

Resolved: That the foundation of this institution be laid with faith in God, relying upon His great and precious promises to believing parents in behalf of their children, commending it to His care and love from its commencement, and looking to Him to build it up, cherish it, and make it a blessing to the church and the world.

Resolution Passed at the General Meeting of the Sandwich Islands Mission, held from May 12, till June 8, 1841 – forming what later became known as Punahou School.

Punahou School

On July 11, 1842, fifteen children met for the first time at Punahou School. By the end of that first year, 34-children from the Sandwich Islands and Oregon missions were enrolled; only one over 12-years old.

Today, Punahou is the oldest independent school west of the Mississippi River. With 3,750 students, it is the largest single-campus private school in America. All of its graduates go on to college, with over 90-percent going to the continent for further schooling. (Scott, Punahou)

Let's look at how it got there.

The story of Punahou tracks its foundation, beginning in 1808, when young 'Ōpūkaha'ia, a native Hawaiian training under his uncle to be a kahuna (priest) at Hiki'au Heiau in Kealahou Bay, boarded a Western ship there and sailed to the continent. On board, he developed a friendship with a Christian sailor who, using the Bible, began teaching 'Ōpūkaha'ia how to read and write. Once landed, he traveled throughout New England and continued to learn and study.



At that time, the US was swept by religious revivalism and many people were converted in the wake of the newly-born religious fervor. The Second Great Awakening spread from its origins in Connecticut to Williamstown, Massachusetts; enlightenment ideals from France were gradually being countered by an increase in religious fervor, first in the town, and then in Williams College.

On one occasion, Samuel John Mills, James Richards, Francis L Robbins, Harvey Loomis and Byram Green debated the theology of missionary service. Their meeting was interrupted by a thunderstorm and they took shelter under a haystack until the sky cleared. That event has since been referred to as the "Haystack Prayer Meeting" and is viewed by many as the pivotal point for the development of Protestant missions in the subsequent decades and century.

The first American student missionary society began in September 1808, when Mills and others called themselves "The Brethren" whose object was "to effect, in the person of its members, a mission or missions to the heathen." (Smith) In June 1810, Mills and James Richards petitioned the General Association of the Congregational Church to establish the foreign missions.



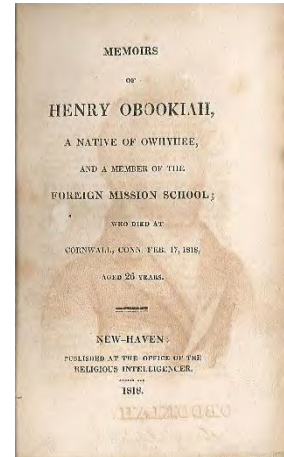
The American Board of Commissioners for Foreign Missions was founded later that year with Board members from Massachusetts and Connecticut; it was the first organized missionary organization in the US. It began as an inter-denominational society, including Presbyterian and Reformed churches, besides its core of Congregationalists. (harvard-edu) (It eventually transformed into the United Church of Christ (UCC) as a Congregationalist body.)

By 1817, a dozen students, six of them Hawaiians, including 'Ōpūkaha'ia, were training at the Foreign Mission School in Cornwall, Connecticut to become missionaries to teach the Christian faith to people around the world. Once enrolled, students spent seven hours a day in study. Subjects included chemistry, geography, calculus and theology, as well as Greek, French and Latin.

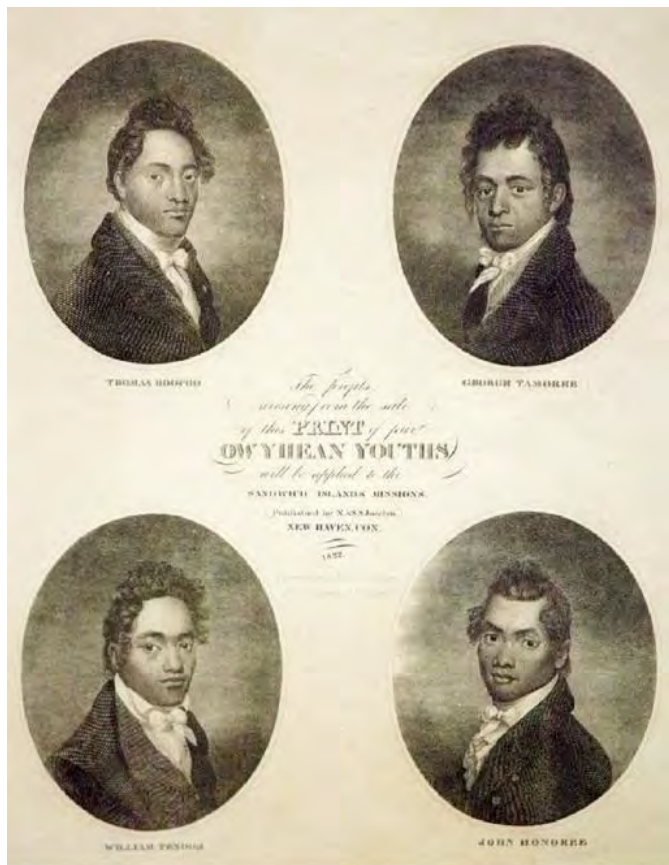
Punahou School

They were also taught special skills like coopering (the making of barrels and other storage casks,) blacksmithing, navigation and surveying. When not in class, students attended mandatory church and prayer sessions and also worked on making improvements to the school's lands. (Cornwall)

‘Ōpūkaha‘ia improved his English by writing; the story of his life was later assembled into a book called “Memoirs of Henry Obookiah” (the spelling of his name based on its sound, prior to establishment of the formal Hawaiian alphabet.) ‘Ōpūkaha‘ia, inspired by many young men with proven sincerity and religious fervor of the missionary movement, had wanted to spread the word of Christianity back home in Hawai‘i; his book inspired 14-missionaries to volunteer to carry his message to the Sandwich Islands (now known as Hawai‘i.)



On October 23, 1819, the Pioneer Company of missionaries from the northeast US, set sail on the Thaddeus for the Islands. There were seven couples sent by the ABCFM to convert the Hawaiians to Christianity. These included two Ordained Preachers, Hiram Bingham and his wife Sybil and Asa Thurston and his wife Lucy; two Teachers, Mr. Samuel Whitney and his wife Mercy and Samuel Ruggles and his wife Mary; a Doctor, Thomas Holman and his wife Lucia; a Printer, Elisha Loomis and his wife Maria; a Farmer, Daniel Chamberlain, his wife and five children.



Along with them were four Hawaiian boys who had been students at the Foreign Mission School, Thomas Hopu, William Kanui, John Honoli'i and Prince Humelemele (son of Kaua'i's King Kaumuali'i and also known as Prince George Kaumuali'i.) Unfortunately, ‘Ōpūkaha‘ia died of typhus fever before the first company of missionaries set sail.

The Prudential Committee of the ABCFM in giving instructions to the Pioneers of 1819 said: “Your mission is a mission of mercy, and your work is to be wholly a labor of love. ... Your views are not to be limited to a low, narrow scale, but you are to open your hearts wide, and set your marks high. You are to aim at nothing short of covering these islands with fruitful fields, and pleasant dwellings and schools and churches, and of Christian civilization.” (The Friend)

Over the course of a little over 40-years (1820-1863) (the “Missionary Period”), the ABCFM sent twelve companies of missionaries - 184 missionaries - 84 men and 100 women - to the

Hawaiian Islands. Individual missionaries, also, arrived in the Islands both during this period and subsequent to the last of the companies. Among them were ordained ministers of the Gospel, physicians, teachers, secular agents, printers, a bookbinder and a farmer. (Meller)

Punahou School

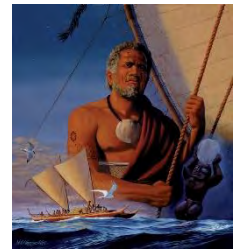
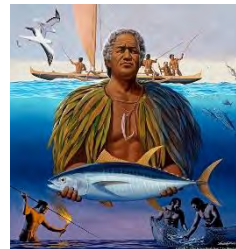
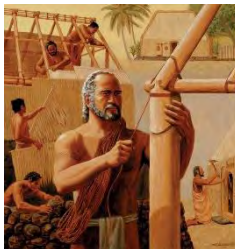
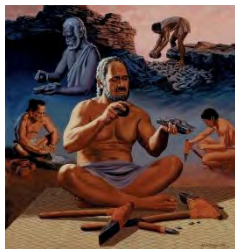
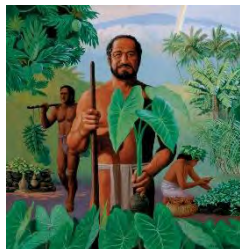
The Pioneer Company, led by Bingham, landed in the Islands on April 4, 1820. On O'ahu, Hiram's wife, Sybil, formed the first 'school' and noted in her journal, "Very soon I gathered up 12 or 15 little native girls to come once a day to the house so that as early as possible the business of instruction might be commenced. That was an interesting day to me to lay the foundation of the first school ever assembled in this dark land." (Sybil Bingham, June 1820)



However, her teaching was to the native Hawaiians, not the missionary children. In fact, at age 8, Sybil's first born, Sophia, was sent to the continent in 1828 for schooling, later, her sister was also sent. During the first 21-years of the missionary period, no fewer than 33-children were either taken or sent back to the continent by their parents.

And that leads us to the motivation, rationale and ultimate formation Punahou School.

Before the foreigners arrived, Hawaiians had a vocational learning system, where everyone was taught a certain skill by the kahuna. Skills taught included canoe builder, medicine men, genealogists, navigators, farmers, house builders, priests, etc.



Hawaiian was a spoken language but not a written language. Historical accounts were passed down orally, through chants and songs. That changed with the arrival of the Pioneer Company of American missionaries and marked the beginning of Hawai'i's phenomenal rise to literacy. The chiefs became proponents for education and edicts were enacted by the King and the council of chiefs to stimulate the people to reading and writing.

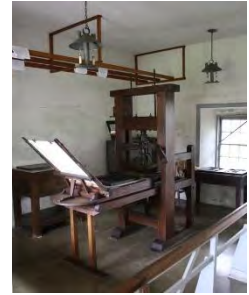
With the vigorous support of the Queen-Regent Ka'ahumanu, attendance in mission schools increased from about 200 in 1821 to 2,000 in 1824, 37,000 in 1828 and 41,238 in 1830, of which nearly half were pupils on the island of Hawai'i. (Canevali)

Common schools (where the 3 Rs were taught) sprang up in villages all over the Islands. In these common schools, classes and attendance were quite irregular, but nevertheless basic reading and writing skills (in Hawaiian) and fundamental Christian doctrine were taught to large numbers of people. (Canevali)

Punahou School

Interestingly, these same early missionaries taught their lessons in Hawaiian, rather than English. In part, the mission did not want to create a separate caste and portion of the community as English-speaking Hawaiians. In later years, the instruction, ultimately, was in English.

By 1831, in just eleven years from the first arrival of the missionaries, Hawaiians had built 1,103 schoolhouses. This covered every district throughout the eight major Islands and serviced an estimated 52,882 students. The proliferation of schoolhouses was augmented by the printing of 140,000 copies of the pī'āpā (elementary Hawaiian spelling book) by 1829 and the staffing of the schools with 1,000-plus Hawaiian teachers. (Laimana)



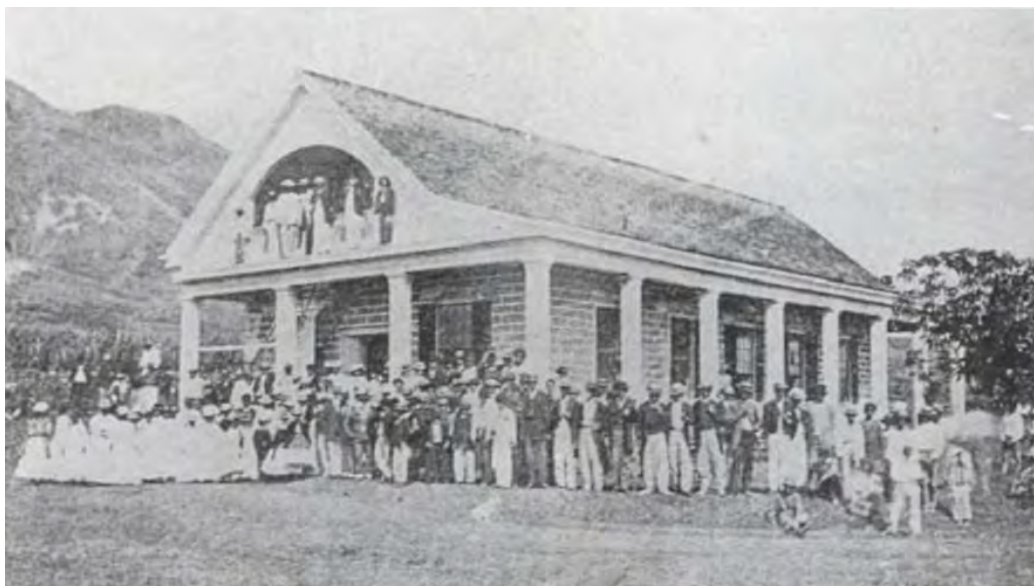
O'ahu's first formal school was called the Chiefs' Children's School (Royal School.) The cornerstone of the original school was laid on June 28, 1839, in the area of the old barracks of 'Iolani Palace (at about the site of the present State Capitol of Hawai'i.)

The school was created by King Kamehameha III, and at his request was run by missionaries Mr. and Mrs. Amos S. Cooke; the main goal of this school was to groom the next generation of the highest ranking chief's children of the realm and secure their positions for Hawai'i's Kingdom.

The Chiefs' Children's School was unique because for the first time Ali'i children were brought together in a group to be taught, ostensibly, about the ways of governance. The School also acted as another important unifying force among the ruling elite, instilling in their children common principles, attitudes and values, as well as a shared vision.

In this school were educated the Hawai'i sovereigns who reigned over the Hawaiian people from 1855, namely, Alexander Liholiho (King Kamehameha IV,) Queen Emma, Lot Kamehameha (King Kamehameha V,) King William Lunalilo, King David Kalākaua and Queen Lydia Lili'uokalani.

No school in Hawai'i has ever produced so many Hawaiian leaders in one generation. In 1846 the name was officially changed to Royal School; attendance was restricted to descendants of the royal line and heirs of the chiefs. In 1850, a second school was built on the site of the present Royal School; it was opened to the general public in 1851.



Punahou School



(King Kamehameha III)

For everyone else, Kamehameha III called for a highly-organized educational system; the Constitution of 1840 helped Hawai'i public schools become reorganized. William Richards, a missionary, helped start the reorganization, and was later replaced by missionary Richard Armstrong. Richard Armstrong is known as the "the father of American education in Hawai'i."

"Statute for the Regulation of Schools" passed by the King and chiefs on October 15, 1840. Its preamble stated, "The basis on which the Kingdom rests is wisdom and knowledge. Peace and prosperity cannot prevail in the land, unless the people are taught in letters and in that which constitutes prosperity. If the children are not taught, ignorance must be perpetual, and children of the chiefs cannot prosper, nor any other children".

Armstrong helped bring better textbooks, qualified teachers and better school buildings. Students were taught in Hawaiian how to read, write, math, geography, singing and to be "God-fearing" citizens. (By 1863, three years after Armstrong's death, the missionaries stopped being a part of Hawai'i's education system.)

The 1840 educational law mandated compulsory attendance for children ages four to fourteen. Any village that had fifteen or more school-age children was required to provide a school for their students.

By 1832, the literacy rate of Hawaiians (at the time was 78 percent) had surpassed that of Americans on the continent. The literacy rate of the adult Hawaiian population skyrocketed from near zero in 1820 to a conservative estimate of 91-percent - and perhaps as high as 95-percent - by 1834. (Laimana)

From 1820 to 1832, in which Hawaiian literacy grew by 91 percent, the literacy rate on the US continent grew by only 6 percent and did not exceed the 90 percent level until 1902 - three hundred years after the first settlers landed in Jamestown. By way of comparison, it is significant that overall European literacy rates in 1850 had not risen much above 50 percent. (Laimana)

While the success was seen in the missionaries teaching the native Hawaiians, they recognized the need to provide a quality education for their own children. There were two major dilemmas, (1) there were a limited number of missionary children and (2) existing schools (which the missionaries taught) served adult Hawaiians (who were taught from a limited curriculum in the Hawaiian language.)

They needed to find a way to educate their own children, allowing them to stay in Hawai'i with their families, instead of being sent away to school. It meant a school focused on education their children – it meant Punahou.

Predecessor schools formed the foundation in establishing Punahou.

We see first the efforts of Betsey Stockton; in November 1822, Stockton and other missionaries in the 2nd Company set sail on the 'Thames' from New Haven, Connecticut for the Hawaiian Islands. She became the first single American woman sent overseas as a missionary. Stockton began life as a slave (she had been previously presented as a gift to her master's eldest daughter and her husband, the Reverend Ashbel Green (who was later the President of Princeton College (later known as Princeton University.)))



Punahou School

Intelligent, industrious and frugal, she was aptly described as a devoted Christian, not only because of her constant attendance at church and her faith in God, but also because she supported the interests of the church, secured clothes for her students, and helped to heal the sick while continuing her domestic work to help the Stewarts. (Jackson)



“On the 26th of May (1823) we heard that the barge (Cleopatra’s Barge, or “Ha’aheo o Hawai’i,” Pride of Hawai’i) was about to sail for Lāhainā, with the old queen (Keōpūolani) and princess (Nāhi’ena’ena;) and that the queen was desirous to have missionaries to accompany her ... A meeting was called to consult whether it was expedient to establish a mission at Lāhainā. The mission was determined on, and Mr. S. (Stewart) was appointed to go; he chose Mr. R. (Richards) for his companion ... On the 28th we embarked on the mighty ocean again, which we had left so lately.” (Betsey Stockton Journal)

Per the requests of the chiefs, the American Protestant missionaries, at that time, were typically teaching their own children and the children of the Hawaiian chiefs. “Now the chiefs have expressed their determination to have instruction in reading and writing extended to the whole population and have only been waiting for books, and an increase in the number of suitably qualified native teachers, to put the resolution, as far as practical, into effect.”

“A knowledge of this having reached some of the maka’āinana, or farmers of Lāhainā ... application was made by them to us for books and slates, and an instructor; and the first school, consisting of about thirty individuals, ever formed among that class of people, has, within a few days, been established in our enclosure, under the superintendence of B (Betsey Stockton), who is quite familiar with the native tongue.” (Charles Stewart Journal, August 1824)

In 1823, Kalākua Kaheiheimālie (ke Ali’i Hoapili wahine, wife of Governor Hoapili) offered the American missionaries a tract of land on the slopes surrounding Pu’u Pa’upa’u for the creation of a school. Stockton founded a school for maka’āinana (common people) including the women and children. The school was situated on what is now Lahainaluna School (and some suggest it served as the initial basis for that school.)

Stockton’s school was commended for its teaching proficiency, and later served as a model for the Hilo Boarding School and also for the Hampton Institute in Virginia, a historic Black college in Virginia established after the Civil War (founded by General Samuel C. Armstrong (son of missionary Richard Armstrong, former Pastor at Kawaiaha’o Church.)) (King Kalākaua visited Hampton Normal and Agricultural School - later known as Hampton Institute on one of his trips to the continent.)

Because of the serious illness of Mrs. Harriet Stewart, the Stewarts decided to return to Cooperstown, New York, after two and a half years in Hawai’i. Stockton accompanied them; leaving native Hawaiian teachers she had trained to take her place. She spent the rest of her life in Princeton working on behalf of its African American and white residents to enrich the lives of the members of the local African American community.

Punahou School



Lahainaluna Seminary, started by missionary Lorrin Andrews, was created in Maui to be a school for teachers and preachers so that they could teach in the Islands. The Islands' first newspaper, *Ka Lama Hawaii*, was printed at this school. On September 5, 1831, classes at the Mission Seminary at Lahainaluna (later known as Lahainaluna ('Upper Lāhainā')) began in thatched huts with 25-Hawaiian young men.

When Lahainaluna High School first opened, Lāhainā was the capital of the kingdom of Hawai'i, and it was a bustling seaport for the Pacific whaling fleet. Under the leadership of Reverend Lorrin Andrews, the school was established by the ABCFM "to instruct young men of piety and promising talents". It is the oldest high school west of the Mississippi River (it started as an independent school, and is now part of the Hawai'i public school system.)

In September 1836, thirty-two boys between the ages of 10 and 20 were admitted as the first boarding students from the neighbor Islands, as well as from the "other side of the island;" thus, the beginning of the boarding school at Lahainaluna. The missionaries soon saw that the future of the Congregational Mission in Hawai'i would be largely dependent upon the success of its schools.

Initially, Hawaiian was the language used in instruction; in 1877, there was a shift to English. The students engaged in a variety of studies including geography, mathematics and history to prepare them for leadership roles in the Hawaiian community. Lahainaluna was transferred from being operated by the American missionaries to the control of the Hawaiian Monarchy in 1849. By 1864, only Lahainaluna graduates were considered qualified to hold government positions such as lawyers, teachers, district magistrates and other important posts.

The Mission then established "feeder schools" that would transmit to their students' fundamental reading, writing and arithmetic skills, and religious training, before admission to the Lahainaluna. Reverend David Belden Lyman and his wife, Sarah Joiner Lyman arrived in Hawai'i in 1832, members of the 5th Company of missionaries sent to the Islands by the ABCFM; they initially used portions of their home in Hilo as a school.

Punahou School



“When we arrived in Hilo there were no foreign residents, save the Missionaries who proceeded us. There was but one frame building in this region ... which the Coans have occupied. There were no roads (only footpaths,) no fences and the Wailuku River was crossed on a plank ... the only bell was hung in a breadfruit tree.” (Sarah Lyman)

In 1835, they constructed the Hilo Boarding School as part of an overall system of schools; eight boys lived there the first year. This school was so successful a girls' boarding school was created in 1838 (with a girls' boarding school in Wailuku and boarding at Lahainaluna.)

“Mr. Lyman who was brought up on a farm had an abiding faith in the value of manual labor; and his work in Hilo had convinced him that such activity in both primitive and introduced vocation was as necessary as book learning during the period of transition from one culture to another.” (Lorthian)

The school occupied forty-acres of land (used mostly in farming activities;) in 1840, sugar cultivation commenced on adjacent mission land, and was worked entirely by the boys of the school along with a “monthly concert” of labor by all members of the parish. The cane was probably ground in a Chinese-owned mill in Hilo. In 1846, King Kamehameha III gave the mission the water rights of the Wailuku River in Hilo. In 1848, the school received a government charter and was incorporated.

More than one-third of the boys who had attended the school eventually became teachers in the common schools of the kingdom. In 1850, the Minister of Public Instruction, Richard Armstrong, reported that Hilo

Punahou School

Boarding School “is one of our most important schools. It is the very life and soul of our common school on that large island.” Hilo Boarding School, under the leadership of the Lymans, was an immediate success. In 1837, six graduates were sent to Lahainaluna Seminary.

That leads us, ultimately, to the formation of Punahou School.

Like its predecessors, it can be said that the early focus of education was for the Head, Heart and Hand. In addition to the rigorous academic drills (Head,) the school provided religious/moral (Heart) and manual/vocational (Hand) training. This broad-based, inclusive form of educational training can also be seen back in the Foreign Mission School, where ‘Ōpūkaha‘ia and others were taught.

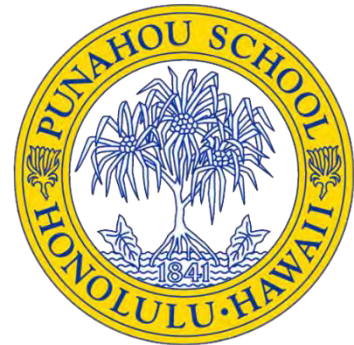
“The founding of Punahou as a school for missionary children not only provided means of instruction for the children, of the Mission, but also gave a trend to the education and history of the Islands. In 1841, at Punahou the Mission established this school and built for it simple halls of adobe. From this unpretentious beginning, the school has grown to its present prosperous condition.” (Report of the Superintendent of Public Education, 1900)

The school was officially named in 1859 and it was initially called the O‘ahu College. It is not until 1934 that the school name was changed to Punahou School, the name we know it as today.

Before we explore the growth and operations of the school, let’s look at the land given to Bingham on which Punahou School now stands.

The land was called Kapunahou. Kapunahou, literally translated as ‘new spring,’ has two place name stories: (1) The god Kāne thrust his staff into the ground here to get water and, according to another story, (2) An old couple lived by a hala tree and each dreamed of a spring; when the man offered red fish and pulled up the hala tree, water oozed out.

(Today, the seal of Punahou School depicts a hala tree, pool and taro leaves. At the heart of Punahou’s campus under the Thurston Memorial Chapel, Kapunahou still flows and its waters not only form the iconic Lily Pond, but also are used to irrigate portions of the campus.)



In 1795, the land known as Kapunahou was taken in battle by King Kamehameha I when his forces conquered O‘ahu. The first recorded konohiki (landlord) of Kapunahou was Kame‘eiamoku, one of the twin supporters of Kamehameha I. The twins were originally Kamehameha’s guardians (Kahu) and later supported his rise to power. In recognition of this support, Kamehameha gave Moanalua and Kapunahou to Kame‘eiamoku. (NPS)

Kame‘eiamoku died at Lāhainā in 1802. Kapunahou passed on to his son, Ulumāheihei (who was later renamed ‘Hoapili’ by Kamehameha I.) Hoapili lived at Kapunahou for about twenty years; when Kamehameha I stayed at Waikiki (1804-1811,) he visited Hoapili there. (NPS)

Hoapili gave Kapunahou to his daughter, Liliha. This probably happened when Hoapili moved to Lāhainā to become the Governor of Maui. Liliha was married to Boki, the Governor of O‘ahu. Shortly after this, Ka‘ahumanu, Queen Regent, became an ardent supporter of the missionaries. (NPS)

Punahou School



In 1829, Ka'ahumanu wanted to give Hiram and Sybil Bingham a gift of land and consulted Hoapili. He suggested Kapunahou (although he had already given it to Liliha). According to AF Judd, "Not unnaturally, Liliha objected to the proposal, but Hoapili consented. And Liliha's resentment could avail nothing against the wish of her father, her husband, and the highest chief of the land." The land was given to the Bingham (it was considered to be a gift from Ka'ahumanu, Kuhina Nui or Queen Regent at that time,) but by missionary rules, it was really given to the mission as a whole. (NPS)

Consistent with the provisions of the ABCFM, land given to an individual missionary was subsequently transferred to the ABCFM. "The minutes of the general meetings of the mission group record many discussions on this point (gifts of land;) invariably the attitude expressed was that acceptance of gifts of land would violate the rules governing the organization." (Hobbs, Osorio)

In the early-1800s, the city of Honolulu went as far as South Street; Kawaiaha'o Church and Mission Houses (on King Street, on the Diamond Head side of town) were at the edge and outskirts of town. The flat area between Mānoa and Honolulu was known as Kulaokahu'a - the "plains." It was the comparatively-level ground below Makiki Valley (between the mauka fertile valleys and the makai wetlands.) This included areas such as Kaka'ako, Kewalo, Makiki, Pawa'a and Mō'ili'ili.

Beyond Honolulu's limits there were few residences other than the grass houses of Hawaiians. The population was growing toward and up Nu'uanu, but Honolulu was hemmed on the Diamond Head end by the barren plains called Kulaokahu'a. Kulaokahu'a translates as "the plain of the boundary." ("It was so empty that after Punahou School opened in July 1842, mothers upstairs in the mission house could see children leave that institution and begin their trek across the barren waste. Trees shunned the place; only straggling livestock inhabited it." (Greer))

Punahou School



From 1840 to 1875, only a few unpaved roads were in the area, generally along the present course of King, Young, Beretania and Punahou Streets. These roads or horse paths “ran a straggling course which changed as often as the dust piled up deep”. (Clark)

Just as in other outlying areas around the Islands, roaming cattle became a nuisance. In the early-1790s Captain George Vancouver gave Kamehameha I gifts of several cattle (a new species to the Islands) and Vancouver strongly encouraged Kamehameha to place a 10-year kapu on them to allow the herd to grow.

In the decades that followed, cattle flourished and turned into a dangerous nuisance. Vast herds destroyed natives’ crops, ate the thatching on houses, and hurt, attacked and sometimes killed people. (Kamehameha III later lifted the kapu, in 1830.)

Ka’ahumanu took special measures to insure guardianship of the mission’s Punahou lands. In 1830, to protect the Bingham’s property and surrounding areas, she ordered that a wall should be built from Punchbowl to Mō’ili’ili.

“The object of the structure was to keep cattle grazing on the plains from intruding upon the cultivated region towards the mountains.” (Hawaiian Gazette October 29, 1901) The wall followed a trail that was later expanded and was first called Stonewall Street (because of the wall.)

It was also known as “Mānoa Valley Road;” later, the route was renamed for the shipping magnate, Samuel G. Wilder (and continues to be known as Wilder Avenue;) part of the wall still stands along Wilder Avenue.

Punahou School



The Queen wished to form a gateway at Punahou School through this wall, and wanted two large stones on each side of the gate. One of these, Pōhakuloa, was shaped like a “mammoth taro leaf.” Originally nine-feet in length, the rock stood seven-feet above ground and two below. The stone would not move at first, so a kahuna was consulted. The kahuna suggested that a lū’au, or feast, be prepared with certain foods. After the lū’au, the stone was moved easily to its new spot.

“In ancient time women when they were to become Mothers made a pageant of love and ambition to this stone (Pōhakuloa) giving a Mohai (offering) laying before this God a fish called Hilu and emblem of gentleness, graceful, and good disposition in the child. The fish Hilu was accompanied with the leaves of the Lama (a very large wood used in building houses for the Gods), and Emblem of wisdom, ambition and brightness for the child, Lamalama a torch (a beacon of light.)” (Montano - Galioto)

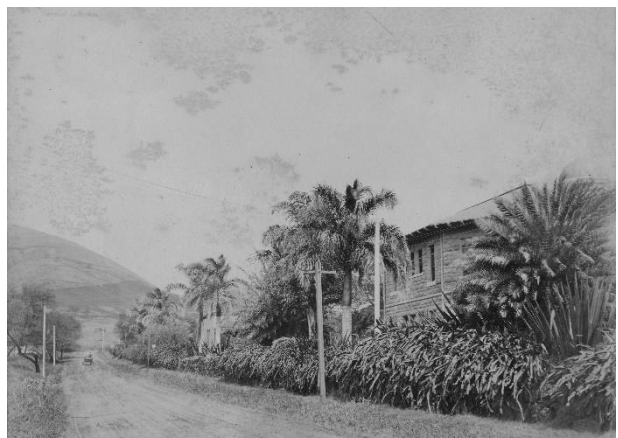
Pukui says it’s a “Large stone believed to bless expectant mothers and endow children with strength and wisdom.” “The Pōhakuloa stone ... was worshipped by Hawaiian women who prayed for their children to have wisdom and strength.” (Aluli & McGregor) In 1854-59, with Wilder Avenue road widening required, Pōhakuloa, too large to move, was broken into pieces. A remnant of Pōhakuloa still stands at Punahou’s front gate.

“The other part of the stone ... was given to a Japanese consul living at the corner of Beretania and Makiki streets. Kapi’olani Maternity Home was later built at this site and some believe that the mana (divine power) of this pōhaku was a factor in its siting.” (Aluli & McGregor)

Bingham’s idea was to make Kapunahou the parsonage. In 1830, Ka’ahumanu wanted to be close to them and she had a thatched house built for herself near the spring, and near it she built one for the Bingham. A memorial boulder near Old School Hall and the Library marks the location of the Bingham home.

The Bingham family had seven children, including Sophia Moseley Bingham born 1820 (the first Caucasian girl born on O’ahu); Levi Parsons Bingham; Jeremiah Everts Bingham; Lucy Whiting Bingham; Elizabeth Kaahumanu Bingham, born 1829; Hiram Bingham II, born on August 16th, 1831 (missionary in the Gilbert Islands and father to Machu Picchu explorer Hiram Bingham III); and Lydia Bingham, born 1834 (who later became principal of Kawaiaha’o Seminary, forerunner to Mid-Pacific Institute.)

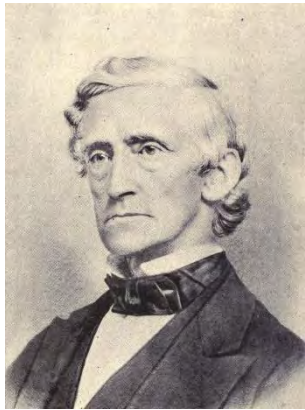
In 1836, Sybil planted a night-blooming cereus hedge from a few branches of the vine she received from a traveler from Mexico. Today, that famed cacti, known as Panini o Kapunahou, continues to cover the Punahou walls; it was noted to have “world-wide reputation and interest”. (The Friend) In addition, the main part of the Kapunahou property was planted with sugarcane by Sybil, with the aid of the female church-members; the plan was to support his family from the profits of the cane field, selling the cane to the sugar mills, one of which was in Honolulu.



Punahou School

Hiram Bingham designed the Kawaiahaʻo Church, and served as its first pastor (although he never saw the completed church that still stands in Honolulu, today.) The church was constructed between 1836 and 1842 in the New England style of the Hawaiian missionaries and is one of the oldest standing Christian places of worship in Hawaiʻi. Likewise, the Bingham family left Hawaiʻi in 1840, before Punahou School became a reality.

At the time, numerous common schools were provided for by the state, and were under governmental direction, affording scope for a minister of instruction, and a number of native school inspectors. A school for the education of the children of the missionaries, the Board has established at Punahou, about two miles north of east from the harbor of Honolulu. Mr. and Mrs. Dole took charge of it in 1841. (Hiram Bingham)



Daniel and Emily Dole sailed from Boston aboard the Gloucester, with the 9th Company of the ABCFM and arrived in Honolulu May 21, 1841. Dole was a teacher and first principal of Punahou School; when the school was incorporated as Oʻahu College, he was appointed its president.

An associate for many years writes of Dole, “Many pupils scattered over the world will learn of his death with unfeigned sorrow. He was a pure-minded, thoughtful, scholarly, devout Christian missionary, whom we truly loved and who enjoyed the esteem of all missionary associates and the respect of the public. He will be remembered not only as a teacher, but as an acceptable preacher. His sermons were thoughtfully and carefully prepared, and enforced by a pure and holy example as a minister of the gospel.”

Founded in 1841, Punahou School was originally designed to provide a quality education for the children of Congregational missionaries, allowing them to stay in Hawaiʻi with their families, instead of being sent away to the continent for school. (Punahou) The curriculum at Punahou under Dole combined the elements of a classical education with a strong emphasis on manual labor in the school’s fields for the boys, and in domestic matters for the girls. The school raised much of its own food. (Burlin)

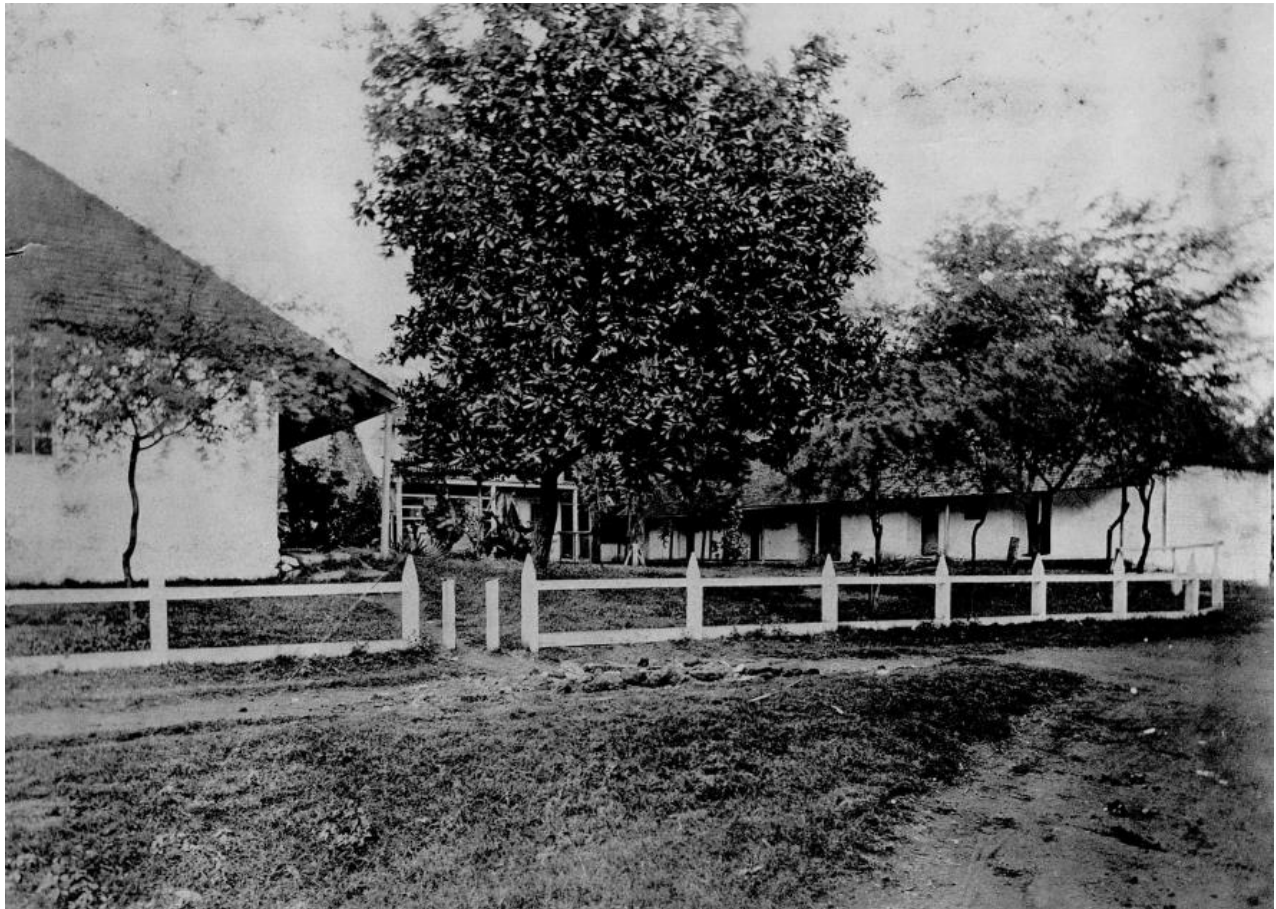


Punahou School

All students who entered the Boarding department were required to take part in the manual labor of the institution, under the direction of the faculty, not to exceed an average of two hours for each day. (Punahou Catalogue, 1899)

“We had a dairy, the Punahou dairy, over on the other side of Rocky Hill. That was all pasture. We had beautiful, delicious milk, all the milk you wanted. The cows roamed from there clear over to the stone wall on Mānoa hill. There were a few gates and those gates caused me trouble because the bulls wanted to get out or some boys would leave a bar down ... Occasionally, just often enough to keep me alert, there would be a bull wandering around across the road and down the hill onto Alexander Field or just where I wanted to go.” (Shaw, Punahou)

By vote of the trustees, the standard of the school was raised, and the course of study included a thorough drill in elementary algebra, Latin, colloquial and written French, and a careful study of the poems of Longfellow, Whittier, Lowell, Holmes, Bryant and Emerson. There is also regular instruction in freehand drawing and vocal music through the year. Lectures were given with experiments, designed to serve as an introduction to the study of physical science. A brief course in physiology and hygiene was given by the president of the College. (Punahou Catalogue, 1899)



By 1851, Punahou officially opened its doors to all races and religions (students from Oregon, California and Tahiti were welcomed from 1841 - 1849.) December 15 of that year, Old School Hall, “the new spacious school house,” opened officially to receive its first students. The building is still there and in use by the school.

Punahou School



Some of Punahou's other early buildings include, Bingham Hall (1882,) Bishop Hall of Science (1884,) Pauahi Hall (1894,) Charles R. Bishop Hall (1902,) recitation halls; Dole Hall and Rice Hall (1906,) dormitories; Cooke Library (1908) and Castle Hall (1913) dormitory.

The initial land area of the school was significantly larger than the present campus size. Near the turn of the last century, the Punahou Board of Trustees decided to subdivide some of the land above its present campus. Inspired by the garden suburb then becoming popular both in North America and Europe, and especially England, a residential development was initiated as a way of raising revenue for the school.

Following on earlier subdivisions, such as the 1886 Seaview Tract in the area now known as "lower Mānoa," Punahou's subdivision was an important real estate development in the history of Honolulu. Using nearly 100-acres of land previously used as a dairy farm, Punahou subdivided the rolling landscape into separate parcels ranging from 10,000- to 20,000-square feet.

One of the homes there, the "Atherton House" (the residence of Frank C Atherton and his wife Eleanore,) was later donated to the University of Hawai'i to serve as a home for the University of Hawai'i president – the University named the home "College Hill." (It didn't get its name because the UH president lives there. The Mānoa residence was built five years before the University was founded. The Punahou development here was called "College Hills Tract" (as in, "O'ahu College;") thus, the name of the home.)

Punahou School

In addition, some of the Kapunahou lands makai of the existing campus was subdivided. Dole Street, laid out in 1880, and part of the development of the lower Punahou pasture, was named after Daniel Dole (other nearby streets were named after other Punahou presidents.)

In addition to the Kapunahou campus area, Bingham, and later Punahou, had additional land as part of the initial gift - the land was an 'ili lele. Occasionally, an ahupua'a (land division) was divided into 'ili lele ("jumping strips".) The 'ili lele often consisted of several distinct pieces of land at different climatic zones that gave the benefit of the ahupua'a land use to the 'ili owner: the shore, open kula lands, wetland kalo land and forested sections. Punahou was an 'ili lele.

Punahou had anciently a property on the beach ('Ili of Kukuluāe'o,) near the Kaka'ako Salt Works; then, the large lot with the spring and kalo patches where is now the school (Kapunahou;) and again a forest patch on the steep sides of Manoa Valley ('Ili of Kolowalu, now known commonly referred to as Woodlawn.) (Congressional Record, 1893-94)

In 1849, during the land claims of the Great Māhele, the ABCFM sought a written title to the Punahou lands. This was granted in LCA 387 to the ABCFM on April 7, 1849. (NPS) ABCFM claimed that "Punahou" consisted of two distinct pieces; one known by the name of Punahou (Kapunahou) and the other called "Kukuluāe'o" (a valuable tract of salt-ponds, on the sea-side to the eastward of Honolulu Harbor, including an area of seventy-seven acres (this was just mauka of what is now Kewalo Basin.)) (Punahou Catalogue, 1866)



Other testimony supported the claim: "The above land was given by Boki to Mr. Bingham, then a member of the above named Mission and the grant was afterwards confirmed by Ka'ahumanu." "This land was given to Mr. Bingham for the Sandwich Island Mission by Gov. Boki in 1829... From that time to these the SI Mission have been the only Possessors and Konohikis of the Land."

Punahou School

It's not clear how/when the makai land "detached" from the other Punahou School pieces, but it did and was later given to the ABCFM (for the pastor of Kawaiaha'o Church.) Likewise, it is not clear if the mauka lands of 'Ili of Kolowalu were part of the gift to Bingham and the School.

But the 'ili lele of Punahou was not the only land and campus area used by the school. In its early years, Punahou had at least two additional campuses for its educational programs.

In 1881, at the fortieth anniversary celebration of the school, a public appeal was made to provide for a professorship of natural science and of new buildings. President William L Jones in his speech expressed the need for Punahou to meet the changing times.

He said: "The missionaries when they landed here were all cultivated gentlemen, trained in the colleges of the United States, and they were unwilling that their children would suffer from their self exile into this country. ... A change has been coming over the aims of college education lately; people desire less Latin and Greek and more Natural Science, more Astronomy, more Chemistry, more modern language ... (However) we have to teach Chemistry without laboratory, Astronomy without a telescope, Natural History only from books. More men and machinery is what we want." (Soong)

The fundraising appeal was so successful that the trustees moved to purchase the Reverend Richard Armstrong premises at the head of Richards Street (at 91 Beretania Street adjoining Washington Place) from the Roman Catholic mission for the Punahou Preparatory School for grades 1 – 8 (the property had previously been used by the growing St Louis High school.)



On September 19, 1883, the Punahou Preparatory School was opened for the full term at the Armstrong Home ... Three of the trustees were present at the opening exercises, together with many parents of the pupils, of whom there were 85 present, with a prospect of a larger attendance ... It is the design of the trustees to have no pupils at Punahou proper, except such as are qualified to proceed with the regular academic course. (The Friend, October 4, 1883)

By the 1898-1899 school year, there were 247 students in grades 1-8 in the Punahou Preparatory School. Later, in 1902, the Preparatory School was moved to the Kapunahou campus, where it occupied Charles R Bishop Hall.

Then, in January 1925, Punahou bought the Honolulu Military Academy property - it had about 90-acres of land and a half-dozen buildings on the back side of Diamond Head. (The Honolulu Military Academy was originally founded by Col LG Blackman, in 1911.)

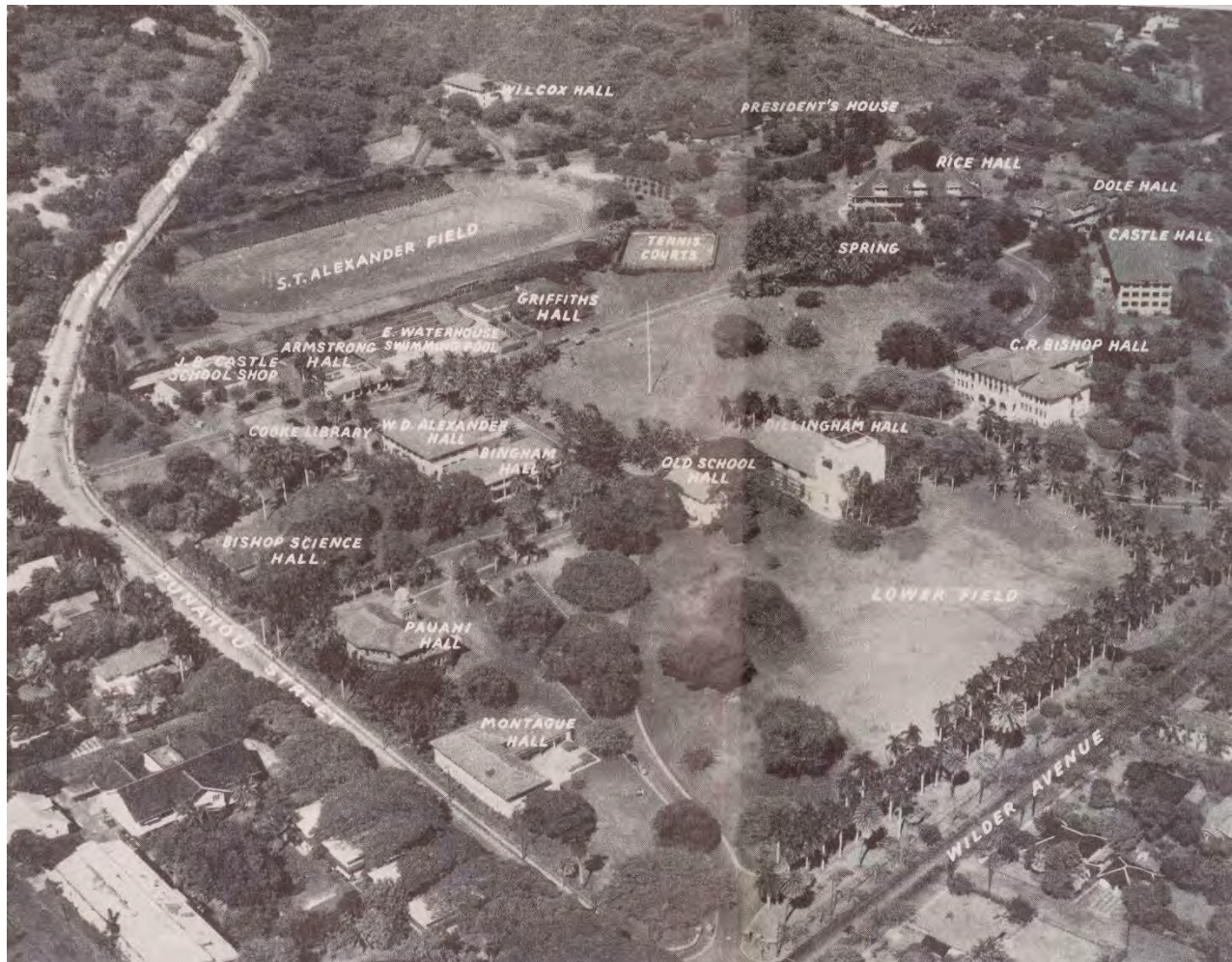
Punahou School

It served as the “Punahou Farm” to carry on the school’s work and courses in agriculture. “We were picked up and taken to the Punahou Farm School, which was also the boarding school for boys. The girls boarded at Castle Hall on campus.” (Kneubuhl, Punahou) The farm school was in Kaimuki between 18th and 22nd Avenues.

In addition to offices and living quarters, the Farm School supplied Punahou with most of its food supplies. The compound included a big pasture for milk cows, a large vegetable garden, pigs, chickens, beehives, and sorghum and alfalfa fields that provided feed for the cows. Hired hands who tended the farm pasteurized the milk in a small dairy, bottled the honey and crated the eggs. (Kneubuhl, Punahou)

The Punahou dairy herd was cared for by the students as part of their course of studies - the boys boarded there. However, disciplinary troubles, enrollment concerns (not enough boys signing up for agricultural classes) and financial deficits led to its closure in 1929.

By the mid-1930s, the property was generally idle except for some faculty housing. In 1939, Punahou sold the property to the government as a site for a public school (it’s now the site of Kaimuki Middle School.)



The Kapunahou campus of about ninety acres had sixty acres in lawn, which with trees and flowering shrubs made it a veritable park. The night blooming cereus hedge, which half encircles it, is famous the world over. In buildings and equipment, the school is richly provided. (Department of Public Instruction, 1901)

Punahou School

Over the decades, building improvements, renovations, demolition/reconstruction took place on the Punahou campus. Some of the early buildings with the dates of their construction and some of their early uses include:

- Old School Hall (1851) "the new spacious school house"
- Bingham Hall (1882 - first known as the "Main Building" was torn down in 1958.)
- Bishop Hall of Science (1884 - demolished and replaced by a new Bingham Hall in 1958)
- Pauahi Hall (1894)
- Charles R Bishop Hall (1902 – demolished and replaced in 1972)
- Dole Hall (dormitory - originally built in 1848 and rebuilt in 1907, was torn down in 1952 - the cafeteria is now called Dole Hall (completed in 1952 and renovated in 1986))
- Rice Hall (dormitory - originally built in 1848 and rebuilt in 1906, was torn down in 1950 - the central open area of the campus is now called Rice Field ('Middle Field;') (the Winnie Units replaced Dole and Rice Halls in 1955)
- Cooke Library (1908, now known as Cooke Hall - new Cooke Library built in 1965)
- Castle Hall (1913)



In addition, the President's house (1908) and several cottages served as residences for teachers. At Alexander Field, the Punahou Field, Alexander Courts, the swimming tank (the original Waterhouse Pool was dedicated in 1922, it was replaced by an Olympic-sized pool in 1980) and basket-ball courts, the students have facilities for sports and games (the first palms on Palm Drive were planted in 1894.)

In 1941, Punahou prepared for its first centennial celebration; a Centennial Committee was formed. Great Great Granddaughter of Hiram and Sybil Bingham, Lydia Sutherland, a graduate of the 1941 centennial class, served as the Student Chairman of the Centennial Committee.

Punahou School



"The whole story of the past century carries with it a message which we can take to heart. Faith attended the beginning of Punahou, faith that through knowledge might come understanding and from understanding a finer life. That same faith has led Punahou through the years, guiding its development, expansion and activity." (The Friend, June 1, 1941)

"The occasion demands, however, a double vision. One looks backward over the past and gathers up the history of what has happened. To this man responds by honoring those who have labored so meritoriously and by giving heed to the lessons of success and failure experience teaches. The other vision looks forward. It peers into the dark and unknown future, building into it a pathway upon which human beings may tread. Quite wisely have Punahou's leaders looked both ways." (The Friend, June 1, 1941)

Today, Punahou School is the largest coeducational, independent K – 12 school on a single campus in the United States. Its campus covers 76-acres at the edge of Mānoa Valley and houses over 50 educational and administrative buildings, and features:

- Academics: three libraries, several indoor and outdoor creative learning centers, traditional and hydroponic gardens, an apiary, and a robotics lab
- Arts: a 640-seat theatre with orchestra pit, a three-studio dance pavilion, a glassblowing and ceramics center, a music hall with private studios and recital hall, and an art gallery
- Athletics and PE: three multi-purpose fields, two gymnasiums, an Olympic-sized swimming pool, eight tennis courts, six racquetball courts and a weight room

The Wo International Center (dedicated to understanding between nations and cultures,) Hester Pratt Richardson Faculty Resource Room, Cornuelle Auditorium, Luke Center for Public Service, Case Middle School and Omidyar K – 1 Neighborhood are some of the more recent additions to campus facilities and opportunities provided on the Punahou campus.

Over the years, Punahou has responded to a rapidly changing world by identifying initiatives that are woven into the K – 12 curricula, enrichment programs and co-curricular activities. These initiatives include global education, public service, social entrepreneurship, sustainability and technology, which build on enduring themes of spiritual and character education, Hawaiian studies and outdoor education.

Among its academic achievements, Punahou School received renewed status as a 2013 – 2015 Apple Distinguished School for its leadership in integrating technology into the learning environment. The Apple Distinguished School designation recognizes schools for their innovation, leadership and educational excellence, and that demonstrate exemplary learning environments.

On several occasions, Sports Illustrated magazine ranked Punahou No. 1 among 38,000-high schools for its athletic programs. The famed Punahou Buff & Blue ("buff" represents the color of sand, "blue" the ocean) sports program includes nearly 1,100 athletes on 114 teams that compete in 21 different sports, some with three levels - intermediate, JV and varsity.

Growing from its beginning of 15-students in 1842 to today's 3,750 students and worldwide recognition, Punahou has stayed true to its initial mission and to the mission stated today: to "develop moral and spiritual values consistent with the Christian principles on which Punahou was founded, affirming the worth and dignity of each individual" and to "appreciate cultural diversity and develop social responsibility." (Punahou)