

FOR NPS USE ONLY

RECEIVED

JAN 30 1978

DATE ENTERED

JUL 20 1978

**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

**

CHEE YING SOCIETY (CHEE YUEN SOCIETY)

AND/OR COMMON

Chinese Clubhouse

2 LOCATION

STREET & NUMBER

Route 24 (Kukuiahaele Road)

--NOT FOR PUBLICATION

CITY, TOWN

Honokaa

CONGRESSIONAL DISTRICT

2

STATE

Hawaii

VICINITY OF

CODE
15COUNTY
HawaiiCODE
001**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
 COMMERCIAL
 EDUCATIONAL
 ENTERTAINMENT
 GOVERNMENT
 INDUSTRIAL
 MILITARY
 MUSEUM
 PARK
 PRIVATE RESIDENCE
 RELIGIOUS
 SCIENTIFIC
 TRANSPORTATION
 OTHER: Cemetery
4 OWNER OF PROPERTY

NAME

KET ON SOCIETY

STREET & NUMBER

1129 Mauna Kea Street

CITY, TOWN

Honolulu

STATE

Hawaii

5 LOCATION OF LEGAL DESCRIPTIONCOURTHOUSE,
REGISTRY OF DEEDS, ETC.

Bureau of Conveyances

STREET & NUMBER

1151 Punchbowl Street

CITY, TOWN

Honolulu

STATE

Hawaii

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

Hawaii Register of Historic Places (H.R.H.P. Site #10-08-7194)

DATE

Placed in June 16, 1975

 FEDERAL STATE COUNTY LOCAL
DEPOSITORY FOR
SURVEY RECORDS

State Historic Preservation Office

CITY, TOWN

Honolulu

STATE

Hawaii

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input checked="" type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" 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 Chee Ying Society is a two-story wood frame structure located on a hilly site, facing north toward the ocean and the main highway through Honokaa town. Two cemeteries¹, a cook house, a pork cooker, a cistern, and another outbuilding are included within the boundaries of the nominated area.

The Society building is generally square in plan, and measures approximately 36' x 36'. The building is a frame structure of single wall construction. Most walls are vertical plank siding, with corners finished with cornerboards. The rear (south) wall is covered with board and batten siding. The east gable end is finished with wood shingles. At one time the building was painted, although the paint has worn off. Original color is not known. The foundation consists of concrete footings which support the wood piers.

The building has a gable roof, which is surrounded at its eaveline by a hip roof. The gable roof which covers the main structure is oriented east-west and is finished with rusting corrugated metal sheets. The first floor community room, and the second floor temple room are the main components of this section of the building. The hip roof, starting directly below the eaveline of the gable roof, surrounds this main structure. The hip roof is broken by a projecting gable at the front of the structure. The hip roof shelters the L-shaped veranda on the north and west sides of the building, the enclosed rooms and hallways on the east and south sides of the building, and the rooms at the southwest corner of the building. The hip roof has an overhang of one and one-half feet. The slope of the hip roof at the rear of the building is longer than the slope on the north, east, and west sides.

The two-story porch at the front (north) of the structure is divided into five equal bays. The central bay is emphasized by a projecting gable which is raised above the eaveline of the hip roof. The eight panel double doors, on the first and second floors, are located in this central bay. The doors on the first floor open into the community room, and those on the second floor open into the temple room. Most of the wood frame windows are twelve-light double hung sashes, although several are four-light double hung.

The west side of the building is divided into five nearly equal bays. Four of the bays are a continuation of the two-story veranda. The fifth and largest bay, in the southwest corner, is enclosed with vertical plank siding and forms the rooms at the rear of the building. The east and weathered side of the building has no veranda, but is a wall of vertical plank siding with five window openings. This entire wall on the east elevation seems to be original, although the possibility of an alteration should not be ruled out.

1 The cemeteries are included because of their integral connection with the purpose and significance of the property, as explained in the statement of significance.

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 checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" 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 type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1907 BUILDER/ARCHITECT Unknown

STATEMENT OF SIGNIFICANCE

The Chee Ying Society is of significance in the following categories:

Architecture:

The building is one of the best examples of a Chinese Society house in Hawaii and one of the few remaining. It was one of the most impressive at the time of its construction, and it remains so inspite of its present state of disrepair. The vernacular structure's formality and ceremony are reflected in the building's symmetry and overall organization. At the same time, the structure is well-adapted to its climate through adaptations to the building form.

Social/Humanitarian:

The Society was the mainstay of the cultural life of the Chinese workers who were members. The members, mainly immigrants from Kwangtung, Fukien, and Shantung provinces who were employed by the Honokaa sugar plantation, (although some were connected with the rice industry in the area), were able to maintain strong cultural, political, and family ties with China.

Religion:

The Society's firm base in Chinese religious beliefs (predominately Taoist) cannot be separated from the above culture concerns. The continuance of the traditional religious practices reinforced the cultural and community ties.

The Hung Men (Hoong Moon) Society was founded in 1631 by Yin Hung-sheng , a Chinese scholar.¹ The main purpose behind the establishment of the secret society was the overthrow of the Manchu (Ching) dynasty and the restoration of the Ming dynasty. Such societies were forbidden in China. Over the years, the secret society spread from north of China further south, and developed several branches one of which was the Triad, or Triple Harmony Society - one of the most important branches of Hung Men. Triad Societies were popular among the working and rural people of South China. The members

1 Tin-Yuke Char, The Sandalwood Mountains (Honolulu: The University Press of Hawaii), p. 161 (Citing Theodore deBary et al., ed., Sources of Chinese Tradition (New York: Columbia University Press, 1963)).

9 MAJOR BIBLIOGRAPHICAL REFERENCES

- Char, Tin-Yuke. The Sandalwood Mountains: Readings and Stories of the Early Chinese in Hawaii. Honolulu: The University Press of Hawaii, 1975.
- Glick, Carl, and Hong Sheng-hwa. Swords of Silence: Chinese Secret Societies Past and Present. New York: McGraw-Hill Book Company, Inc, 1947.
- Interview with Irma Tam Soong, Hawaii Chinese History Center, August, 1977.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 6.552

UTM REFERENCES

A	<u>0</u> <u>5</u>	<u>2</u> <u>4</u> <u>1</u> <u>0</u> <u>6</u> <u>0</u>	<u>2</u> <u>2</u> <u>2</u> <u>2</u> <u>6</u> <u>5</u> <u>5</u>	B	<u> </u> <u> </u>	<u> </u> <u> </u> <u> </u> <u> </u>	<u> </u> <u> </u> <u> </u> <u> </u>
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C	<u> </u> <u> </u>	<u> </u> <u> </u> <u> </u> <u> </u>	<u> </u> <u> </u> <u> </u> <u> </u>	D	<u> </u> <u> </u>	<u> </u> <u> </u> <u> </u> <u> </u>	<u> </u> <u> </u> <u> </u> <u> </u>

VERBAL BOUNDARY DESCRIPTION

The boundaries of the property, as shown on the enclosed tax map, are the boundaries of Zone 4, Section 5, Plat 09; Parcels 9 and 11.

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

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

Laura E. Soullière, Architectural Historian September 31, 1977

ORGANIZATION

State Historic Preservation Office, Dept. of Land and Natural

STREET & NUMBER

P.O. Box 621

TELEPHONE

(808) 548-6408

Resources

CITY OR TOWN

Honolulu

STATE

Hawaii

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL X

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.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

TITLE

Jane L. Selverman

DATE

January 20, 1978

FOR NPS USE ONLY

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

Charles Adams

DATE

7-20-78

DIRECTOR, OFFICE OF ARCHAEOLOGY AND HISTORIC PRESERVATION

KEEPER OF THE NATIONAL REGISTER

ATTEST:

Walter C. Cole

DATE

6-29-78

KEEPER OF THE NATIONAL REGISTER

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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CONTINUATION SHEET

ITEM NUMBER 7 PAGE 1

The porch railing on the first and second floors is constructed in the traditional diamond pattern. All of the posts are chamfered. The posts on the first story have no other decorative elements. Those on the second floor are shorter, and are bracketed with decorative jigsaw work. Concrete steps provide access to the central porch bay at the front of the structure, and to the porch of the west elevation. An exterior staircase leading up to the second story is located in the porch on the west side. An interior staircase connects the private first and second story rooms at the rear of the building.

One of the two doors to these rooms at the rear of the building is located at the north elevation. The second is at the west porch. There is no access to these rooms from the first floor plan, and because of other physical evidence, it is possible although not conclusive, that the rooms at the rear were added at a later date.

The decorative elements which are still extant are the Chinese calligraphic plaques around the door framed, and the jigsaw brackets of the posts on the second story porch. The painted plaques surrounding the door on the first floor are literally translated as follows:

- (left) Brothers - (names of donors) - respectfully present - joyfully - unite - Sandalwood Islands - join to transmit - footprints
- (top) Brave - multitude - gather - high
- (right) Auspicious - year - 1908 (?) second month of summer
1914 (?)
a lucky day - together - gaze at - peach orchard - should love - honor - righteousness

The plaques with jigsaw characters surrounding the door on the second floor are literally translated as follows:

- (left) Hung Men Brothers - (names of donors) - together respectfully present - brave - heroic - join - in the company of - virile - brave - martial

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CONTINUATION SHEET

ITEM NUMBER 7 PAGE 2

(top) Ket On Society - respectfully presented by - society brave -
to bring about

(right) To bring about - brave - martial - unite - in righteousness -
auspicious year - 1907 - last month of winter - a lucky
day²

Other elements showing the workings of the society are extant. Several sheets of paper, with donors' names, amount given, and purpose of the donation, remain on the walls. The upstairs altar, virtually in ruins, has the remains of a Kuan Ti painting, draped ceremoniously, tacked on the wall. The painting is flanked by papers with Chinese characters painted on them. Most of the ceremonial objects, including incense burners, candlesticks, and lighting fixtures, have been removed.

The cook house is a wood frame building with gable and shed roofs. The siding is a combination of vertical plank, board and batten, and corrugated metal. The building is generally rectangular. A recessed porch is located under the shed roof at the front (north) of the building. Storage rooms, most of which are probably additions, are located at the northeast and northwest corners. Two storage rooms with shed roofs are located at the rear of the building. The main gable is finished with corrugated metal. Windows are six-light pivoting sash and twelve-light sliding sash. The building is in poor condition, and is presently used as a residence for the caretaker.

The pork cooker is located in an embankment at the northwest corner of the cook house. The pork cooker consists of a five foot high stone and concrete cylinder with a hollow center, where the pork would cook. The cooker is very overgrown with vegetation.

Two cemeteries are included within the Society grounds. The first cemetery, or cemetery site, has no remaining headstones, and is in an overgrown area to the northeast of the Society building. The second cemetery is located to the northwest of the Society building, across the highway. The cemetery is overgrown with vegetation, however the headstones with Chinese calligraphy are visible.

The cistern, approximately twenty feet in length, is located to the southeast of the cook house. The cistern is of concrete construction and is in deteriorated condition.

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CONTINUATION SHEET

ITEM NUMBER 8 PAGE 1

went through certain initiation rites, and agreed to live by a code of thirty-six Hung Men oaths, which were founded in the ideals of patriotism (to the Mings), traditional morality, brotherhood, and chivalry. Through secret codes and signs, members of Hung Men were also able to identify each other.

When the Chinese workers came to Hawaii, mainly for the purpose of working on the sugar plantations, the secret societies such as Hung Men and other fraternal organizations, were founded by the workers. The societies in Hawaii all had common goals of supporting their culture by building a clubhouse, providing recreational outlets, financial assistance and fellowship to their members, all of whom joined for life. Participation in the societies by women was limited.* Members of one Hung Men society were considered to be members of all Hung Men societies throughout the world. Thus, if a member of a California Hung Men Society were travelling through Hawaii, his room and board would be provided by a local Hung Men Society. If he became ill, he would be taken care of by that Society. If he died, he would be buried by the Society.

The activities of the Chee Ying Society included companionship and celebration of festivals. The members grew fruits and vegetables, and some of the flora imported from China is extant. Other activities probably included gambling and opium smoking. The members would meet to exchange news of China with people from other islands, and read, or have read to them Chinese newspapers. The festivals and celebrations have included the Kuan Ti festival, to celebrate the god, the New Year festival to celebrate the Chinese New Year, and Ching Ming in April, when offerings were made at ancestral graves. At these festivals, the pork cooker located next to the cook house would have been used to prepare Chinese pork. Each society had one high priest, usually on the premises. It is uncertain if a high priest lived at Chee Ying, or whether he was brought in from Ket On Society or Chee Kung Tong Society in Honolulu. In general, the Hung Men Societies which supported the restoration of the Ming Dynasty, channelled their political support to Sun Yat-sen after the turn of the century.

According to Tin-Yuke Char, the societies' main purpose was to "engage in peaceful activities of mutual protection and mutual welfare. Their chief concerns were care of the elderly and disabled and burial for the dead... Smaller disputes among the Chinese were settled by Triad moral codes."² The cemetery formed a very integral part of the Hung Men organizations. The choice of site for the Society building and the adjacent cemetery was

* Women could not be members, and were allowed only on the first floor of the building.

2. Ibid., p. 160

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CONTINUATION SHEET

ITEM NUMBER 8 PAGE 2

dependent upon a location which was "on sloping ground and of great natural beauty"³ The site was chosen for a good view, and much space, so that the spirits could roam freely around the area. When a person was buried, a headstone was placed at the gravesite. Frequently the remains would be disinterred and sent back to the ancestral village in China, if another person were going back there. Remains were returned to China in the following way. They were ceremoniously taken out of the grave and washed after they had been in there for an extended period of time. Then they were wrapped and carried back to the ancestral village. At this time the headstone would be removed from the former grave. Later in Hawaii Hung Men Society histories, the remains were no longer sent back to China.

The economic structure of the societies was such that an initiation fee was paid. Any money coming from a member to the society after that time was purely on a donation basis. The donations to the society covered maintenance of the building and ceremonial supplies, and money for the support of travelling Hung Men members, and those members who were ill and dying and had come to the Society to be provided for. In some ways the society was self-sufficient, growing many of its own vegetables to feed members. No funds were donated for disinterring remains and sending them back to ancestral villages. Donations were recorded on the walls, showing an item, a list of donors, and the amount given. Donations probably were given to Sun Yat-sen although no specific details were recorded due to political situations.

The remains of the house behind the cook house, are the remains of what was probably the building used to house the elderly and sick. There was no place in the plantation camps for the old, sick, and indigent to go to prepare themselves for death. Traditionally the Chinese prepared themselves for death by choosing a site in which to be buried, and clothes in which to be buried. The Chee Ying Society was a place for them to search for that sense of peace. There was no fear of death among them, according to Chinese tradition. They would prepare themselves and then pass on.

The building is constructed with a hierarchy noticeable in the plans and function, and in certain design elements of the structure. The lower story contained the public meeting room, which was also used for community gatherings, and possibly a Chinese language school for the children of Chee Ying Society members. The main room of the upper story is where the altar to

3. Ibid., p. 171 (Citing "Chinese Cemetery", Paradise of the Pacific Magazine, July, 1947).

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ITEM NUMBER

8

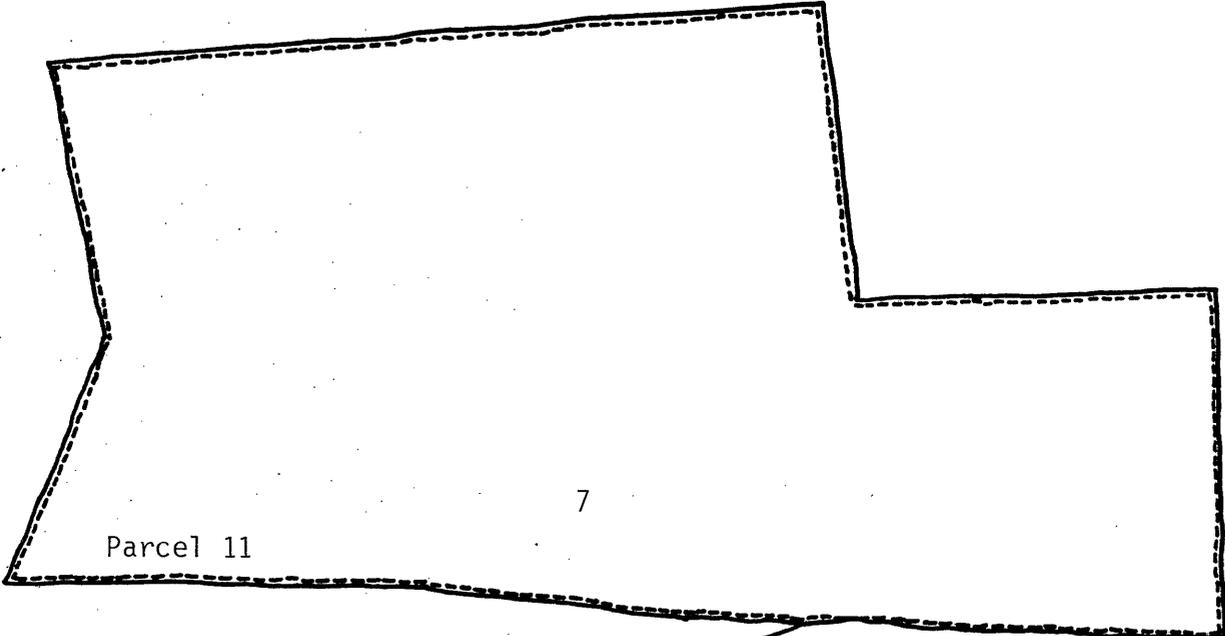
PAGE

3

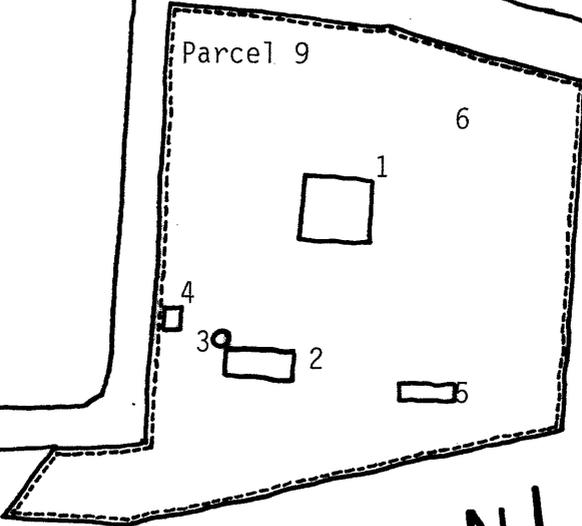
Kuan Ti was located. The table, as well as some of the minor elements remain. The first and second story rooms at the rear of the building, virtually shut off from the rest of the structure, were probably used for gambling and opium smoking. On the second floor, the posts of the veranda are decorated with jigsaw brackets, which serve to place more importance on this floor. These contribute to the subtle hierarchy of elements of the building.

CHEE YING SOCIETY
HONOKAA, HAWAII

- 1. Chee Ying Society House
- 2. Kitchen House
- 3. Pork Cooker
- 4. Out House
- 5. Cistern
- 6. Cemetery
- 7. Cemetery



Route 24



TMK: 4 - 5 - 09: 9,11
Scale: 1" = 60'
Buildings are not to scale
Boundary -----