

Hawaiian Mission Children Named After Aliʻi

“I was born in the ‘Old Mission House’ in Honolulu on the 5th day of July, 1831. When I was but a few hours old, ‘Kīna’u,’ the Premier, came into the bedroom with her crowd of ‘kahus,’ took me into her arms and said that she wanted to adopt me, as she had no girl of her own.”

“My mother, in her weak state, was terribly agitated, knowing that the missionaries were unpopular and entirely dependent on the good-will of the natives, so feared the consequences of a denial. They sent for my father in haste, who took in the state of affairs at a glance.”

“‘We don’t give away our children,’ he said to Kīna’u. ‘But you are poor, I am rich, I give you much money,’ replied the Chiefess. ‘No, you can’t have her,’ my father answered firmly. Kīna’u tossed me angrily down on the bed and walked away, leaving my poor mother in a very anxious frame of mind.” (Wilder; Wight)

“She accordingly went away in an angry and sullen mood, and was not heard from until the infant was being christened a few weeks later, when she again appeared, elbowed the father to one side, and exclaimed in the haughtiest of tones, ‘Call the little baby Kīna’u.’”

“Fearing that a second refusal would result disastrously, the parents agreed, and the child was accordingly christened Elizabeth Kīna’u Judd.” (The Friend, May 1912)

Kīna’u “seemed somewhat appeased after the (christening) ceremony, and, as I was the first white girl she had ever seen, deigned from that time on to show a great interest in me, either visiting me or having me visit her every day.” (Wright, Wight)

Kīna’u, daughter of Kamehameha I, became a Christian in 1830. She succeeded her aunt Ka’ahumanu as Kuhina Nui upon the latter’s death in 1832.



She acted as the Regent for her brother Kauikeaouli when he became King Kamehameha III, from June 5, 1832 to March 15, 1833. She would rule with him until her death. She was responsible for enforcing Hawai’i’s first penal code, proclaimed by the king in 1835.

Gerrit and Laura Judd were in the 3rd Company of missionaries. In 1839, at the request of King Kamehameha, Judd, a physician, looked after the royal children in the Chiefs’ Children’s School. Judd left the mission in 1842 and for the next 10+ years served the Kingdom in various positions, including translator, Minister of Foreign Affairs, Minister of Interior and Commissioner to France, Great Britain & US.

The Judd's child was not the only missionary child named for Hawaiian Chiefs or Chiefesses. Others include:

Maria Kapule Whitney

Samuel Whitney joined in matrimony with Mercy Partridge Whitney from Pittsfield, Massachusetts. Halfway through the journey on the Thaddeus, Mercy pledged in her journal:

“He is worthy of my sincere and lasting attachment. It shall ever be my constant study to make his life pleasant and useful. And should I be a means of lightening his cares or contributing in any measure to his happiness, I shall be doubly compensated.”

Maria Kapule Whitney was born October 19, 1820 to the Pioneer Company missionaries/teachers, Samuel and Mercy Whitney. She was “the first haole girl to be born in the Hawaiian archipelago,” and named for Kauai Chiefess Kapule, wife of Kauai's King Kaumuali'i.

Kaumuali'i was the only son of Queen Kamakahahelei and her husband, Ali'i Kā'eokūlani (Kā'eo;) he was born in 1778 at Holoholokū, a royal birthing heiau specifically designated for the birth of high ranking children. (Kaumuali'i became ruling chief of Kauai upon the death of his father Kā'eo.)

When Vancouver was anchored off Waimea, Kauai, he became interested in Kaumuali'i, who was then about twelve years old. Vancouver found the child quiet and polite and good-tempered. He was interested in the new things which he saw, and asked intelligent questions.

Kaumuali'i kept up his interest in foreigners. They were his friends and taught him to read and write. Kaumuali'i sent his son Humeleme (Prince George) to America to be educated. (The young Prince later returned to the islands with the first party of American missionaries, in 1820.)

Deborah Kapule, Kaumuali'i's wife and queen of Kauai, and earnest convert, assisted in establishing the Mission. Governor Kaikioewa of Kauai provided the land and encouraged the Mission in many ways.

Kaumuali'i and Kapule reiterated appreciation of the missionaries in letters transcribed on July 28, 1820 to the ABCFM and mother of a recently-arrived missionary wife.

“I wish to write a few lines to you, to thank you for the good Book you was so kind as to send by my son. I think it is a good book - one that God gave for us to read. I hope my people will soon read this, and all other good books ...”

“When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good - kind. I love them.”

“When they come here I take care of them: I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning.” (Kaumuali'i to Samuel Worcester, ABCFM)

“I am glad your daughter come here, I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat.”

“By and by your daughter speak Owhyhee; then she learn me how to read, and write, and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like stone.”

“You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my aloha, and tell you I am Your Friend.”
(Kapule to the mother of Mrs Ruggles)

Maria Kapule Whitney went to the mainland at the age of six to be educated; she returned to the Islands with the 11th Company. She married bachelor missionary Reverend John Fawcett Pogue of the 11th Company.



Sarah Trumbull Kaumuali'i Ruggles

Reportedly, the daughter of Samuel and Nancy Ruggles (missionaries/teachers of the Pioneer Company) born on December 22, 1820, was named Sarah Trumbull Kaumuali'i Ruggles. (Some suggest her Hawaiian name was Ka'amuali'i.)



SAMUEL RUGGLES
Portrait 1819, by S. F. B. Morse, N.Y.



NANCY WELLS RUGGLES
Portrait 1819, by S. F. B. Morse, N.Y.

The Whitneys and Ruggles escorted Humeleme (George Prince,) King Kaumuali'i's son, back to Kauai.

On May 3, 1820, Humeleme returned to Kauai and was reunited with his father after many years apart. “At 11 o'clock came to anchor at Wimai opposite the fort. A canoe came off to us with several of the king's men, one of whom could speak English.”

“George had kept himself concealed in the cabin, until we told him that one of his father's favorite men was on board, and we thought best that his arrival should be made known to him.”

“We then introduced him to the young prince; he embraced him and kissed him, and then without saying a word, turned round and immediately went on deck, and into his canoe, telling his companions they must go on shore, for their young master had come.”

“A salute of 21 guns was soon fired from the brig, and returned from the fort. ... When we arrived at the house, Tamoree and his Queen were reclining on a sofa; as soon as George entered the door, his father arose, clasped him in his arms, and pressed his nose on his son's after the manner of the country; both were unable to speak for some time.”

“The scene was truly affecting, and I know not when I have wept more freely. When they had become a little more composed, Tamoree spoke and aid his heart was so joyful that he could not talk much till tomorrow ...” (Ruggles Journal)

Missionary Samuel Ruggles notes in in his Journal entry on May 8, 1820 ...

“The inhabitants treated me with all the attention and hospitality which their limited circumstances would afford; and even carried their generosity to excess ...”

“This afternoon the king (Kaumuali‘i) sent to me and requested that I would come and read to him in his bible. I read the first chapter of Genesis and explained to him what I read as well as I could.”

“He listened with strict attention, frequently asking pertinent questions, and said I can't understand it all; I want to know it; you must learn my language fast, and then tell me all.”

“No white man before ever read to me and talk like you.”

Lucia Kamāmalu Holman

The Prudential Committee of the ABCFM announced that all overseas missionaries were required to have a wife before departure; their reason, the temptations for inappropriate relations were too great on the Polynesian islands. Of the seven men in the Pioneer Company of missionaries to Hawai‘i, only Daniel Chamberlain was married. The six other men had a little over a month to find brides before the October departure date.

In addition, the company's departure from Boston in 1819 was in danger of delay because they lacked a physician for the mission. Samuel Ruggles thought of his sister, Lucia, and her suitor, a physician practicing in Cooperstown, New York.

If the doctor could be persuaded to join the missionary cause, events could proceed on schedule; Lucia could marry, and the Ruggles would have the company of kin on this endeavor. Dr. Holman, the physician, conveniently married fellow Pioneer Company member Samuel Ruggle's older sister, Lucia Ruggles Holman and joined the mission.

Lucia Kamāmalu Holman was daughter of Thomas and Lucia Ruggles Holman of the Pioneer Company. Kamāmalu was the favorite wife of Liholiho (Kamehameha II, some of Kamehameha.) Kamehameha II is best remembered for the 'Ai Noa, the breaking of the ancient kapu (tabu) system of religious laws, six months into his reign, when he sat down with Ka'ahumanu and his mother Keōpūolani and ate a meal together. The religious and political code of old Hawai‘i, collectively called the kapu system, was abolished.

Liholiho's reign was also marked by his efforts to ensure the lasting independence of the Hawaiian kingdom. In 1823, Liholiho and his favorite wife, Kamāmalu, sailed to England to meet with King George IV, the first Ali'i to travel to England.



King George IV scheduled a meeting for June 21, but it had to be delayed; Liholiho and Kamāmalu became ill. The Hawaiian court had caught measles, to which they had no immunity. It is believed they probably contracted the disease on their visit to the Royal Military Asylum (now the Duke of York's Royal Military School).

Virtually the entire royal party developed measles within weeks of arrival, 7 to 10 days after visiting the Royal Military Asylum housing hundreds of soldiers' children. On the 8th of July, the Kamāmalu died at half-past six in the evening from inflammation of the lungs. A few days later, King Liholiho died.

Elisabeth “Lizzie” Ka’ahumanu Bingham

Elisabeth “Lizzie” Ka’ahumanu Bingham was born March 8, 1829 in Honolulu to Reverend Hiram and Sybil Bingham, leaders of the Pioneer Company of missionaries. She was named after Queen Ka’ahumanu, favorite wife of King Kamehameha I and a friend of the mission.



About a year after Hiram arrived, Ka’ahumanu visited the mission and gave them supplies; it was the first time she showed interest in the teachings of the missionaries, and her first request for prayer. From that point on, Ka’ahumanu came into constant contact with the mission.

Hiram found a friend in Ka’ahumanu - she and other ali’i visited often. Over at Hawaiian Mission Houses on King Street and Kawaiaha’o Street, in the wood frame house at Missions Houses, you can correctly say, “Ka’ahumanu slept here.”

In 1825, Ka’ahumanu was baptized. Lucy Thurston noted, “She became distinguished for her humility, kindness and the affability of her deportment, regarded the missionaries as her own children, and treated them with the tenderness of maternal love.”

Lucy continued, “Her influence and authority had long been paramount and undisputed with the natives, and was now discreetly used for the benefit of the nation.”

In mid-1832, Ka’ahumanu became ill and was taken to her home in Mānoa. Hiram came to her bedside. “Her strength failed daily.” Hiram noted, “About the last words she used were: ‘Here, here am I, O Jesus, ... Grant me a gracious smile.’”

“A little after this she called (Hiram) to her and as (he) took her hand, she asked. ‘Is this Bingham?’ (He) replied, ‘It is I.’” She finished, “‘I am going now.’” Hiram replied: “‘May Jesus go with you, go in peace.’” Hiram noted, “The slow and solemn tolling of the bell struck on the pained ear as it had never done before in the Sandwich Islands.”

In 1840, Lizzie returned to the mainland with her parents and, after graduating from Mount Holyoke, taught on the continent. In 1867, the Hawaiian Mission Children’s Society (HMCS - an organization consisting of the children of the missionaries and adopted supporters) decided to support a girls’ boarding school.

HMCS invited Miss Lydia Bingham (daughter of Reverend Hiram Bingham and younger sister to Lizzie) to return to Honolulu to be a teacher in this family school; she was then principal of the Ohio Female College, at College Hill, Ohio.

“Her love for the land of her birth and Interest for the children of the people to whom her father and mother had given their early lives, led her to accept the position, and in March, 1867, she arrived on the Morning Star via Cape Horn.” (Hawaiian Gazette, March 23, 1897)

In January 1869, Miss Elizabeth Ka’ahumanu (Lizzie) Bingham, arrived from the continent to be an assistant to her sister. Lizzie was a graduate of Mount Holyoke and, when she was recruited, was a teacher at Rockford Female Seminary. (Beyer) Later, Lydia and Lizzie’s niece (daughter of Hiram’s first child Sophia Bingham), Clara Lydia Moseley (later Sutherland), joined them at Kawaiaha’o.



“(B)efore I was fifteen, a wonderful thing happened to me which probably changed the whole course of my life. Two of my mother's sisters, Aunt Lydia and Aunt Lizzie, returned to Honolulu, the home of their birth and engaged in teaching in a school for Hawaiian girls which was called Kawaiaha’o Seminary.”

“It was located at that time on King St. just opposite the Old Mission house where the Mission Memorial Building now stands.”

“My Aunt Lydia was Principal of this school and she wrote to my mother asking if she couldn't spare me and let me come out and teach music to her girls, knowing that I was musically inclined.”

“When my aunt wrote asking for me, she said she wanted me to have a teacher for a few months intervening before I should leave home, and she would pay for my lessons, so I took lessons ... for about three months.”

“Of course my parents were willing to let me go, knowing it was too fine an opportunity for me to miss. A friend of my aunt's, Miss Julia Gulick, was coming to the states that year so it was planned that I should go back with her.”

“Uncle Hiram (II) met us at the wharf that Sunday morning we arrived, and when we reached the house my three aunts gave me such a warm and cordial welcome that I was no longer homesick, but oh! so glad to be here on terra firma.” (Clara Lydia Sutherland).

Mary Kekāuluohi Clark

Mary Kekāuluohi Clark was born to Ephraim and Mary Clark (from the 3rd Company of missionaries) on September 20, 1829. She was named for Kekāuluohi, daughter and firstborn (July 27, 1794) of Kaheihimālie and Kala'imamahu (Kamehameha's younger half-brother,) was reared by her maternal grandparents, Nāmāhāna and Ke'eaumoku, who "fondled her as if she were a feather lei from the precious mamo bird." (Luomala)



"(Kekāuluohi's) grandfather, Ke'eaumoku, was the most noted of all the warriors of Kamehameha I, and by his personal prowess placed that eminent man on the throne of Hawaii; first by slaying with his own hand his great antagonist Kiwala'o, and subsequently Keōua, the only remaining enemy on that island." (Jarves; The Friend)

Kekāuluohi was "a favorite above all the other grandchildren," and was also the favorite of the uncles and cousins of her aunt Ka'ahumanu, her mother's older sister and one of Kamehameha's wives.

Kekāuluohi became Kamehameha's youngest wife, cowife (punalua) with her mother, her mother's sister, and other high-ranking chiefesses. After Kamehameha's death his son Liholiho (Kamehameha

II) took her as one of his wives. Around 1821 Kamehameha II gave Kekāuluohi to his friend Charles Kana'ina.

Kekāuluohi succeeded her half-sister Kīna'u as Kuhina Nui. Initially, she was considered something of a "place-holder" for Kīna'u's infant daughter Victoria Kamāmalu, who would later assume the office. (Archives)

"The person who attracted, our attention most, was Kekāuluohi. ... She was altogether one of the most remarkable-looking personages I have ever seen." (Wilkes, 1849)

Kekāuluohi was a co-signer with Kamehameha III of Hawai'i's first Constitution in 1840, which provided for an elected representative body, a first step toward the common people gaining political power. The constitution also codified for the first time, the responsibilities and authority of the Kuhina Nui.

Kekāuluohi became a member of the Protestant church of the missionaries. "In the afternoon the congregation assembled again, a little earlier than the usual hour, and the church took their seats in order round the table of the Lord."

"Kekauluohi first presented herself before the church and congregation, and, at her request, her desire to consecrate herself to God, and to obey the Gospel, was made known, and she was propounded for admission after further trial." (Bingham)

“(I)n 1834, Miriam Kekāuluohi having, with her husband, Kana’ina, built an elegant two story house of rock coral, near the mission houses, at Honolulu, received and entertained, one evening, at a well-furnished table, thirty-three missionaries, including men and women, presiding herself with the dignity of a Christian matron.” (Bingham)

By Kana’ina she had a son Prince William Charles Lunalilo, born on January 31, 1835; he succeeded Kamehameha V as king. Kekāuluohi and Kana’ina were the adoptive parents (kahu hānai) not only of Kalama, who became the wife of Kauikeaouli (Kamehameha III,) but of the royal couple’s second son. (Luomala)

Kekāuluohi died June 7, 1845. “She was a chiefess of the highest rank at the time of her death. Mr. Jarves in an obituary notice published in the Polynesian of June 21, 1845, writes thus:”

“She was the last adult member of that distinguished family which for the past sixty years has, as it were, shared the Hawaiian throne with the Kings themselves.” (Jarves; The Friend)

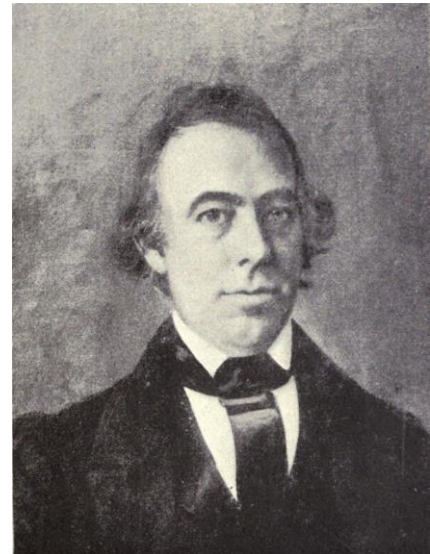
Harriet Keōpūolani Williston Richards

Harriet Keōpūolani Williston Richards was born in 1829 to Reverend William and Clarissa Richards of the 2nd Company of missionaries. (Harriet was sent to the continent and lived with the Willistons; when her father died, she was adopted by the Willistons and took their name.)

When the 2nd Company arrived in the Islands (1822,) Richards and others escorted Keōpūolani to Lahaina where Richards was stationed. William Richards left the mission in 1838 at the request of King Kamehameha III to become the King’s translator, counselor and political advisor.

Keōpūolani was the daughter of Kīwala’o. Kīwala’o was the son of Kalani’ōpu’u by Kalola (sister of Kahekili.) Her mother was Kekuiapoiwa Liliha, Kīwala’o sister. She was ali’i kapu of nī’aupi’o (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 Hawai’i. Keōpūolani’s genealogy traced back to Ulu, who descended from Hulihonua and Keakahulilani, the first man and woman created by the gods.



In the year 1822, while at Honolulu, she was very ill, and her attention seems to have been then first drawn to the instructions of the missionaries. (Anderson)

In May 1823, Keōpūolani and her husband Hoapili expressed a desire to have an instructor connected with them. They selected Taua, a native teacher sent by the church at Huaheine, in company with the Rev. Mr. Ellis, to instruct them and their people in the first principles of the Gospel, and teach them to read and write.

The mission approved, and Taua resided until the death of Keōpūolani. He proved a faithful teacher, and by the blessing of God, we believe, he did much to establish her in the Christian faith. (Memoir)

Keōpūolani requested, as did the king and chiefs, that missionaries might accompany her. As Lahaina had been previously selected for a missionary station, the missionaries were happy to commence their labors there under such auspices. William Richards and Charles Samuel Stewart therefore accompanied her. (Memoir)

On the May 31, 1823, Keōpūolani arrived in Lahaina with Messrs. Richards and Stewart and their families. On their passage, she told them she would be their mother; and indeed she acted the part of a mother ever afterwards.

Immediately on their arrival, she requested them to commence teaching, and said, also, "It is very proper that my sons (meaning the missionaries) be present with me at morning and evening prayers."

On the last week in August, Keōpūolani began to be seriously affected by a local indisposition, which soon seemed to relax her whole system, and in her view was a premonition of her approaching death.

On the first day of September, the chiefs began to collect in consequence of her illness. This was agreeable to their universal custom. Whenever a high chief is taken ill, although there may be nothing threatening in his illness, all the chiefs assemble from every part of the islands, and wait the result.

"They regarded her as a fit subject for baptism, but were unwilling to administer the ordinance without some means of communicating with her and with the people, so that there might be no danger of misunderstanding on so interesting an occasion."

"They feared lest there should be erroneous impressions as to the place the ordinance held in the Christian system. Happily, Mr. Ellis arrived just in season, and the dying woman was thus publicly acknowledged as a member of the visible church."

"The king and all the heads of the nation listened with profound attention to Mr. Ellis's statement of the grounds on which baptism was administered to the queen ..."

"... and when they saw that water was sprinkled on her in the name of God, they said, 'Surely she is no longer ours. She has given herself to Jesus Christ. We believe she is his, and death will go to dwell with him.' An hour afterwards, near the close of September 16, 1823, she died." (Anderson)

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.)

Douglass Hoapili Baldwin

Douglass Hoapili Baldwin was son of Reverend Dwight and Charlotte Baldwin of the 4th Company of missionaries. He was born in 1840 and died in 1843; Hoapili was Governor of Maui and lived in Lahaina (where the Baldwins were stationed at the time of Douglas' birth).



Hoapili (also known as Ulumāheihei) was born around 1776 (the year of America's Declaration of Independence.) (Bingham)

In his younger years he 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)

When Kamehameha I was king, Hoapili was a trusted advisor. Hoapili was with Kamehameha when he died on May 8, 1819 at Kamakahonu at Kailua-Kona.

"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) 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.'

In the time of Kamehameha II Hoapili had suppressed Kekuaokalani in a rebellion after Liholiho broke the 'ai noa (free eating) kapu; he commanded the forces against a rebellion by George Prince Kaumuali'i on Kauai. Hoapili became noted as a war leader for his victory over the rebels.

Hoapili was husband of Keōpūolani. Keōpūolani (the gathering of the clouds of heaven) was the daughter of Kīwala'o and Kekuiapoiwa Liliha, Kīwala'o sister. Keōpūolani was ali'i kapu of nī'aupi'o (high-born - offspring of the marriage of a high-born brother and sister or half-brother and half-sister.)

Keōpūolani was the highest-ranking chief of the ruling family in the kingdom during her lifetime. Kamehameha took Keōpūolani as one of his wives; they had three children, Liholiho (Kamehameha II), Kaulikeaouli (Kamehameha III) and Nāhi'ena'ena.

Hoapili had accepted the word of God because of Keōpūolani. After her marriage with Hoapili she became a steadfast Christian. 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, Hoapili, was the leading representative of the Christian faith. Later Ka'ahumanu and Kalanimōku and their households followed Christian ways. (Kamakau) Hoapili became husband of Kalākua, daughter of Ke'eaumoku, a chief from Hawai'i Island and Nāmāhāna, 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.