missionary Period

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 American Protestant missionaries resulted in, among other things, the

- Introduction of Christianity;
- Development of a written Hawaiian language and establishment of schools that resulted in widespread literacy;
- Promulgation of the concept of constitutional government;
- Combination of Hawaiian with Western medicine; and
- Evolution of a new and distinctive musical tradition (with harmony and choral singing)