

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC Kawaiahao Church and Mission Houses

AND/OR COMMON

2 LOCATION

STREET & NUMBER 957 Punchbowl Street; 553 S. King Street

NOT FOR PUBLICATION
CONGRESSIONAL DISTRICT

CITY, TOWN

Honolulu

VICINITY OF

STATE

Hawaii

CODE

COUNTY

Honolulu

CODE

3 CLASSIFICATION

CATEGORY

- DISTRICT
- BUILDING(S)
- STRUCTURE
- SITE
- OBJECT

OWNERSHIP

- PUBLIC
- PRIVATE
- BOTH
- PUBLIC ACQUISITION**
- IN PROCESS
- BEING CONSIDERED

STATUS

- OCCUPIED
- UNOCCUPIED
- WORK IN PROGRESS
- ACCESSIBLE**
- YES: RESTRICTED
- YES: UNRESTRICTED
- NO

PRESENT USE

- AGRICULTURE
- MUSEUM
- COMMERCIAL
- PARK
- EDUCATIONAL
- PRIVATE RESIDENCE
- ENTERTAINMENT
- RELIGIOUS
- GOVERNMENT
- SCIENTIFIC
- INDUSTRIAL
- TRANSPORTATION
- MILITARY
- OTHER:

4 OWNER OF PROPERTY

NAME Kawaiahao Church/Hawaiian Mission Children's Society
957 Punchbowl 553 S. King

STREET & NUMBER

Honolulu, HI 96813

Honolulu, HI 96813

CITY, TOWN

VICINITY OF

STATE

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC. Bureau of Conveyances

STREET & NUMBER

CITY, TOWN

Honolulu

STATE

Hawaii

6 REPRESENTATION IN EXISTING SURVEYS

TITLE National Survey of Historic Sites and Buildings; Historic American Buildings Survey

DATE

1962

FEDERAL STATE COUNTY LOCAL

DEPOSITORY FOR SURVEY RECORDS Historic Sites Survey, Historic American Buildings Survey; Heritage Conservation and Recreation Service

CITY, TOWN

Washington

STATE

D.C.

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input checked="" type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Kawaiahao Church: Revered as the Protestant "mother church" of Hawaii, the building is of basilican plan with tetrastyle portico surmounted by a clock and belfry tower with castellated parapet erected over the narthex. It is constructed of indigeneous coral blocks in undulating range courses of approximately equal height.

Overall dimension: 143'-6" long by 78'-10" wide with eaves line approximately 35' above grade.

Foundations: Coral block with basement walls 44" thick to water table at first floor level. Exterior plastered with rough texture to water table.

Wall constructions: Walls to balcony levels are coral block 33" thick centered on basement wall, and above, they are 27" thick with 6" ledger on inside. Coral block routh cut to approximate equal height and variable length are laid with undulating range courses with applied mortar joints. Wall terminates with simple cornice of classic design at eaves line.

Portico and Tower: The main church entrance which is a tetrastyle portico of engaged austere stone doric columns and entablature, with center bay wider than side bays, projects slightly from the facade. This is surmounted by a belfry and clock tower with a castellated parapet erected over the narthex. A clock with a face approximately 12 feet in diameter on three sides of the tower below the belfry dwarfs the scale of the building. Clock face on fourth side over roof ridge is smaller in diameter. The belfry has one arched opening in each of four sides protected from weather by wood louvers. The portico is approached by a pyramidal range of concrete-faced coral steps terminating at a platform approximately 33 feet wide by 11 feet deep.

Doorways and doors: The main entrance doorway is a semicircular arched opening with cement plaster reveals set in the center bay of the portico and is approximately 7'-6" wide by 13' high. Double wood doors with raised panels and mouldings and a lunette fill the opening. This opening is flanked by similar but smaller semicircular arches and single doors in side bays of the tetrastyle portico.

Windows: All windows are modern replacements of anodized aluminum. Basement window openings are rectangular with variable head heights, windows at main floor are rectangular with dressed stone lintels and sash are awning type. Windows at balcony level are semicircular arched openings and awning type sash with muntins terminating in gothic forms in the lunettes. All windows have plaster reveals.

Roof Shape: Gable roof covered with slate shingles and supported by reinforced trusses and purlins exposed to the nave.

(CONTINUED)

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input checked="" type="checkbox"/> OTHER (SPECIFY) History of Hawaii
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1838-42 (Church)

BUILDER/ARCHITECT Hiram Bingham

STATEMENT OF SIGNIFICANCE ¹

Kawaiahao Church: The historical significance of Kawaiahao Church is indicated by the fact that it is often called "the Westminster Abbey of Hawaii." Outgrowth of the original Mission Church founded in Boston in 1819 and of the first foreign church on Oahu, it symbolizes the work of the Protestant missionaries, "one of the motivating forces in the life of Honolulu and the Islands." As the state church, it was the scene of many celebrated events--inaugurations, funerals, weddings, thanksgiving ceremonies--associated with the Hawaiian kingdom. Although not the oldest surviving religious structure in the islands, it, as the church founded and designed by the Rev. Hiram Bingham, seems to be the most important and representative church of the Protestant missionary period. The Kawaiahao Church, the old adobe schoolhouse on its grounds, and the three nearby "Mission Houses," form a group of structures which seems best to illustrate the influence of the American Board missionaries upon Hawaii.

Its interest in Hawaii aroused by accounts of New England mariners and by Hawaiian youths who had reached the United States and been converted to Christianity, the American Board of Commissioners for Foreign Missions decided in 1819 to expand their work to the islands. A Hawaiian Mission Church was organized in Boston during October, 1819, and almost immediately thereafter a missionary party of 17 members under the direction of the Rev. Hiram Bingham and the Rev. Asa Thurston, set sail in the brig Thaddeus. The group, less a contingent dropped off at Kailua, landed at Honolulu on April 19, 1820. Four days later Mr. Bingham preached the first formal Protestant sermon in the islands. The missionaries on Oahu were first assigned land near the Nuuanu Valley, but the king suddenly allotted them instead a tract on the duty plain near Honolulu near a spring known as Kawaiahao. The "Hawaiian Pilgrims" took up residence there in thatched houses, a part of one dwelling serving as "the first foreign church on Oahu." This meeting room also served as a school on week days, and here was begun the educational work which was to make 80 per cent of the Hawaiian population literate within four decades--a remarkable achievement with far-reaching effects upon the development of the islands.

The congregation soon outgrew the first room, and in 1821 a thatch-roofed, wooden church, 54 by 22 feet in size, was built a short distance toward the sea from the

¹The statement of significance is taken from John A. Hussey, National Survey of Historic Sites and Buildings (NSHSB) form, "Kawaiahao Church," July 19, 1962, Records of the Historic Sites Survey, Heritage Conservation and Recreation Service (HCRS).

(CONTINUED)

9 MAJOR BIBLIOGRAPHICAL REFERENCES

(SEE CONTINUATION SHEET)

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY c. 8.8 acres

UTM REFERENCES

A

0	4
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6	1	8	1	7	0
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2	3	5	6	5	8	0
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B

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VERBAL BOUNDARY DESCRIPTION

(SEE CONTINUATION SHEET)

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

Benjamin Levy, Historian

ORGANIZATION Historic Sites Survey Division, Heritage

DATE

Conservation and Recreation Service

August 1978

STREET & NUMBER

1100 L Street NW.

TELEPHONE

202-523-5464

CITY OR TOWN

Washington

STATE

D.C. 20240

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

FEDERAL REPRESENTATIVE SIGNATURE

TITLE

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE

2/22/80

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST:

DATE

KEEPER OF THE NATIONAL REGISTER

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Technical Description of Interior:

Floor Plan: Basilican church plan with one aisle on each side and a balcony in the manner of contemporary New England churches, whence the missionaries came. Five square plaster finish columns range down each side of the nave at the face of the balconies surmounted by a run-plaster entablature. The balconies step down between columns toward the sanctuary.

Sanctuary: The alter reposes on a dais five steps up from the main floor, protected by a railing, approximately 16 feet ewa of the rear wall. The reredos of panelled wood erected between large arched windows in the Waikiki wall of the church shealds the sacristy.

Pews: Pews of redwood are arranged for center aisle and side aisles which are along outside of the nave columns. The upholstred Royal Pews located at either side of main entrance against the ewa wall are handsomely guarded by panelled Koa wood railings and back boards.

Stairways: Stairways of reinforced concrete occupy the mauka and makai corners at either side of the narthex and lead to the balcony. That on the mauka side, also, leads to the basement.

Choir Loft: The choir and organ loft occupy the balcony across the ewa end of the nave and the tower room.

Site:

General setting and orientation: Church is set in a walled enclosure at the Waikiki-makai corner of Punchbowl and South King Street with church entrance to ewa. Surrounding area is landscaped with native plantings. At the rear of the church is the original Mission Cemetery and makai of the Punchbowl Street entrance is the Gothic tomb of Lunalilo.

Enclosure: The 6 foot high coral block wall erected around the church site ca. 1875 was reduced to 2 feet in 1899 to avoid repetition of the Wilcox revolution of 1889 when Honolulu Rifles fortified themselves on the church grounds and commanded the makai portion of the Palace grounds.

Lighting: Electric illumination was installed in 1895 replacing lamps, two of which fell in 1894 and started fires.

Heating: In the balmy climate of Hawaii no heating is required.

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Condition of Fabric: In excellent condition as, due to termite destruction, building has been resotred and altered several times since first erected 1838-42. It was completely reconstructed 1925-27, when all structural wood was replaced with reinforced concrete and steel and interior redesigned. The latest restoration was in 1965 when the exterior cement plaster applied in 1927 was removed, metal windows installed, and termite damaged wood work repaired.

Alterations: In 1867 to prepare for the installation of an organ to replace the melodion, the pulpit was moved forward some twenty or thirty feet nearly to the center of the auditorium, and a new choir loft built behind the pulpit. The new area was partitioned into Sunday school rooms. In 1873, just prior to King Lunailo's unauagation, the church was renovated including installation of new coconut mats and securing the galleries with iron bolts to improve their safety. About 1885 a legacy from Mrs. Bernice Pauahi Bishop was used to remove the small steeple, "an absurd wooden spire," blunt and without much visual attraction. In addition, the Bishop funds were used to build up the tower with coral stone to give it the square tower its present height.¹ In 1895 electric lighting was installed. At the same time a renovation was carried out involving the replacement of the wooden tie beams which were badly termite eaten. The interior was refitted and repaired.

In 1925 the building was almost entirely reconstructed. All interior wood was termite infested. All wood was removed leaving only the coral walls standing and the building was rebuilt from the basement up. The auditorium was restored to its full length, the galleries were widened and extended. Concrete pillars provided an aisle effect within. The reconstruction attempted to return the building to its original New England simplicity. The pulpit, with furniture made from salvaged ohia slabs and kauila logs, was designed with wide steps leading up to it and a simple cross on the wall behind. The original arched windows on either side of the pulpit and the crescent opening above the cross were retained. New, insect-proof redwood seats were installed, and the old royal pews were closed to visitors. The roof was covered with imported slates, put on with copper nails. The outer walls were spray-coated with a cement plaster to preserve the coral blocks from damage by birds pecking at them. Inside, a new organ, funded in part by C. Brewer and Co. to commemorate their 100th aniversary, replaced the 1901 instrument. For the new, longer hall, an

¹National Survey of Historic Sites and Buildings form prepared by John A. Hussey, July 18, 1962, in the files of the Historic Sites Survey Division, Heritage Conservation and Recreation Service (HCRS).

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echo section was donated by the organ manufacturer. The organ was placed in the ewa (tower) end of the building. The display pipes are visible, but the music mechanism was enclosed in four concrete rooms.

To complete the new setting, the grounds were replated - little had been done since Lunalilo's time, except in 1899 when A. S. Cleghorn pulled down the high wall, dug an artesian well, planted a lawn, and set out the line of royal palms mauka of the building as memorial to his daughter, Princess Kaiulani. A fountain pool was built with some coral block to commemorate the old spring at King and South Streets which had given the land, and the church, its name: Ka wai a Hao - the water of Hao.

In 1965, Kawaiahao underwent additional refurbishing by way of repainting and repairing the interior, repairing the slate roof, replacing the windows, and removing the 1927 cement finish from the exterior coral blocks but only to the base. Outside, the grounds were replated and the fountain rebuilt. Other improvements were planned for the future.²

In 1976-77 the drainage was improved by connecting the leaders to a dry well. Wainscoting and roof were repaired, the copper ridge flashing replaced and the tower reroofed. In addition, the pews and altar were refurbished, the interior painted, and continuing maintenance performed.

Frame House:³ The mission frame house stands on the mission grounds near Kawaiahao Church on King Street. It was one of the first frame buildings to be constructed in the Hawaiian Islands. The timbers of Maine white pine were cut and fitted in Boston in 1819 and came around the Horn on the brig Thaddeus with the pioneer mission company in April 1820. The frame of the house arrived on Christmas morning of that year on board the ship Tartar.

GENERAL STATEMENT

Architectural interest and merit: One of the most interesting architectural facts about this particular structure is its literal New England origin.

²Description of the building and the alterations is taken primarily from "Photographic-Data Book Report," Historic American Buildings Survey record file HA-14, "Kawaiahao Church" prepared by A. Lewis Koue, FAIA, February 1967.

³The description of the frame house is taken from the Data Sheets filed with the HABS, file HA-21, "Mission Frame House," prepared by Woodrow W. Wilkins, August, 1967. The file contains copies of the HABS field notebooks which have detailed measurements and floors. These are included here by reference as are the series of photos including copies of historic photos and sketches.

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Lumber for this New England plan type was actually pre-cut prior to shipment around the Horn. It may be considered in a broad sense, therefore, a very early example of prefabrication. It also has the distinction of being one of the first wood frame houses in the islands. Architecturally, its simple and straight-forward expression, the relatively low ceilings, and basement are strong evidence of its New England concept, alien to the temperate climate of Honolulu.

Having been restored in 1935 and maintained by a dedicated group of descendants of the early missionaries for whom it was built, it stands in good condition.

DETAILED DESCRIPTION OF THE EXTERIOR

This existing house consisting of two stories plus a basement measures 40' - 3 1/2" in length and 24' - 2 1/2" in depth excluding the kitchen wing which extends the basic rectangular plan on the right rear (ewa-makai) by 20' - 1 1/2". The overall height from grade to roof peak is 23' - 7".

Foundations: The foundation wall varies from 9" to 1' - 2" in thickness, except on the left (Waikiki) side where it becomes an average of 1' - 10" and where a now demolished wing once stood. The walls are adobe brick set in a mud mortar. Reinforced concrete buttresses were built against the inner surfaces in the basement in the 1935 restoration. In addition, irregularly square piers of coral rock support interior beams. There is a display panel which exposes the adobe brick in the transverse interior bearing wall at the left (Waikiki) end of the basement.

Structural system: According to an article in the Friend, September, 1935 (see appendix A) by Mr. Dickey, Architect for the 1935 Restoration, all wood framework was replaced with termite-proof wood. The article further states that original siding, flooring, doors, window, cupboards, etc., which was retained was individually treated and re-used. Mr. Dickey also installed steel beams cased in wood to carry early floor loads as well as a reinforced concrete perimeter beam on the exterior walls.

The semi-round roughly-squared timbers of the roof rafters and beams may possibly be original or re-used.

Porches, stoops, bulkheads: There are two sets of coral rock stoops on the King Street (mauka) elevation and one stoop of the same material on the rear (makai). The latter is not aligned axially with the stoop at the main entrance, but rather with a window. There is no protective roof at either.

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There is also a small two-story wood framed porch on the right side (ewa) of obvious latter date.

There are, in addition, coral rock bulkheads at both the front and rear, which enclose a coral rock stairs to the basement.

Early photographs in the Mission Society Library indicate there have been at least three different porches on the front (King Street).

Chimneys: The single chimney which is at the end of the kitchen wing is of coral rock and brick, plastered on the exterior with cement stucco. It is 15 feet high. The arched head of the opening is supported by two 2" wide curved iron straps, bent so horizontal legs are built into the masonry side walls of the fireplace. A hanging pot crane is also built in. The hearth is stone.

Openings - doorways and doors: The three exterior doors on the ground floor are all treated similarly with plain un moulded trim. The two exterior doors to the basement are set into the basement walls without trim. A ventilating transom covered with wire mesh is set over these basement doors. On the King Street front (mauka), the wood door is 6-paneled; on the rear (makai), there is a 2-light transom over the 6-paneled door; the door on the porch on the east (ewa) is a dutch door of vertical boards on the exterior fastened to horizontal boards on the interior; the kitchen door is also Dutch, consisting of two wide vertical boards, braced on the interior with horizontal rails. The two basement doors are also vertical planks.

Windows and shutters: The majority of the windows are 6/6 wood double-hung, using iron pins instead of sash weights. Exceptions are a fixed six-light window on the second floor, a 6/6 sliding wood window and a six-light fixed wood window in the kitchen. The smaller window openings on the second floor have adjustable wood louvered shutters without windows.

Roof - shape, covering: The gabled roof over the main house and the kitchen are both covered with asbestos shingles.

Cornice, eaves: The cornice board is a simple flat band with a narrow moulding at the top.

Dormers: There is a wide gabled dormer with a single louvered window on the front (King Street), with the plastered ceiling on the interior being arched.

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DETAILED DESCRIPTION OF THE INTERIOR

The Basement in plan consists of one room on the left (Waikiki) and a larger space on the right. The latter is divided by a stud portion and large square plastered stone piers. Access is by an exterior coral stair on both the front and rear and an interior concrete stair leading down from the kitchen. All walls are plastered, the floors are brick and the ceiling exposed wood.

The first floor plan which has been altered by both additions and demolition (on the left) consists of two rooms across the front. A smaller room and stairhall are located behind the front room on the left. The room on the left extends through the depth of the house, and connected by a doorway to the kitchen wing on the rear, and one to the covered porch on the right. The rear part of this porch has been enclosed. There is also a stairway leading from this large room up to the second floor.

The second floor consists essentially of two large rooms separated by a stair-hall. Under the eaves on each side smaller rooms have been partitioned off. In the right rear corner there is the second stairway down to the large room below.

Stairways: When the house was first enlarged, the original stair way was relocated and the second stairway in the rear right corner was added. Both stairs are ell-shaped with winders. Both are enclosed except for the wood balustrade at the head of the centrally located stair.

Flooring: The floors are brick set in earth in the basement, cement in the kitchen and random width boards in the first and second floors.

Wall and ceiling finish: Walls are plaster on adobe brick in the basement, plaster on coral rock in the kitchen and plaster on wood framing in the first and second floor. There are also two painted plank partitions on the second floor. Ceilings are exposed wood framing in the basement and kitchen and plaster in the main house.

Doorways and doors: Several types of doors are found in the house. Some are 4-panel on either one or both sides and others are 6-paneled on one side only. There is also a cased opening in the left front room. Doors in the small built-in cupboards are also paneled.

Decorative features and trim: The base boards are all flat unmoulded. Door and window trim is simple with small framing moulding. The rooms downstairs and the major rooms upstairs have narrow moulded chair rails and picture rails. Wood clock shelves are also installed.

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Notable hardware: Door latches are of two general types: the flat door pull and thumb latch, and the more decorative spool handle with scalloped escutcheon plate. There are also several sliding lock bolts surface mounted.

Lighting: None.

Heating (fireplaces): The only fireplace is the stone fireplace in the kitchen. The opening is slightly arched. A swinging pot crane is embedded in the inner rock walls.

SITE AND SURROUNDINGS

Orientation and general setting: On the south side of King Street, the Mission Frame House is on the left (Waikiki) side of the Mission Printing Office, one of the three mission buildings on the property.

Outbuildings: Adjacent in the rear is a small frame structure containing rest room facilities.

Landscaping: The three Hawaiian Mission Children's Society's buildings are set back from King Street on a grass lawn, enclosed by a low coral rock wall with iron gates.

Typical plants, trees and shrubs are informally scattered on the lawn. Some of these are the Banana tree, Royal poinciana, Pili, Ti, Hibiscus, and the Octopus tree.

Alterations: Other than changes cited above, the fundamental alterations in the building were successions of internal partitioning which were done to accommodate more inhabitants than the building was designed to house. In 1828, an addition, 15 1/2 by 17 feet was attached to the east end of the house to serve as a bedroom for the Bingham family. This addition was removed years later. In 1829 the roof was extended to provide for another upstairs room. No record of either extensive repair or alteration has been found for the period 1830-1907.

In 1904 at a meeting of the Hawaiian Mission Children's Society, also known as the Cousin's Society, it was suggested that the mission frame house be obtained as a home for the Society. In 1906 the house was sold by A. F. Cooke to C. M. Cooke, Ltd. In 1907 Mr. Charles M. Cooke offered to leased it to the HMCS for twenty years at a dollar a year with the idea that if they were interested enough to keep it in good condition it might ultimately be ceded to them as, in fact, it was in 1925. A committee was appointed to look into the condition of the house. Several contractors were called in to examine the

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building which was found to be so badly eaten by insects as to be considered beyond repair. Various suggestions were made for restoration, such as an inside steel frame to hold the house up or the injection of liquid cement into the timbers, but the cost was prohibitive. After considerable study the HMCS committee submitted their report, recommending extensive repairs to restore the house to its original appearance. The cost of these repairs when completed was approximately \$1500. The details of the renovation are contained in the HMCS Minutes of the Board of Managers meeting January 23, 1907:

"That the building be made water right at once, and those sills and beams which, upon examination, prove to be rotten be replaced; that the partitions lately placed in the building be removed and the house restored as to its original conditions as far as possible; that the plastering be repaired; the floors renewed and the room repapered; that the roof be re-shingled with shingles dipped in oil; that the kitchen be re-slated, it now consisting partly of shingles and partly of slate, ...that all the old hardware be preserved or replaced; that window casing be put in to slide in the sills as appears to have been the original method; that all the medicine and book shelves be retained; that a new front door similar to others in the building be made and put in place; and that the exterior of the building be painted." This cost for these repairs was estimated.⁴

In 1925 when the HMCS gained title to the house, the premises were again inspected and again extensive insect damage was found. A. E. Arledge, who inspected the house, advised that the first floor was unsafe for more than six people in any one room or concentrated location, but it could easily be strengthened by studding and shoring without removing any of the old timber. This would make the house safe for three to four years and cost about \$150. But Arledge urged that permanent repairs be considered. It was another ten years, however, before funds could be raised for a complete restoration, but the need had been seen and several plans were discussed in the meantime. In April 1930, C. W. Dickey, Architect, submitted specifications for constructing an inner concrete shell around which the original wood frame and interior could be placed. Dickey estimated the cost at about \$6900, but pointed out that this would be fireproof, insured against insect damage, and the original

⁴Ibid., p. 9.

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exterior appearance of the house would be retained. This plan was not approved, however, for it was felt that the concrete shell would make the walls too thick and destroy the original proportions of the house.

By 1935 the HMCS was able to procure sufficient funds to completely renovate and restore the frame house. C. W. Dickey was again consulted and his specifications for the work were submitted in September 1934. His plan was to retain the original thickness of the walls, partitions, and floors as well as original clapboards, doors, windows, cupboards, and shutters, but to replace the wood framework with termite-proof lumber. Detailed photographs of every room were taken before the work started. As a result, the house looks exactly as it did before, both inside and out, but it is strong and well built.

Since 1935 various minor repairs such as repainting and some replastering have been undertaken. Today the old mission frame house is maintained by the Hawaiian Mission Children's Society as a memorial to the early missionary effort in the Hawaiian Islands. Mementoes and furniture of the first mission families are displayed in the house, together with photographs of the men and women who lived and worked there.⁵

Adobe Schoolhouse:⁶

General: The building has good, simple lines. Today, it is a unique example of Hawaiian adobe wall construction.

Condition of Fabric: Generally good. Original thatch roof long gone; roof line was probably lowered when shingles were substituted. All woodwork seems to be modern.

EXTERIOR

Number of Stories: One.

Shape: Original outline a simple rectangle; new (c. 1965) wooden addition at rear slightly wider.

⁵More detail, including footnotes and specific data on the alterations, is contained in the HABS file which is included here by reference.

⁶Description of the schoolhouse is taken from the Data Sheets filed with HABS, File HA-19, "Adobe Schoolhouse," prepared by Charles E. Peterson, FAIA, September, 1967.

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Overall Dimensions: 30' - 8" x 54' - 9 1/2".

Foundations: Not revealed.

Walls: Indoors, a panel opens to reveal original adobes 6" wall height and 1' - 6" long. The wall thickness is (plaster face to plaster face) 2' - 9".

Finish: Rough sand plaster, tan color. A hole in outside plaster reveals that it was applied to wire lath with an air space outside of adobe blocks.

Front Stoop: A low concrete stoop at front door.

Chimneys: None.

Front door: Modern double door hung in a light wooden frame.

Windows: Wooden double-hung sash of 8" x 10" lights, 9/6. The frames are set in recesses with arched heads - inside and out. Masonry sills seem to be of concrete. Modern wire insect screens hung from top.

Roof: Low hip roof covered with wood shingles.

Cornice: Shallow box cornice with plaster soffit and screened vents.

INTERIOR

Floor Plan: The original adobe section is in one room. A kitchen and small meeting room occupy the rear modern addition.

Stairways: None.

Flooring: Concrete.

Walls and Ceilings: Inside plaster wall appears to be furred out about 4" from adobe walls. Ceiling height: 10' - 10". No trim except low concrete baseboard.

Miscellaneous: No decorative features, hardware or lighting fixtures of interest. No heating arrangements.

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SITE AND SURROUNDINGS

Orientation: Normal to King Street.

Outbuildings: None.

Landscaping: No enclosures. Simple landscape plantings of recent date. Building open to street on one side and to the Kawaihaho church grounds on the other.

Alterations:⁷ The Old Mission Schoolhouse, as this adobe building is also known, was first used for the mission's General Meeting of April, 1835. It had been built over the preceding two years, as adobe bricks, lumber and time were available, to replace an earlier straw school and meeting house on the same site. The new building was 24 x 40 feet inside, with walls 12 feet high and 30 inches thick, built in two tiers of brick with a space between. Each long side had four deeply recessed windows; there was a single window at the back end (later made into another door) and a wide double door with two windows facing on the street side. The adobe blocks were covered with clay plaster and lime white-wash, patted on by hand so the palm and finger marks showed. There was no floor or ceiling, and the roof was pili-grass thatch. The same furnishings served for both school and meetings: unpainted soft pine benches about 8 feet long, with a sloping desk attached to the back and a shelf below for books and slates. The soft pine was especially tempting for young whittlers. These benches, with a central aisle, filled most of the room; a long bench ran across the far wall and a table for the teacher or meeting chairman occupied a space between. The whole had cost approximately \$700, mostly in donations, including gifts from King Kamehameha III and his adopted son, Alexander Liholiho (Kamehameha IV), who attended the official dedication in 1836.

By 1920, the building was a bad repair, with a roof almost gone and the woodwork termite-ridden. As part of the Mission Centennial that year, the HMCS, which had leased the property from Kawaihaho Church, had the building repaired and restored. The work included a lath and plaster shell over the old adobe walls, with a flat cement stucco outside finish. A concrete floor with wooden covering and a wooden ceiling were installed. The repaired building was then leased to the Free Kindergarten and Children's Aid Association for use as their headquarters. Over the years the Kindergarten Association made other changes,

⁷History of modifications taken from Data Sheets (HABS), File HA-19, "Adobe Schoolhouse," by Frances Jackson, September 1966.

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including electricity, plumbing and general repairs and obtained a new lease direct from Kawaihaho Church. This lease arrangement lasted until 1961 when the church found it necessary to retain the building for its own use.

In the 1940's, the building underwent a second rehabilitation when it was found termites had badly destroyed the woodwork of the 1920 restoration. The walls were reinforced with steel lath and again the inner and outer walls were plastered with stucco. The roof was rebuilt and extended, and reshingled with fireproof asbestos shingles. (Shingles are now wood on a light frame; no sheathing to indicate possible asbestos shingles.)

In 1966 the building is standing idle. There are plans for properly restoring the Old Mission Schoolhouse as part of the Kawaihaho Church and Mission Historical Houses National Historical Landmarks. It is the only remaining building in Honolulu with all four walls built of adobe bricks. The building is used as a meeting room for the smaller church groups. Plans schedule restoration for 1979.

Chamberlain House:⁸ The simple form of the building, with cellar, two stories and an attic, is similar to houses of the same period in New England. The massive exterior walls are built of coral blocks set in lime mortar.

SITE

The house is prominently located, set back from the streets on an irregularly shaped tract approximately 1.1 acre in size. Other buildings on the site include the wood Frame House, the First Printing House and the recently-constructed Mission-Historical Library. On the property line adjacent to the streets there is a three-foot wall of coral stone.

EXTERIOR

Overall Dimensions: The two-story major portion is 26' - 8" by 54' - 9" with a rear two-story wing 16' - 6" by 22' - 2" in size.

Foundations: Basement and foundation walls and intermediate piers are of coral stone, rough, unplastered.

⁸Description taken from the Data Sheets, HABS HA-4, "Chamberlain House."

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Wall Construction: Thick masonry exterior walls are of coral stone surfaced with an exterior cement plaster finish simulating stone with wide joints. Exterior gables are finished with siding, now asbestos, probably originally wood siding.

Porch, etc.: On the south corner adjacent to the kitchen there is a one-story porch and a latticed enclosure.

Chimney: The chimney flue is within the wall of the kitchen. Above the roof the chimney is built of brick.

Doorways and Doors: Steps and stoops at entrance doors are of coral stone. Exterior doors are deeply recessed. Two glazed window-doors in the cellar provided access for supplies through the light wells.

Windows: Small windows in the cellar are barred, no glazing. Windows on the first and second floors are double-hung wood sash.

Roofs: The main portion and the rear wing are ridge roofed with gables. The present roofing is composition shingle over wood sheathing.

Alterations: A detailed account of the structural history of the building has not been located. Hussey reported in 1962 that in 1919 the house was "completely renovated" but apparently little altered.⁹ A detailed description of the interior of the house as of 1895 is contained in the HABS file. It was carried by the Pacific Commercial Advertiser on March 9, 1895.¹⁰

Print Shop:¹¹ The Mission Printing Office represents a purely utilitarian structure, built to house the first printing press in Hawaii.

⁹John A. Hussey, NSHSB form "Mission Houses," July 19, 1962. A report by Frost and Frost was recently (8/29/78) indicated to be filed in the Hawaii Mission Children's Society Library, Honolulu. This report, it is said, discusses the changes.

¹⁰HABS file HA-4 also contains photos of the house taken July 1966 and photocopies of early prints and sketches.

¹¹Description taken from HABS Data Sheets, "Mission Printing House," prepared by Woodrow W. Wilkins, August, 1967, in the file HA-20. That file also contains photographs taken in July 1966 by Jack E. Boucher and field notes by R. K. Yomomoto and Ron Saiki, July 10, 1967.

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Condition of Fabric: Although there has been some efforts in the recent past to stabilize the structure, there seems to be serious progressive deterioration of interior plaster and exterior mortar. Both are rapidly drying out to the point of pulverized powder. The building was restored by Frost and Frost. Exterior coral was painted. There was a considerable amount of efflorescence on the interior walls at the time. Now appreciably improved since the re-painting. Gutters were added and new roof installed.

DETAILED DESCRIPTION OF EXTERIOR

This is a simple one story rectangular building measuring 29' - 10" x 18' - 8", excluding 5' - 1" porch (lanai).

Foundations: Not accessible but presumed to be coral rock similar to the bearing walls.

Wall construction, finish, color: Walls on the King Street (mauka) and right (ewa) sides consist of natural coral rock in random sizes set in heavy mortar joints which average 3" - 4" thick in the horizontal and 4" - 8" wide vertically. The rear (makai) and left (Waikiki) walls are finished smooth in modern white cement stucco over the coral rock. (In 1978 this is no longer true.) Coursing on the front wall is more regular than on the ewa wall. (1978 the wall is exposed coral rock with paint on the exterior.)

Structural system, framing: The modern roof is framed with 3" x 4" roof rafters, 3' - 0" o.c. with 3" x 3" purlins, irregularly spaced, which carry the galvanized corrugated roofing directly. Diagonal and vertical braces are 1" x 4".

Porches, stoops: A continuous lanai (porch) extends along the King Street (mauka) side of the building, roofed by a continuation of the main roof slope, and supported on the edge by four 4" x 4" posts. Early photographs (1889) show several more posts in a different bay arrangement, and also the fact that the porch was extended to connect to the Mission Frame House on the left. These photographs also indicate a wood floor, since replaced by smooth finished concrete. There are two coral rock steps from grade in the center. On the rear (makai) side a detached shed roof covers a modern concrete walk with a coral block stoop up to finished floor level. (In 1978 this feature is no longer present.)

Chimneys: None.

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Openings - doorways and doors: On the front (mauka) there are two doorways - one in the center and one to the right (ewa). It is quite possible that this latter doorway was originally a window. A timber lintel is set in the stone work over the openings. Door trim, flat jamb and head, is set flush with the stone wall and is obviously of recent installation. There is no sill at the cement step up to floor level. Within the full width of the opening above the door there is an open wire covered ventilator 6 3/8" high. A similar doorway is in the center of the rear (makai) wall. All doors are 6-panel wood, 1 1/4" thick with horizontal rails tenoned into stiles.

Windows and shutter: The window sash are wood double hung with iron pegs instead of sash weights to control opening. On the front there are 12/8 lights of 8" x 10" glass, and on the rear 6/6 lights with 7" x 9" glass. The exterior wood sills are let into the stonework similar to the head. The sills on the interior are concrete.

There are no shutters although the 1889 photographs shows shutters at the central doorway and also at the window to its left. There remains two bracket pintles in the right jamb of this window. (In 1978 building shows wood louvers in the gabled ends.)

Roof - shape, covering: The gabled roof is presently covered with galvanized corrugated iron which appears also in a 1915 photograph. A 1906 photograph shows a shingle roof which may be wood or slate, therefore the present roofing material dates between the 1906 - 1915 period. (Re-roofed in 1965.)

Cornice: A flat 6" fascia serves as a cornice on the gabled ends.

DETAILED DESCRIPTION OF THE INTERIOR

Floor plan: The interior consists of two rooms, each having a cupboard built into the stone walls. The dividing partition also contains a cupboard framed together with the doorway. A recent exploratory dig near the doorway discloses a new 4" x 4 5/8" lintel over the doorway, a recent replacement. It has not been possible to determine whether this coral partition is original or a later addition.

Stairways: None.

Flooring: Modern smooth finished concrete.

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Wall and ceiling finish: The walls and ceilings are white plaster which is 1" thick at the exploratory holes. Plaster is finished up to the wood trim at the openings.

Doorways and doors: The single doorway and cupboard are framed into one large opening in the room on the right (ewa). The jamb and head trim is modern. The door has been removed.

Decorative features and trim: There are no decorative features. The exterior angle at the intersection of the plastered reveal and the wall is covered by a moulded wood trim piece.

Notable hardware: None.

Lighting: Modern electric.

Heating: None.

SITE AND SURROUNDINGS

Orientation and general setting: On the south side of King Street, the Printing Office is closely set between the Mission Frame House on its left (Waikiki) and the Chamberlain House on its right (ewa).

Out buildings: None.

Landscaping: The three Hawaiian Mission Children Society's buildings are set back from the street on a grass lawn, enclosed by a low coral rock wall with iron gates.

Typical plants, trees and shrubs are informally scattered on the lawn. Some of these are the Banana tree, Royal poinciana, Pili, Ti, Hibiscus and the Octopus tree. Coral stepping stones are set in the lawn.

Alterations:¹² Between the two mission houses on land given by King Kamehameha II to the first mission company as a homesite, stands the old Mission Printing House. Constructed in 1823, it is reputed to be the first printing house west of the Rocky Mountains.

¹²The structural history of the building is taken from Karmen Tiahrt, Data Sheets, August, 1967, HABS file HA-20.

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The pioneer Mission company to the Hawaiian Islands brought their Ramage printing press around the Horn in 1820 and when it was unpacked in Honolulu in August of that year, it was found to be undamaged. Temporarily the press was housed in a thatched house belonging to the Mission family. However, when wind blew the roof of the hut off, the press was taken into the home of the Loomis family where it was again set up. There on January 7, 1822, the first public printing was done on the press with Governor Keeaumoku taking off the first sheet. Printing was continued for several days in February 1822, but operations were then suspended until a permanent home for the press could be provided.

By the end of December 1822 construction of a printing house was underway. The work was done by members of the Mission company stationed in Honolulu with, no doubt, some native assistance. Some sources credit Daniel Chamberlain as chief builder of the printing house as he had begun the construction. However, Chamberlain left Hawaii in March 1823 and other men, particularly Elisha Loomis, who was in charge of the press, and Levi Chamberlain, who arrived in April 1823, seem to have taken charge of the work. As there was a distinct "want of beams, plank, boards, and shingles," it was decided to use coral stone for the building material. The coral was easily obtained in abundance near the vicinity of the mission houses at a depth of a few feet from the surfact of the ground. The coral was "laid in mortar of the common soil." Fortunately, the mission was able to purchase the hull, bowsprit and two masts of the wrecked whaling ship Ruby to use in building the printing house, a dwelling house and for fuel. By August 1823, the Mission could report that they had "Completed the walls of the printing house which when covered will be ready for use. The building has cost 250 dols, and will probably require 50 more to complete it ... the dimensions are 28 feet by 17 which will afford room for two presses with their variety of apparatus."

It had originally been proposed to make the building fireproof by covering it with tile ordered from Canton. However, the decision hinged on two considerations - if the tiles could be procured at a reasonable cost and if a person could be found who understood fitting them on. By the end of August 1823 the decision had been made and tiles from Canton had been ordered to cover the roof. There is, however, no record that such tiles were actually received or used. At the same time glazed windows for the printing house were requested from the Mission Board in Boston.

By November the building was nearly complete and shingling of the roof was begun on November 5. The mission report noted that "we are obliged to make our shingles in part of bits of thin boards rived and hewed with a hatchet by the natives of the Northwest coast." Elisha Loomis, however, records that the mission had to saw their own boards and split the shingles.

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The roof was finished in about three weeks, by November 22. The inside walls were quickly covered with tapa pasted on with poi. Perhaps this did not prove very satisfactory, for less than a year later, Mr. Loomis was investigating the possibility of laying over the inside of the printing house with plaster made of "lime and a peculiar kind of clay called pouhu found near the Pearl River.

By December 2, 1823, the printing house was complete and Mr. Loomis moved in and set up the press. A few days later he began printing an edition of Hawaiian hymns.

It would appear that even this printing house did not prove satisfactory for long. Two years later on December 26, 1825, Mr. Loomis wrote to the Mission Board that "our present printing office being much too small, we have commenced building an addition to it of some 30 x 19 feet and two stories high." The building referred to by Loomis may, however, have been built across the street, rather than as an addition to the original printing house as there is no other confirmation of such an addition being constructed.

After 1825 there is an almost total lack of records concerning the mission printing house, and any repairs or alterations made to it. It appears that it was used for twelve years by the Mission printers and was then associated with the frame house standing just adjacent on the Waikiki (left) side of the building. In a letter of November 14, 1844, from Levi Chamberlain to the Mission Board, he speaks of the building as serving both as a storehouse and a dwelling, being united to the frame house by low buildings. According to the remembrance of a member of the Hall family in 1907, her parents, the Halls, lived in this building and she was born there in 1842. In 1851 the printing house together with the frame house came into the possession of the Cooke family. It is not known what use they made of the building, but as they kept several boarders in their home, it is possible they may have used it for their accommodation. According to a friend of the Cooke family, Mrs. A. S. Cooke continued to live in the buildings until 1880 and for perhaps eight years after this it was occupied by other family members and friends. It then stood unoccupied for several years.

Interest in preserving the frame house as a relic of the early mission days in Hawaii led to the acquisition of this building together with the printing House in 1907 by the Cousins Society, officially known today as the Hawaiian Mission Children's Society. Mr. Charles M. Cooke had offered to lease the buildings to the Cousins for a dollar a year with the idea that if they were interested enough to keep them in good condition, they might ultimately be ceded to them as, in fact, they were in 1925.

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The HMCS committee appointed to investigate the condition of the mission buildings found the printing house to need few alterations. "Your committee believes that this building with comparatively little expenditure can be made almost fireproof by the building of a new roof of slate instead of shingles and with all the supporting timbers covered with tin. (Later on in the rear of this building, a fireproof vault can be built.) The total cost of this work will be in the neighborhood of \$2750." This cost estimate seems to include \$15000 needed for the frame house. There are no records to indicate that the alterations recommended by the committee were completely carried out.

After its renovation the printing house became the office of the HMCS in 1908 and served in this capacity until 1950. Apparently before the Society moved in, a cement floor was laid and shelves were built to hold the reports and papers of the group. The walls were also freshly cemented and plastered and the building was considered to be insect-proof.

The only records concerning repairs and laterations to the printing house in the ensuing years are for minor work such as painting, replastering and repairs for insect damage. The printing house today is used as a museum; a replica of the first printint press and its print work are displayed in the building along with other memntos from the early mission family.

Mission Cemetery: The cemetery is located between the Kawaiahao Church and Kawaiahao Street. Because of its association with the church and mission it is included in the landmark as a contributory element.

King Lunalilo's Tomb:¹³ This small mausoleum was erected according to the will of King Lunalilo to house his remains. Its architectural merit is two-fold. Besides being one of the few Gothic Revival structures on the island of Oahu, it is one of the earliest constructions in concrete block in America.

Condition of fabric: Although structurally sound, peeling paint and pitting off the exterior finish is visable. On the interior, there is evidence of a leak in the upper left (Waikiki-makai) corner.

DETAILED DESCRIPTION OF THE EXTERIOR

The single-story building has a cruciform plan with an exterior porch extending beyond the entrance towards King Street (the mauka side). The over-all exterior

¹³Description is taken from HABS Data Sheets, file HA-15, prepared by Woodrow W. Wilkins, June 5-7, 1967.

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dimensions are 23' - 0 1/2" x 23' - 0 1/2", excluding the angle buttresses and entrance porch. The latter measures 9' - 2 1/2" wide and 9' - 10" deep. The exterior height measures 28' - 4 1/2" from the ground to the top of the coping at the peak of the gable, excluding the concrete cross which is an additional 1' - 9 1/2" high. The interior floor to ceiling height is 22' - 11 1/2".

Foundations: Although a small portion of the concrete foundation wall is visible, the depth and width are not accessible.

Wall Construction: The exterior bearing walls are constructed of concrete blocks, measuring 1' - 0" high by 3' - 6" to 3' - 8" long. The face to face wall thickness is 1' - 4". The wall rises from a base with wash. This base consists of 2 courses for an overall height of 3' - 0", projecting 3 1/4" beyond the face of the wall. The wall is further articulated by a moulded string course which is a continuous extension of the moulding at the impostes of the lancet arches on the entrance porch. The walls are extended at each exterior angle to form buttresses 1' - 6" wide with a 1' - 4" projection. These buttresses terminate in a double wash 13' - 3" above grade. The gable walls are extended 9 1/2" above the roof ridge by a coping, surmounted at each peak with a concrete cross of modified Avillon design, 1' - 9 1/2" square. At the lower end of the rakes, the coping from LABEL-STOPS with small bracketed gables. There are moulded roundels, 2' - 6 1/2" in diameter high in the center of each gable. The roundels are solid except for quatrefoil openings, 5" across, which are open except for wire screening for ventilation.

All exterior wall surfaces are finished in smooth light buff-colored stucco with both vertical and horizontal joints visible.

Structural system, framing: Existing roof framing behind the existing plaster ceiling is not accessible. The gardener, in service for approximately 20 years, states that he remembers when the ceiling was exposed wood resting on timber trusses. It is quite probable that the earlier framing was modeled after that of the Royal Mausoleum, constructed by a German architect, Theodore C. Heuck, in 1863. Concerning this building (the Royal Mausoleum), we are told that "the roof timbers from the four wings formed a dome over the center hall." Timber trusses were definitely used on the exterior porch of Lunalilo's Tomb.

Porches: The entrance porch (mauka side), with pointed arched openings on three sides rises 24' - 2 1/2" from the ground to the peak of the gabled coping, excluding the cross. The floor finish is concrete. The existing ceiling is modern concrete, replacing modified hammer beam trusses. Evidence of these trusses is found on the face of the entrance wall of the main structure. The approximate dimensions were ascertained. The hammer brace extended out 2' - 0" from the interior face of the wall. There was a horizontal spanning member

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6" deep, which is turn supported an arched collar brace of undetermined dimensions, springing from the end of the hammer brace. The rafter was 8" deep. On the side walls, 2" x 12" pockets, now filled in, were spaced 2'-1" at the intersection of the roof and the wall.

The porch floor is extended on all three open sides 2'-0" beyond the face of the piers, from which concrete finished steps lead to grade. These steps consist of 5 risers at 7 1/2" and 4 treads at 1'-3" including the moulded nosing.

Openings: The single doorway opening consists of a Gothic lancet arch with a hood moulding. The double in-swinging flush wood doors, varnished, are 2 1/4" hung on 3 brass butts. Applied in relief on each of the doors is the royal crown, executed in wood. Two iron grille gates filling the opening are set on the exterior face of the jamb. The principal vertical and horizontal members are 1 1/2" square and the intermediate vertical rods are 3/4" in diameter, spaced 2 3/8" o.c. There is a single vertical locking bolt with recessed keepers in the center at the head and concrete sill, the latter being 1 1/2" above the interior floor. Each gate is hung on a single pintle embedded in the jamb, and a pivot embedded in the sill.

Two lancet windows are centered on the remaining three faces of the building. The interior wall opening is 1'-3" wide and 6'-1 1/2" high. The width of the opening on the exterior is 1'-8 1/2". The two window openings are united by a pattern formed of quoins with an over-all width of 5'-6". Individual hood mouldings occur over each window. The sills and jambs of the reveal are splayed on the exterior while the jambs only are splayed on the interior. The wood window frames consist of 2 3/4" sill, 1 1/2" jamb and 2 1/4" vertical distance at the head, with an over-all width of 11 1/2". There are 6 diamond-shaped panes arranged vertically 10 1/2" o.c. in the center of each window, flanked by half-diamond lights on each side. At the head of the lancet is a single trefoil light. Three of the six windows are of etched yellow stained glass which are probably original. The remaining three are glazed in modern patterned glass.

Roof: Four intersecting gables cover the main structure. The porch also has a gabled roof, the ridge of which is 23'-0" above grade. All Roofs are covered with modern asbestos shingles. A modern galvanized metal ventilator has been installed on the slope on the left (Waikiki) side of the entrance wing. There are no cornices, dormers or towers.

DETAILED DESCRIPTION OF THE INTERIOR

The floor plan is laid out as a single centralized cruciform space with the existing ceiling following the slopes of the four gabled roofs.

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There are no stairways.

The cement underfloor is covered, wall to wall, with a modern red carpet.

Walls and ceilings are finished in smooth white plaster, relieved only by the varnished wood of the simply moulded door trim which is 7" wide and flush with the plaster. There is no wood trim at the window openings which have a 6 3/4" interior reveals.

The sole decorative features of the interior are the three royal standards (kahilis) set in wood table-like stands. The kahilis are executed in red and black feathers and cloth with one at the head of Lunalilo's Tomb and one on each side in the makai arm of the cross.

Lunalilo's Tomb consists of a simple highly polished white marble sarcophagus centered under the crossing. It is 8'-1" x 3'-1 1/2" x 3'-6" (including the 6" vert antique base). The top slab extends 1" on all sides. Read from the right (ewa) side, the name, "Lunalilo," is incised in letters 11" high and 57" long. These are centered. The front (mauka) end panel contains a carved royal crown.

Separated 3'-1 1/2" on the right (ewa) side is the tomb of Charles Kanaina, an exact duplicate of Lunalilo's except that the incised name, "Kanaina," 4" high and 22 1/2" long, begins 4" from the edge nearest the entrance rather than being centered.

There is no notable hardware, artificial lighting nor heating system.

SITE AND SURROUNDINGS

Located in the Honolulu Civic Center in downtown Honolulu, the mausoleum is on the roughly south-east (Waikiki-makai) corner of the intersection of King and Punchbowl streets. It is oriented in a north northeast direction, the entrance facing King Street.

It is enclosed separately within the enclosing walls of Kawaiahao Church (1842) grave yard, the makai-ewa wall common to both. This wall is coral rock stuccoed, 6'-2 1/2" high to the crown of the coping. Enclosure of the other two sides of the tomb grounds is made by a stuccoed wall 2'-0" high, surmounted with a decorative cast and wrought iron fence, 6'-3", over-all height. Enriched intermediate posts are 6'-7 1/2" high. On the outside of this iron fence is the paved carriage way to the Church. On the axis of the tomb entrance a double carriage way gate, flanked by pedestrian gates, leads to a circular carriage way before the tomb. This carriage way is paved with

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coral rock set in cement.

Located 10'-6" away from the walls of the mausoleum are 8 free-standing pedestals, 3 on each side and 2 on the rear, symbolic of the 8 islands. These pedestals are 4'-10 1/2" high, having a 1'-6" square base. The shaft, 1'-0" square, contains decorative panels. The base and the capstone are moulded.

The entire enclosure is landscaped with grass and a large variety of tropical plants and trees. These include the following: Maile scented fern (lauae), Ti, Royal poinciana, Monkey pod tree, Golden shower tree, Native fan palm (loulu), Coconut palm, Golden fruited palm, Queen sago palm, Croton, Plumeria, Pothos vine, Star jasmine, Alexandrian laurel (kamini), Shell ginger, Octopus tree (brassaia) and Guava tree.

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site of the present church. This structure was "the first house consecrated for the worship of God in the Sandwich Islands." It burned in 1824, and Chief Kalanimoku, the prime minister of the Hawaiian kingdom, ordered another built at public expense. It stood near the site of the first and was built of wood, measuring 70 by 25 feet. Upon his return to Honolulu after suppressing a rebellion on Kauai, Kalanimoku early in 1825 ordered a public ceremony of thanksgiving held in this chapel. Apparently this was the first of a long series of public meetings held at Kawaiahao Church. Funeral services for King Liholiho and Queen Kamamalu, who had died in England, were also held in the chapel. To accommodate increasingly large congregations, which sometimes numbered 3,000, a large temporary chapel was built in 1825, but it was soon destroyed by a storm. It was followed by a third meetinghouse, built in 1827, and by a fourth, erected in 1828-1829, the last being a high thatched building, 196 by 63 feet.

In 1833 services in English only began to be held at a building nearby, and Kawaiahao "became more distinctly a Hawaiian congregation." A permanent white congregation was formed in 1837, and the next year a second native church was formed.

At the instance of King Kamehameha III, a long-planned stone church was begun in 1836. The task of constructing a stone building 144 feet long and 78 feet wide was a huge one for the time and place; and the funds to purchase needed lumber and materials from Boston were raised by public subscription. During 1837 the work of gathering local materials--almost 14,000 coral rocks, timber, and lime--was started. The cornerstone was laid on June 8, 1839; but Hiram Bingham, pastor and architect of the new church, was forced by ill health to leave before the building was completed. It remained for the Rev. Richard Armstrong to preside over the dedication on July 21, 1842. King Kamehameha III participated in the ceremony and gave the church lands to the membership. From its dedication until the present day Kawaiahao has remained an active church, and it is still considered "the center of worship for the Hawaiian race."

The structure also served as the scene for a number of important state events, and it was for a number of years the place of the annual meetings of the American mission. Here in 1843 King Kamehameha III held a thanksgiving ceremony after the restoration of Hawaiian rule by Admiral Thomas, on which occasion he is said to have spoken the words which became Hawaii's motto. The legislative assembly of 1848 was convened in the church. Here Kamehameha IV and King Lunalilo were formally "inaugurated"; and here met the unfortunate constitutional convention of 1864. In this building Kamehameha IV married Emma Rooke in 1856; and here lay in state the bodies of Kamehameha III, Queen Emma, Princess Kaiulani, Queen Liliuokalani, and many other notables of the Hawaiian kingdom.

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The building has had several changes in name. At first called Stone Church, Honolulu First Church, or the King's Chapel, the name Kawaiahao church came into formal usage in 1862. The church is still very active and continues to carry out its historic functions as a religious center for the Hawaiian people. Services are conducted in both English and Hawaiian.

Three Old Mission Houses:² These three buildings, together with the nearby Kawaiahao Church, form the most important and impressive single physical monument to the work of the Hawaiian Mission, sent to Hawaii by the American Board of Commissioners for Foreign Missions, a Protestant organization supported by the Congregational, Presbyterian, and several other churches. For about 40 years after 1820 the Protestant missionaries probably were the most important force in Hawaiian politics, economics, religion, education, and social customs. The missionaries found the native Hawaiian culture disintegrating after the abolition of the old kapus and under the impact of European technology. They provided a new set of ideals and standards around which the natives could orient their lives. They found the native population decimated by European diseases and vices. They introduced medicine and attempted to regulate morals. They became advisers to royalty and brought law and democracy into the government to replace feudal autocracy and royal whim, helped keep the islands free of European entanglements, and strengthened economic and political ties with the United States. They found the Hawaiians illiterate and taught most of the population to read and write; they introduced ideals of universal education which still persist. They attempted to teach the natives the mechanical techniques of Western culture and introduced new agricultural methods and crops in the hope of creating a population of independent freeholders. The total impact of these efforts was tremendous, and the effects are apparent to this day. Even after the power of the missionaries was reduced, they and their families were an important factor in the group of foreigners who came to dominate the economic and political life of the islands.

The center of all this effort was in the Mission Houses in Honolulu, which in effect were the island headquarters of the Hawaiian Mission. Here was the source of that driving zeal and idealism which have helped mold the modern Hawaii. The significance of these structures has been well stated by Bradford Smith, who wrote in 1956: "In the heart of Honolulu, surrounded by a coral wall, the old mission houses still stand--the old white clapboard house where Bingham lived, the little coral print shop, the thick-walled coral house Levi Chamberlain built. Past them streams the modern traffic of a busy city. But they are still there in the heart of it all. And so are Bingham and Richards, and Judd and Armstrong, and all the rest--forevermore."

²John A. Hussey, NSHHSB form, "Mission Houses," July 19, 1962, Historic Sites Survey, HCRS.

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The stories of the individual buildings are as follows:

Oldest Frame House. When the first company of missionaries prepared to leave New England for Hawaii in 1819, a Boston shipping firm donated an entire frame house, disassembled, to be erected in the islands "for the comfort of the ladies." There being no room on the first vessel, the Thaddeus, the house did not reach Honolulu until Christmas day, 1820, by which time the missionaries at that place had spent nearly 8 uncomfortable months in thatched houses. Unloaded from the Tartar, the house was erected only after some delay, occasioned by the need for obtaining royal permission to erect a house larger than the king's. The carpenter work was performed by the missionaries themselves. During August, 1821, the Levi Chamberlain family moved into the one room then completed. The attached kitchen was not built until 1823, and the exterior clapboarding was also a later improvement.

This building was not, as is frequently stated, the first frame house to be erected in the islands, since several chiefs had bought similar dwellings from traders, but at the time "it was the most impressive." The house sheltered a number of mission families, including, until 1840, that of Hiram Bingham, the firm and stubborn, but able, leading spirit of the mission during its first 2 decades. "Through him," it has been said, "the New England mind pressed its qualities so strongly upon Hawaii that other possibilities came to seem alien."

Lucy Thurston, a missionary wife who was among the first residents in the house, has left a record of her joy at being able to move into a structure which had doors that could be shut against the ever-present curious natives. The cheerful wallpaper--pink, with vines of tinsel--was the gift of a sea captain and was stuck on with poi.

The house was sold by the mission to the Cooke family in 1851, and in 1925 it was deeded to the Mission Children's Society. One of the latest of several restorations was carried out in 1935, at which time the framework was replaced. The building was restored in 1968.

First Printing House. Even before the first missionaries left Boston, they realized that the success of their work would be largely dependent upon their being able to spread their religious message through the printed word. They brought with them on the Thaddeus a battered, second-hand Ramage press and a young printer, Elisha Loomis. Since Loomis was kept busy with carpentry and other duties, it was January 7, 1822, before the first printing was done in a grass house in Honolulu. This earliest printing in the "North Pacific region" was a vast impetus to the spread of education among the Hawaiian people.

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In December, 1822, Daniel Chamberlain began construction of a more permanent print shop. The walls were of coral blocks cut nearby and cemented with common soil. The small shop, 28 by 17 feet, was completed in December, 1823, and saw "the genesis of the important printing industry" of present-day Hawaii. An early product was a 60-page hymnal; and before the end of 1824 Loomis produced the first commercial printing product--some blank bills of lading. By about 1828 the printing work of the mission had increased so enormously that the press was moved to larger quarters across the street. The coral shop was thereafter used as an adjunct of the frame house and changed ownership with it.

This Printing House is the oldest surviving structure to be associated with the Hawaiian Mission press, which exerted such an important influence upon island history. Largely due to its products, the Hawaiian people in a remarkably short time came to possess one of the highest rates of literacy in the world.

The Chamberlain House. Levi Chamberlain, described as a man who "never demanded as much of others as he asked of himself," came to Honolulu in 1823 as business agent for the mission. It was his task to store the food, clothing, furniture, and other supplies needed by all the island stations and to distribute them as required. Grass houses proved inefficient and costly for warehouse use, and in 1830 he started to build a two-story, coral-stone structure, with cellar and attic. When the building was completed in December, 1831, he moved his family into 3 rooms on the lower floor. The rest of the house was used to store the mission property. The pulley and door used to raise the boxes and barrels to the second story are still in place.

Long in ill health, Chamberlain called his family about his bed one day in 1849 and said to his wife, "Farewell. Very pleasantly have we lived together for twenty-one years. Now we must separate. I commit you to the Lord." Then this man, who more than any other had kept the fiscal affairs of the mission in good order, fell asleep and died with "not a wrinkle in his forehead." The Chamberlain family continued to live in the house and, later, acquired ownership. It became the property of the Mission Children's Society in 1910.

The Adobe Schoolhouse.³ The Adobe Schoolhouse was constructed during the period 1833-1835, of air-dried adobe bricks and lumber, as it became available, to replace the earlier straw school and meeting house.

³HABS Photographic-Data Book Report, HA-19, "Adobe Schoolhouse," Frances Jackson, September 1966.

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The "most beautiful room in Honolulu," as architects have called it, was used for a school, for the annual spring General Meeting of the Mission, as a social hall, and, in 1855, as the scene of a wedding between two mission "cousins." In 1852, it saw the establishment of the Hawaiian Mission Children's Society, often known as the Cousins Society, a group of missionary descendents whose parents had long called each other "brother" and "sister."

For a while during the 1870's, the building was rented to the Government for use as a public school, at which time a partition was put in. Later, it housed the Thursday daytime meetings of Kawaiahao Church and became known as Hale Poaha, the Thursday House of Kawaiahao.

The building's specific significance rests with its historic association with the mission complex expressed by its use as the educational center of the missionary operation.

King Lunalilo's Tomb. King Lunalilo's tomb, one of the early concrete block buildings in Hawaii, was built at the direction of Lunalilo's will. Apparently because of disagreement with a rival branch of the royal family, Lunalilo chose to be buried in Kawaiahao Churchyard rather than the Royal Mausoleum.

Its association with the Kawaiahao Church justifies its inclusion within the landmark.

Historical information on the Tomb:⁴

A disagreement between rival branches of the royal family may be the reason for King Lunalilo's request to be buried in Kawaiahao Churchyard. The remains of many of the Hawaiian royalty had been buried at the old mausoleum on what is now the Iolani Palace grounds, but in 1865 when the new Royal Mausoleum in Nuuanu Valley was completed, most of them were removed to the new tomb. One of the exceptions was the High Chiefess Kekauluohi, mother of Lunalilo. Indignant about this act of disrespect by King Kamehameha V, Lunalilo vowed that he would not be buried at the Royal Mausoleum, but near his mother. There is some question whether Kekauluohi's bones remained in the old burial place. According to some accounts, they were removed by Lunalilo's family and buried at sea many miles off Diamond Head.

After Lunalilo became King in January 1873, he carried through his decision. On January 31, 1874, just four days before his death, the King approved a final codicil to his will, providing that a suitable tomb for his remains and for

⁴HABS Data Sheets, file HA-15, prepared by Karmen N. Tiahrt, State Archives, June 1967. Data Sheets are footnoted. Footnotes deleted here.

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those of his father, Charles Kanaina, be erected in Kawaihaho Churchyard. Upon his death, Lunalilo's casket was temporarily placed in the Royal Mausoleum at Nuuanu until his own tomb could be constructed.

At the request of the executor of Lunalilo's will, on September 19, 1874, the executive committee of Kawaihaho Church dedicated and set apart a site for the erection of the tomb on the west side of the Churchyard. Construction apparently began at the end of the year and was fully underway by January 1875. Robert Lishman, an Englishman who had come to Hawaii from Australia in 1871, was architect and supervisor of the construction. By October 1875, the building was completed.

The tomb was one of the first buildings in Hawaii to be constructed of concrete block, the first being the Kamehameha V Post Office, 1870. It was built in the form of a Greek cross, approximately 11 feet square at the crossing. The roof was of slate and each of the four gables was topped by a small cross. On three sides were narrow stained glass windows. A small porch adjoined the entrance of the tomb. The floor was of smooth concrete and the interior walls of white stucco. The doors and all interior trim were made of stained oak. Over \$6,000 was spent for construction of the tomb.

A smooth cemented carriageway leading from the entrance gates to the tomb circled around an open plot on which "rich exotics" were to be planted. Evergreens and other rare trees were also to be added to the grounds. Early pictures show that the eight concrete pedestals which stand around the sides of the tomb were used to hold kahilis (royal standards). The suggestion was made that Lunalilo's father install chimes in the Kawaihaho bell tower in memory of the late King, which on the anniversary of his death could play "from sunrise to sunset solemn requiems." The suggestion, however, was not carried through.

The night of Tuesday, November 23, 1875, was chosen to transfer Lunalilo's casket to the new tomb. It was customary when necessary to transfer the remains of Hawaiian royalty from one tomb to another, to move them only at night, usually shortly after midnight. This procedure had been followed in 1865 when the new Royal Mausoleum was completed and it was also done at this time. It is said that Lunalilo's father, Charles Kanaiana, requested that a royal salute be fired from the government battery on the crest of Punchbowl while the transfer of Lunalilo's remains from the Mausoleum to the new tomb was being made. On the grounds that Lunalilo was no long King and thus not entitled to a salute, King Kalakaua refused. However, as the hearse carrying Lunalilo's casket moved into Kawaihaho Churchyard on November 23, a loud clap of thunder was heard. Some participants claimed, in fact, to have heard twenty-one distinct claps of thunder as the hearse made its way through the city to the new tomb. It was said by the Hawaiian people that this was a heavenly royal salute to their beloved King Lunalilo.

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Lunalilo's casket, which was placed in the tomb, was made by William Fischer of native Hawaiian Koa and Kou wood. On it were three silver ornaments made by Mr. Eckart, a crown three to four inches in diameter, a ten by twelve inch plate inscribed in Hawaiian with Lunalilo's name, the dates of his life, and the length of his reign. This plate was surrounded by a wreath of maile leaves, also made of silver. Below this was a silver scroll with the inscription, Ua mau ke ea o ka aina i ka pono (The life of the land is perpetuated in righteousness.), the motto of the Kingdom first uttered by King Kamehameha III in 1843. The casket was covered with a black velvet pall on which six gilt Hawaiian coat-of-arms had been embroidered. This was replaced in 1879 by a similar pall imported from Europe and reported to have cost nearly \$1,000.

Less than two years later, Lunalilo's father, Charles Kanaina, died, and his casket, also made of Koa and Kou wood, was placed in the tomb on March 29, 1877.

In 1879 a case was argued before the Supreme Court of the Kingdom of Hawaii to determine the right of possession, care, and control of the tomb. The Legislature had appropriated \$400 annually as wages for a keeper of the tomb. This implied the right of the Minister of the Interior, as dispenser of the fund, to claim possession of the tomb. The Minister had, in fact, refused to surrender the keys to the trustees of the estate. The trustees held, however, that it was "quite plain" from Lunalilo's will that he wished his remains to be free of state control and the Legislature had incurred no obligation to pay for the tomb. The case was decided in favor of the trustees.

In 1888 it was found that care of the tomb had been much neglected, and an annual salary \$250 for a keeper was provided by the estate. In addition, over \$300 was spent in repairing the tomb and painting the iron fence which enclosed the lot. Various other small repairs were undertaken in the ensuing years. In October 1917 vandals broke into the tomb, breaking the locks of the wooden doors to the building. The silver ornaments which adorned Lunalilo's casket were stolen, but detectives recovered them in Florida some time later.

On January 31, 1938, the first ceremony to be held at the tomb since Lunalilo's death took place. At the proceedings which marked the anniversary of Lunalilo's birth, the three royal kahilis (standards) which stood by his casket were to be replaced for the first time since 1874. The ceremony began as the bearers of the new royal kahilis, accompanied by a guard of honor and other participants, marched from Honolulu Hale to the tomb. A red kahili was placed at the foot of Lunalilo's casket and a red and yellow kahili on either side. A bundle of ti leaves entwined with strands of crown flowers was placed on the head of the casket, which was draped with a royal blue velvet pall embroidered with the trimming of the original pall. A traditional rain shower fell during the ceremony at the tomb.

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In 1947 alterations and repairs amounting to over \$8,000 were undertaken at the tomb. Although unable to determine the exact nature of these alterations, it is probable that at this time the slate roof was replaced with asbestos shingles. Two years later in 1949, marble vaults to enclose the caskets were constructed at a cost of \$2700.

The tomb, which is usually closed to the public, is opened once each year on the anniversary of King Lunalilo's birthday.

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A Grove Day, Hawaii and Its People (New York, 1955), 72, 78, 97-101; [Hawaiian Mission Children's Society], The Three Old Mission Houses (folder, rev. ed., Honolulu, 1958); Ralph S. Kuykendall, The Hawaiian Kingdom, 1778-1854 (Honolulu, 1938), passim; "Mission Houses, Honolulu" (Typewritten, Hawaiian Mission Children's Society); Bradford Smith, Yankees in Paradise (Philadelphia, 1956), 71-75, 294-295; Lucy G. Thurston, Life and Times of Mrs. Lucy G. Thurston (Honolulu, 1934), 63-64, 240.

Ethel M. Damon, The Stone Church at Kawaiahao, 1820-1844 (Honolulu, 1945); Ralph S. Kuykendall, The Hawaiian Kingdom, 1778-1854 (Honolulu, 1938), 220, 338, 342, 354, 413; Ralph S. Kuykendall, The Hawaiian Kingdom, 1854-1874 (Honolulu, 1953), 33, 83, 106, 239, 245; Charles E. Peterson, "Pioneer Architects and Builders of Honolulu," 72nd Annual Report of the Hawaiian Historical Society for the Year 1963 (Honolulu, 1964), 9.

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VERBAL BOUNDARY DESCRIPTION

Refer to Tax Map, Island of Oahu, Zone 2, Sec. 1, Plat 32, current in 1978 a copy of which is enclosed with this form. The boundary of the landmark is shown in red on that copy. Beginning at the west corner of parcel 15, proceed in a generally northeast direction along the north side of parcel 15 to the north corner of said parcel; thence general south along the east side of said parcel, continuing in a straight line along the east side of parcel 23 to said parcels extreme east corner; thence in a generally counter clockwise fashion along the entire boundary of parcel 17 returning to the point of origin.

A second unit of the landmark is bounded thus: the boundary of the unit is the boundary of parcel 2 which includes the older parcel 3.

Justification: The boundary includes two units because the two elements of the landmark--the church and the mission houses--have traditionally been understood as distinct elements. Furthermore, there is no practical or historical reason to depart from the physical and distinct fence lines that enclose two distinct physical elements. Each boundary mutually encloses its component elements and setting: (1) Church--church proper, Lunaliilo's tomb, cemetery and old schoolhouse; (2) Mission houses--Chamberlain house, first printing building and first frame house.