

United States Department of the Interior**Here**

National Park Service

**National Register of Historic Places
Continuation Sheet**

Moku'aikaua Church (2023 Update)

Name of Property

Hawai'i, Hawai'i

County and State

#78001015

NR Reference Number

State Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ additional documentation ___ additional documentation: name
change

___ move ___ removal ___ other

meets the documentation standards for registering properties in the National Register of
Historic Places and meets the procedural and professional requirements set forth in 36 CFR
Part 60._____
Signature of Certifying Official/Title
Action_____
Date of**Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ additional documentation ___ additional documentation: name
change

___ move ___ removal ___ other

meets the documentation standards for registering properties in the National Register of
Historic Places and meets the procedural and professional requirements set forth in 36 CFR
Part 60._____
Signature of Certifying Official/Title_____
Date of Action**National Park Service Certification**

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ additional documentation accepted

___ other (explain:) _____

Signature of the Keeper_____
Date of Action

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Moku'aikaua Church (2023 Update): Technical and Substantive Amendment

Moku'aikaua Church was listed on the National Register of Historic Places (National Register) on October 3, 1978 (#78001015) (1978 nomination) and the Hawai'i Register of Historic Places in November 1973 (HRHP #10-28-7231). The property was listed at the local level of significance. At the time of listing, National Register eligibility criteria were not identified. This Additional Documentation is intended to be a technical and substantive amendment that replaces the 1978 nomination (2023 Update).

The 1978 nomination listed Moku'aikaua Church as significant in the areas of Architecture and Religion. The property's periods identified were 1800-1899 and 1900-, with specific dates of 1836-1837, 1865, and 1937. The 1978 nomination did not include a specific period of significance beyond the two general century ranges. Contributing resources discussed in the nomination's narrative description only consisted of the church itself. The ca.1910 lava rock wall and 1910 lava rock Memorial Arch were not listed as contributing to the property's significance.

Since 1978, changes to the church and site have occurred, and information related to the church's history has expanded. This 2023 Update intends to provide a more comprehensive documentation of changes to the church and site while providing contexts that inform more researched significance statements. Within the 2023 Update, Moku'aikaua Church is found to be **nationally** significant for its association with the spread of Christianity by New England missionaries to and throughout Hawai'i and locally significant as the earliest extant Christian church in Hawai'i (Criterion A). Moku'aikaua Church is also **locally** significant as a vernacular lava rock building emblematic of early New England churches whose design influenced ecclesiastical architecture throughout Hawai'i (Criterion C). Moku'aikaua Church also qualifies under Criteria Consideration A, by which a religious property is eligible if it derives its primary significance from architectural distinction.

The 2023 Update explicitly notes the period of significance is 1836- present (minus 50 years), reflecting Moku'aikaua Church's continuous use as a Christian church and the fifty-year cut-off of the National Register. The 2023 Update explicitly states that the property is significant on both the **national** and **local** levels. The 2023 Update explicitly lists the Moku'aikaua Church, lava rock wall, and lava rock Memorial arch as contributing to the property's significance. The property's historic boundaries have not changed as a result of this update.

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This 2023 Update provides the amended information that follows.

Note: the numbered sections correspond to the names and numbers within the original 1978 nomination.

Section 1. Name of Property

The original 1978 nomination only listed Mokuaikaua Church as the historic name. No other names were listed.

This 2023 Update includes Moku'aikaua Church with diacritical marks as the historic name and Mokuaikaua Congregational Church and Mokuaikaua Church as the other names.

Section 2. Location

The original 1978 nomination listed Box 1447, Kailua, Kona as the address.

This 2023 Update does not include the PO box address and only includes the current 75-5713 Ali'i Drive, Kailua-Kona address.

Section 3. Classification

The 1978 nomination checked Building(s) as the category, private as the ownership, and religious as the present use.

The current National Register of Historic Places nomination form provided online by the National Park Service has an updated order of sections with 5. Classification (the fifth section, no longer the third). Within 5. Classification, the 2023 Update includes the Moku'aikaua Church as the one building on the property but also includes two structures (lava rock wall and lava rock Memorial Arch). There are a total of 3 contributing resources.

The current National Register of Historic Places nomination form has updated the order of sections with 6. Function or Use (the sixth section, no longer the third). Within 6. Function or Use, the 2023 Update lists RELIGION/Religious Facility/Church as the historic and current function of the property.

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The 1978 nomination provides a concise two-paragraph physical description of Moku'aikaua Church from the 1970s. The paragraphs do not include a description of the neighborhood context or the landscape or hardscape features within the property parcel. The section does not provide a detailed description of each façade or the interior programming of the church.

The 2023 Update includes a summary paragraph that describes the neighborhood setting, Moku'aikaua Church, and the landscape or hardscape features within the property parcel. This summary paragraph also includes a concise integrity statement. This section of the 2023 Update then includes a detailed narrative description of the overall church form and material, each façade, the interior material and programming, and the roof and ceiling. This section concludes with a detailed list of alterations substantiated by on-site observation, photographic comparisons, and Moku'aikaua Church member testimony and describes known work up until now.

Section 8. Significance

The 1978 nomination included 1800-1899 and 1900- as the period, and the areas of significance were Architecture and Religion. Specific dates listed are 1836-1837, 1865, and 1937. The statement of significance provides a relatively concise two-and-a-half-page narrative describing the significance of Moku'aikaua Church. An explicit period of significance and National Register eligibility criteria are not identified. Footnotes are not used within the statement of significance, so it is unclear what sources were referenced. The 1978 nomination does not describe native Hawaiian Henry Obookiah's travels from Hawai'i to New England and his critical role in the missionaries coming to Hawai'i, nor provides background on the American Board of Commissioners for Foreign Missions. By not including more information on the origins of New England missionaries and their national influence, the 1978 nomination does not elaborate on how the development of Moku'aikaua Church was part of a national movement. Lastly, the 1978 nomination describes the materials and methods of construction but does not elaborate on how Moku'aikaua Church relates to a typology of stone churches within New England and Hawai'i to demonstrate the importance of the architecture within its design and environmental context.

The 2023 Update statement of significance includes a summary paragraph describing how Moku'aikaua Church meets National Register Criteria A and C. Then the section validates eligibility through detailed contexts on the Christian Missionaries and their travels to and impact on Hawai'i and Vernacular Ecclesiastical Lava Rock Architecture. The section describes the relationship of Moku'aikaua Church to each context.

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Section 9. Major Bibliographical References

The 1978 nomination included six sources.

The 2023 Update expands upon the research completed in the 1978 nomination and, in doing so, bases the contexts within the significance section on primary sources, books on vernacular architecture in Hawai'i, condition assessments on Moku'aikaua Church, and other materials that provide a broader and more objective perspective on the church's development.

Other

The 1978 nomination included ca.1978 photographs as an attachment. No contemporary maps or historic images were included.

The 2023 Update includes the following additional images:

- 2017 USGS map showing the topographical and geographic context of Moku'aikaua Church on the west coast of Hawai'i Island, Hawai'i.
- Sketch maps with photo keys to contemporary photographs of the site and Moku'aikaua Church exterior and interior.
- Contemporary photographs taken in 2023 labeled to meet the National Park Service's current formatting requirements.
- Historic images and photographs of the Kailua-Kona context and Moku'aikaua Church. Many of these photographs are from the Hawai'i State Archives and Hawaiian Mission Houses Historic Site and Archives.
- Historic photographs of other vernacular lava rock churches in Hawai'i.

The additional documentation provided below is organized based on the current National Register of Historic Places form provided by the National Park Service.

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National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Moku'aikaua Church (2023 Update)Other names/site number: Mokuaikaua Congregational Church, Mokuaikaua Church

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 75-5713 Ali'i DriveCity or town: Kailua-Kona State: HI County: HawaiiNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ **national** ___ **statewide** ___ **local**

Applicable National Register Criteria:

___ **A** ___ **B** ___ **C** ___ **D**

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Signature of certifying official/Title:_____
Date_____
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:_____
Date_____
Title :_____
State or Federal agency/bureau
or Tribal Government**4. National Park Service Certification**

I hereby certify that this property is:

- ___ entered in the National Register
___ determined eligible for the National Register
___ determined not eligible for the National Register
___ removed from the National Register
___ other (explain:) _____

Signature of the Keeper_____
Date of Action

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5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐

Site

☐

Structure

☐

Object

☐

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

Noncontributing

1

buildings

sites

2

structures

objects

3

Total

Number of contributing resources previously listed in the National Register 1 (building)

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(Enter categories from instructions.)

RELIGION/Religious Facility/Church**Current Functions**

(Enter categories from instructions.)

RELIGION/Religious Facility/Church**7. Description****Architectural Classification**

(Enter categories from instructions.)

Vernacular/Colonial**Materials:** (enter categories from instructions.)

Principal exterior materials of the property:

Exterior perimeter walls: Stone (lava rock), Lime mortar (coral)Exterior steeple walls: Wood shinglesRoof: Asphalt shinglesInterior: Wood ('ōhi'a, koa)

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(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Moku'aikaua Church is located at 75-5713 Ali'i Drive in Kailua-Kona on the island of Hawai'i, Hawai'i. The church is oriented on a north-south axis with the Pacific Ocean approximately 300 feet from the church's west façade past Ali'i Drive and Hulihe'e Palace. Kamehameha Preschool is to the east, and low to medium-density commercial buildings are located north and south. The lot (TMK (3) 7-5-007:018) is rectangular, approximately 170 feet by 200 feet (1 acre), and is improved by Moku'aikaua Church, two paved parking lots accessed from Ali'i Drive, a cemetery with metal fence, lava rock walls with two metal gates, a lava rock Memorial Arch, and portions of an administration and activity building. The landscape includes lawns and tropical plants, including plumeria, hibiscus, tī, palms, and geraniums. The hardscape includes a pebble-paved walkway from stairs at Ali'i Drive under the Memorial Arch to the church's west façade. The area surrounding the church is primarily tourist-focused commercial. Moku'aikaua Church is vernacular in design and exhibits archetypal characteristics of early New England Churches, including a rectangular, approximately 50' by 120' square feet plan with relatively thick lava rock perimeter walls and a front gable roof with a wood steeple above the narthex/north end. The interior features an open floor plan with side aisles visually lineated by 'ōhi'a timber piers and a raised altar platform at the chancel/south end. Two stairwells on each corner of the church provide access to a wood-framed mezzanine. The ceiling structure is exposed and constructed of 'ōhi'a timbers and planks. Moku'aikaua Church has undergone limited alterations - primarily to address safety concerns and earthquake damage - and retains integrity of design, workmanship, material, association, and feeling. Integrity of setting is partially retained.

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Moku'aikaua Church is a vernacular adaptation of churches constructed by Protestant congregations throughout New England in the 19th and 20th centuries. It resembles the appearance of other lava rock churches built throughout the Hawaiian islands. In Hawai'i, the New England vernacular was translated using available local materials – lava rock, lime (coral) mortar, 'ōhi'a, and koa wood – constructed in a simple utilitarian style.

Moku'aikaua Church is centered on a level lot near the center of Kailua-Kona town in west Hawai'i Island. The church was dedicated in 1837 and is approximately 50' by 120', rectangular in plan, with 3' to 4' foot thick lava rock perimeter bearing walls. The church has an asphalt-shingled gable roof on roof sheathing. The walls taper in thickness from the ground level to the roof. The church is accessed by foot or car via two paved parking lots off Ali'i Drive and internal walkways. The primary entrance to the church is on the north façade, with two entrances on the west façade, one on the south façade, and one on the east façade.

Aside from larger, more rectilinear lava rock - forming a quoin-like appearance - at the corners of the church, lava rocks throughout the walls are generally round boulders of similar sizes. The larger lava rock used at the corners of the walls reinforces the walls at perpendicular meeting points. A copper gutter system and downspouts run along the east and west façades. The church has a wood-framed steeple with an asphalt-shingled roof with horizontal wood siding over wood sheathing.

The steeple is set back about 2' from the church's north wall and features a two-stage tower and spire centered above the narthex of the church. The first lower stage is square in plan, terminating in a projecting molded eave. It is approximately 22' high and clad in white¹ horizontal wood siding. The lower steeple portion has a low-slope roof with small wood decorative spires at each corner. The second, upper stage is an irregular hexagon formed by chamfering the corners of a square, smaller than the one below. It is also approximately 20' high and clad in white wood siding. An arched rounded arch with metal louvers is on each side of the upper stage.

The church's interior contains an open floor plan with a narthex (at the north end), entrance gallery, central nave, side aisles, a rear raised platform (at the south end), and a heavy wood-framed mezzanine and ceiling. The mezzanine is accessed by stairwells at each corner (four total). Lighting fixtures and fans are all contemporary.

¹ When "white" is referenced throughout the narrative descriptions it means the architectural feature is "painted white."

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The church property is enclosed on the north, west, and south by a low lava rock dry stacked wall with three openings. The northernmost opening features a metal vehicular gate that opens to a paved parking lot. The center opening features a lava rock Memorial Arch and a metal picket fence with a pedestrian gate. The southernmost opening features a metal vehicular gate to a paved parking lot. A cemetery with an iron fence is located southwest of the north parking lot. Landscaping consists of lawn and tropical plants including plumeria, hibiscus, tī, palms, and geraniums.

Exterior

The north façade faces a paved parking lot. At the first level, the façade features the primary entrance accessed by a concrete ramp with a wood handrail beneath an asphalt shingled canopy supported by wood posts. The entrance features a 4'-0" by 8'-0" wood double door with a 13 ½" wide plaster rectangular surround with a white arched header. East of the entrance there is one 3'-8" by 7'-0" wood-framed pivot window with white 11" wide plaster rectangular, and pediment surrounds. At the mezzanine level, two 2'-4" by 3'-4" wood-framed louvered windows with metal screens and a rectangular recess are at the center of the gable end wall.

The west façade is fronted by landscaping and Ali'i Drive. At the first level, the façade features two secondary entrances with 4'-0" by 8'-0" wood double doors with 13 ½"-wide plaster rectangular surrounds with white arched headers. These doors are accessed by a stone step with a contemporary asphalt path to concrete stairs bordered by lava rock walls. The northernmost door is accessed by four steps with a central metal iron handrail and walls that splay out more than the others. A concrete slab is atop the lava rock. The southernmost door is accessed by four steps with a metal handrail at the north side and shorter walls that fan out. A concrete slab is atop the lava rock. On either side of the entrances are 3'-8" by 7'-0" wood-framed pivot windows with white 11" wide plaster rectangular and pediment surrounds (three total). At the mezzanine level, there are four 2'-4" by 3'-4" wood-framed louvered windows with metal screens.

The south façade faces a paved parking lot. At the first level, the façade features two secondary entrances with 4'-0" by 8'-0" wood double doors accessed by low-slope concrete ramps with 13 ½" wide plaster rectangular surrounds with white arched headers. There is one wood-framed stained-glass window above the entrances and a smaller stained-glass window in the gable end wall.

The east façade faces Kamehameha Preschool. At the first level, the façade features one secondary entrance with 4'-0" by 8'-0" wood double doors beneath an asphalt shingled canopy supported by wood posts. The entrance features a 4'-0" by 8'-0" wood double door with a 13 ½" wide plaster rectangular

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surround with a white arched header. On either side of the entrance are two 3'-8" by 7'-0" wood-framed pivot windows with white 11" wide plaster rectangular and pediment surrounds (four total). There are two 2'-4" by 3'-4" wood-framed louvered windows with metal screens at the mezzanine level.

Interior

The first floor measures approximately 42' by 114' and is primarily accessed from the north façade with two secondary entrances on the west façade, two on the south façade, and one on the east façade. The interior portion of the lava rock-bearing perimeter walls is plastered with Gypsum plaster. All windows and doors are flush to the exterior.

The church interior is primarily composed of the narthex at the north, two side aisles parallel to the west and east walls, and a raised platform area with three steps of the chancel end at the south. Storage rooms are located along the south wall. A mezzanine along the north, west, and east walls is accessed by stairwells at each corner (four total). Each stairwell consists of two reverse flights with eighteen 1' wide treads with twenty 7 1/2" risers and landings. The stair railings and mezzanine are enclosed by 9" panels with two 3/4" battens 1" by 12" board with 2 3/4" battens. A gallery above the narthex is currently under reconstruction as steel reinforcements are being added to the bearing perimeter walls, 'ōhi'a posts and beams, and steeple. The two stairs in the narthex leading to the gallery are currently under reconstruction. The central nave is open and typically full of koa wood pews set in rows.² There are nine posts, 10' on center, supporting each mezzanine. An approximately 6' high koa partition is located at the rear of the chancel and is used as a vestry. Two mechanical rooms are being constructed on each side of the mezzanine for projection equipment.

The floor is a 2' by 2' scored concrete slab with areas that have been covered with carpet.³ There are two single-panel wood doors under the landings on the south end.

The mass perimeter walls (north and south walls) resist the thrust of the roof, while the longer perimeter walls (east and west walls) appear slightly concave or convex at some locations.⁴ The interior walls have been furred with steel anchors where the walls meet the roof framing.

² The church is currently under renovation, and pews have been moved from their typical locations.

³ At the time of original construction, the congregation was likely sitting on the dirt floor on lauhala mats or chairs. Wood flooring was likely added later and eventually replaced with concrete.

⁴ It is assumed that these characteristics are part of the original character of the building since limited cracking is evident and the building is nearly 200 years old. According to 2015 investigative probing, documented in "Mokuaikaia Church Building Condition Assessment" (MASON, 2017), the beams appear to have been set on bearing plates supported by masonry.

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The roof is reinforced by heavy 'ōhi'a timber framing consisting of 8" by 8" 'ōhi'a chamfered wood posts and beams with 'ōhi'a pins. The posts and beams are approximately 10' on center. Spandrels at the gallery are approximately 8 ½" by 9 ½" framed into supporting posts with large round-dowelled mortise and tenon joints. The roof framing consists of beams spanning from wall to post with dowelled, mortise and tenon joints. Inset toward the nave and off the axis of the posts are shorter king posts that support heavy longitudinal roof beams and a traverse beam. Diagonal members brace both beams to the posts with the typical dowelled joints. The two longitudinal beams support heavy square roof rafters, approximately 3' on center. Rafters meet at the ridge, and there is no center ridge beam.

The building roof sheathing, observed from the sanctuary interior, consists of nominal 1" by 12" planks laid perpendicular to the roof slope. This sheathing spans between secondary wood beams supported at mid-span by beams that are in turn supported by 'ōhi'a wood posts and beams that are hand-hewn and joined without nails. The lower portions of the posts are smooth-finished and also 'ōhi'a.

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Alterations

- Addition of a lava rock Memorial Arch to commemorate the arrival of the first missionaries (1910).⁵
- Construction of lava rock wall and metal gates along the west property line (1910).
- Construction of a new steeple designed by Charles W. Dickey (1937).
- Removal of original windows and replacement with different wood-framed windows (e.g., installation of pivot windows at ground level and louvered windows at mezzanine) (after 1960).
- Replacement of original roof sheathing (ca.1970). The bottom four rows of planking were replaced again in 2019 when structural steel timber was added to the top of the wall's structural steel connections.
- Construction of splayed concrete stairs with lava rock at the west façade (after 1978).
- Installation of steel shoring at narthex, nave, mezzanine, and gallery, including the addition of horizontal 'ōhi'a clad steel beams and columns at the north and south interior walls (some complete, some currently under construction) (2020-2022).
- Construction of new footings under steeple (2020).
- Improvements to the roof system at the ridge to prevent moisture and seismic issues (2020).
- Installation of asphalt shingles on the roof (2020).
- Removal of deteriorated wood and in-kind replacement of portions of the ceiling (2020).
- Installation of the bronze statue "Jesus Heals the Blind Man, Bartimaeus (Gospel of Mark 10:46-52)" by artist Mark Hopkins (2020).
- Removal of the concrete footings under the steeple and replacement with new larger and engineered footings (2020).
- Removal of the original stairs at the narthex (2021-currently under construction).⁶
- Removal and enlarged reconstruction of the channel stage (2021).⁷
- Removal of steel louvers at the steeple and installation of aluminum louvers spaced closer together than removed louvers (2021).
- Added steel reinforcement at foundations (2021).
- Installation of contemporary light fixtures and fans (on-going, most recently in 2021).
- Excavation of trenches to accommodate updated electrical and AVL conduits (2021).
- Replastered walls and side aisle ceilings below the mezzanine (2021).

⁵ If the date is not listed, the date is unknown.

⁶ The intent is for new in-kind stairs to be installed after shoring is complete.

⁷ The pulpit area had previously been altered in the 1970s.

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- Steel anchor shoring at west and east façade interior wall and roof (2021).⁸
- Steel shoring, reroofing, and replacement of sheet metal finials at steeple with cast finials at the steeple (2022).
- Application of Gypsum plaster at the interior of lava rock walls.
- Installation of concrete floor.
- Construction of a concrete ramp with a wood handrail beneath an asphalt shingled canopy supported by wood posts at the north and east facades.
- Construction and asphalt resurfacing of the paved parking lot.
- Installation of metal screens over the mezzanine windows.
- Changes to landscaping and site overall (ca.1900 landscaping was limited to mature trees, lawn, and unvegetated dirt). Tī, plumeria, and geranium planted.
- Installation of two contemporary metal vehicular gates at the low lava rock dry separating Ali'i Drive and the paved parking lot and access road.
- Relocation of cemetery and burials.
- Installation of metal fence around the cemetery.

⁸ This work was intended to better secure the original walls to the roof and resulted in walls being straighter than they likely were historically.

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(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

☒

A. Property is associated with events that have made a significant contribution to the broad patterns of our history.

☐

B. Property is associated with the lives of persons significant in our past.

☒

C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐

D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

☒

A. Owned by a religious institution or used for religious purposes

☐

B. Removed from its original location

☐

C. A birthplace or grave

☐

D. A cemetery

☐

E. A reconstructed building, object, or structure

☐

F. A commemorative property

☐

G. Less than 50 years old or achieving significance within the past 50 years

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(Enter categories from instructions.)

ReligionArchitecture**Period of Significance**1836-present (minus 50 years)**Significant Dates**1836-18371936-1937**Cultural Affiliation**Christianity**Architect/Builder**Reverend Asa Thurston (1836-1837)Governor Kuakini (1836-1837)Native Hawaiian, European, and American laborers (1836-1837)Charles W. Dickey (1936-1937)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Moku'aikaua Church is nationally significant for its association with the spread of Christianity by New England missionaries in Hawai'i and locally significant as the earliest extant Christian church in Hawai'i (Criterion A). Moku'aikaua Church is locally significant as a vernacular lava rock building emblematic of early New England churches whose design influenced ecclesiastical architecture throughout Hawai'i (Criterion C). Moku'aikaua Church also qualifies under Criteria Consideration A by which a religious property is eligible if it derives its primary significance from architectural distinction. The period of significance is 1836-2023, reflecting its continuous use as a Christian church and the fifty-year cut-off of the National Register. The property is significant on both the national and local levels.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Christian Missionaries and Hawai'i (Criterion A)

Moku'aikaua Church is nationally significant for its association with the spread of Christianity by New England missionaries in Hawai'i and locally significant as the earliest extant Christian church in Hawai'i (Criterion A).

Henry Obookiah and the American Board of Commissioners for Foreign Missions

The introduction of Christian missionaries, and the eventual establishment of Moku'aikaua Church, can be traced to Henry Obookiah (or Opukahai'a), a native Hawaiian from the southern district of Ka'u, on Hawai'i Island. Obookiah was raised on a traditional Hawaiian belief system and upon witnessing the murders of his family by "enemy warriors," aimed to learn of alternative ways of living. He left Hawai'i by ship with fellow native Hawaiian Thomas Hopu and landed on the east coast of the United States ca. 1810. While there, he connected with students and faculty at Yale University, including the school's president Rev. Timothy Dwight.

Obookiah learned of Christianity in New England, was accepted into a mission school along with three other Hawaiians and became the first known Hawaiian convert to the religion.⁹ Obookiah eventually influenced the creation of the Foreign Mission School, or as the school's first principal, Edwin Dwight, called it, the "Heathen School." The school, in Cornwall, Connecticut, aimed to educate and convert people of non-European descent and "so-called pagan religious practices."¹⁰ The school was founded with support from the American Board of Commissioners for Foreign Missions (ABCFM)¹¹ and New

⁹ Mary Thurston Hedstrom. *God's Grace Was Sufficient Lucy Thurston Pioneer Missionary to Hawai'i Book One*. 2019.

¹⁰ Kelly Wisecup. (2015). [Review of *The Heathen School: A Story of Hope and Betrayal in the Age of the Early Republic*, by J. DEMOS]. *Early American Literature*, 50(3), pp. 948–953.

¹¹ The ABCFM was established in 1810 by New England Congregationalists as the first organized missionary society in the United States.

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England philanthropists and clergy members with the goal “to educate a group of men who could return to their nations as missionaries, and to spread Anglo-American educational and religious ideals throughout the world.”¹² Obookiah, in support of the Foreign Mission School’s objectives, wished to return to Hawai‘i and share his newfound beliefs, but in 1818 contracted Typhus fever and passed away. After Obookiah’s death, his Christian peers, members of the ABCFM, fulfilled his aspirations traveled to Hawai‘i.¹³

End of Hawaiian Kapu System

In 1819, after the death of King Kamehameha I, the *kapu system*, the ancient political and belief system which had given an order to Hawaiian governance ended. The system was “based upon different gods and spirits that dwelt in every aspect of life” and “religion affected daily habits, lifestyles, work, social policy, rituals and law. Law was based on religious *kapu* (prohibitions).”¹⁴ King Kamehameha I’s son, the new reigning King Liholiho (King Kamehameha II), abolished the system which resulted in innumerable subsequent changes to native Hawaiian culture.

With the end of the *kapu system*, a void in societal order existed.¹⁵ King Liholiho, his mother Queen Ka‘ahumanu (King Kamehameha’s favorite wife), and Governor John Adams Ki‘ipalaokū Kuakini (past adviser to Kamehameha I and Queen Ka‘ahumanu’s brother, Governor Kuakini) would aim to quickly fill this void and in doing so catalyze Hawaiian development and change in the islands.

ABCFM in Hawai‘i

On March 30, 1820, one year after the *kapu system* ended, fourteen missionaries (seven mission couples) from ABCFM anchored outside Kailua-Kona on Hawai‘i island, the then capital of the Kingdom of Hawai‘i. There

they found a people who had just broken the taboos of a pantheistic religion who had served to sanctify the native political order...[as such, the natives] were ripe for conversion to Christianity. ‘Realizing that religion alone was not sufficient...[the missionaries] introduced schools and the press, as well as the Church, established manual training schools, the first of their kind, taught new industries, mechanical and agricultural, [reduced the oral Hawaiian language to writing and] incessantly inculcated the rights of the common people’.^{16 17}

The primary objective of the ABCFM was to spread Western Protestant Christianity throughout the world, and while the intent of ABCFM focused on Christian expansion, they also influenced American cultural and political imperialism.

¹² Ibid.

¹³ “Mokuaikaia Church History,” Mokuaikaia Church Archives.

¹⁴ Laura Rudy and Ross W. Stephenson. “Honoka‘a United Methodist Church National Register of Historic Places nomination form.” National Park Service. 2017.

¹⁵ David Forbes. *Encounters with Paradise Views of Hawai‘i and its People, 1778-1941*. (Honolulu, Hawai‘i: University of Hawai‘i Press, 1992), pp. 85, 86.

¹⁶ Walter F. Frear. *Anti-Missionary Criticism with Reference to Hawai‘i*. (Honolulu, Hawai‘i: Advertiser Pub. Co., 1935), pp. 10.

¹⁷ Norman Meller. “Missionaries to Hawai‘i: Shapers of the Islands’ Government.” University of Utah on Behalf of the Western Political Science Association. *The Western Political Quarterly*, Dec., 1958, Vol. 11, No. 4 (Dec., 1958), pp. 788- 799.

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These efforts were all possible with the support from King Liholiho, Queen Ka'ahumanu, and Governor Kuakini as the "Gospel seed-sowing was inferentially ordered to begin in the ranks of the chiefs," and the authority to educate came from those in power.¹⁸ Thus, missionaries, working with Hawaiian authority, infiltrated the native population with Christianity and established a new moral code for the Kingdom of Hawai'i.

In doing so, the missionaries successfully converted native Hawaiians to Protestant Christianity, developed the written form of the Hawaiian language, discouraged many Hawaiian cultural practices in favor of Western practices, and encouraged the spread of the English language.^{19 20}

A translated letter from 1828, eight years after missionaries land in Kailua-Kona, from Governor Kuakini to Jeremiah F. Evarts, an early ABCFM leader, illustrates the welcomed perspective of authority on the missionaries' influence:

Dear Sir, I am instructed by His Excellency Gov J. Adams, to answer your very kind letter received per favour of the Rev. H. Bingham and to bet you will excuse his not writing himself as he has not a sufficient knowledge of the English language to convey his ideas, and accepting the arrangement of the words I subscribe you his exact dictation

'I have received your very kind letter and also the Book and Probate for which I send you my greatfull thanks and also for your kind regards for myself and people. I have often heard of your kind regards for our wealfare and of your constant prayers for the enlightening of our dark minds, and I look forward with hope when your kind wishes will be accomplished and we shall be able to be among the members of those who will be saved.

We have a large church and its being filled every Sabath is I think a good sign that the glorious light of the Gosple is doing great good for the removing the clouds of Heathenism from our own dark minds. I shall always love the Missionaries and take care of them. With every wish for your health and happiness and soliciting your prayers for our welfare.'

Believe me to be Your friend, John Adams P.S. I have written the above verbatim from the Gov's dictation Your's respectfully, J. Pelham Surgeon Kailua²¹

¹⁸ Thomas G. Thrum. "The Native Leaders of Hawai'i," in the *Centennial Book*, 1820-1920, a symposium published by the Central Committee of the Hawaiian Mission Centennial. Honolulu, Hawai'i, 1920, pp. 18.

¹⁹ From 1819 to 1848, the ABCFM sent twelve companies of more than 80 Presbyterians, Congregationalists, and Dutch Reformists missionaries to Hawai'i.

²⁰ The impact of the missionaries would last far beyond the nineteenth century as many of their descendants became power business leaders and landowners who greatly influenced the development of the Hawaiian islands.

²¹ An unidentified surgeon from Kailua who assisted Kuakini with this letter.

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Resolutions, including "Duties of the Mission to Rulers and Subjects as Such" from 1838, further, convey the tone of the missionaries' approach:

...teachers of religion ought carefully to guard the subjects against contempt for the authority of their rulers, or any evasion or resistance of government orders. ... that it is a Christian duty to render honor, obedience, fear, custom, and tribute to whom they are due, as taught in the 13th of Romans; and that the sin of disloyalty, which tends to confusion, anarchy, and ruin, deserves reproof as really [sic] and as promptly as that of injustice on the part of rulers, or any other violation of the command of God.²²

From 1819 to 1848, the ABCFM sent twelve companies of more than 80 Presbyterians, Congregationalists, and Dutch Reformists missionaries to Hawai'i who spread the gospel this way.

Moku'aikaua Congregational Church

Soon after the missionaries' arrival, Reverend Asa Thurston and his wife, Lucy Goodale Thurston, were assigned to establish a mission in Kailua-Kona. With King Liholiho and Governor Kuakini's support, the gospel was initially taught to Native Hawaiians in vernacular grass structures (hale pili). Thomas Hopu, Henry Obookiah's colleague, served as a lay minister from 1820 to 1823 as the church started to form. During this time, the congregation rose to 300 members.

In 1823, under the supervision of Governor Kuakini, the Thurstons and a fledgling congregation of Native Hawaiians erected a 60' long by 30' wide wooden church. The building was surrounded by the ruins of a *heiau* (ancient Hawaiian temple), and lava rock from the *heiau* was used for the church's foundation. The church was dedicated on December 10, 1823 as "Mokuaikaua Church."²³ It served a congregation of between 600 and 1,000 persons and provided religious services and education.

Kailua-Kona had an estimated population of 20,000 and a growing congregation at Moku'aikaua Church. After only a few years, Reverend Thurston suggested to Governor Kuakini the necessity of a larger church to meet demands. Governor Kuakini agreed to help in the erection of a new structure, and the men of the district were sent into the mountains to help cut and haul 'ōhia timber to the site. Construction of the second wooden thatched roof church spanned between February and September 1826, and when the wood-framed church was complete, it measured 180' by 78'. The church was dedicated on September 27, 1826. The second church was predicted to stand for at least 20 years, but in 1835, less than 10 years after completion, it burned down. Reverend Thurston reacted to the temporality of the previous wooden church and proposed to construct a third church constructed partially of lava rock that would last longer.

²² Quoted in Rufus Anderson, *The Hawaiian Islands: their progress and condition under missionary labors* (Boston: Gould & Lincoln, 1864), pp. 233-34.

²³ There are theories suggesting the name originated from the region on Hawai'i Island in which 'ōhi'a timbers were cut for the building.

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The third church's perimeter walls were partially constructed of lava rock from the *heiau*²⁴ and local 'ōhi'a timber. Mortar was prepared by burning local corals, transforming calcium carbonate into calcium oxide as lime. The dimensions of this church were 120' by 48', slightly smaller than the second church, with a 50-foot spanning roof constructed of 'ōhi'a beams. Governor Kuakini spent \$2,000 to \$3,000 for the construction, and the church was constructed with native Hawaiian labor. Construction spanned from early January 1836 to late January 1837. On February 4, 1837, the new church was rededicated as "Mokuaikaaua Church." This church would become the first lava rock church in the Hawaiian Islands and an architectural precedent for other church construction.

Mrs. Thurston provided the following description of the church at the dedication:

The church was dedicated this afternoon. It was furnished with a steeple and vane, galleries and a pulpit. Most of the people sit on settees and chairs of their own construction which looked very well. The governor himself was borne the whole expense of the carpenter's and mason's work. The people assisted by collecting stones, coral and timber. The governor himself spent some time in the woods superintending the workmen while procuring timber.²⁵

Since its construction in 1837, Moku'aikaua Church has sat on land sacred to the Hawaiian people, constructed of native materials from *heiau* and the forests, and continues to represent a place significant for the spread of Christianity to and throughout Hawai'i.

²⁴ Some sources state these were hewn by order of King Umi in the sixteenth century for the *heiau*.

²⁵ Agnes C. Conrad and Woodrow W. Wilkins. "Mokuaikaaua Congregational Church HABS No. HI-50." HABS Hawai'i II Project, 1967.

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Moku'aikaua Church is also significant as a vernacular lava rock building emblematic of early New England churches whose design influenced ecclesiastical architecture throughout Hawai'i.

Vernacular Ecclesiastical Lava Rock Architecture

In Hawai'i, lava rock, *pōhaku*, is used to construct a multitude of vernacular resources. Lava rock is a versatile material representative of Hawaiian design that is found in native Hawaiian fishponds and *heiau* walls, churches, commercial buildings, campuses, bridges, and contemporary construction. From necessity to decoration *pōhaku* is a prominent feature within the architecture of Hawai'i.

David and Cheever Scott summarize the importance of lava rock in *Pōhaku The Art & Architecture of Stonework in Hawai'i*:

Pōhaku, in abundant supply, was a natural basic building material that permeated almost every aspect of daily life. Stones were stacked to form the foundation of homes, to enclose fishponds that were designed as renewable sources, to channel water that was shared by the community to irrigate fields, and most importantly, stones were stacked to honor the gods. In many instances, the stones themselves were revered for the *mana*, or spirit within.

Notable examples of buildings in Hawai'i that exhibit lava rock include Gulick-Rowell House (1828), Moku'aikaua Church (1837), Pali Road (1845), Royal Mausoleum (1865), Ali'iōlani Hale (1874), Bishop Museum (1891), and the Podmore Building (1902).

Moku'aikaua Church Construction

Moku'aikaua Church is the oldest extant Protestant Christian church in Hawai'i and the oldest extant lava rock church in Hawai'i. Reverend Asa Thurston likely developed the original architectural plans for the church based on vernacular church structures and post and beam barn construction common in nineteenth century New England. Governor Kuakini is credited with overseeing the church's construction. As was typical of vernacular churches during this time, the labor for the construction of Moku'aikaua Church was supplied by the local population served by the church. This population consisted of Native Hawaiian, European, and American laborers. Some of the lava rock used in the walls was partially sourced from the *heiau* on the site, while other lava rock was brought to the site from elsewhere. The native 'ōhi'a timbers and koa used in the framing and interior features were brought to the site.

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In summary, Moku'aikaua Church represents has massing and form derivative of New England ecclesiastical vernacular buildings uniquely constructed with native Hawaiian materials. At the time of the building's completion in 1837, there were minimal examples of churches with masonry (lava rock or coral) elements, but now, of the approximately 125 churches, nearly all have elements of stone.²⁶ Moku'aikaua Church, therefore, serves as an early precedent and rare extant example of this type of architecture.

Character-defining features that convey Moku'aikaua Church's architectural significance include:

- Siting.
- Form and massing.
- Exposed lava rock masonry and lime mortar.
- Wood-framed pivot and louvered window with lime mortar surrounds.
- Wood doors and casings with lime mortar surrounds.
- Steeple exterior materials and detailing.
- Exposed interior framing, including beams, rafters, and roof sheathing.
- Interior plan composed of the narthex, side aisles, chancel, gallery, and mezzanines.
- Interior koa furnishings, partitions, and railings.
- Interior plastered lava rock walls.

²⁶ David Cheever and Scott Cheever. *Pōhaku The Art & Architecture of Stonework in Hawai'i*. (Honolulu, Hawai'i: Editions Limited, 2003).

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9. Major Bibliographical References

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Rudy, Laura and Ross W. Stephenson. "Honoka'a United Methodist Church National Register of Historic Places nomination form." National Park Service. 2017.

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Toms, Paul E. "The Story of Mokuaikaua Church Member Hawaiian Evangelical Association." Hilo: Tribune-Herald.

Wisecup, Kelly. (2015). [Review of *The Heathen School: A Story of Hope and Betrayal in the Age of the Early Republic*, by J. DEMOS]. *Early American Literature*, 50(3), 948–953.

Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67) has been requested

☒ previously listed in the National Register #78001015; listed in 1978

☐ previously determined eligible by the National Register

☐ designated a National Historic Landmark

☒ recorded by Historic American Buildings Survey # HABS HI,1-KAIKO,2—2,1961

☐ recorded by Historic American Engineering Record # _____

☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☒ State Historic Preservation Office (see: SIHP No. 50-10-28-07231)

☐ Other State agency

☐ Federal agency

☐ Local government

☐ University

☒ Other

Name of repository:

Moku'aikaua Church Archives

Historic Resources Survey Number (if assigned): _____

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Section number Additional DocumentationPage 27 of 59**10. Geographical Data****Acreage of Property** 1.0 acre

Use either the UTM system or latitude/longitude coordinates:

UTM References

Datum (indicated on USGS map):

☐

NAD 1927

or

☒

NAD 1983

1. Zone: 5

Easting: 185730

Northing: 217470

Verbal Boundary Description (Describe the boundaries of the property.)

Mokuaikaua Church is located at the center of Tax Map Parcel TMK (3) 7-5-007:018 in the center of Kailua-Kona. The church is bound by Ali'i Drive and Hulihe'e Palace (TMK (3) 7-5-007:020) to the west, Kahikina Lane (TMK (3) 7-5-007:019) to the north, a Kamehameha School campus (TMK (3) 7-5-007:045) to the east, and a pedestrian walkway, a commercial mall and Sarona Road (TMKs 7-5-007:044, 7-5-007:016, and (3) 7-5-007:017) to the south.

The nomination boundary is indicated by a heavy line on the USGS and Sketch maps.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries selected are the legal boundaries of the property containing Mokuaikaua Church approved by Mokuaikaua Church.

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Section number Additional DocumentationPage 28 of 59**11. Form Prepared By**name/title: Caroline Raftery, Senior Architectural Historianorganization: Mason Architects, Inc.street & number: 119 Merchant Street, Suite 501city or town: Honolulu state: Hawai'i zip code: 96813e-mail cr@masonarch.comtelephone: (808) 536-0556date: April 17, 2023**Additional Documentation**

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.

Location of Moku'aikaua Church marked with red circle within 7.5-minute series USGS maps on following pages. The first map is the full extent of the 7.5-minute series USGS map and the second map is zoomed in closer to Moku'aikaua Church.

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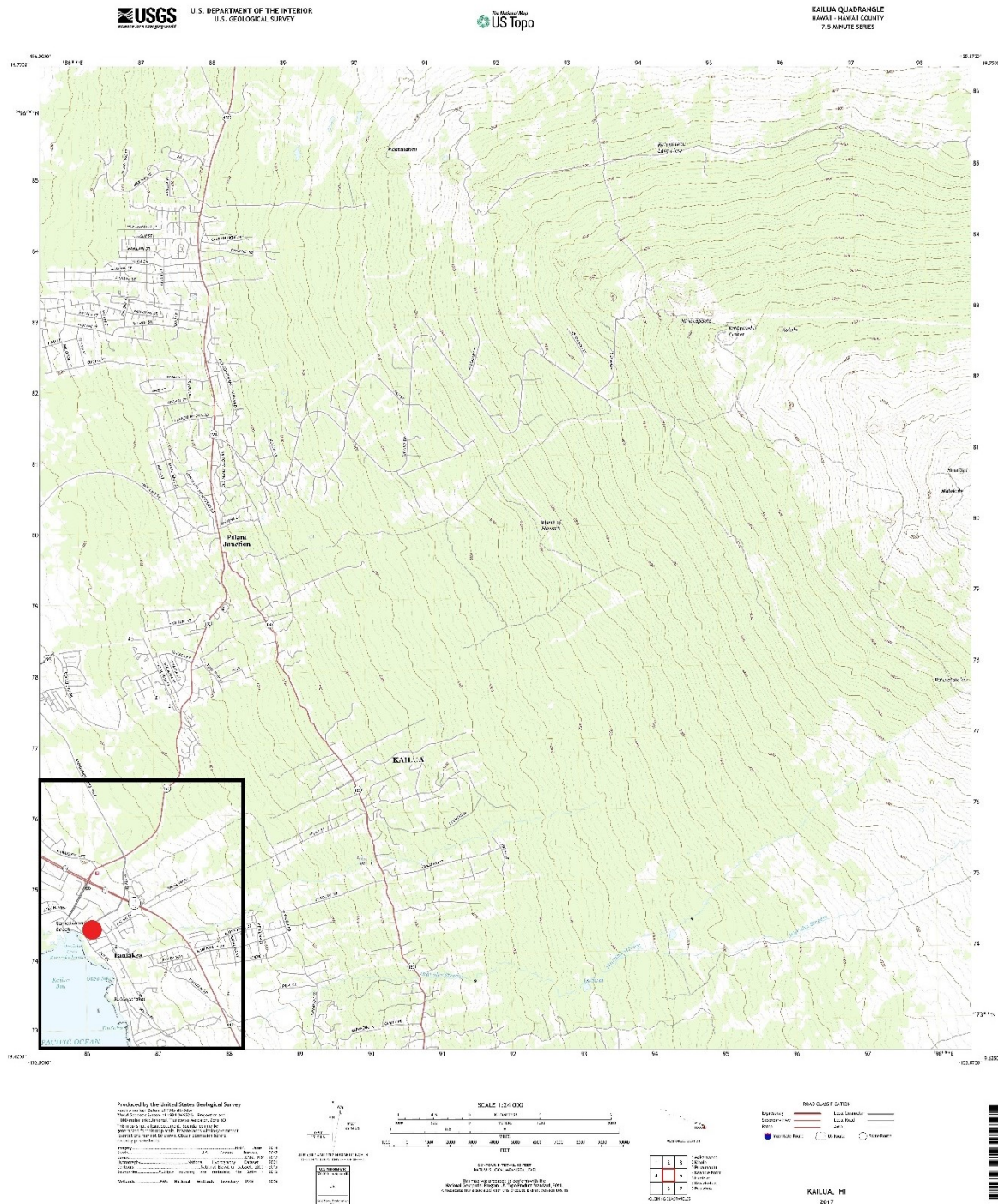
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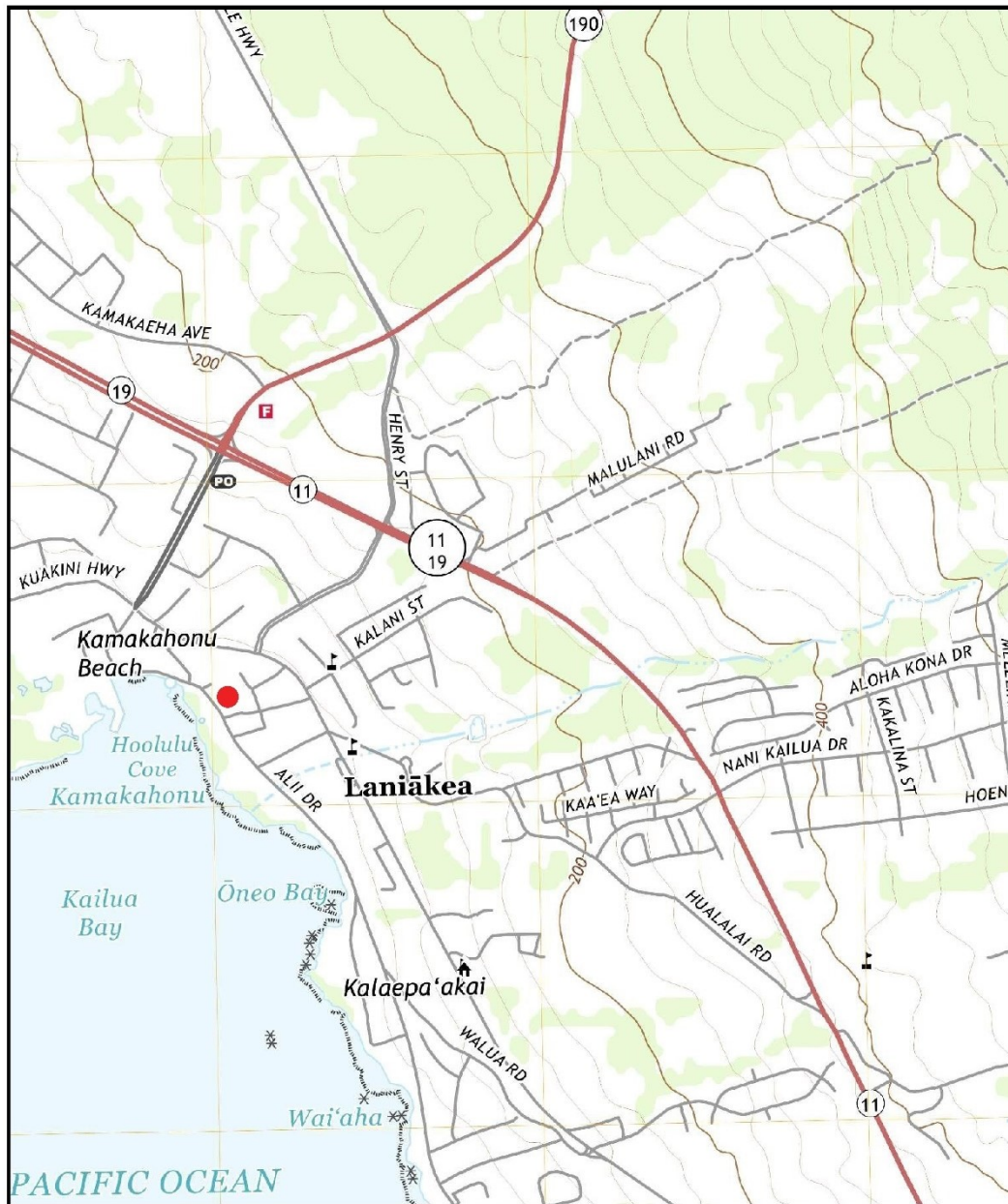
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-
- **Sketch map** for historic districts and properties having large acreage or numerous resources.
Key all photographs to this map.

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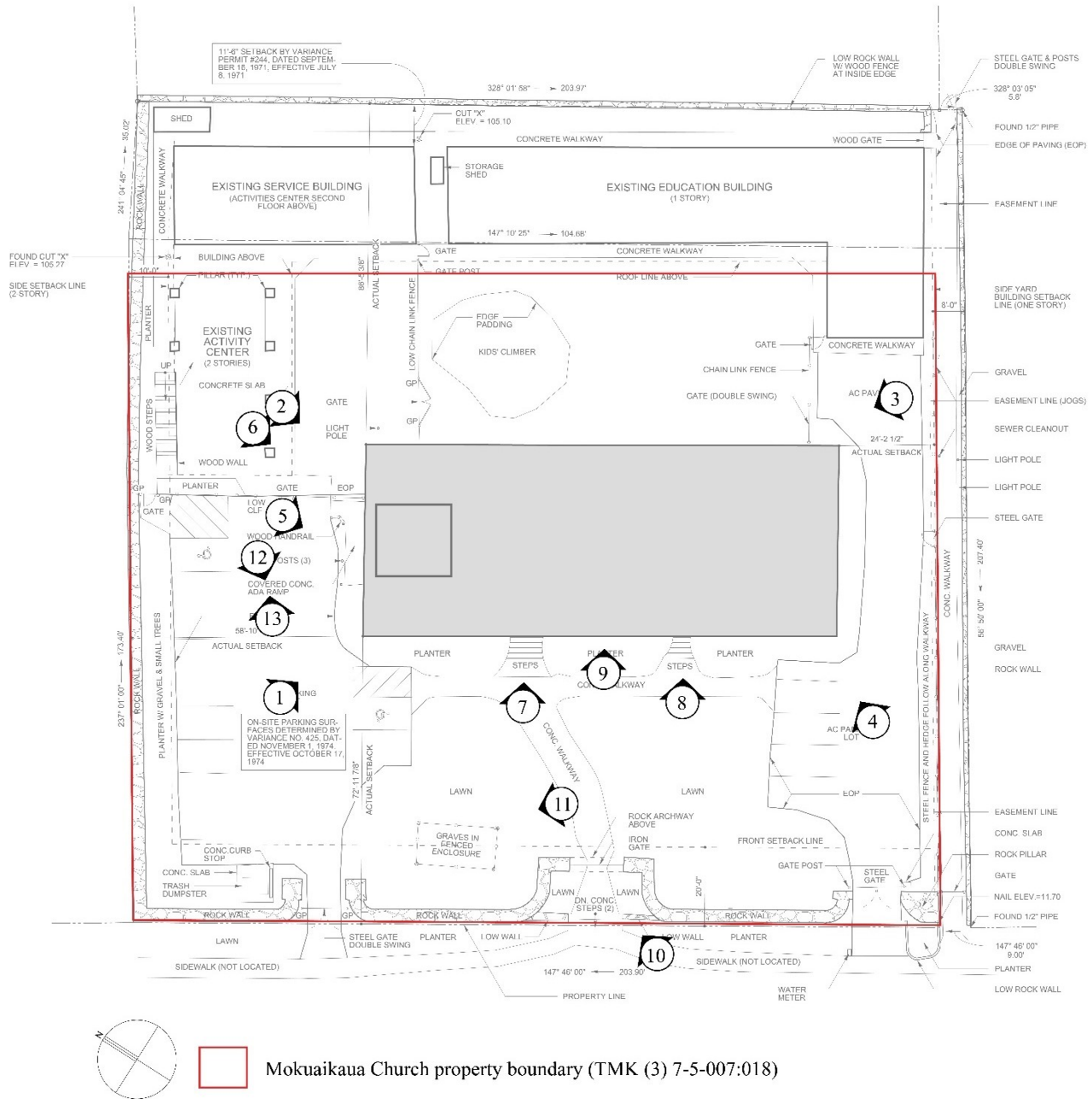
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Sketch map of Moku‘aikaua Church property and photo key of exterior photographs.

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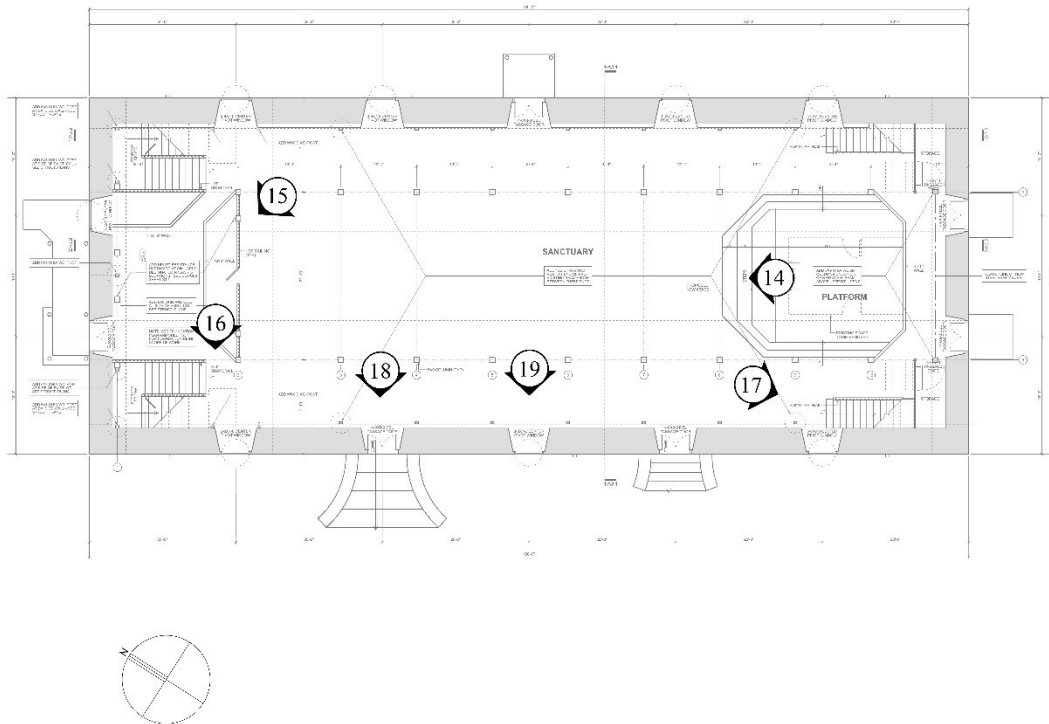
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Sketch map of Moku'aikaua Church ground floor and photo key of interior photographs.

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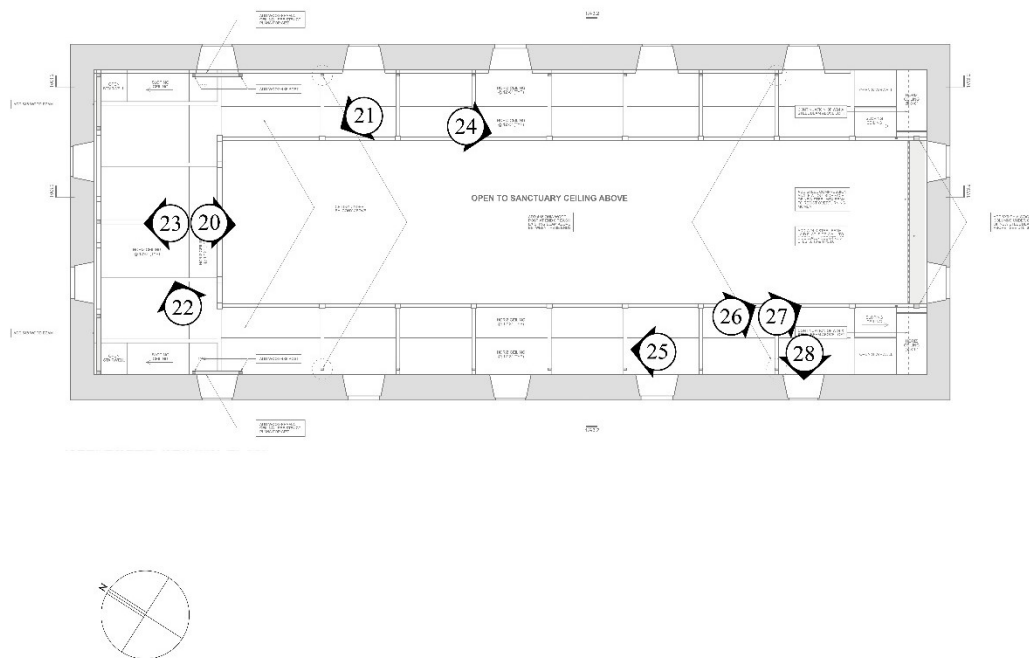
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Sketch map of Moku'aikaua Church mezzanine level and photo key of interior photographs.

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Additional items: (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photographs referenced in Photo Log below have been submitted separately as jpegs.

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Moku'aikaua Church (2023 Update)

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Name of Property: Mokuaikaua Church

City or Vicinity: Kailua-Kona

County: Hawai'i State: Hawai'i

Photographer: Caroline Raftery

Date Photographed: February 15, 2023

Description of Photograph(s) and number, include description of view indicating direction of camera:

EXTERIOR

HI_Hawaii County_ Mokuaikaua Church_0001

View of west façade (right) and north façade (left). Camera facing southeast. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0002

View of east façade (left) and north façade (right) from second level of Administration and Kamehameha Preschool Building. Camera facing southwest. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0003

View of south façade (left) and east façade (right). Camera facing northwest. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0004

View of south façade (right) and west façade (left). Camera facing northeast. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0005

Detail of north façade entrance ramp and doorway. Camera facing southwest. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0006

Detail of east façade of steeple. Camera facing southwest. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0007

Detail of southern doorway and stairwell on west façade. Camera facing east. Taken: 2/15/2023

HI_Hawaii County_ Mokuaikaua Church_0008

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Detail of northern doorway and stairwell on west façade. Camera facing east. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0009

Detail of pivot window on west façade. Camera facing east. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0010

Memorial gate near west property line. Camera facing northeast. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0011

Cemetery. Camera facing northwest. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0012

Parking lot. Camera facing west. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0013

Administration and Kamehameha Preschool Building. Camera facing northeast. Taken: 2/15/2023

INTERIOR

HI_Hawaii County_ Moku'aikaua Church_0014

Nave viewed from stage. Camera facing north. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0015

Entrance gallery and temporary stairwell from east side aisle to mezzanine. Camera facing southwest. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0016

Concrete floor and structural steel reinforcement and temporary stairwell under construction. Camera facing west. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0017

Stairwell from west side aisle to mezzanine. Camera facing south. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0018

Typical door. Camera facing west. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0019

Typical pivot window open, view from west side aisle. Camera facing west. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0020

Nave viewed from mezzanine. Camera facing south. Taken: 2/15/2023

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HI_Hawaii County_ Moku'aikaua Church_0021

North end of mezzanine (under partial reconstruction and structural reinforcement). Camera facing up north. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0022

Steeple interior with steel reinforcement beams. Camera facing northeast. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0023

Steeple interior with steel reinforcement beams. Camera facing up. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0024

Detail of 'ōhi'a roof structure. Camera facing up and south. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0025

West mezzanine. Camera facing north. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0026

Detail of lower stained glass at interior of south façade. Camera facing southeast. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0027

Detail of upper stained glass at interior of south façade. Camera facing southeast. Taken: 2/15/2023

HI_Hawaii County_ Moku'aikaua Church_0028

Typical louvered window, view from west mezzanine. Camera facing west. Taken: 2/15/2023

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours

Tier 2 – 120 hours

Tier 3 – 230 hours

Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

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Moku'aikaua Church (2023 Update)

Name of Property

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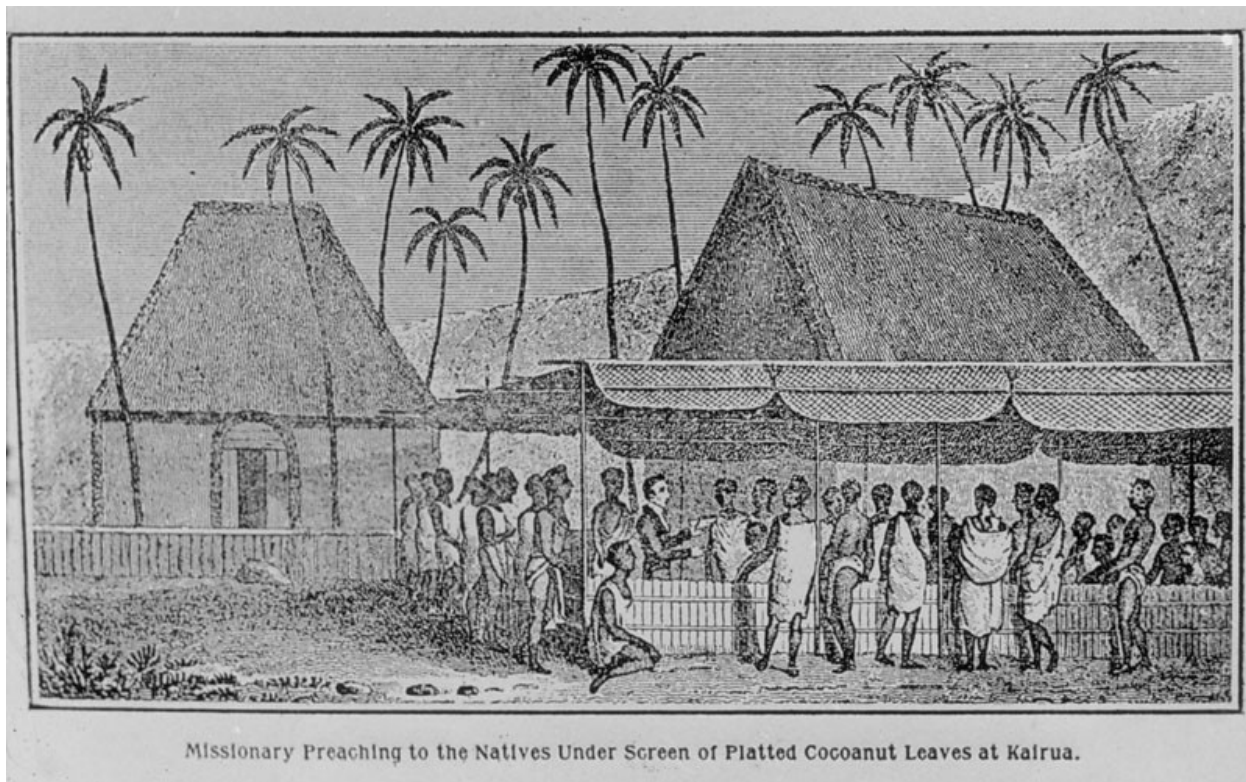
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Early missionary structures in Kailua-Kona (1823-25, N-0165 - School lanai & church, Hawaiian Mission Children's Society Library - Film Negatives Photograph Collection).

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Moku'aikaua Church at right within Kailua-Kona settlement "From a drawing by Miss Lucy Thurston" titled "Kailua Sketch" ("The Story of Moku'aikaua Church Member Hawaiian Evangelical Association, undated).

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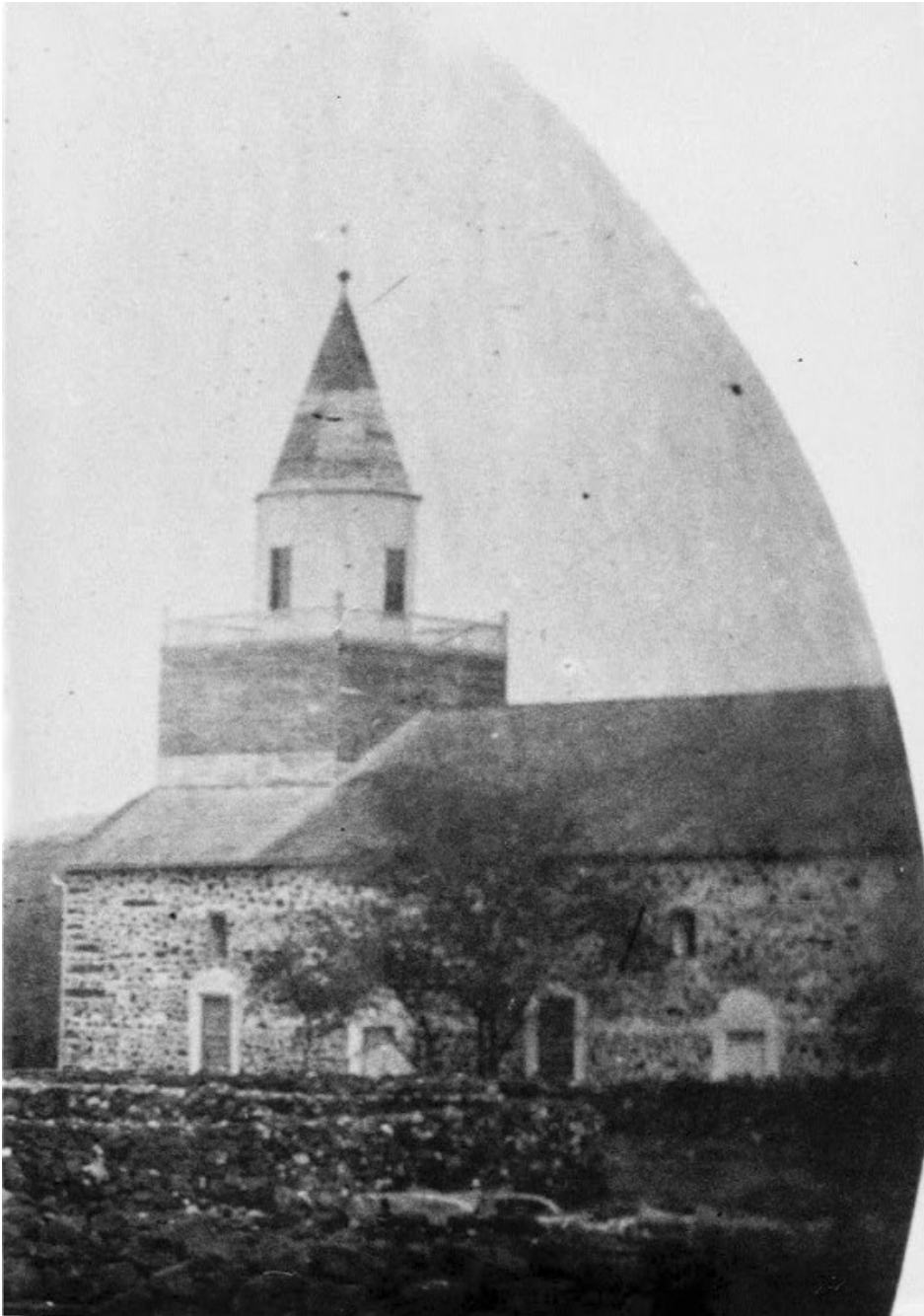
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West façade of Moku'aikaua Church and original steeple (background) and early lava rock wall prior to Memorial Arch (foreground) (Photo taken prior to 1885, exact date unknown, Moku'aikaua Church Archives with note "Moku steeple detail P Taylor").

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West façade of Moku'aikaua Church and original steeple (background) and early lava rock wall prior to Memorial Arch (foreground) (Photo taken prior to 1885, exact date unknown, Moku'aikaua Church Archives with note "Moku steeple walk old P Taylor").

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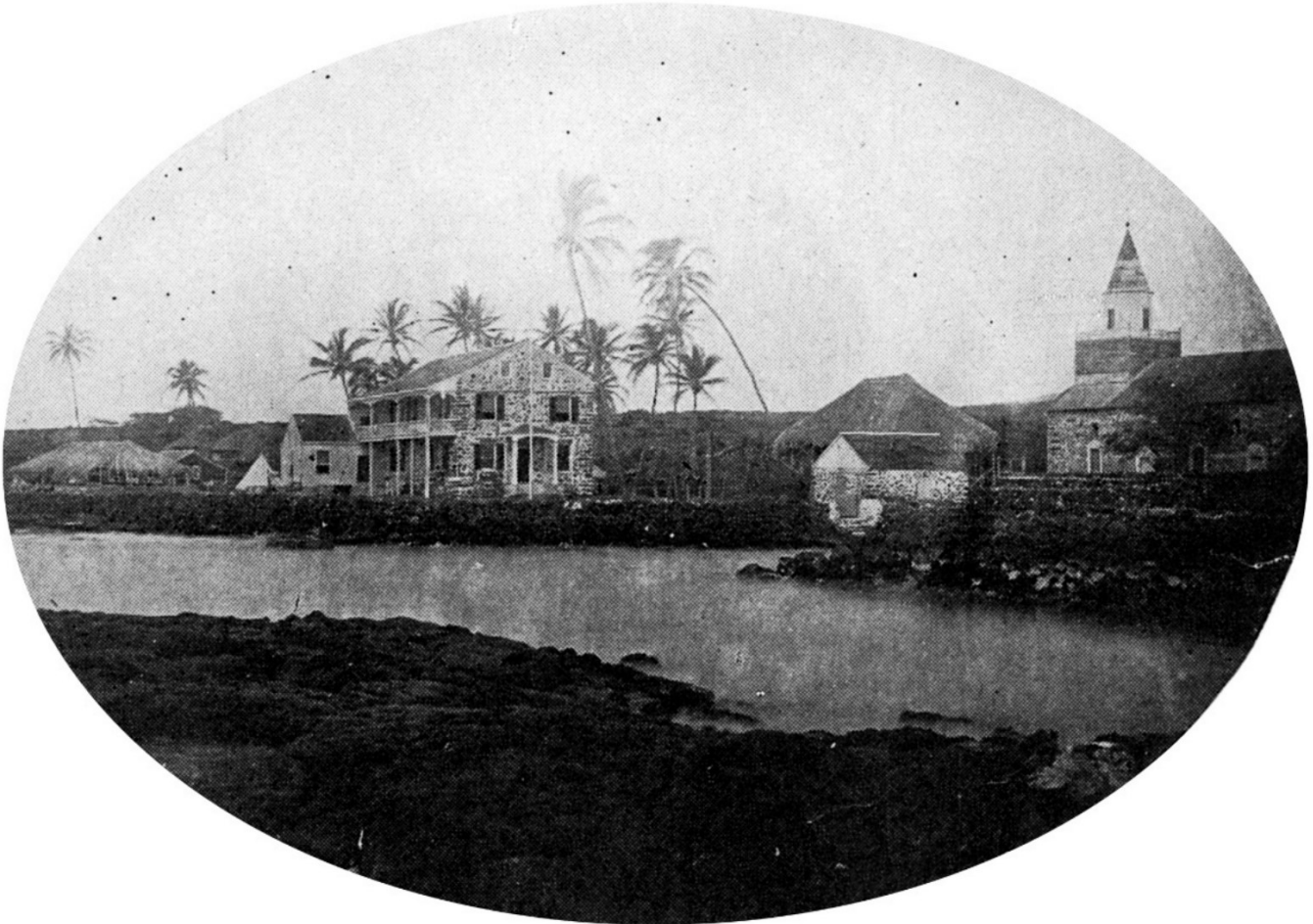
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West façade of Moku'aikaua Church with original steeple (right) and Hulihe'e Palace (left) (Photo taken prior to 1885, exact date unknown, Moku'aikaua Church Archives).

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Moku'aikaua Church east (left) and north (right) façade and original steeple (1906, N-B0032 - Kailua Church (built 1836). A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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West façade of Moku'aikaua Church (background) and Memorial Arch (foreground) (1910, N-B0068d - Kailua Mission anniversary, dedication of memorial arch. A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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Moku'aikaua Church east façade, steeple, and overgrown landscaping (1910, N-B0031 - Kailua Church (built 1836), A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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Portion of Moku'aikaua Church west façade and Memorial Arch. (1910, N-B0068e - Kailua Mission anniversary, dedication of memorial arch, Moku'aikaua Church, A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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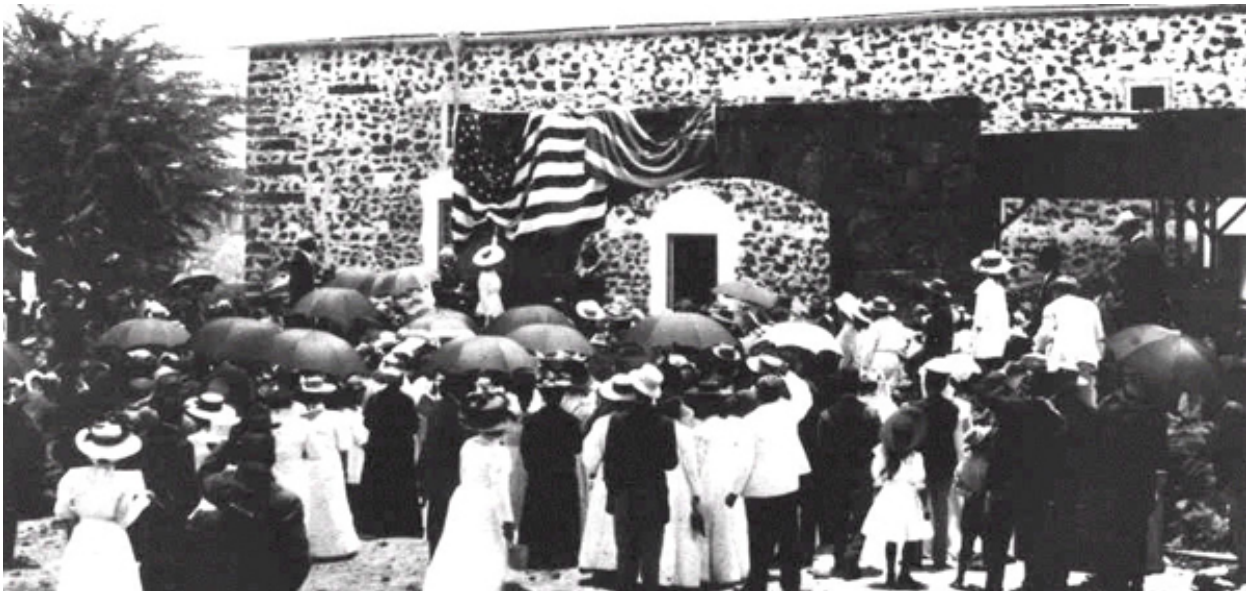
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West façade of Moku'aikaua Church (background) and Memorial Arch (foreground) at Memorial Arch dedication (1910, Moku'aikaua Church Archives).

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West façade of Moku'aikaua Church with steeple visible (background) and Memorial Arch (foreground) (1926, N-B0069 - Annual Conference, Kailua, A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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West façade of Moku'aikaua Church and original steeple (ca.1940 University of Hawai'i at Mānoa Hamilton Library, Hawaiian Rare Photograph Collection).

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Memorial Arch and original metal gate (ca.1940 University of Hawai'i at Mānoa Hamilton Library, Hawaiian Rare Photograph Collection).

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West façade of Moku'aikaua Church and newer steeple (1961, Original photograph by E. C. Cluff Jr., negative within Mission Houses Museum, negative Id# 2009.0100.892a-b).

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West elevation (left) and north elevation (right) (2006, "As Build Drawings for: Moku'aikaua Church," Piper Designs).

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East elevation (left) and south façade (right) (2006, “As Build Drawings for: Moku'aikaua Church,” Piper Designs).

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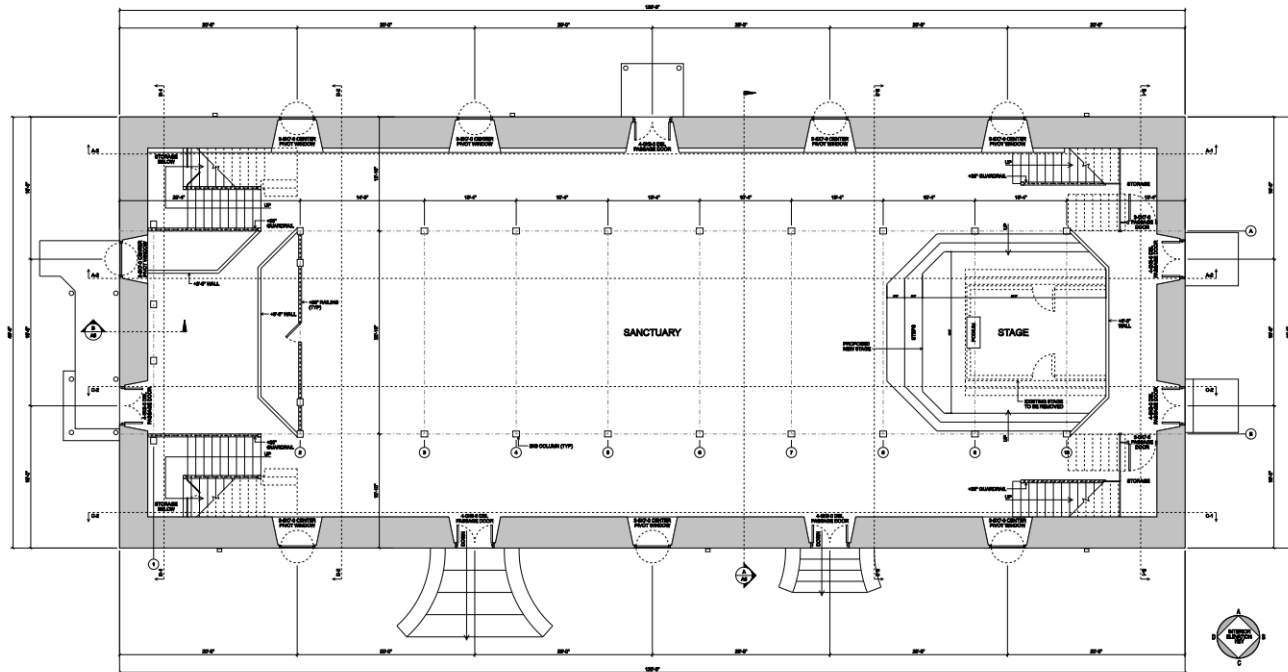
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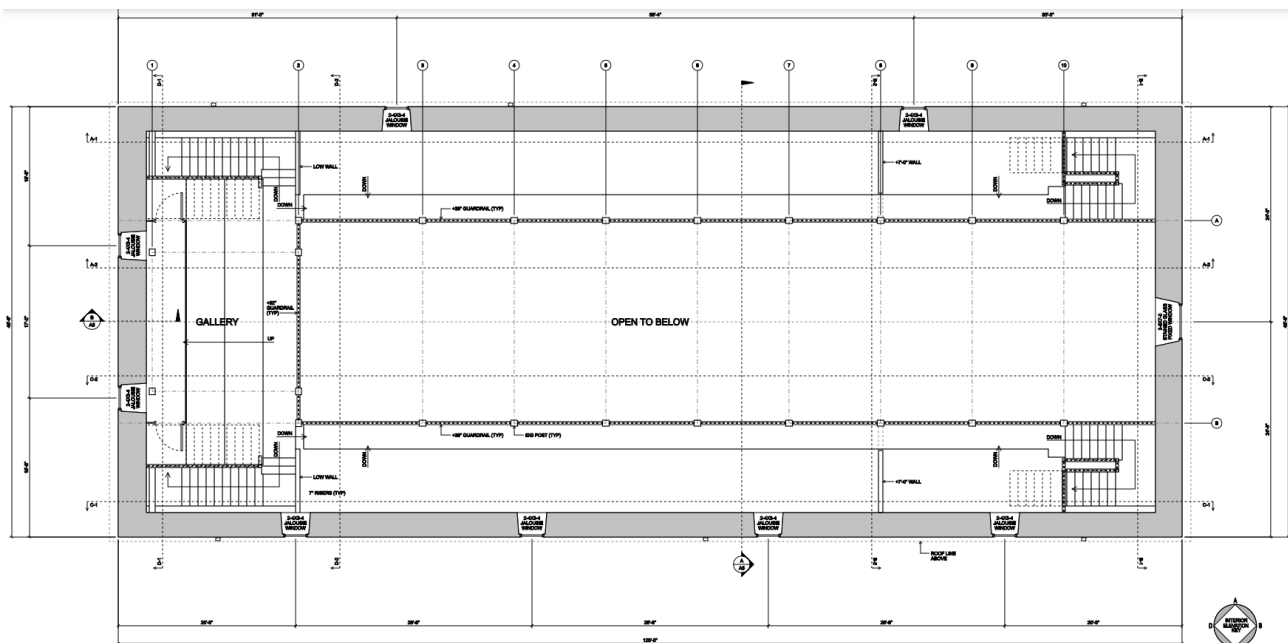
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Ground level floor plan (2006, "As Build Drawings for: Moku'aikaua Church," Piper Designs).



Mezzanine level floor plan (2006, "As Build Drawings for: Moku'aikaua Church," Piper Designs).

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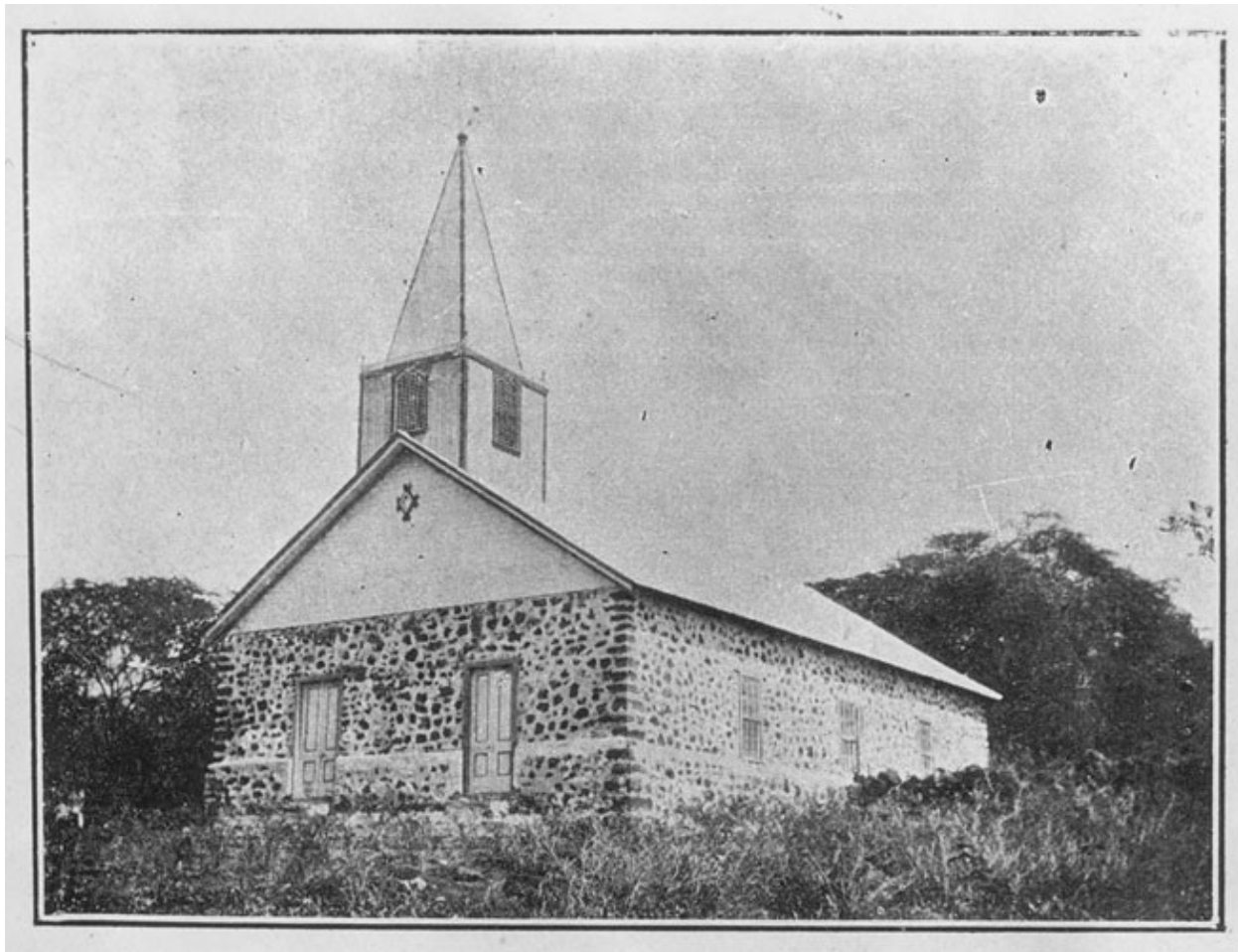
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Helani Church (built ca.1860) (ca. 1911, N-0166 – Helani Church, Film Negatives Photograph Collection, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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Nāpō'opo'o Church (1910, N-B0054 - Napoopoo Church, built 1852, A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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Hookena Church (ca.1910, N-B0015 - Hookena Church built ca. 1849,A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).

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Mō'ili'ili Church (undated, N-0015 – Mō'ili'ili Church, "Built by Father Rice," about 1853. A.S. Baker Collection of Photo Negatives, Hawaiian Mission Houses Digital Archive, Hawaiian Mission Children's Society Library at the Hawaiian Mission Houses Historic Site and Archives).