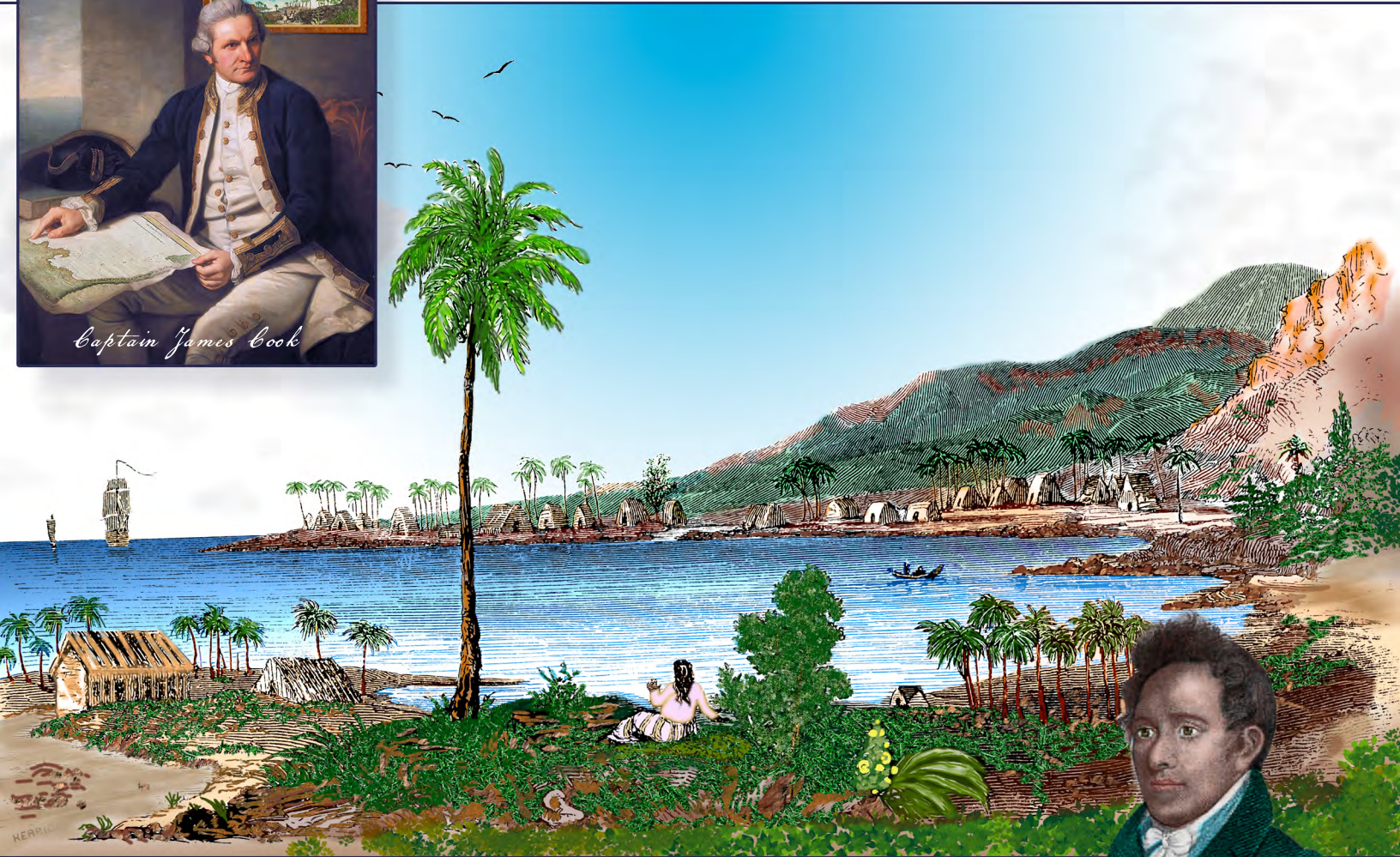
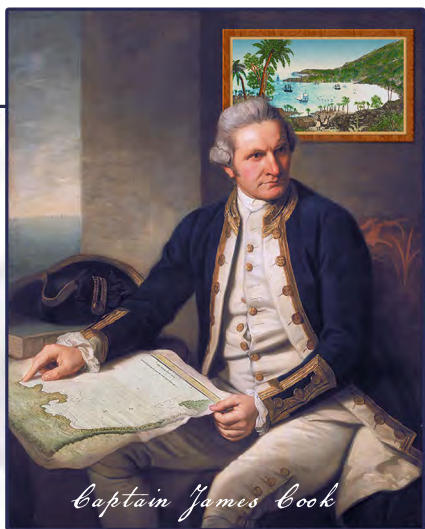


Captain Cook & Obookiah at Kealakekua Bay

Where great change came to Hawai'i through the arrival of the Great Navigator and the departure of a young Native Hawaiian man



Henry Obookiah



Captain Cook took part in a ceremony tied to the Hawaiian god Lono at the Hale o Lono heiau located alongside the monumental Hikiau Heiau on the south shore of Kealakekua Bay. ‘Ōpūkaha‘ia later served his apprenticeship at this site.

Captain Cook & ‘Ōpūkaha‘ia

In early 1779 Captain James Cook on this third circumnavigation of the world anchored his ships of discovery in the placid, aquamarine waters of Kealakekua Bay. At this same anchorage, in 1808, a young Native Hawaiian man, an apprentice *kahuna* named ‘Ōpūkaha‘ia, swam out and boarded a New Haven sealing ship. The actions of both Cook and ‘Ōpūkaha‘ia at Kealakekua Bay transformed the Hawaiian Islands.

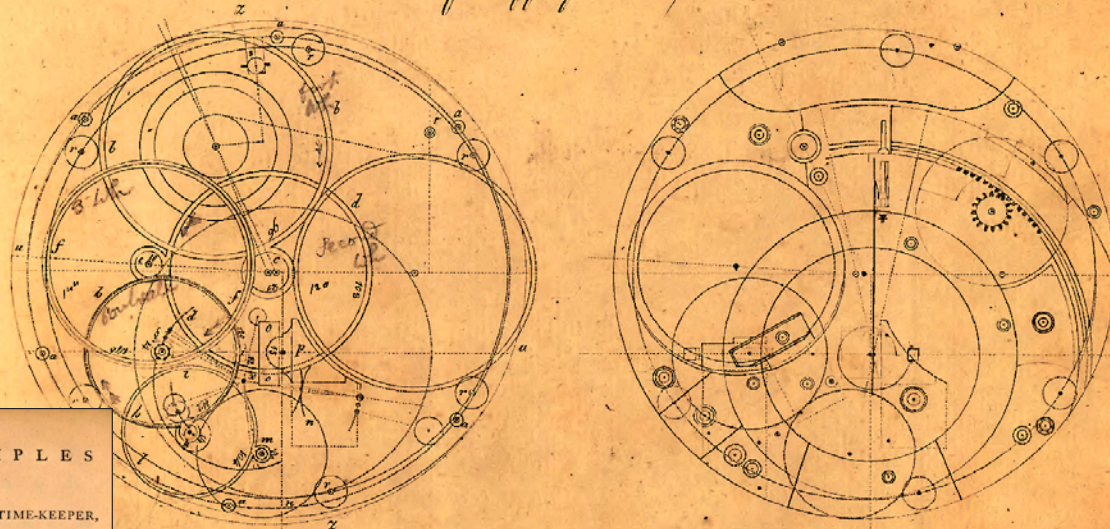
Cook’s arrival at Kealakekua Bay was an important event in the discovery of the Hawaiian Islands. Cook stood just over six feet tall. He was arguably the greatest navigator ever to live. He took to astronomy, grasped complicated mathematics, was an expert surveyor, and ably captained a scientific expedition. His mapmaking skills enlarged the British Empire. News of his discovery led to the opening up of the archipelago up to the West. Ship captains followed the maps and charts printed in Cook’s journals to find their way to Hawai‘i for trans-Pacific provisioning stops. Cook’s discovery soon led to the coming ashore of sailors, ships officers, and traders; introduced western technology and goods; an immoral trade in women and alcohol; plus introduced western diseases that spread across Hawai‘i.

‘Ōpūkaha‘ia’s departure from Kealakekua Bay as a lowly sailor aboard an American seal-hunting ship

Fig: 14.

Fig: 15.

Let the Diameter of the upper plate be $\frac{1}{16}$ Inch moved.



THE
PRINCIPLES
 OF
 MR. HARRISON'S TIME-KEEPER,
 WITH
 PLATES OF THE SAME
 PUBLISHED BY ORDER OF
 THE COMMISSIONERS OF LONGITUDE
 LONDON:
 PRINTED BY W. BISHOPSON AND S. CLARKE;
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 JOHN NODDIE, AND MESS. MASON AND PEAR,
 MDCCLXXII.

A
TREATISE
 ON THE
SCURVY.
 IN THREE PARTS.

CONTAINING
 An Inquiry into the Nature, Causes,
 and Cure, of that Disease.

Together with
 A Critical and Chronological View of what
 has been published on the Subject.

By **JAMES LIND, M.D.**
 Physician to his Majesty's Royal Hospital at *Haglar*
 near *Portsmouth*, and Fellow of the Royal
 College of Physicians in *Edinburgh*.

The **THIRD EDITION**, enlarged and improved.

LONDON:
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 MDCCLXXII.



Captain Cook contributed to one of the greatest breakthroughs in the history of navigation – the accurate measurement at sea of latitude, the position of a ship east or west of the Royal Observatory located in Greenwich, England. A lack of knowing precise latitude led to shipwrecks resulting in the loss at sea of many lives and valuable cargoes.

To determine latitude Cook employed a compact chronometer time piece, a ship's clock, built by master English clockmaker John Harrison. Harrison's chronometer told a navigator exactly when the clock read 12 noon. At that moment the angle of the sun was determined using a sextant and compared to a celestial navigation chart.

Cook is credited with using diet to keep sailors from contracting the deadly disease scurvy on long voyages. Scurvy came through a lack of essential vitamins found in fresh foods. The malady brought lose of teeth, shortness of breath, ulcers, blackening of skin, very foul breath as well as psychological ailments.

Cook ordered his men, who were accustomed to a diet of salt beef and hardtack, to drink malt, eat a vegetable soup and "proper Quantities of sauer Kraut..." He kept damp lower decks aired out and dry, and made sure his men were warm and got enough sleep.

led to Hawai‘i becoming a Christian nation. Though he never returned to Hawai‘i, his remarkable metamorphosis in New England from a tar-stained sailor to biblical scholar led to the pioneer Protestant missionary company departing for Hawai‘i in October 1819.

Kealakekua Bay gained notoriety in the West as the hollowed ground where Cook fell at the hands of Hawaiian warriors. News of Cook’s death at this bay so faraway from the United Kingdom for decades gave the Hawaiian Islands a reputation as being peopled by savages. Cook was renowned, acclaimed for gaining the British Empire a global presence through his mapping and scientific discoveries in the Pacific. He influenced the future lives of tens of millions of people who later migrated to or were born in Australia and New Zealand.

The request of ‘Ōpūkaha‘ia–Henry Obookiah for Protestant missionaries to bring the Gospel to his homeland reversed the negative reputation of Hawai‘i in the West; Hawai‘i was declared a Christian nation by 1840, overshadowing its ties to the death of Cook.

Cook’s first landing in the Hawaiian Islands in 1778

About a year prior to entering Kealakekua Bay, on January 18, 1778, Cook made his discovery of the Hawaiian Islands. His ships HMS *Resolution* and *Discovery* had departed from Tahiti a month earlier. He first came upon the island of O‘ahu loomed on the horizon, but the trade winds drove the ships west. He sailed around the south tip of Kaua‘i searching for a safe anchorage. The Native Hawaiian people came out in outrigger canoes for their first view of western ships, seeing the *Resolution* and *Discovery* as floating islands.

They mistook Cook as a representation of the Hawaiian god Lono, the god of the harvest, rain who was celebrated during the annual Makahiki season from October into February. Cook anchored well offshore of Waimea, Kaua‘i. Onshore the Native Hawaiian community greeted him as Orono [Lono].

In the Hawaiian society of those days January fell in the rainy Makahiki season, when Lono was in ascendency, replacing for several months the war god Kū in the large state-level *heiau* known as *luakini*. At the end of the Makahiki season, a symbolic small wooden canoe was launched offshore to represent Lono returning to the Hawaiians’ homeland of Kahiki. Lono Makua, the symbol of Lono, was a cross with white sheets of kapa hanging off its cross beam, a close replication of Cook’s square sail rigging.

By February 2nd Cook was headed north from nearby Ni‘ihau Island where he loaded a supply of yams. His secret orders from the British admiralty directed him north towards the coastline of the Pacific Northwest, and further north to the cold Arctic Circle to search for the elusive Northwest Passage. Finding a passage linking the Pacific with the Atlantic above the land that became Canada would provide a massive financial benefit to Great Britain. Trading and naval voyages to the Orient and North Pacific waters would be shortened by months.

In the Hawaiian Islands news of the return of Lono spread across the archipelago while the *Resolution* and *Discovery* sailed in the cold waters of the north. Hawai‘i chronicler of the mid-nineteenth century Abraham Fornander wrote in *Ancient History of the Hawaiian People*:

“The news of Cook’s arrival spread rapidly over the entire group. It will thus be seen that before Captain Cook returned from the north-west coast of America, in the fall of that year, his fame had preceded him throughout the group, and the people were fully prepared to receive him as an impersonation of Lono, one of the great gods of the Hawaiian trinity, and render him the homage and worship due to so great and mysterious a visitant. Kaua‘i natives brought the news to O‘ahu, and a Hawai‘i native, whose



The ali'i nui Kalaniopu'u (center) sails to HMS *Resolution* carrying gifts for Captain Cook at Kealakekua Bay in 1779.



An imaginative drawing of Cook arriving in Hawai'i from the viewpoint of Native Hawaiians.

name has been preserved as Moho, brought the intelligence with all its embellishments to Maui, and made his report to Kalaniopu‘u, who was then at Hana.”

Cook returns in 1779

As wintery weather loomed late in 1778 Cook pointed his ships south from the North Pacific. He planned to winter in a tropical port located in his new discovery. Cook sailed to the east of Kaua‘i to see islands to windward he was told of earlier that year. That course took him to the wide ‘Alenuihāhā Channel that lies between East Maui and windward Hawai‘i Island. Rounding East Maui, heading south, Cook, in the minds of Native Hawaiians confirmed his connection to the god Lono, for sailing clockwise around Hawai‘i Island followed the path of the Lono-honoring annual Makahiki procession. After sailing for several weeks tacking back and forth off Hawai‘i Island he discovered the protected waters of Kealakekua Bay. He entered the bay and anchored offshore of Hikiau, the major *heiau* linked to Lono in all Hawai‘i.

Hundreds of canoes approached the *Resolution* and *Discovery*. Cook went ashore and was greeted by Kalaniopu‘u, the *ali‘i ‘ai moku*, ruling chief of Hawai‘i Island. Fulfilling the wishes of Kalaniopu‘u, *kāhuna* from Hikiau offered the English captain hogs, *kalo* and other foods as gifts.

For two weeks, the English exploring ships provisioned in Kealakekua Bay.

A notable event occurred upon the death of English sailor William Watman. Cook held Watman’s funeral reading from the *Anglican Common Book of Prayer*. This marked the first Christian service celebrated in Hawai‘i. Cook went along with *kāhuna* from Hikiau who held a Hawaiian ceremony over the body, burying the corpse along with cooked hogs in a plot dug out of a rock wall at Hikiau.

The *kāhuna* at Hikiau invited Cook to be the central figure at ceremony for their god Lono. They draped Cook in a feathered cape, and the captain ate food dedicated to Lono, enhancing the belief he was Lono or at least a messenger from Lono.

The Hale o Lono *heiau* known as Helehelekalani where this ceremony took place is located about thirty yards to the southwest of the back wall of Hikiau. The remnants of the basalt rock platform of this small *heiau* still lie today in a far corner of the Hikiau grounds. Some thirty years into the future, ‘Ōpūkaha‘ia would dwell and train at this *heiau*.

After about a month of sojourning at Kealakekua Bay, Cook ordered his crews to weigh anchor in preparation for departing balmy Hawai‘i for the cold waters of the Pacific Northwest. The search for a Northwest Passage now became the chief mission of the expedition. A gale off the Kohala District of Hawai‘i Island caused a mast to break, forcing Cook to return to Kealakekua Bay for repairs. Sailing back into the bay, Cook and his men were greeted with disdain. The peaceable, good relations with the people of Kealakekua Bay had mysteriously ended. Cook had inadvertently exposed himself for playing along as Lono, for Lono had departed and now it was the season of Kū.

Open thievery replaced cordial trading. Sailors discovered a cutter, a landing boat vital to the ship *Discovery*, had been stolen. Cook went ashore at Ka‘awaloa and rashly took Kalaniopu‘u into custody, declaring the important chief would be held for ransom until the cutter was returned. Cook impetuously pushed the elderly ruler down to the ground and broke a major law of the ‘Ai Kapu system that regulated every aspect of life in Hawai‘i. A kapu tied to a death sentence.

Cook guarded by a platoon of Marines found himself on a rock ledge along the shore of Ka‘awaloa facing an unruly party of warriors. A melee ensued, and a warrior thrust a dagger into Cook’s back. He fell and died in a pool of water. The date was February 14, 1779.



The Captain Cook Memorial at Ka'awaloa along Kealakekua Bay on Hawai'i Island stands on a 631-yard plot that is unique in all the United States for it is owned by Great Britain. A local area family tends to the plot each month, keeping it mowed and cleaned with their pay coming from England.



The X carved out of this lava rock ledge at Ka'awaloa is said to mark the spot where Captain Cook died along the shore of Kealakekua Bay on Hawai'i Island. Across the bay at Napo'opo'o stands the Kahikolo Church where the remains of 'Ōpūkaha'ia (Henry Obookiah) were reinterred in 1993.

Cook and the introduction of Christianity to Hawai‘i

George Vancouver served as a midshipman with Cook on his fatal voyage to Hawai‘i. Vancouver returned to Kealakekua Bay in 1792 as a Royal Navy captain leading a scientific expedition. Vancouver unknowingly helped to determine that the United States would one day rule Hawai‘i. Once back in Great Britain he failed to keep his promise made to Kamehameha of sending Christian ministers to Hawai‘i to introduce Christianity.

The London Missionary Society did announce in 1798 a hope for sending English missionaries to Hawai‘i and the Pacific Northwest. But the onset of Napoleonic Wars drained funding for English missions beyond their existing mission stations in Tahiti, the Marquesas and Tonga.

Had English missionaries landed in Hawai‘i in that era it is possible that the British flag would be today flying over the Islands. In the 1850s editorialists in Great Britain foresaw the acquisition of the Hawaiian Islands by the United States. Hawai‘i as an American state would provide a secure and prosperous connection between the West Coast of the United States and the nations of Asia, specifically Japan and China, an editorial in the *London Morning Post* stated in the issue for October 20, 1854.

Destiny of ‘Ōpūkaha‘ia determined at Kealakekua Bay

The sending of Christian missionaries to Hawai‘i would take another twenty years to come to fruition, through the life of the humble young Native Hawaiian man named ‘Ōpūkaha‘ia (Henry Obookiah).

The life of ‘Ōpūkaha‘ia is today well known. Raised in isolated Ka‘ū at the south end of Hawai‘i Island, he at age ten survived the post-Kaipalaoa Battle revenge killing of his family by warrior of Kamehameha. Fortunately, ‘Ōpūkaha‘ia was rescued from a life of servitude in the home of the warrior in North Kohala who killed his parents. His uncle Pahua, the high priest of the Hikiau Heiau at Kealakekua freed him at a price. ‘Ōpūkaha‘ia made his new home and began an apprenticeship under his uncle as a kahuna serving at Hikiau.

Pahua moved ‘Ōpūkaha‘ia into the Hale o Lono heiau located just to the south of Hikiau. There he served for about eight or nine years. At this small heiau, known as Helehelekalani, ‘Ōpūkaha‘ia worshipped a pantheon of Hawaiian gods. He lived in a thatched *hale* atop the basalt stone platform exactly where Captain Cook took part in Hawaiian rituals that cast him in the role of Lono, or a representative of Lono.

While the fate of ‘Ōpūkaha‘ia led to a spiritual revolution in Hawai‘i, Cook introduced a great secular influence. Cook introduced scientific advances that brought the ways and advances of the West across the Hawaiian Islands. He brought the wheel, clocks, fireworks, iron weapons, and tools, and other wonders, as well as liquor, beer and wine. Hawai‘i would never be the same. But, his legacy lacked an overlay of Christian morals and spirituality. In fact for decades his death cast a dark shadow over the reputation of the Hawaiian Islands as the place where the Great Navigator died at the hands of warriors.

The gifts of Christianity did eventually come to Hawai‘i, with the Islands declared a Christian nation in the 1830s. But through an unlikely source, not a powerful warrior, or scientist-sea captain like Cook, but through the providential life of brilliant ‘Ōpūkaha‘ia.

‘Ōpūkaha‘ia spent almost a decade along the shores of Kealakekua Bay as an apprentice kahuna, serving Lono, the god of peace and harvest that the Hawaiian people mistook Cook for. His uncle oversaw and controlled his nephew’s monk-like existence. The young, curious kahuna grew curious about

Hikiiau Heiau at Kealakekua



Illustration of Hikiiau Heiau, circa 1779, by Herb Kawainui Kanoe

In the 1700s, Hikiiau Heiau was an imposing structure and one of the most important religious sites on the island of Hawai'i. The location of the heiau at Nāpō'opo'o offers a commanding view of Kealakekua Bay and the surrounding lands.

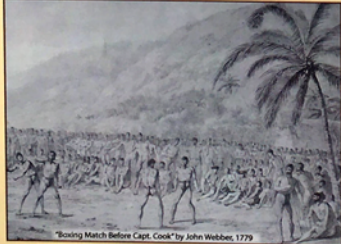
A wooden fence along the edges of the raised rock platform encircled the religious structures. Several thatched huts housed the ceremonial objects. The anū tower was a high pole structure covered with kapa where the gods spoke to the kahuna (priests) and ali'i (chiefs). Ho'okupu (offerings), such as pigs, dogs, fish, and vegetables, were placed on a lele (wooden platform).



The ki'i (wooden images) stood guard over the heiau from their position atop the stone platform. Many of these ki'i are symbolic of the god Ku and denote the use of Hikiiau Heiau as a luakini heiau dedicated for success in war.



"King's Heiau at Kealakekua" by Jacques Arago, 1819



"Boxing Match Before Capt. Cook" by John Webber, 1779

The symbol of Lono is a tall pole with banners of white kapa hung from a cross-piece. During the Makahiki, a procession carries this standard around the island, beginning and ending at Hikiiau Heiau.

The function of Hikiiau Heiau changed during the year. The Makahiki season from November to February is when the heiau was dedicated to the god Lono. This is a time of peace and games with ceremonies conducted to insure rain and the fertility of the crops.

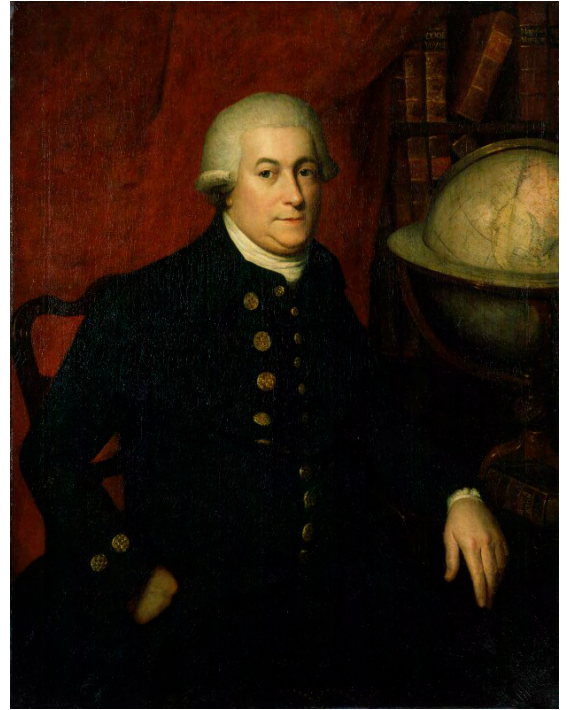
In 1819, Liholiho (Kamehameha II) broke the Hawaiian kapu system which resulted in the abolishment of the traditional religious system. The heiau were dismantled but the rock platform of Hikiiau Heiau is a reminder of its cultural and religious importance.

Please respect this important cultural site and view the heiau from the grounds around the rock platform. Do not walk on top of the platform or leave inappropriate offerings. *Mahalo*

Kealakekua Bay State Historical Park

STATE OF HAWAII / Department of Land and Natural Resources / Division of State Parks

Hikiiau Heiau overlooking Kealakekua Bay in leeward Hawai'i Island is portrayed on this interpretive sign as it likely looked when Captain James Cook arrived in January 1779. Pahua, the uncle of 'Ōpūkaha'ia, served as kahuna nui here. Captain Cook fell directly across the bay on a rocky coastal shelf at the village of Ka'awaloa.



Captain George Vancouver, officer under Captain Cook, commander of his own expedition to Hawai'i.



A report in the London Morning Post of October 20, 1854 foresaw that Hawai'i would be "admitted into the American Union."

the faraway lands told of by sailors from the West landed at Kealakekua Bay. The long-lasting dreaded memories of the tragedy of his younger years also drove 'Ōpūkaha'ia from Hawai'i.

In 1808, at age twenty, 'Ōpūkaha'ia decided it was time for him to find his own way in life. Against the wishes of Pahua he swam out to a New Haven trading ship and signed on as a sailor. Following a long voyage to New York City via Baja, Mexico and Canton 'Ōpūkaha'ia began his odyssey in New England.

'Ōpūkaha'ia lands in New England

A world away from Kealakekua Bay 'Ōpūkaha'ia sailed into muddy New Haven harbor in late summer 1809. He arrived weeks earlier in lower Manhattan aboard the New Haven sealing ship *Triumph*. He was given the Yankee nickname of Henry Obookiah aboard ship during his long voyage to New York. Henry's younger Native Hawaiian companion, Hopu, became known as Thomas Hopoo and served as a cabin boy servant.

Captain Brintnall, master of the *Triumph*, welcomed Henry into his home on Temple Street in New Haven. Brintnall would return to Kealakekua Bay in 1816 for repairs to his merchant ship *Zephyr*. The Brintnall family dressed Henry in Sunday finery and he prominently sat in their pew at the landmark Brick Church (First Congregational Church) on the New Haven Green.

Soon students living in Connecticut Hall at Yale encountered and provided tutoring for Henry and Thomas. This led to a season of Henry's living and working as a servant in the household of Yale College President Timothy Dwight.

Henry and Thomas marveled at the western technological and scientific advances unknown in Hawai'i, but found in everyday American life. Many inventions that launched the Industrial Age in the United States came through the ingenuity found in New Haven in the early nineteenth century. The national carriage industry was based in New Haven. The factory of inventor and mass production pioneer Eli Whitney lay a few miles north of Yale College. Professor Benjamin Silliman introduced chemistry and geology studies, and led in opening a medical school at Yale.

By early 1810 Henry had moved to the rural Litchfield County, Connecticut town of Torrington. Foreign missions pioneer Samuel Mills Jr. brought Henry to live and study in the parsonage of his father the Rev. Samuel Mills.

Less than a year later Henry followed Samuel to the Andover Theological Seminary. There Samuel and fellow seminarians chipped in to educate Henry over a winter semester at the Bradford Academy near Haverhill, Massachusetts north of Andover.

Henry Obookiah tells a tale of the death of Cook

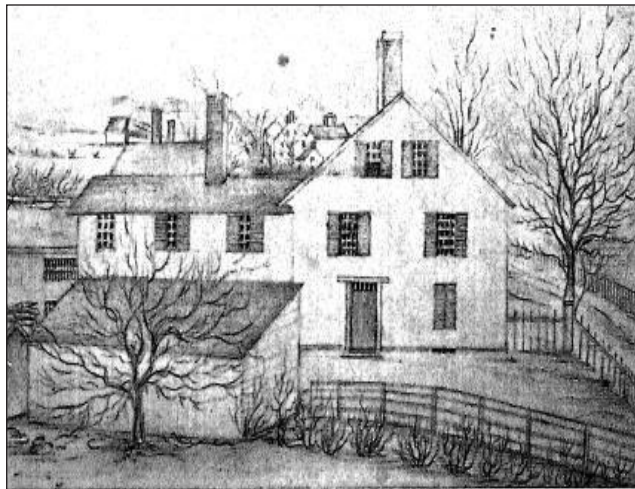
A tale from Kealakekua Bay enthralled a roommate of Henry when he studied at the Bradford Academy. Henry boarded with the family of Deacon John Hasseltine and shared a room with an orphaned young man from Newburyport, Massachusetts named Joshua Coffin. Decades later Coffin recalled hearing exciting tales of Hawai'i spun by Henry in the room they shared. In telling the story Coffin imitated the broken English spoken by Henry in his early years in New England. Coffin wrote:

"He gave me at different times a particular account of his life, adventures, &c. He gave me a particular account of the death of Captain Cook, and the causes which led to it."

Coffin asked for the source of his tale, and Obookiah replied, "O, my grandfather tell my father and



Henry Obookiah sits on the steps of Yale College as he is approached by Yale student Edwin Welles Dwight. Dwight and fellow Yale students tutored Henry and his friend Thomas Hopui in Connecticut Hall at Yale. Henry may be pictured wearing a Guadalupe Island off Baja Mexico fur seal skin jacket, a symbol of his Pacific Ocean heritage.



Joshua Coffin (left) in middle age when he joined abolitionist leader William Lloyd Garrison in fighting slavery. The Hasseltine home in Bradford, Massachusetts where Obookiah told a tale of the death of Captain Cook to teenager Joshua Coffin.

my father tell me.”

The altercation leading to the death of Cook at Ka‘awaloa began with one of Cook’s boats coming loose from its mooring and drifting ashore.

“Then the sailor came and say Owhyee steal the boat and they didn’t, the wind and the wave carried him away. Then sailor get mad, and Owhyee man get mad; wouldn’t give sailor no hog, no cocoanut, no banana, no wood.

“Then sailor go ashore and find no wood and so he get an old wood god, take him on board ship and burn him in caboose. Then king of Owhyee he mad, and Captain Cook, he mad too.”

Thus, Obookiah transfers the world of Kealakekua Bay and the death of Cook into the literary imagination of New England and influences a key abolitionist. Coffin became a reporter and assistant to William Lloyd Garrison the editor of the *Liberator*, the leading abolitionist newspaper in America. He was also familiar with the noted American poet Henry Greenleaf Whittier.

Henry Obookiah prepares the way for missionaries

Henry went on to receive an education in New England, rising from simple elementary school lessons to studying biblical languages, to being the star pupil at the American Board’s celebrated Foreign Mission School in Cornwall, Connecticut. He learned the basics of the Hebrew language, commenting that the sense of Hebrew words was closer to the Hawaiian language than English. He began a grammar of the Hawaiian language, and translated the Book of Genesis from Hebrew into his own version of the written Hawaiian language.

Henry also implored the churches of New England to send missionaries to his homeland to better the lives of his countrymen and to offer Christian salvation. He volunteered to guide and accompany the missionaries.

Obookiah and Samuel Mills were to be prominent members of the pioneer American Board mission to Hawai‘i. Unfortunately, Henry died of typhus fever at the Foreign Mission School in February 1818. Several months later Samuel Mills died at sea on a voyage to England from West Africa after surveying for the American Colonization Society. The lands became the American freed-slave colony known as Liberia.

In October, 1819 the “Mantle of Obookiah” was placed upon the pioneer American Board’s Sandwich Islands Mission to Hawai‘i at departure services held at the Park Street Church in Boston. Seven young American couples and three Native Hawaiians made up the pioneer company.

On April 4, 1820 the brig *Thaddeus* anchored off Kailua, Kona following a 164-day journey around the Horn to Hawai‘i. Henry’s friend Thomas Hopu served as a translator during critical negotiations with Liholiho, Kamehameha II aimed at allowing the American mission to set up stations in Hawai‘i.

After over a week of tense negotiations Liholiho did give the missionaries a trial year in Hawai‘i. Two couples remained in Kailua with Liholiho, and the remainder of the missionary company sailed to Honolulu to open a central mission station in the busy port town.

In Hawai‘i, the chiefs and people of Hawai‘i knew little or nothing about the success of Henry Obookiah in New England as a scholar and originator of a written version of the Hawaiian language. That changed in the summer of 1820 when Sybil Moseley Bingham, the wife of Sandwich Islands Mission leader the Rev. Hiram Bingham, taught Sunday school lessons based on the *Memoirs of Henry Obookiah*. Thomas Hopu aided Sybil by translating her words into the Hawaiian language.



The Rev. William Ellis of the London Missionary Society delivering a sermon in the Hawaiian language at the first Mokuaikaua Church in Kailua, Kona c. 1823. Ellis advised Hawai'i Island governor Kuakini to build the thatched church.



The Rev. William Ellis of the London Missionary Society.

The Tahitian connection at Kealakekua Bay

In April 1822 a colonial ship from Australia sailed into Kealakekua Bay carrying a delegation from the London Missionary Society station in Huahine island in the South Pacific. Huahine island lay about two hundred miles west of Tahiti. Aboard was English-born missionary the Rev. William Ellis.

William Ellis had read accounts spread across the Protestant world of the providential story of the life Henry Obookiah, and his ties to the Hikiau Heiau at Kealakekua, his being portrayed as a Hawaiian priest turned Christian and Bible scholar.

However, Ellis's main interest in Kealakekua focused on the death of Captain Cook at Ka'awaloa. Ellis in his 1823 journal of circling of Hawai'i Island to locate sites for mission stations, gave the Hawaiian version of Cook's name, Kapena (Captain) Kuke (Cook). On his tour, Ellis sought out a first-hand account of Cook's death.

“There are a number of persons at Kaavaroa [Ka'awaloa], and other places in the islands, who either were present themselves at the unhappy dispute, which in this vicinity terminated the valuable life of the celebrated Captain Cook, or who, from their connexion with those who were on the spot, are well acquainted with the particulars of that melancholy event. With many of them we have frequently conversed, and though their narratives differ in a few smaller points, they all agree in the main facts, with the account published by Captain King, his successor.

“The foreigner,' they say, 'was not to blame; for, in the first instance, our people stole his boat, and he, in order to recover it, designed to take our king on board his ship, and detain him there till it should be restored.”

The legacy of 'Ōpūkaha'ia at Kealakekua Bay

Mission printer Elijah Loomis upon crossing Kealakekua Bay from Ka'awaloa Pahua, the uncle of 'Ōpūkaha'ia, who once served as the kahuna nui of Lono at Hikiau Heiau. Loomis recorded the visit in his journal.

“Returning from the place of worship, we passed close by the ruins of the Heiau [Hikiau], where Obookiah once lived....His uncle, formerly a priest of some celebrity, is still living in the house, only a few rods distant from the Heiau. I was introduced to him as a friend of Obookiah. When informed that we had held a religious meeting [Ka'awaloa Mission Station], he seemed to regret very much that he had not known it in season to attend. Thomas Hopu has spent considerable time in giving him religious instruction, and he has now, I believe, a pretty good idea of the leading doctrines of the Bible. A dream which he had some time since, gives some reason to suppose that his thoughts have been lately directed, in some measure, to the subject of religion. In this dream he imagined that he saw and conversed with Obookiah, who assured him that he was unspeakably happy in heaven, and exhorted him to repent of his sins, and listen to the instructions of the missionaries, and become a servant of Jehovah; then they should dwell together in glory.

“I spent a considerable time in conversing with him, endeavoring to show him, that religion was the all-important thing. Of this he seemed in some degree sensible, and said he would serve none other than Jehovah.”



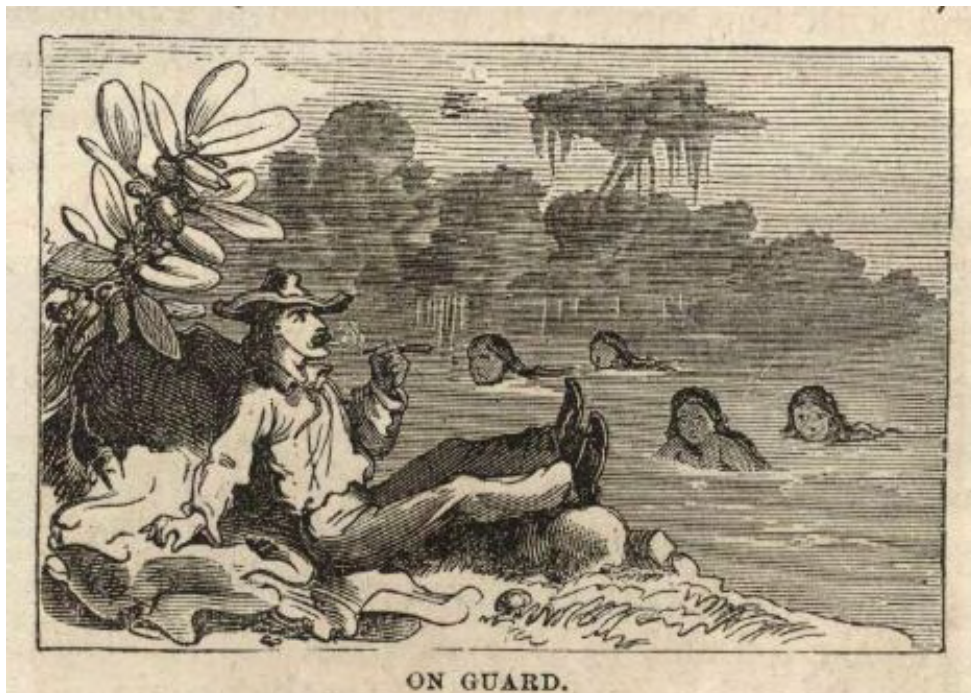
KING KALAKAUA AT CAPTAIN COOK MONUMENT HAWAII.

The Cook Monument at Kealahou Bay, Hawaii.

Capt. Cook's Monument on Hawaii

By THOMAS G. THURM.
(Editor Hawaiian Annual.)

King Kalakaua visited the Captain Cook Monument at Ka'awaloa in 1878 during the Kingdom of Hawai'i's centenary celebration of western discovery.



In his book *Roughing It* author Mark Twain describes his tour of the grounds of the Hikiau Heiau to see where 'Opūkaha'ia spent his years as an apprentice kahuna. This cartoonish illustration accompanies that narrative.

Symbolic evidence of Cook and ‘Ōpūkaha‘ia

Physical evidence of the days of Cook and ‘Ōpūkaha‘ia at Kealakekua Bay can still be found. A tall white obelisk landmark on the north shore of the bay at Ka‘awaloa memorializes the death of Cook in early 1779. An overgrown basalt stone platform on the south shore marks where ‘Ōpūkaha‘ia (Henry Obookiah, notable as the first Native Hawaiian Christian) dwelt and worshipped in the early nineteenth-century at the Helehelekalani Heiau serving the Hawaiian god Lono.

Mid-nineteenth century visitors touring Kealakekua Bay were directed to two symbolic coconut trees, one at Ka‘awaloa tied to the life of Captain Cook, and one at the Hikiau Heiau that recalled the training of ‘Ōpūkaha‘ia as a kahuna.

At Ka‘awaloa visitors sought a coconut tree stump said to be pockmarked with shrapnel from a cannon fired during the skirmish where Captain Cook was killed.

Hawai‘i historian and Hawaiian Annual publisher Thomas G. Thrum explained the legacy of this coconut tree in an issue of *Mid-Pacific* magazine from 1915. The stump stood five feet high and one foot in diameter. Thrum wrote, “During the visit of the *Imogene* [British Royal Navy vessel] in 1837 a call was made at Kealakekua and the place where Cook fell was marked by setting up a coconut tree stump in the rocks near the spot....” A copper plate with a brief inscription marking the site was nailed to the stump.

Thrum continued, “Tradition reported that the identical coconut tree...was partially cut off by a ball from Cook’s ship at the time he was killed. The top of the tree was taken to England by Captain Bruce, of H. B. M. ship *Imogene*.”

The coconut trees planted by ‘Ōpūkaha‘ia were pointed out in 1824 to Sandwich Islands Mission printer Thomas Hopu. ‘Ōpūkaha‘ia had cultivated keiki coconut plants about twenty years earlier. Three coconut trees planted by ‘Ōpūkaha‘ia marked the Helehelekalani Heiau where in 1779 Cook had played along as Lono. Atop the same basalt stone platform, maybe in the same thatched hale, a generation later Henry trained to be a priest serving Lono, the god of rain and the harvest, and the inspiration behind the annual Makahiki festival.

Loomis continued: “Arriving at the water-side, we stepped into our canoe, and pursued our way to the opposite shore, reflecting upon the wonderful dispensations of Providence. I could not but be much affected. I had been visiting the spot where Obookiah once dwelt, and had seen the altar...and the man who instructed him in the mysteries of idolatry. From this spot, and these abominable practices, Obookiah is directed, by an unseen hand, to the shores of America, where the light of science and religion first opens to his view....He is overwhelmed with love and gratitude, and earnestly desires to be sent back to the isles of the sea, that his own countrymen, long enveloped in darkness, may see the light, and learn the way of salvation.”

The Helehelekalani coconut trees and stone platform became a place of pilgrimage for decades. Mark Twain purposely traveled in 1866 to Kealakekua Bay to see them for himself. Twain, recalling his sojourn there, wrote of the life and death of Henry Obookiah in his travelogue book *Roughing It*. As a child attending the First Presbyterian Church Sunday school in Hannibal, Missouri Twain read the *Memoirs of Henry Obookiah* and never forgot how the account moved him. He wrote, “I have cried over it in Sunday-school myself.”

Image Sources

Cover

Eyes on Hawaii (still to be placed)

Cook at Hale o Lono heiau ceremony - page 2

Colorized by Eyes on Hawaii

From an engraving based upon *An Offering before Captain Cook in the Sandwich Islands* by Cook expedition artist John Webber c. 1779 [Library of Congress digital image lccn.loc.gov/90716637]

Chronometer illustration - page 3

The Principles of Mr. Harrison's Time-keeper; with plates of the same [Library of Congress digital image loc.gov/item/08021916]

Scurvy book cover - page 3

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King Kalaniopu'u aboard Hawaiian canoe in Kealakekua Bay - page 5

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Captain Cook arriving in Hawai'i - page 5

Pa'a Studios collection

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Captain Cook monument - page 7

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Captain Cook death site - page 7

Pa'a Studios Collection

Hikiau Heiau signage - page 9

Interpretive sign located at Hikiau Heiau, Kealakekua Bay [State Parks Division, Department of Land and Natural Resources, State of Hawai'i]

London Morning Post article on annexation of Hawaiian Islands - page 9

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George Vancouver portrait - page 9

National Portrait Gallery England [NPG image 503 "Probably George Vancouver" by unknown artist oil on canvas, circa 1796-1798]

Obookiah on steps of Yale - page 11

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William Ellis teaching at Kailua, Kona - page 13

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William Ellis portrait - page 13

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King Kalakaua at Captain Cook Monument - page 15

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Mark Twain on shores of Kealakekua Bay page 15

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