

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

# DATA SHEET

FOR NPS USE ONLY  
RECEIVED OCT 31 1975  
DATE ENTERED MAY 13 1976

## 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  
\*  
AND/OR COMMON

Hale Pa'i

Hawaii Site Number 50-03-1596

### 2 LOCATION

STREET & NUMBER Lahainaluna High School

CITY, TOWN Lahainaluna, Maui

NOT FOR PUBLICATION  
CONGRESSIONAL DISTRICT

STATE Hawaii

15 VICINITY OF  
CODE

COUNTY Maui  
CODE 009

### 3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input checked="" type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input checked="" type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	<b>PUBLIC ACQUISITION</b>	<b>ACCESSIBLE</b>	<input type="checkbox"/> ENTERTAINMENT <input type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input checked="" type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

### 4 OWNER OF PROPERTY

NAME State of Hawaii - Department of Education

STREET & NUMBER Liliuokalani Building

CITY, TOWN Honolulu

003 VICINITY OF

STATE Hawaii

### 5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Bureau of Conveyances

STREET & NUMBER 425 Queen Street

CITY, TOWN Honolulu

STATE Hawaii

### 6 REPRESENTATION IN EXISTING SURVEYS

TITLE Historic American Buildings Survey

DATE

1968

FEDERAL  STATE  COUNTY  LOCAL

DEPOSITORY FOR SURVEY RECORDS State Historic Preservation Office- Dept. of Land and Natural Resources

CITY, TOWN Honolulu

STATE Hawaii

## 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input checked="" type="checkbox"/> DETERIORATED	<input checked="" type="checkbox"/> UNALTERED	<input checked="" 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

The Hale Pa'i Printing Museum is a rectilinear structure approximately 22ft. x 60 ft. with bearing walls of coral and lava rubble approximately 2' in thickness and covered with cement plaster on the interior and exterior. It is a two-story structure with full basement. The high pitched gable roof has clipped eaves and is covered with wood shingles. Ventilation and light on the first floor are provided by rectilinear double hung windows with a single lite in the upper and lower panels. *look for 2nd story*

The northeast elevation, on which side the main entry is located, has five windows at the first floor, the southwest elevation has six windows at the first floor. The southeast end wall has two similar double-hung windows with rectilinear louvered panels directly above for attic ventilation. The northwest end elevation has a single double-hung window with a single louver panel for attic ventilation. The basement level has smaller rectilinear windows reflecting the same placement as those of the first floor windows. Many of these windows have been filled with masonry.

On the northwest elevation directly below the single double-hung window is a small wooden gabled projection enclosed on the sides with wood lattice, concrete steps lead down to an entry at the basement level.

Access to the main entry is gained by way of a wood frame bridge on the northeast elevation. The main entry door has two panels.

On the interior window openings are splayed on both the first floor and basement levels. The interior space is divided into one small area approximately 17ft. x 19ft. and the larger area 37ft. x 19ft. on both floor levels. The basement floor is concrete. A series of 7½" square wood posts support the wood frame floor of the first level at mid-span.

The southeast end of the first floor level has a flat ceiling supported by simple 1 x 6 diagonal bracing in the roof structure. The northwest end of the building has a ceiling which follows the pitch of the roof approximately 50% of the length of the rafter, from which springs a lower pitch which dies into a small flat area at the center of ceiling. The ceiling is supported by auxiliary rafters and bracing.

Wood lintels distribute the structural load above each window and doorway to the masonry walls. The first floor level is at the same elevation as the adjacent road. The ground drops at the road shoulder which is approximately 15' from the building which allows for day light into the basement. On the opposite side of the building from the entry the Lahainaluna ditch runs parallel to the wall with a portion of the wall being extended to create one of the banks of the ditch.

The building is an excellent example of a simple rectilinear form expressing the influence of New England Architecture in the early 1800's, with the adaptation of indigenous building materials of Hawaii.

# 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 checked="" 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 checked="" 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 type="checkbox"/> OTHER (SPECIFY) Technology
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1831, 1833, 1834, 1838, 1846 BUILDER/ARCHITECT Charles Burnham

## STATEMENT OF SIGNIFICANCE

Hale Pa'i is one of the most significant structures associated with Missionary history in the Islands. It is being recommended for inclusion in both the state and National Registers on the basis of the following information:

Hale Pa'i is located in the former Lahainaluna Seminary which was established in Maui in 1831. The purpose of the Seminary was to educate the people and to train future preachers and teachers. Out of this extraordinary training ground came many of Hawaii's future leaders and scholars including David Malo, Samuel Kamakau and others.

The period during which the Seminary was under Missionary control at the outset of its development is the most significant. While the Seminary as a whole accomplished many outstanding achievements, it is the structure known as Hale Pa'i (Printing House) that this report will deal with.

Hale Pa'i is associated with a number of "firsts" in Hawaii. The first actual publishing in Hawaii was done in Honolulu in 1822. It was at Lahainaluna, however, that the first newspaper ever printed in the Hawaiian Islands was published on February 14, 1834. This paper, called Ka Lama Hawaii (The Hawaiian Luminary) was also the first newspaper published anywhere in the United States or its territories west of the Rocky Mountains.

Also published at Hale Pa'i for the first time were many portions of the first Hawaiian translation of the Bible, the first English translation of the first Hawaiian Declaration of Rights, the first Hawaiian Constitution, the first set of Hawaiian laws on property and taxation, the first Hawaiian school laws, the first paper money engraved and printed in Hawaii, the first history of Hawaii printed in Hawaiian and the first history of Hawaii printed in English appearing in the Islands. The first Hawaiian constitution and other material of the Marine Temperance Society, the constitution of the Maternal Association, school texts and catalogues, religious tracts, sermons, and missionary and commercial material of every sort were all printed at Hale Pa'i originally. Many of the founders of the printing activities at Lahainaluna also helped found the first Hawaiian Historical Society.

From its inception to 1846, printing was done at Hale Pa'i. The labors became too difficult and the expenses too great for a small operation so it was discontinued. Printing operations were transferred to Honolulu. A lithograph press was brought back to Lahainaluna in 1870 but little of significance was printed there by then.



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Currently the building is in a state of disrepair with a number of structural cracks visible on the exterior of the building. Many of the wooden structural members have had termite damage, in particular the lintels over the door and window openings. It appears as though much of the original wood frame structure has been replaced with contemporary lumber, however, a number of the original roof hewn beams still exist.

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The Lahainaluna Seminary was established by the American Protestant Mission in 1831 for the purpose of training young men for the ministry and for teaching. The land, which Lorrin Andrews, the first principal, described as "in a wild, barren, rude state," was given by Kaheiheimalie, sister of Kaahumanu, wife of Hoapili, governor of Maui and best known by her name Hoapiliwahine. Work began on September 5, 1831, with 25 young men as pupils and Lorrin Andrews.

It was decided at the outset that the Seminary would be self-supporting; the founders felt constrained <sup>not</sup> to make large expenditures or ask for funds from the Board in America until they had progressed further along. The early structures-- a school and homes for the instructors were primitive. The scholars came mainly from Maui and the Big Island. Andrews reported that he had to exhort them continuously to keep up their work and to show them by example. Dibble wrote that the scholars who were mostly teachers from the common schools, "were the best of that class of persons, and yet their qualifications were exceedingly scanty."

Further construction of the school was hampered by poor weather. In addition, the Seminary received a letter from the Board in America that funds to continue the work at Lahainaluna would be stopped due to financial difficulties. Since the school was self-supporting, the Directors decided to encourage the development of printing at the Seminary as a means of raising funds and supplying the instructors with needed materials. Charles Burnham was hired by the Directors to supervise construction of a printing house.

Construction started early in 1837, with the building expected to cost about \$2000. The original plans called for covering the roof with ti-leaf. The walls of the building had been put up when the letter from the ABCFM arrived in June urging a retrenchment of spending. Work stopped for two months, but in August \$100 was appropriated by the Mission's Appropriation Committee to finish the printing office.

In December, 1833, a very poor second-hand Ramage press was delivered to Lahainaluna from Honolulu. It was housed in a temporary office building and in January, 1834, the first book printed off the press was Worcester's Scripture Geography.

From this antiquated press came the first newspaper ever printed in the Islands in any language. On February 14, 1834, the birth of this edition was recognized unceremoniously, considering it was the first newspaper published west of the Rocky Mountains. Perhaps frustration over the poor quality of the type and the inefficiency of the press dampened the spirits of these first printers outside of Honolulu. Andrews complained that "we had but one sort of type and those had once been so much worn out as to be thrown aside, as had also our press."

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They called their paper Ka Lama Hawaii (The Hawaiian Luminary). The newspaper was a little four-page sheet, 9½ by 11½ inches in size. The object of the paper was three-fold: 1) to give the scholars an idea of what a newspaper was--"to show them how information of various kinds was circulated through the medium of a periodical." 2) to communicate to ~~them~~ "ideas on many subjects...such as we should not put into sermons now into books written formally for the nation." 3) to provide a channel of communication for the scholars themselves so that they may express themselves on any subject they chose. Andrews wrote that "the paper has thus far been exceedingly interesting to the scholars."

In all, 25 members of Ka Lama Hawaii were published between February 14 and December 26, 1834, when it was discontinued. Lecker wrote that Ka Lama Hawaii merged into Ke Kumu Hawaii (The Hawaiian Teacher) which began at Honolulu on November 12, 1834 under the editorship of Rev. Reuben Tinker. Edmund H. Rogers was the printer who came to Lahainaluna to take charge of printing operations there. While Ka Lama was intended chiefly for circulation among the scholars, Ke Kumu was circulated throughout the nation. Ke Kumu was issued semi-monthly until May 23, 1838 when it ceased publication because Rev. Tinker moved to Koloa, Kauai. In January 1841, an attempt was made to revive the old Ka Lama. The second volume began as a bi-weekly but was short-lived as only two numbers were issued before it had to be discontinued permanently due to the quantity of work which the press at Lahainaluna had to perform. Unfortunately, there are no copies of the 1841 Ka Lama in existence today.

Besides the publication of the newspapers, another outstanding achievement produced at Hale Pa'i was the printing of Sheldon Dibble's history of Hawaii. Entitled Ka Mooololo Hawaii (The History of Hawaii), this volume was the first recorded history of the Hawaiian people. Dibble used this small history printed in Hawaiian as the foundation of his own larger History of the Sandwich Islands which was printed in English in 1843 at Lahainaluna. Thus, as Lecker points out, "both the first history of Hawaii printed in Hawaiian and the first history of Hawaii printed in English appearing in the Islands were printed at Lahainaluna."

Another important facet of activity at Hale Pa'i was engraving. Windley acknowledges Lorrin Andrews as the man most responsible for the development of this art. Andrews was plagued by the lack of money and cooperation and complained that if he received no additional support, he would buy the printing office and make it into his own enterprise. The Mission objected to this on the grounds that Andrews "could not receive any extra compensation for his venture under the 'common stock system.'" In other words, he could not receive any more than anyone else at the Mission even if he agreed to give some of it back.

Andrews employed 5 workers, three engravers and two printers who did practically all the engraving themselves. Rev. Andrews did little engraving himself by 1840,

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although he found the materials and oversaw and paid the men for their work. E.W. Clark, one of the instructors at the school, supported Andrews in his battles against the Directors. "It will be with those who overthrow this plan (for Andrews to do engraving) to devise a better (one) or bear the responsibility of the school's not being furnished."

Andrews was a man of high principles and broad vision. He quit the Seminary and moved to Lahainawaena in 1841. He was a sick man, exasperated through repeated failures to get his project off the ground. He protested when the Mission accepted funds from the slave states in America. He gave as his excuse for quitting the fact that he had no place to send his child for schooling since he disapproved of Punahou which was established in that same year. Andrews continued to stay on good terms with the faculty and stayed in charge of the printing and engraving at the Seminary for another year or so before he finally left. There is no evidence to show that engraving was ever performed again at Lahainaluna after Andrews moved.

An embarrassing incident took place at the School in January 1844, when instructors discovered that paper money used to pay scholars for their manual labor had been counterfeited by two of the students taught by Rev. Andrews. The two counterfeiters were expelled and the money was called in but never received. The money was designed by Edward Bailey and engraved on copper plates by Rev. Andrews and the scholars at Lahainaluna. This was the first paper money ever engraved and printed in the Hawaiian Islands. Paper money which had been engraved and printed in Boston had, however, been previously used as early as 1836-37 by Ladd and Company at Koloa, Kauai to pay the sugar plantation laborers. In addition, some crudely stamped paper money had been made by William Hooper, the manager, and used to pay his men due to a shortage of money. It was not until 1846 that the currency of the Hawaiian Islands was defined by law.

By 1837, the school had three dwellings for teachers, a printing office, a main two-story building, all in stone, and thirty or more adobe cottages for the students. In the preceding year, the American Board indicated its willingness to sustain the institution as a boarding school. It was therefore resolved to change the form of the school into a boarding school and admit only young scholars between the ages of ten and twenty years. The fifty-six adults already present in the school were to remain until they completed their course of study.

The Seminary suffered a series of setbacks in 1837. Financial difficulties beset Andrews' printing operation as was previously mentioned. In addition, the letter from the Board calling a halt to further construction came at this time, delaying the completion of Hale Pa'i. Rev. Dibble and Charles Burnham were ill and needed to seek medical attention in the U.S. E.W. Clark also became ill

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and left for Canton in 1839 but returned much improved the same year.

Lahainaluna continued to make progress despite its occasional setbacks. Dibble noted that "a pleasing degree of order and attention to study are manifest among the pupils. Neither are they destitute of a serious regard to religious truth." Nevertheless, printing operations continued to be a constant source of anguish. The workload increased as the number of laborers grew smaller. Dibble saw this as "the most oppressive and exhausting kind of labor... the great burden of preparing books to be used in the seminary has devolved upon the instructors."

The need for such textbooks was considerable. Dibble recognized that once a text is prepared "it is encouraging to know that most of them are of use at once" not only at Lahainaluna but at other mission schools as well.

Once Andrews left Lahainaluna, most of the printing and engraving operations ceased. The Mission authorized the removal of the press in 1846 and this signaled the end of printing at Lahainaluna until 1870 when another lithographic press was received. The school never resumed printing at the same rate it did before.

Rev. William Patterson Aledander served with Rev. Emerson, who went to Oahu in 1846 due to poor health, and Sheldon Dibble, who died in 1845. In 1849, Rev. Richard Armstrong became the King's Minister of Public Instruction and the Seminary was taken over by the Government. New buildings were added to the campus in 1904 but Hale Pa'i is the only structure still in its original form.

Hale Pa'i became a museum in 1956. It is a unique building in an extraordinary institution. Lahainaluna is the only public school (i.e. supported by public taxes) with a Hawaiian school song. It is the only public school with a boarding program and it is the oldest public school west of the Rocky Mountains. It is also the harbinger of countless numbers of graduates who went on to make a significant contribution to the development and growth of Hawaii. Out of its long and colorful history has come some of Hawaii's finest native historians including David Malo and Samuel Kamakeau. In no small way, Hale Pa'i has made an indelible mark upon the technological progress of Hawaii. As Governor Lawrence Judd wrote 100 years after the publication of the first edition of Ka Lama Hawaii:

The first issue of Ka Lama Hawaii on February 14, 1834, deserves to rank among the major events in the early history of Hawaii. It ~~signaled~~<sup>vech</sup> the founding of journalism in the Hawaiian Islands, it symbolized all the development and spread of modern communications by which people of today keep abreast of world and local events and are correctly informed of matters affecting them and their country's interests.

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Windley, Larry. "Lahainaluna Printing," Hawaiian Historical Review, Vol. II,  
No. 2, Jan., 1966. PP. 275-286.

\_\_\_\_\_. Hawaiian Historical Review, Vol. II, No. 3, April, 1966.