

XIV. Summary of Historical Sites and Structures and Evaluations of Significance

A. Churches (Protestant)

1. Calvinist Church, Building No. 301

Of the six extant churches built on Kalaupapa peninsula, this stone structure referred to as Kalawina (Calvinist) and designated Building No. 301 is the oldest. The first stone meetinghouse on the site was erected in 1839, the second in 1847. The last was built in 1853 and is near the center of the village just west of the community hall. It is forty by eighty feet with eleven-foot-high, twenty-nine-inch fieldstone walls and has undergone considerable alteration due to its changing uses as a jail, warehouse, repair shop, and fire vehicle storage shed. The rubble stone masonry laid with lime mortar is now covered by a corrugated metal roof. The stone walls on either side have been surmounted with two-foot sections of board and batten siding, which is also found on the gable ends, since at least the late 1940s. Illustration 3 (ca. 1895) also shows board and batten siding on the gable end. The open stall for vehicle storage on the southeast corner, created since 1948, has a concrete slab floor. A door in the west wall and a window in the south wall are topped with what are probably original wooden lintels. The door that shows on the eastern end of the building in Illustration 4 (1930s) has since been filled in with rubble.

Building No. 301, although substantially altered (Illustration 6) from its original meetinghouse appearance, is recommended for preservation because it is the earliest Protestant church and, other than examples of early native Hawai'ian architecture that may be uncovered in the future during archeological surveys or construction work, is the oldest standing structure on the peninsula and the only structure that we are certain remains from the early missionary and pre-leprosy settlement periods.

2. Siloama, "Church of the Healing Spring," Building No. 710

The old Siloama Church at Kalawao is a very famous early Protestant church. It was built in 1871, its congregation having been organized in 1866, and was the first Protestant church built at Kalawao

for the solace of the afflicted. The new church body of Siloama was organized before the end of the first year of exile and before most of the church members had structures to even house themselves. The first gatherings were held on the verandah of a house where the patients were ministered to by the American Protestant missionary from Moloka'i--the Reverend Anderson O. Forbes--as frequently as possible. These first members, thirty-five patients from various Congregational Protestant churches on the islands, were released by the Annual Meeting of Congregational churches in Honolulu to form the Kalawao church. The meetinghouse was virtually abandoned from 1927 until 1938, after people had moved over to Kalaupapa settlement and began attending church there.

The Reverend Alice Kahokuoluna became pastor of Kanaana Hou Church in 1938, and soon thereafter she and some of her parishioners decided to clean up the Siloama churchyard and the church interior. It was during this process that she found in a small vault under the building the old church register and minute-book that provided the congregation's early history. Although the congregation resolved to restore the Siloama Church and site for use on special occasions, it was not until after World War II that the congregation could acquire the necessary materials and labor.

In January 1949, after extensive repairs, Siloama chapel was rededicated. By 1963 the structure had again deteriorated and it was determined unsafe for meetings. It was the wish of the board of trustees to preserve the building as long as possible in its current design and appearance. Elmer Wilson, maintenance superintendent of the settlement during the 1940s, was called upon to survey the damage, make recommendations, and estimate renovation costs. The necessary funds were raised, mostly in the form of trusts honoring the memory of early missionaries; labor was donated; and a retired navy lieutenant commander supervised the restoration.

Rust and termites had permeated every part of the building. The structure was first demolished and then rebuilt in 1966.

Many on the restoration crew were long-time Kalaupapa residents and were Kanaana Hou members, Catholics, and Mormons. Some were state employee volunteers.

The structure had new walls, a new roof of embossed, deep-corrugated aluminum, and a six-sided, louvered belfry above a four-square base tower. The old bell was replaced and a marble plaque in memory of an early pastor and a deacon was reset above the front door. The pews stood as they were originally, with no central aisle, and kerosene lamps and a pedal-pumped organ completed the furnishings. Outside in the yard are gravestones of early church members.

Siloama Church today is used for services once a month. It is a strong reminder to members of Kanaana Hou and others of the early days of trial at Kalawao and of the attempts made by the exiles as quickly as possible to bring the solace of religion to that place. As Ethel Damon philosophizes,

Perhaps it is not possible for us of today to realize what this little church meant to lonely souls in enforced isolation without proper homes or hospital care, and¹ living in constant anticipation of death as their only release.

The importance of the role of various religious sects at Kalaupapa cannot be overemphasized. Although at first there was much rivalry and jealousy between the groups, both as a result of competition for converts and because of Father Damien's notoriety, these schisms gradually healed and all groups--Protestant, Catholic, Mormon--began working together for the good of the friendless victims they were ministering to. Ultimately the Protestant mission supporters and descendants became the chief benefactors of the settlement, while Roman Catholic brothers and sisters volunteered to administer these various institutions.

1. Damon, Siloama, p. 17.

The setting of Siloama Church is magnificent, for the intense green of the lush foliage and surrounding cliffs and the brilliance of the tropical flowers nearby accentuate the sparkling white of the structure. Its quietness and simple design lead the visitor to reflect on the past history of the peninsula and the hope and courage that flourished there.

The Siloama Church, as reconstructed from the ground up in 1966, is a frame building on a stone foundation. A square tower supports the octagonal steeple. As Laura Soulière and Henry Law pointed out in their architectural evaluation of the structure, the newer church was not built to the same specifications as the 1885 church (Illustration 19). That one had a lower sloped roof, square rather than rectangular louvers in the gable ends, no portico over the front door, wider cornerboards, a darker paint scheme, and a square tower covered with wood in a herringbone pattern.² The present Siloama is, however, a beautiful structure, reminding one of New England churches. The passageway that Pastor Alice found on the outside under the pulpit end of the church consisted of two steps down to a small vault. This entrance has since been closed off.

The present Siloama Church, owned by the United Church of Christ, is an inaccurate 1966 reconstruction of the original one. It is a reminder of the first church built at the Kalawao leprosy settlement and the importance of religion to the early exiles. It stands in memory of the thirty-five afflicted original members and all others who suffered through those first years at Kalawao. It is also considered to be an excellent example of a wooden mission church with simple proportions and unpretentious construction. Nearby is an old cemetery and there are outhouses in back of the church. Those restrooms, Building No. 720, are wood frame with shed roofs. Although in poor condition and

2. Laura E. Soulière and Henry G. Law, Architectural Evaluation, Kalaupapa-Hawaii (San Francisco: National Park Service, Western Regional Office, 1979), p. 55.

deteriorating, they are socially and historically significant as showing the differentiation that was once made in the use of restroom facilities because of fear of the spread of the disease. One door is labelled for kōkuas, one for patients.

3. Kanaana Hou Calvinist Church, Building No. 286

The present wooden Calvinist Mission Church at Kalaupapa is a continuation of the old and new Siloama churches. It was built in 1915 near the YMCA building that was donated as a parish house. It is near the center of Kalaupapa settlement on a plot of lawn also containing a parsonage, parish hall, and smaller outbuildings.

The Kanaana Hou Church is considered significant primarily for its architectural values. Soullière and Law have remarked that the use of a corner tower to emphasize the church entrance is frequently seen in turn-of-the-century Hawaiian architecture, and that this is a good type specimen. Its exterior is imposing and well built; the interior is not considered architecturally significant. The historical significance of the church is less marked. It is the last of a succession of four churches of a congregation that has slowly moved across the peninsula from east to west as the focus of settlement and administration has changed.

4. Calvinist Parsonage, Building No. 288

Across the road from Building No. 301, the earliest Protestant mission church on Kalaupapa, was a house that served in the 1940s as the schoolhouse for the young patients. An earlier house there had been occupied as a parsonage by the Protestant minister before Kalaupapa settlement was established. Later this became the hale kahu, or pastor's house, for the Congregational church. Following the reorganization of the colony under the Board of Hospitals and Settlement, this plot of land was exchanged for that of the present parsonage next to the existing Protestant church. The old hale kahu was converted into the settlement bakery about 1930. The new two-bedroom parsonage was built in 1932 on the site of Kanaana Church--the enlarged Kalaupapa chapel.

This frame structure is not considered to have historical significance. Architecturally, it is similar in style to the McVeigh Home buildings constructed during the same time period and resembles the style of the visitors' quarters and hospital buildings. The structure should be retained while in use but is not significant in terms of the history of the settlement. It does, however, illustrate the cooperation that has evolved between church and state at the settlement whereby the state has willingly erected residences for resident clergymen.

5. Parish Hall, Building No. 287

The stone wall at Kanaana Hou Church formerly enclosed a parish house that was the old Young Men's Christian Association hall, built in 1895 as the gift of G.N. Wilcox and donated by the YMCA to the church. It was used for small gatherings and as a library. The current parish hall is a newer structure, probably built in the 1930s. The building has no architectural or historical significance.

6. Hot House, Building No. 636

This structure was used as a fernhouse to supply plants for the church and shelter them from the strong winds. This structure, with walls and roof built of thin wood strips, is in good condition and a good specimen of this type of building. Several structures for growing and sheltering plants were built in the settlement and one or two should be preserved as type specimens.

B. Churches (Catholic)

1. St. Philomena Church (Damien's Church), Building No. 711

As noted in the discussion on Siloama Church, although lawlessness, debauchery, and all manner of vices were freely indulged in by many of Kalawao's first exiles, there were those residents who had brought with them a deep and abiding faith. It was the Catholics among them who were much in the mind of Bishop Maigret and to whom he occasionally sent missionaries from a neighboring island. As the number of Catholic patients increased, it became clear that more would have to be done by the Church to satisfy their religious needs.

The first step in enlarging their religious life was to provide a decent place of worship. With private contributions from Catholic natives and foreigners and supplementary aid from the mission staff, enough money was acquired to pay for building material. Brother Victorin Bertrant and a native assistant journeyed to Moloka'i in 1872 and designed and erected a chapel in six weeks. On May 30, 1872, its dedication to St. Philomena was commemorated by administering baptism to twelve leprosy victims. The chapel was widely used on the Sabbath to recite Mass and the Rosary and a request was even made for the Stations of the Cross for contemplation of Christ's suffering in an effort to alleviate their own.³ The chapel later became the focal point of Damien's endeavors to instill order, morality, and a new sense of hope among the residents of the settlement. Its growing popularity as a village social and religious center forced structural changes to increase its size and durability.

An addition was built on the west side of the church by Father Damien in 1876 and the larger masonry-walled section was begun in 1888 and almost completed at the time of Damien's death in 1889. The church is of frame and stone with a central tower on the front of the structure surmounted by a small diamond-patterned parapet. The interior is barrel vaulted and supported by fluted Corinthian columns.

The church and adjacent cemetery occupy a one-acre site on the north side of the Kalawao road across from the former site of the Baldwin Home for Boys. The structure is somewhat uneven in architectural style because of the several changes made to the original structure both on the exterior and interior. The interior and exterior of the masonry walls are plaster, the interior painted white with red lines to simulate mortar joints. The window and door openings of the masonry part are pointed Gothic arches, while windows in the older wood frame

3. Englebert, Hero of Molokai, pp. 134-35; Jourdan, Heart of Father Damien, 1960, pp. 109-10.

section are double hung. The church is considered to be significant stylistically as a prime example of Kalaupapa vernacular architecture. Its construction was remarkable for the difficulties involved in acquiring building materials and for the scarcity of professional building expertise available. The structure's primary significance is on an international level because of its association with Father Damien and his part in helping reform the leprosy program in Hawai'i.

The structure is used as a church only on Damien Day each year, although it is always included on visitor tours given by the patients. Weddings are sometimes performed there, but it is no longer in daily operation as a church.

2. St. Francis Church, Building No. 291

St. Francis Catholic Church was built in 1908, replacing an earlier wooden church built in 1897 that burned. It is a large Italian Gothic-style structure of reinforced concrete consisting of a great nave, a large sacristy, and a high, square campanile on the southeast corner. The side walls are reinforced by four large concrete buttresses with arched windows between. The interior ceiling is of vault construction and there are four rows of pews cut by three aisles.

Significance of this structure is primarily architectural. The Hawaii Register of Historic Places notes that "The use of ferro-concrete for such structures was in the early stage of development at this period, and it is noteworthy to find such a pretentious architectural-engineering undertaking in this remote community."⁴ It is the only concrete church and is also the largest church on the island of Moloka'i. This architecturally imposing building is in use and recommended for preservation, but is not considered historically significant.

4. Hawaii Register of Historic Places, Historic Sites Information and Review Form, St. Francis Catholic Church, by John C. Wright, March 1974.

3. Social Hall, Library, Building No. 292

This building, referred to as Father Damien Memorial Hall and built shortly before 1910, serves as an outbuilding to St. Francis Catholic Church. It possesses no architectural or historical significance.

4. Hot House, Building No. 648

This structure is used for raising plants for St. Francis Church. It is in good condition but not recommended for preservation, although it should not be removed.

5. Rectory, Building No. 294

This frame structure, built in 1930-31, is not considered historically significant. While in use it should be maintained and is in a good interpretive location for illustrating a 1930s type house in future years. It was renovated in 1979.

C. Churches (Other)

1. Mormon, Latter Day Saints, Building No. 257

The work of the Mormon Church in Hawai'i began in 1850 and soon spread to all the islands. As mentioned by Peter Kaeo, J.H. Napela, then assistant supervisor of the settlement and a Mormon elder, held meetings outdoors in the early days, frequently in Kauhakō Crater. Jonathan H. Napela was a native Hawai'ian and an early convert to the Latter Day Saints Church on Maui. He assisted in the earliest translation of the Book of Mormon into Hawai'ian. Sometime after 1871 (ca. 1873) he went to Kalaupapa as a kōkua, accompanying his wife who had leprosy. On October 8, 1873, he was appointed president of the Kalaupapa Branch of the Maui, Moloka'i, and Lāna'i Conference. He continued serving as the Mormon leader in the settlement, conducting regular services. He ultimately became a victim of leprosy and died at Kalaupapa.

A Mormon chapel was first built near the Siloama Church at Kalawao. In 1904 it was replaced by another one on the other side of the road. Another meeting place at Kalaupapa was dedicated at the same time and used into the 1940s. When Kalawao was abandoned, the Mormon

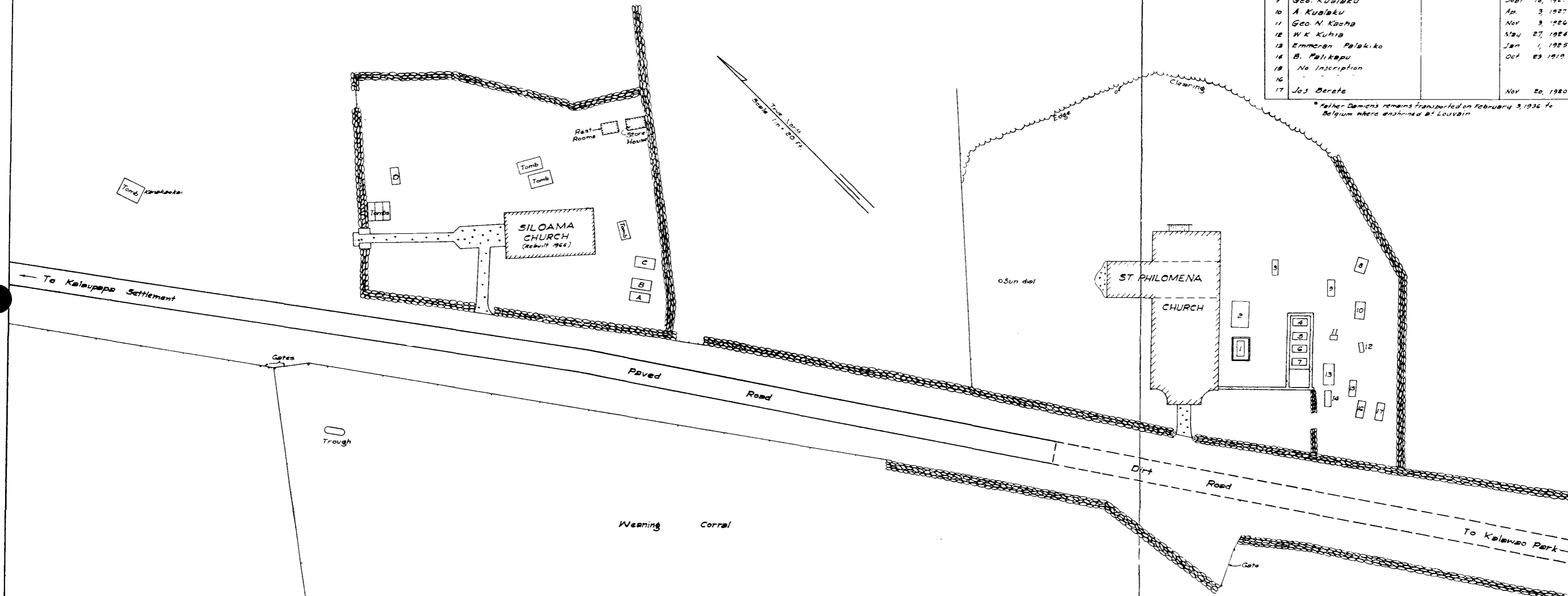
Map No. 17. State of Hawaii, Department of Accounting and General Services, Survey Division. Kalawao Historical Sites, Kalawao, Molokai, Hawaii, June 1965.

TOMB INSCRIPTION			
Tomb	Name	Born	Died
A	Mr. Keliipali		
B	Mrs. Julia R. Holi	Nov. 6, 1868	Nov. 21, 1888
C	Mrs. Akulakapene		
D	Mrs. Lillian Kehoahele		April 28, 1921

(Remaining Tombs not inscribed)

TOMB INSCRIPTION			
Tomb	Name	Born	Died
1	Damien Devcuster*		April 13, 1889
2	Rev. F. Emmeran Shulte	July 29, 1848	Aug. 14, 1912
3	Joseph I. Dutton	1843	1931
4	Br. Rochus Rech		Nov. 10, 1902
5	Br. Victor Schumef		Feb. 20, 1900
6	Br. Maria Scrapion Van Hoof		May 12, 1910
7	Br. Severin Ba'tes		Sept. 19, 1921
8	Kaikala Kamahanua		Aug. 14, 1928
9	Geo. Kualaku		Sept. 18, 1927
10	A. Kualaku		Ap. 3, 1927
11	Geo. N. Kaha		Nov. 9, 1926
12	W. K. Kuhia		May 27, 1924
13	Emmeran Palakiko		Jan. 1, 1925
14	B. Palikapu		Oct. 23, 1919
15	No inscription		
16			
17	Jos. Berete		Nov. 20, 1920

* Father Damien's remains transported on February 3, 1936 to Belgium where enshrined at Louvain



STATE OF HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
SURVEY DIVISION
Kazutaka Saiki-Surveyor

KALAWAO HISTORICAL SITES

KALAWAO, MOLOKAI, HAWAII

Scale: 1 inch = 20 feet

Survey by E. H. Fernandes - June, 1923

Tracing by Donald Oyama - November, 1923

Job 2023
Field Book 170C

REG. MAP 4140

21' x 30' x 525 Sq. Ft.

chapel there was torn down. The only Mormon church now in the settlement is Building No. 257. It is a frame building on a concrete foundation and is used intermittently. Its construction date has not been found, but is probably late 1940s. Evidence was found indicating that the tidal wave of 1946 destroyed the earlier Mormon church, that shown in Illustration 139. It has no architectural significance and is historically of interest only in illustrating the presence of another major denomination in the settlement. The Mormon presence has, however, been less concentrated than that of other religions.

2. Parish Hall, Building No. 257-A

This frame structure, used only occasionally, has no apparent architectural or historical significance. Its construction date has not been found.

3. Elder Residence, Building No. 256

This frame structure, with board and batten exterior, has no historical or architectural significance. It is a two-bedroom structure built in 1935 that is occupied by visiting Elders and outside Mormon church members who visit the settlement. It should be retained only as long as it is being used.

D. Cemeteries

Some of the most significant historical resources on the Kalaupapa peninsula are the cemeteries. These vary from thousands of unmarked and hidden sites to more carefully tended formal graveyards. More than anything else, the vast number of gravesites graphically show the death toll that leprosy extracted in the early Kalawao and Kalaupapa settlement days. Because of the rapid growth of underbrush on the peninsula and the difficulty of removing it except by machete, it has been extremely difficult for the physically disabled patients at Kalaupapa to maintain the plots. They are very important to the residents, however, as a link to their families and their past and a shared history of suffering and courage. The following are known cemetery sites that should be preserved and at some time cleared and maintained as vestiges of early Hawai'ian history. The crypts and headstones found in them are

important cultural reminders of a life that is gone. (A natural resource management project should be instituted to control the worst of the plant pests in areas of outstanding historical or archeological significance.)

1. St. Philomena Graveyard

The formal Catholic graveyard at Kalawao abutted St. Philomena Church. Father Damien's house in 1886 stood in proximity to and to the lee side of the burial ground connected with St. Philomena. More than 1,000 leprosy victims have been buried there:

Owing to the rocky nature of the ground in some places, the corpses were not regularly distributed, in places two, three, and four coffins were placed on top of each other, naturally the soil became over saturated with the soluble products of the corpses, and the percolating rain drowned the maggots and other grubs; hence decomposition went on very slowly, the surrounding air being filled with foetid and foul vapors emanating from these semi-decomposing corpses, and to add to the gruesomeness of the surroundings, the closeness of the coffins to the surface of the ground encouraged the visits of scavenger dogs and pigs, and by these animals rooting and disturbing the graves, the odor⁵ around Fr. Damien's home was similar to a charnel house. . . .

In an 1887 letter, Brother Dutton remarked that the principal graveyard of the village was just behind his cabin. It held at that time about 2,000 graves and he said that nearly 1,000 more people were buried elsewhere.⁶ Today little remains of the majority of these graves. Roaming horses and cattle have knocked down many of the tombstones and obliterated many traces of gravesites in the area.

Today the existing tombstones mark the burial sites of the Catholic brothers who labored and died on Kalaupapa and the yard also contains, most prominently, the site of Father Damien's initial burial and Brother Dutton's gravesite. Father Damien's grave was originally placed

5. Mouritz, "Path of the Destroyer," pp. 237-38.

6. Jourdain, Heart, 1955, pp. 423-24.

beside the church almost under the old pandanus tree under which he spent his first nights at Kalawao. According to Dutton, a little flower garden was planted around it, and the grave itself, a mound of earth, was sown with numerous growing plants.⁷ Emma Gibson stated that during a visit, Joseph Dutton remarked that he wished to be buried at the foot of Damien's grave. She says that after Damien's body was returned to Belgium, Dutton was buried in a crypt under the church. She also wrote that outside the stone wall surrounding the church were the graves of those who could not be buried in holy ground. These graves ended up on the federal reservation.⁸

Brother Dutton once showed Howard Case the small cellar room with a dirt floor and stone walls, accessed by a wooden door and a flight of stairs at the rear of St. Philomena. When Dutton was completing the church, he supposedly built this crypt in which to be buried.⁹

Father Damien's grave is surrounded by an iron fence and contains a marble monument surmounted by a cross erected by the Catholic mission in Honolulu. As mentioned earlier, Damien's remains were transported on February 3, 1936, to Belgium and enshrined at Louvain. Just north of Damien's grave is that of Father Emmeran Schulte, SS.CC., who labored on Kaua'i between 1884 and 1907. For almost five years he comforted the afflicted at Kalawao, when suddenly he began suffering excruciating abdominal pains. Although surgery was called for, it could not be performed in time. He died on August 14, 1912, and was laid to rest next to Father Damien.

7. Ibid., pp. 425-26.

8. Gibson, Under the Cliffs of Molokai, p. 116. The small room under the church is empty today, and it is improbable that Dutton was ever buried there. At least, no other writer or visitor has ever suggested that to be the case.

9. Case, Joseph Dutton, p. 221.

Illustrations 169-172. Hawai'ian burials in Kahaloko cemetery, 1983. NPS photos.



Illustration 173. Damien grave,
St. Philomena Churchyard, no date,
ca. 1895.

Illustration 174. Graves near
U.S. Leprosy Investigation Station,
no date, ca. 1913.

Illustration 175. Catholic mission
cemetery, Kalaupapa, no date.

Illustration 176. Damien Monument,
Kaluapapa, no date.
Photos courtesy St. Louis-Chaminade
Education Center, Honolulu.



Brother Charles Roch, SS.CC., a German missionary, arrived at Kalawao in October 1902. He spent only twenty-five days at the settlement before drowning in a bathing pool at the foot of the pali on November 10, 1902. South of Brother Roch's grave is that of Brother Victor Schumpf, who also came from Germany, arriving in the settlement in June 1899. He worked as tailor and handyman at Baldwin Home until stricken with typhoid fever; he died on February 20, 1900. South of Brother Schumpf's grave is that of Brother Serapion Van Hoof. A native of The Netherlands, he worked in the infirmary and also organized and conducted a band among the Baldwin Home boys at Kalawao. After falling sick, he was sent to Honolulu to recuperate and upon his return, was given the easier task of caring for the aging Father Maxime André at Kalaupapa. Diagnosed as having leprosy, he was sent by the Catholic mission to Japan for treatment. He returned in a year with an extreme case of tuberculosis. After suffering for two years, he died of that disease at Kalawao on May 12, 1910. Brother Severin Boltes, buried south of Van Hoof, was another of the very first Sacred Hearts Brothers to come to Kalawao to care for and minister to the leprosy patients. Brother Boltes, from Germany, was an infirmary worker and tailor, who made the black suits worn by the priests and brothers. He died at Kalawao on September 19, 1921, after serving twenty-six years. See Map No. 17 for a plot plan of the St. Philomena graveyard in 1965. This graveyard is considered very significant. The enclosing fence should be repaired to keep out grazing animals, and the yard should be kept clear of plant pests.

2. Siloama Graveyard

Around the early church of Siloama, also, many of its congregation were buried. Again, remaining visible sites are few. See Map No. 17 for identification of four of these and locations of unidentified graves. The cemetery was probably not used after services stopped there in 1927. This is also a significant graveyard. Fences should be kept in repair and the yard kept free of overgrowth.

3. Kahaloko Cemetery

Just off the southeast corner of the newer water runoff basin along Damien road between Kalaupapa and Kalawao, and just east of a cleared field, is the historic Hawai'ian cemetery of Kahaloko, with inscribed tombstones dating from as early as 1895 and as late as 1914. Several concrete vaulted tombs and headstones may be found, while numerous other unmarked depressions are visible. This graveyard contains some very early Hawai'ian graves and some very picturesque and architecturally interesting tombs and headstones. An effort should be made to clear the area of overgrowth.

4. Kauhakō Crater Burials

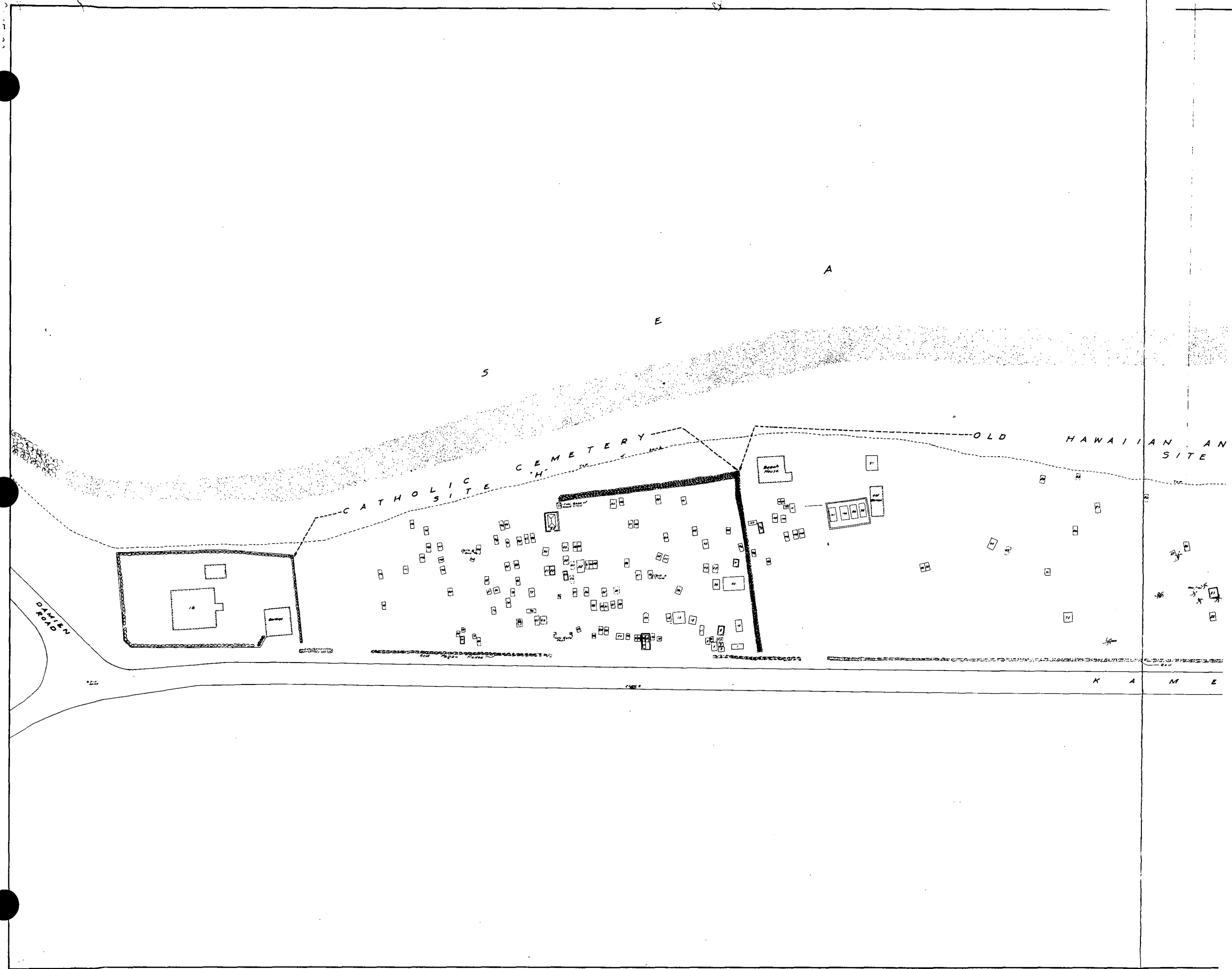
The cross on the summit of the crater is not related to a cemetery, but was raised by Kanaana Hou Church members in 1948. The Board of Hospitals and Settlement contributed the lumber, and Boy Scouts erected it in time for a community pilgrimage during Easter Week. On the western edge of this volcanic crater, however, are two or three burial sites marked with headstones. An 1878 newspaper article stated that one of the leprosy exiles had been told by a native of the peninsula that the deep salt water pond of the crater had been the burial ground in ancient times.¹⁰

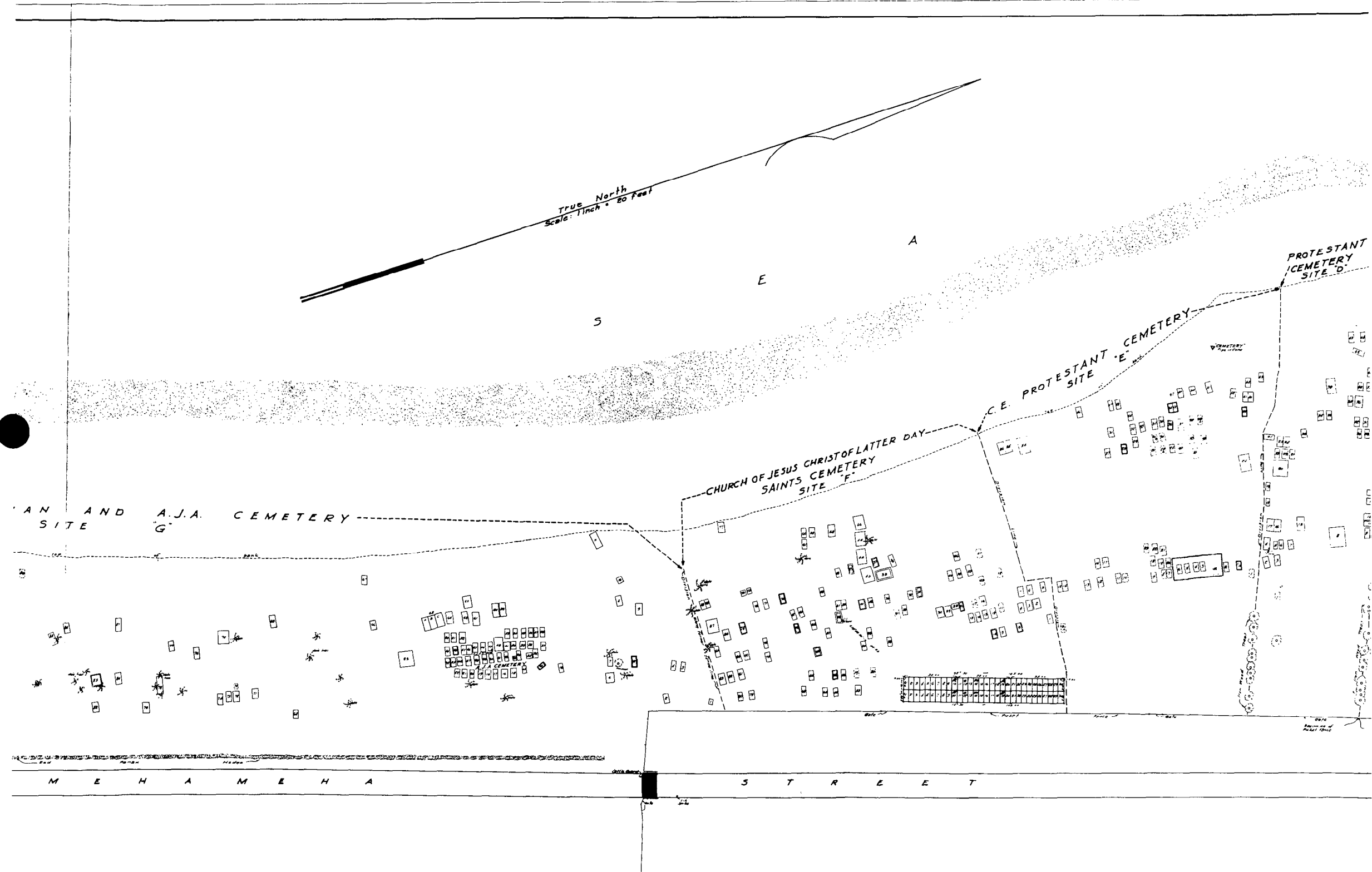
5. Papaloa Cemetery

The largest concentration of cemeteries is the stretch of coastline along the road from Kalaupapa settlement to the airport. Along this stretch can be found a Catholic cemetery, an A.J.A. cemetery, a Chinese cemetery, the old Ka Huiono Oiwī o Hawai'i cemetery, a Church of Jesus Christ of Latter Day Saints cemetery, and a Protestant one. The cemeteries are mostly unattended and overgrown, although parts of some of the cemeteries are cleared and/or mown occasionally. Because of the large number of graves and their central location in the settlement,

10. "A Letter From a Leper," Pacific Commercial Advertiser 23, no. 14 (Oct. 5, 1878).

Map No. 18 (three parts). State of Hawaii, Department of Accounting and General Services, Survey division, Kalaupapa Settlement, Showing Catholic Cemeteries--Sites A, C and H; Protestant Cemeteries--Sites B and D; C.E. Protestant Cemetery--Site E; Church of Jesus Christ of Latter Day Saints--Site F; A.J.A. and Old Hawaiian Cemeteries--Site G. April-June 1965, New Grave Layout, March 1966.







NOTE: Location of the following graves from survey by R.K. Sing, March 27-28, 1970, P. 1079 pt 111

Index	Name
F-20	Ed Dell
F-21	Reuben Nahoa
E-57	Harry Kahuhiwa
E-58	Sylvester Kamaka
E-59	Robert Kihē
E-60	Alan Hooper, Jr
E-61	Walter Kihē
E-62	Frank Mark
B-127	James Kahuhiwa
B-129	Timothy Weiramae
B-20	Agnes Hamai
A-135	Domingo Mendes

STATE OF HAWAII
 DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
 SURVEY DIVISION
 Kagutaka Seiki - Surveyor

KALAUPAPA SETTLEMENT
 Showing Catholic Cemeteries - Sites A, C and H
 Protestant Cemeteries - Sites B and D
 C.E. Protestant Cemetery - Site E
 Church of Jesus Christ of Latter Day Saints Cemetery - Site F
 A.J.A. and Old Hawaiian Cemeteries - Site G

KALAUPAPA, MOLOKAI, HAWAII
 Scale: 1 inch = 20 feet
 Survey and Plan by E.H. Fernandes
 April - June 1965
 New Grave Layout - March 1966

LEGEND

- Tomb - All Concrete Grave
- ▣ Grave with Concrete Border
- Grave
- ⊙ Grave Depression

Note: All plots in new layout are 20 ft. x 30 ft.
 All points marked thus o, are pipes.

REGISTERED MAP 4138

this area should be cleared of overgrowth and enclosing fences and walls repaired.

6. Miscellaneous

The early death toll on the peninsula from the effects of leprosy was staggering, and untold thousands of victims are buried in unknown graves. In addition, there are innumerable ones from the early Hawaiian days on the peninsula. The archeological survey of 1983-84 identified a vast number of graves and probable gravesites in ten different grid units. There earlier were graves surrounding the old church of Kalawina, evidence of which has been destroyed by subsequent changes in building use.

E. Kalawao Structural Remains

A fairly large settlement existed at Kalawao from the 1870s on. Remains of a variety of early buildings may still exist, but be hidden by a thick growth of lantana, christmasberry, and other introduced plants. Structures dating from the early Kalawao settlement period whose foundations might be located by archeologists include a hospital compound; foundations of huts or crude cabins for the leprosy victims; other structures lying outside the hospital compound, such as the physician's house, dispensary, and guest house; the settlement store; the site of two Mormon churches, one on either side of Damien road; the site of Damien's cottages--the first evidently located east of St. Philomena, a later one west of the church that was ultimately moved east again; and the location of the Boys' Home next to St. Philomena. The exact location of the Baldwin Home, the slaughterhouse, a bakery, and the stone reservoir are known from visible remains.

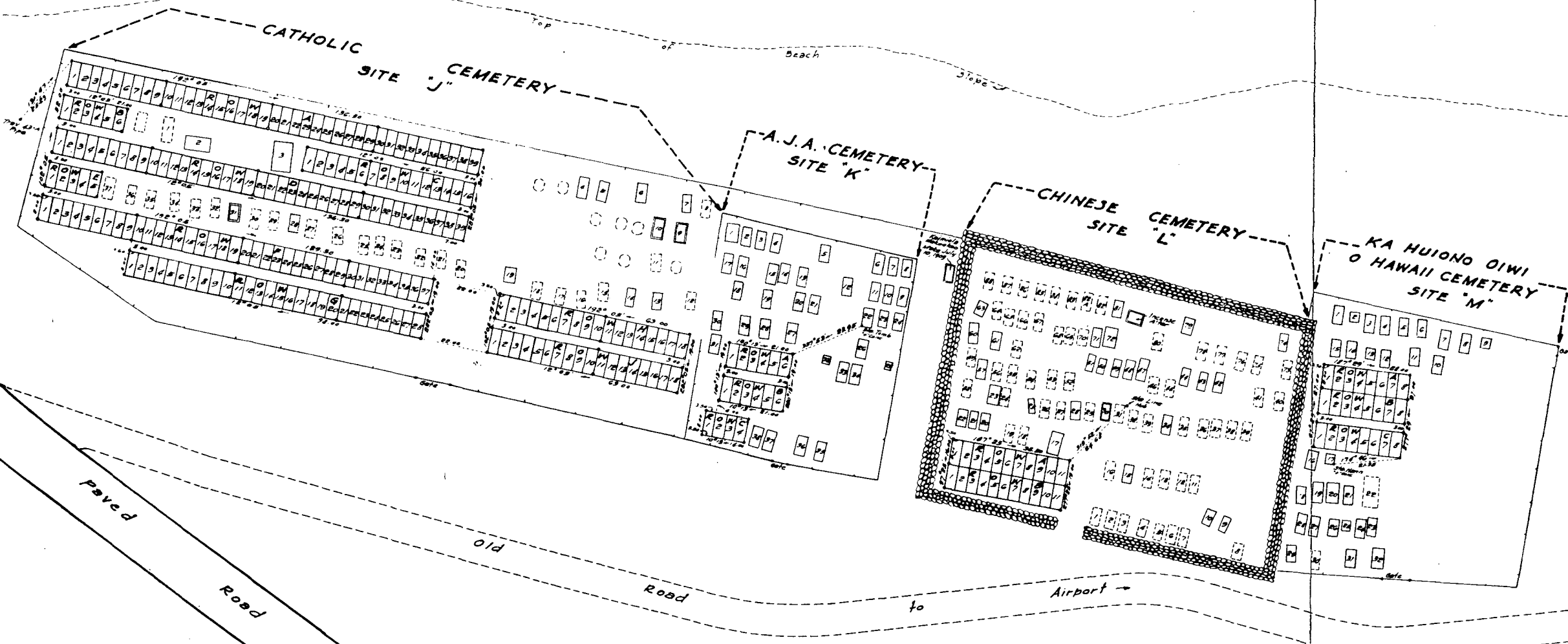
1. Bakery Site

According to Richard Marks, a Kalaupapa resident, the scattered stones and house chimney north of the Kalawao road and southeast of the crater are the remains of the village's bakery and the home of Dr. Arthur Mouritz, physician at Kalawao from 1884 to 1887. According to the 1895 map, however, the doctor's residence by that time was northwest of the hospital compound. The nine-foot-high chimney is

Map No. 19 (two parts). State of Hawaii, Department of Accounting and General Services, Survey Division, Kalaupapa Settlement, Showing Catholic Cemetery--Site J, A.J.A. Cemetery--Site K, Chinese Cemetery--Site L, and Ka Huiono Oiwī o Hawaii Cemetery--Site M. April-June 1965, New Grave Layout, March 1966.

S
E
A

True North
Scale: 1 in. = 20 ft



LEGEND

- Tomb-All conc. Grave
- ▣ Grave with conc. border
- Grave
- Grave depression

Note:
 All plots in new grave layout 80 ft. X 3.5 ft
 All points on plans of new cemeteries marked
 thus "o" are pipes

STATE OF HAWAII
 DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
 SURVEY DIVISION
 Kazutaka Saiki - Surveyor

KALAUPAPA SETTLEMENT
 SHOWING CATHOLIC CEMETERY-SITE J,
 A.J.A. CEMETERY-SITE K, CHINESE CEMETERY-SITE L
 AND KA HUIYONO OIWI O HAWAII CEMETERY-SITE M

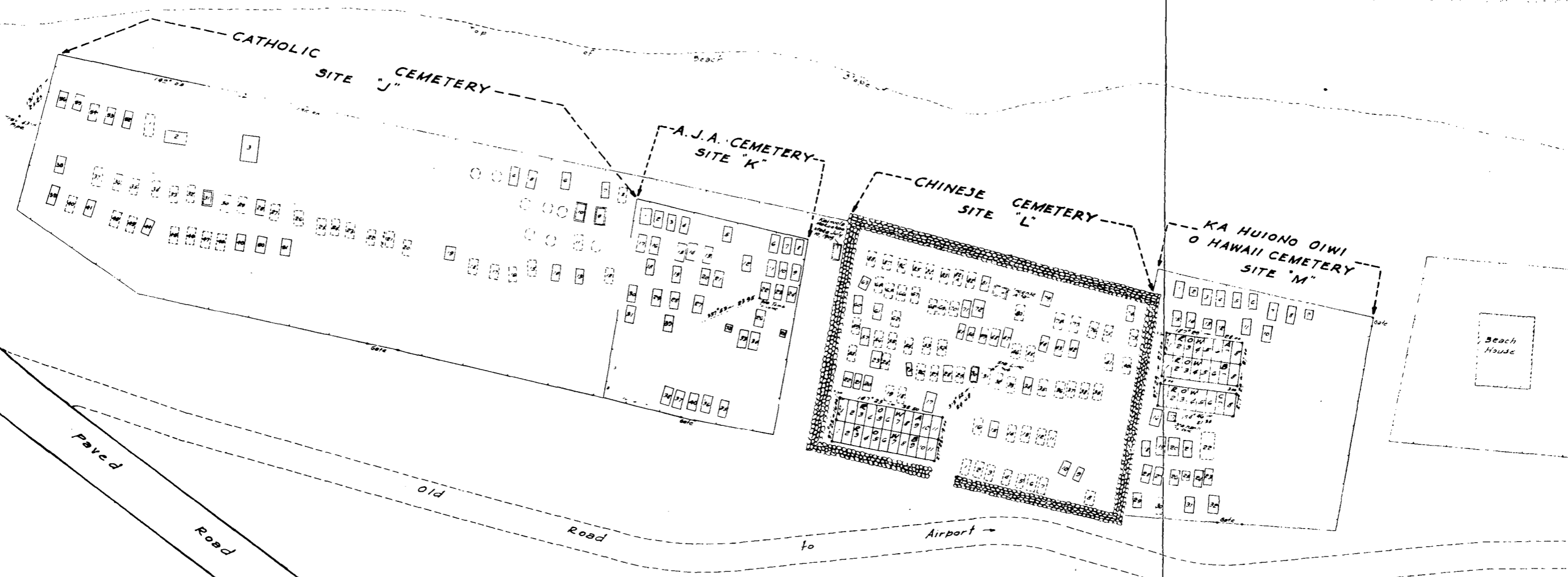
Kalaupapa, Molokai, Hawaii
 Scale: 1 inch = 20 feet
 Survey and Map by E. H. Fernandes
 April - June 1965
 New Grave Layout - March 1966
 F.B. 1763, 1764

Job 2033

REG. MAP 4139

S
E
A

True North
Scale: 1 in = 20 ft



LEGEND

- Tomb-All conc. Grave
- Grave with conc. border
- Grave
- Grave depression

Note:
All plots in new grave layout 80 ft X 3.5 ft
All points on plans of new cemeteries marked
thus ○ are pipes

NOTE: Location of graves J-38 thru J-56 and K-39 and K-40 are
from survey by R.K. Sing, March 27 & 28, 1973 F.B. 1975:11

- | | |
|-------------------------|---------------------------|
| J-38 Charles Enoka | J-48 Sam Kahikina |
| J-39 Julia Kallio | J-49 Florenzio Dumayas |
| J-40 "Mitsuo" | J-50 John Breaux |
| J-41 Maximo Cabane | J-51 Mary Ai |
| J-42 Mary Hoopii | J-52 James Gonzales |
| J-43 "Desaya" | J-53 Helen Lee |
| J-44 Shirley Kahilihiwa | J-54 James Lee |
| J-45 Jona Kamenu | J-55 Alice Kim Choy |
| J-46 Myrtle Hgtori | J-56 Josephine Kahihikolu |
| J-47 Antone Borge | K-39 Toyoko Kishimoto |
| | K-40 Florentino Camingo |

STATE OF HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
SURVEY DIVISION
Kezutaka Saiki - Surveyor

KALAUAPAPA SETTLEMENT
SHOWING CATHOLIC CEMETERY-SITE J,
A.J.A. CEMETERY-SITE K, CHINESE CEMETERY-SITE L
AND KA HUIJONO OIWI O HAWAII CEMETERY-SITE-M

Kalaupapa, Mookai, Hawaii
Scale 1 inch = 20 feet
Survey and Map by E. H. Ferrandes
April - June 1965
New Grave Layout March 1973
F.B. 1975:11

EXHIBIT "A"
April 7, 1973

File with
REG. MAP 4/39

lava rock and brick set in lime mortar. The only data this writer found on a bakery concerned the granting of an application by A. Galaspo of Kalaupapa to erect a bakery at Kalawao in 1904.¹¹

These remains are not significant architecturally, but should be preserved. There are so few remains of the early days at Kalawao that any ruins remaining should be preserved as tangible reminders of the little settlement that once existed there.

2. Old Slaughterhouse

Other stone ruins remaining at Kalawao are those of a slaughterhouse. Mention was found of two such structures built at Kalawao--one in 1886 and a new one with a concrete floor in 1890. Remains consist of a chimney stack and oven. The stone stack is covered with plaster and is about twelve feet tall. The base is described as composed of two steps with an oven opening at the bottom. Rock walls surround the ruin, which was so overgrown that this writer was unable to see it except from a distance. As with the bakery remains, the site should be preserved as a reminder of the Kalawao settlement.

3. Stone Reservoir

Above the Kalawao hospital site on the north side of the Kalawao road are the remains of a stone reservoir that provided a continuous flow of water to the hospital compound buildings. It is surmised this reservoir was the one built in 1886 to provide water for the hospital. The above-ground cistern has fieldstone walls about eight feet thick. Inside dimensions are twenty by thirty feet, and the cistern is approximately ten feet deep. It also is a significant structure as a last vestige of the hospital compound area of Kalawao settlement and as a remnant of the early water supply system.

11. J. D. McVeigh, Superintendent, Leper Settlement, to A. Galaspo, Kalaupapa, Molokai, April 15, 1904, Letterbook No. 1, January 24, 1901, to May 31, 1911, Board of Health Records, Hawaii State Archives, Honolulu, p. 55.

Illustration 177. Bakery ruins, Kalawao, 1983.

Illustration 178. Stone cistern ruins, Kalawao, 1983. NPS photos.



4. Baldwin Home for Boys Site

Across the Kalawao road from St. Philomena is the site of the Henry P. Baldwin Home for Boys and Helpless Men. The concrete entrance posts built in 1919 are visible as are some stone walls and the remnants of a ten-foot-tall red brick fireplace. Basically the site is bare of structures and overgrown. The Baldwin Home for Boys was a significant structure in the history of the development of Kalaupapa settlement, but the site today has little integrity. All structures remaining at the time of abandonment were burned around 1935-36. The site should be left to benign neglect, but the entrance posts should be preserved.

5. U.S. Leprosy Investigation Station Site

The old leprosy station site consists only of concrete building foundations and piers upon which the hospital and residences stood and scraps of metal and machinery. The area in which the doctor's and pharmacist's residences stood is overgrown with trees and bushes, although their foundation pillars can be found in the thickets. Also remaining is the ruin of the "Fraid House" or stone woodshed the Gibsons built into the hill back of their house to provide a place of refuge during a strong Kona wind. Also visible are the concrete fence posts that surrounded the hospital enclosure and a landing that was built nearby on the coastline. It consists of three concrete platforms, the largest about twenty-five by fifteen feet, and six concrete pylons at the edge of the cliff. An unfinished or partially destroyed set of concrete steps lead down to the sea. Their construction date is uncertain, because the station appears to have mostly used a landing area further east along the shoreline. These remains "are memorials to the high hopes of the intellect," Bushnell lamented, "foredoomed to failure because it gave no thought to the needs of the spirit."¹²

The U.S. Leprosy Investigation Station was established so that national authorities, with help from the Territory of Hawai'i and

12. O.A. Bushnell, "The United States Leprosy Investigation Station at Kalawao," Hawaiian Journal of History 2 (1968): 92.

officials of Kalaupapa settlement, could seriously research a cure for leprosy. The advantages afforded by the settlement location in Hawai'i included: the fact that Hawai'ians seemed particularly susceptible to infection; the peninsula's isolation from other islands and other business so that the medical men could pursue their studies uninterrupted; and the fact that every case of leprosy deemed beyond medical help passed through the settlement, enabling every clinical feature of the disease to be seen and studied.

The Moloka'i station, at the time of its construction, was considered to be the most modern leprosy research lab in the world. Expenses were spared neither in equipment for the laboratory nor in the private residences. Emma Gibson noted that "Uncle Sam furnished us with the best of everything: fine linen, good furniture, Haviland dishes, silver, electric lights, ice, our own water system and even a Jersey dairy and a flock of chickens."¹³ Construction of the large number of structures, with the attendant labor and transportation problems, was a major undertaking. Dr. O.A. Bushnell has stated that

The architects in Washington, stinting nothing, had produced plans for a great institution--by far the biggest complex yet erected in Hawaii. The buildings themselves, designed in the prevailing bureaucratic-baroque style of the day, were huge, airy, high-ceilinged edifices, encircled by wide verandahs held in place by numerous slender pillars--a mainlander's idea of a southern planter's mansion transplanted to the sunny, languid tropics. Identical structures were built by the American government in Cuba, Puerto Rico, the Canal Zone, the Phillipines--and in Honolulu, at Fort Shafter, where some of them (now much modified) still survive. The old Tripler General Hospital at Fort Shafter, destroyed about 1955, was a splendid example of this rather grand, very romantic, and yet indubitably family-style architecture of that imperial age.¹⁴

What makes the whole story so fascinating is that this grandiose project simply did not work. After all the money spent and

13. Gibson, Under the Cliffs of Molokai, p. 44.

14. Bushnell, "United States Leprosy Investigation Station," p. 84.

time consumed in preparing the right atmosphere for research, no volunteer patients could be attracted. When the station opened in December 1909, only nine residents volunteered to come and live at the station for investigation into and treatment of their illness. The project envisioned to mark a new era in the medical history of leprosy fizzled out much more quietly than it began.

The patients,

unused as they were to the restrictions of hospital life, . . . had little liking for it and proved uncooperative. They rebelled against the rigor of the treatments and the confinement of living within the grounds after the unlimited freedom offered at the Settlement.¹⁵

According to Emma Gibson, one by one the volunteers left and ultimately Washington decided to close the station as far as scientific work was concerned and transfer those duties to Kalihi. Thus the station, which was in the process of organization and construction for nearly four years,

15. Gibson, Under the Cliffs of Molokai, p. 104. As early as 1886, Arthur Mouritz had stated that

Of course there are no cases of cure, and those who enter its portals remain till death releases them. Generally the Hawaiian is prejudiced against hospital restraint and treatment, not only here, but all over the islands. Many of the worst cases prefer to remain outside; the very cases the hospital was intended for, do not avail themselves of the benefits we, as foreigners, think belong to such institutions. Whenever I have suggested to any sufferer outside, whom I thought would be benefited by a residence in the hospital, and the desirability of having him removed there, with scarcely an exception the answer has been, "I prefer to remain and die where I am." From these remarks, it is scarcely necessary to add that I have not thought it advisable to suggest to the Board that a post-mortem room, operating theatre, etc., and other such requisites for ordinary every-day hospital routine, should be added to the present buildings. For, had I any of these facilities, I could make but little use of them, as prejudice against innovations, and foreign medical ideas prevails largely.

"Path of the Destroyer," pp. 363-64.

and which was anxiously watched by the entire medical profession because its extensive investigations were expected to throw light on the subject of leprosy and be of utmost importance to the sanitary and medical world, ended its work. Appropriations were cut, most of the personnel dismissed, and the technical equipment sent to Honolulu. After the station engineer left, the dynamo stopped and the electric system was shut down, so the Gibsons fixed a Pelton wheel that ran the electric lights with water power, and also the ice plant and cold storage room, for a while. Mr. Gibson was left in charge of the officially closed facility with only a few Chinese to help care for the livestock. All the clerical work for Honolulu was still done by Gibson at Kalawao for a short while. After the Gibsons received new orders to go to Chicago, Illinois, the station was abandoned and, as explained earlier, finally completely dismantled.

Emma Gibson has written that Brother Dutton did not get any of the lumber from the station, which was all sent to Kalaupapa. (One source mentioned that arrangements were made with homesteaders on the lee side of Moloka'i to remove the structures to the village on a daily wage basis).¹⁶ Mrs. Gibson afterwards inquired of Lawrence Judd, retired director of the Division of Hansen's Disease, what had happened to the dynamo. Judd believed that all the Kalawao equipment had been removed by the federal government and that the dynamo and ice plant were not turned over to the territory for use at Kalaupapa.¹⁷

The reasons for the failure of the leprosy station were many, but primarily because of hostility to haoles; resentment at the reaction of haoles to leprosy, especially Brinckerhoff's offensive precautions against contamination of himself or his staff; the impersonal care and attitudes perceived on the part of station personnel toward the

16. Undated clipping (post 1927) possibly titled "Optimistic Spirit Noted by Visitors at Leper Colony," in Letterbook of news clippings, 1907-29, Hawaii State Archives, Honolulu.

17. Gibson, Under the Cliffs of Molokai, p. 152.

patients; superstitions and the lack of credibility held by haole doctors; resistance to further segregation by confinement in the hospital; and bitterness against the United States in general for the overthrow of Queen Liliuokalani and the annexation of the Hawai'ian Islands.

As Bushnell states

The patients who rode over from Kalaupapa to watch the unwanted wonders go up might have accepted in time the hospital and the laboratory, even perhaps the nervous attentions of jittery Dr. Brinckerhoff. But the wide swath of open space which they were forbidden to trespass, the great double fences with their locked gates, most obviously intended to shut them out from that citadel not of mercy but of Science at its cold worst: all these, and more--the wash basins, the sterile masks, gowns, and gloves, the very wealth of all that gleaming glittering alien installation--outraged the lepers of Kalaupapa. They were accustomed to the company of devoted healthy people, like Brother Joseph Dutton and other Catholic brothers, priests, and nuns, like the Protestant pastors, and the physicians and other kokuas employed by the Board of Health. And they remembered the legend of Father Damien, who by living among them had become one of them. Inevitably their outrage grew into scorn for the Station and hatred for the very people who professed to have come to help them.¹⁸

In his remarks made at the opening of an exhibit on the history of the Leprosy Investigation Station at the National Library of Medicine in Bethesda, Maryland, in 1980, U.S. Senator Spark M. Matsunaga of Hawai'i reflected that

We lost an opportunity to research and develop an effective treatment for one of the most tragic infectious diseases in the history of mankind, simply because of an emphasis on medical technology without¹⁹ the necessary understanding of the patient's behavioral needs.

18. Bushnell, "United States Leprosy Investigation Station," pp. 85-86.

19. "The Federal Leprosy Investigation Station, Molokai, Hawaii--An Opportunity Lost," remarks by U.S. Senator Spark Matsunaga at the opening of an exhibit on the history of the Federal Leprosy Investigation Station at the National Library of Medicine, Bethesda, Md., April 28, 1980, p. 7.

The station did make one interesting contribution to developments on Moloka'i, however. With establishment of the project, the federal government brought the first electric power to the island. Emma Gibson recalled that

The initial time electric lights were to illuminate the island, many of the populace came and stood by the road to see the wonder of this new lighting, came to watch and perhaps, on wending their way homeward, shake off the hold of the last of the Hawaiian gods. Then, before their very eyes, the science of civilized man had demonstrated the actual harnessing and use of the forces of nature, which heretofore had been veiled in mysterious ignorance. Maybe to a few, this event would also bring enlightenment, bring a ray of hope for their plight, where no hope had been, a ray of hope that there would come a day when science would proudly bring forth its answer to obliterate Hansen's disease.²⁰

The station also had the most complete laboratory in the world and provided the first flush toilets and ice machines on the island.

Whether or not a successful treatment for leprosy might have been found earlier if successful studies had been made at Kalawao is conjectural. As it was, not until 1943, was the beginning of a new era in the treatment of leprosy heralded. Sulfone therapy for leprosy, resulting from research at the Carville leprosarium and introduced there, significantly arrested the disease. In 1946 the drugs began to be introduced in Hawai'i and new hope was given the afflicted. Today the U.S. Public Health Service Research Center in Carville, Louisiana, and Kalaupapa are the only leprosaria in the United States. Other major centers treat people on an outpatient basis, such as Seton Medical Center in Daly City, California, which is a center for leprosy treatment in northern California.

The site of the Leprosy Investigation Station and its few remaining vestiges remain today as a reminder of a well-intentioned effort

20. Gibson, Under the Cliffs of Molokai, p. 71.

by the federal government and Hawai'ian health officials to eradicate the scourge of leprosy. Unfortunately a necessary balance of scientific procedures with existing cultural beliefs and personal feelings was never achieved. Professor Jerrold M. Michael has summed up the project's failure by reflecting that

An all too common emphasis on technology without a concomitant emphasis on the important human dynamics of communication, patient education, and behavior change led to wasted resources and inadequate treatment.²¹

Interpretively the Kalawao site has great potential, though few vestiges remain. Although the question of reconstruction of the station has been raised by interested parties, National Park Service policy expressly states that restoration may take place only when essential for public understanding and appreciation of a park's historical or cultural associations, and when adequate interpretation cannot be imparted through other means. The history of the station could be adequately covered in a museum in Kalaupapa, such as the old hospital building, and be further interpreted on-site by means of an exhibit containing explanatory text and historical photographs. In addition to the great expense involved in the detailed historic structure report that would have to precede any restoration, such an action would spoil a dramatically beautiful area of the peninsula. The Leprosy Investigation Station is a significant chapter in the development of Kalaupapa settlement and the story of the federal effort to research the disease. Preservation of existing remains of this landmark federal research facility is recommended.

6. Picnic Pavilion, Building No. 719

This frame picnic shelter was built in 1950. It is representative of leisure activities of the patients, but is not historically of architecturally significant. It should be better maintained, however,

21. Jerrold M. Michael, "The Public Health Service Leprosy Investigation Station on Molokai, Hawaii, 1909-13--an Opportunity Lost," Public Health Reports 95, no. 3 (May-June 1980):209.

because it provides a good picnic spot for people on guided tours and a place from which to view part of the Kalawao settlement area and contemplate its history and the beautiful scenery.

F. Major Kalaupapa Structures and Complexes

1. Hospitals

a. Old Hospital, Building No. 282

Building No. 282 is the old general hospital, a large frame building opened in 1932. It is composed of one main section intersected by three large wings. It replaced the earlier treatment centers and an earlier hospital that was turned into the new Baldwin Home. The old hospital is significant historically as the first modern attempt by the state Board of Health to upgrade the quality and scope of its leprosy treatment. It was an outstanding facility for its day, with all the latest equipment, although getting patients to take advantage of its services remained a problem. The structure is also significant in terms of twentieth-century Hawai'ian institutional architecture and its preservation is recommended. Its central location and large spaces give it great potential as an exhibit hall and museum in which to interpret the story of Kalaupapa. Some sort of adaptive use is recommended after proper rehabilitation, although its tremendous size will be a problem in adaptive use and treatment.

b. Fumigation Room, Building No. 283

Building No. 283, a fumigation room originally constructed as a mental ward in 1935 with room for four patients and one attendant, is connected historically in use with the hospital. Until the 1960s, patients planning to leave the settlement for short periods of time brought their clothes there to be fumigated the night before they left. Prior to leaving, their persons would also be fumigated. The structure was also used for autopsy in the late 1940s-early 1950s and was divided into three rooms--one for women, one for men, and the morgue. The building is considered historically significant and interpretively valuable as illustrating another aspect of the social history of the settlement--in terms of restrictions on patients leaving the settlement--and as showing the changing function of buildings through the years. Preservation or

adaptive use of this structure is recommended to complete the picture of medical facilities offered leprosy patients beginning in the 1930s.

c. Dispensary, Building No. 7

The writer believes this frame structure was originally the promin building, built in 1946 and moved to the hospital grounds in 1948. In 1950 it was altered as a nonpatient dispensary, nurse's retreat, and sewing room. According to one informant still living at the settlement, the structure served as a kōkua clinic in the 1950s, as a coffee room, and as a craft and project room. It is also an important part of the whole medical picture, having been built when sulfone drugs were first used at Kalaupapa. It is now used adaptively as National Park Service offices.

d. New Hospital

To make room for this new hospital, Building No. 284 was removed. It was a four-car garage, reportedly built in 1944 but possibly dating from the 1930s that was also used as storage space for the older hospital. It was used as a warehouse and a garage for the ambulance/hearse and the medical wagon and was moved to the motor vehicle shops area in 1980. The new hospital, opened in February 1980, is the latest addition to a long line of medical facilities at the settlement and is important in terms of equipment and treatments offered to the leprosy patients. The development of leprosy treatment is an important interpretive theme of the park. Although the structure is relatively new, it should be considered to have potential National Register significance in terms of world health problems and disease treatment.

2. Housing Complexes

a. McVeigh Home

The McVeigh Home complex in the northeast section of Kalaupapa settlement is important historically and architecturally. It was first opened in 1910 and was intended for the use of white leprosy victims. Its cost was offset by private contributions to provide a housing situation in which the needs of white leprosy victims could be more easily catered to in terms of food and lifestyle. In 1912 the complex had

twenty-five bedrooms, a hospital ward, dining room, and social hall. Because so few white residents were living there by 1913, however, the home was opened to other patients. In 1928 the original McVeigh Home was destroyed by fire and construction of two new dormitory buildings and a central kitchen/dining room building was completed by 1929.

Over the next eight years, the complex included the kitchen and dining hall, the two dormitory buildings, new patient cottages, a new laundry, a new hot water plant, a recreation building, garages, and paved driveways and concrete walks.

Significance of the McVeigh Home complex is architectural as well as historical. Although the present buildings were built after 1930, the home is interesting because its evolution has been dependent on changing social conditions and needs at the settlement. Starting out as an attempt to cater to the needs of a particular race of leprosy victim by providing separate dorms and eating areas, the home was later opened to all races. Beginning in the 1930s it was converted to single-patient cottages as more residents decided they wanted to live as independently as possible. By 1960 the conversion of McVeigh Home from a unit home to a housing area was complete.

The complex consisted in 1931 of two residences--a men's dormitory (Building No. 28) and a ladies dormitory (Building No. 12)--and a dining hall/kitchen (Building No. 23). These structures were repaired and remodelled after 1931. The recreation pavilion (Building No. 24) and cottages Nos. 32, 33, 34, 27, 30, 25, 20, 19, 16, 15, 14, 13, 8, 9, 10, 11, 1, 2, 5, and 6 were added after 1931, as were Building No. 22, the heating plant, and Buildings Nos. 35, 3, 4, and 500, all garages.

McVeigh Home (Private Buildings)

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
18	storage room	unknown pre-1939	none
510	carport	unknown	none
509	shed?	probably post-1938	none
508	workshop	"	none
507	workshop	"	none
506	storage shed	"	none
505	storage shed	"	none
504	storage and laundry	post-June 1938	none
503	storehouse	"	none
502	storage shed	" a structure is shown in this location on a June 1938 map in what appears to be a veget- able garden. If it is the same, it was con- structed after 1931.	none
500	garage	post-June 1938	none

McVeigh Home (State-owned Buildings)

1	1-room cottage	1933	Hist./Arch.
2	1-room cottage	1933	Hist./Arch.
3	4-car garage	1933	none
4	4-car garage	1933	none
4-A	6-car garage	post-June 1938	none
5	1-room cottage	1933	Hist./Arch.
6	1-room cottage	1933	Hist./Arch.
8	1-room cottage	1933	Hist./Arch.
9	1-room cottage	1933	Hist./Arch.
10	1-room cottage	1933	Hist./Arch.
11	1-room cottage	Settlement rclds. indicate 1929, but is shown on 1938 plot plan as constructed since 1931.	Hist./Arch.
12	dorm converted to four one-bedroom apartments	1929	Hist./Arch. (one of three earliest bldgs.)
13	1-room cottage	1933	Hist./Arch.
14	1-room cottage	1932	Hist./Arch.
15	1-room cottage	1932	Hist./Arch.
16	1-room cottage	1932	Hist./Arch.
18	laundry	unknown	Hist./Arch.

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
19	1-room cottage	1932	Hist./Arch.
20	1-room cottage	1933	Hist./Arch.
22	concrete boiler room	1931/32	none
23	former dining hall now recreation bldg.	1929	Hist./Arch.
24	pavilion (former pool hall)	1932	Hist./Arch.
25	1-room cottage	1932	Hist./Arch.
27	1-room cottage	1932	Hist./Arch.
28	12-bedroom patient dorm (restored 1978)	1929	Hist./Arch. (one of three earliest bldgs.)
30	1-room cottage	1932	Hist./Arch.
32	3-bedroom house	1934	Hist./Arch.
33	2-room house	1934	Hist./Arch.
33A	washhouse	prob. post-1938	(none but interesting as example of out-buildings used to house such duties - one should be kept)
34	1 bedroom non-patient house (manager's quarters)	1936	Hist./Arch.
35	7-car garage	1934	none

The McVeigh Home is striking visually because of the formal layout of structures and streets. The types of housing present here and the service buildings, such as the kitchen and recreation pavilion, illustrate the type of accommodations and facilities offered to patients in the 1930s and the pattern of change from dormitory life to self-supporting cottages. The architectural style is also interesting as a 1930s institutional style made to appear pleasing in shape and design. It is important to keep the three earlier buildings in good shape and the Park Service should try to retain nearby residences as part of the general historical aspect of the area. Although maintenance of all houses (Nos. 1-2, 5-6, 8-11, 13-16, 19-20, 25, 27, 30, 32, 33) is difficult due to the expense involved, the Service should try to keep examples of different types of housing (dormitory, one-, two-, and three-bedroom cottages) as type specimens. Also the retention of an outbuilding such

as No. 33A that illustrates how washing was done in the early years would be of interpretive value. Maintenance should concentrate on the main early service buildings and contiguous housing lining the first row of streets on either side of the dining hall. Houses built within a year or two of each other show variations in appearance and design. Individual variations are interesting as an attempt to prevent too much uniformity. Thought then should be given to outlying streets and at least preserving type specimens of different size housing that exist there. The existence of a fine 1930s institutional group setting at Kalaupapa, showing an attempt by the state to combine functionalism and aesthetic concerns, warrants attention being given to its preservation. The structures have been compared by Soullière and Law to a plantation camp layout, comprising social services, bachelor quarters, and separate cottages, and are an architectural specimen disappearing throughout the islands.

b. Bishop Home

Bishop Home

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
16	St. Elizabeth Chapel for Sisters' Convent	1934	Hist.
2	former women's dormitory	1933	Hist./Arch.
3	one-room cottage	1933	Hist./Arch.
4	one-room cottage	1933	Hist./Arch.
6	abandoned storehouse (patients' warehouse)	1939	none
7	abandoned heating plant (boiler room)	1932	
8	abandoned laundry bldg.	1932 (existing 1930)	none
9	former dormitory	1911?	Hist./Arch., but lack of integrity
15	Sisters' Convent	1934	Hist.
18	Sisters' garage	unknown location in area of former chicken run	none
19	storage shed	unknown location in area of former chicken run	none

Historically, the Bishop Home is important to the development of the settlement as one of the earliest humanitarian attempts to care for young girls and women sent to the settlement. It was early recognized that these helpless exiles were quickly victimized by older male residents and needed special protection. Charles R. Bishop volunteered the money for the institution in 1888 and specifically requested that the trustworthy Sisters of St. Francis supervise it. The home became a model of institutional living as the Bishop family and the state continued to pour money into its improvement over the years. Therefore, although architecturally the complex contains no outstanding examples of early Hawaiian architecture, interpretively the story of the home and its creation is one of the earliest chapters in the development of Kalaupapa settlement.

Many of the major structures at the site that were present in the 1930s are gone, such as the social hall, several cottages, the infirmary, and the kitchen/dining room. Added significance is given to those that remain specifically because they are the only vestiges left of an idea of Father Damien's that probably helped save the lives and mental stability of many female patients. It is recommended that Building No. 15 (convent), No. 16 (chapel), No. 2 (dormitory), and Nos. 3 and 4 (cottages) be preserved if possible as major remaining structures of the home and as illustrative of the formal layout, lifestyle, and accommodations offered women there. Building No. 9, although recognized as an outstanding building architecturally, is beyond repair and interpretive value. In interests of health and cleanliness, the building should be removed. The possibility of doing HABS drawings at this point is questionable due to the structure's advanced state of decay. The significance of the chapel lies in its relationship to the sisters' life at Kalaupapa. It was a place where the sisters could meditate and reflect and renew their faith for the task ahead. Although patients may have been allowed to use the chapel occasionally, they were probably relegated to the rear of the structure. The sisters had their own side door leading directly to the convent, enabling them to keep at a distance from other worshippers.

Illustration 179. Building No. 2, Bishop Home, 1983.

Illustration 180. Building No. 9, Bishop Home, 1983. NPS photos.

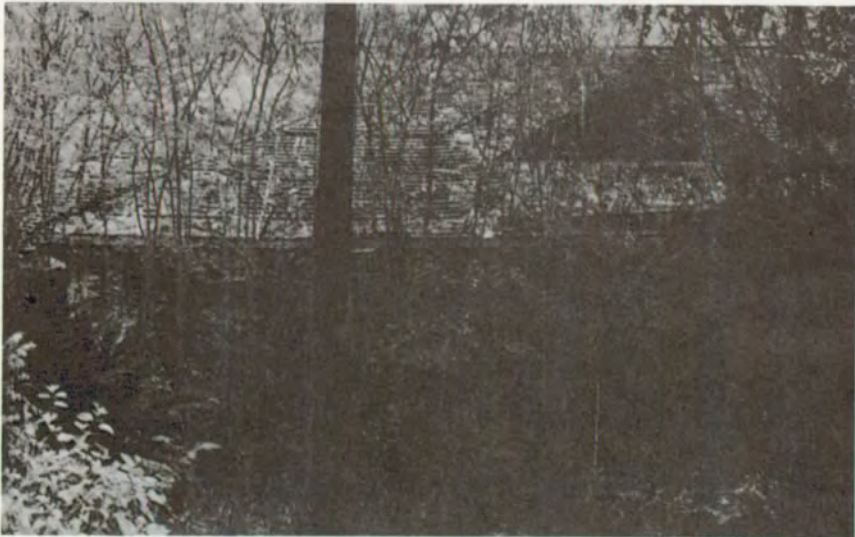


Illustration 181. Building No. 10,
old manager's cottage, Bay View
Home, 1983.

Illustration 182. Old chapel,
Bay View Home, 1983.

Illustration 183. Quonset hut,
Building No. 10, Bay View Home,
1983.

Illustration 184. Building No. 63,
Bay View Home area, 1983.
NPS photos.



c. Bay View Home

The Bay View Home was the earliest home established for both men and women. It was especially geared toward care of the old, infirm, and blind. The first Bay View Home was built in 1916 and after it burned a second was built that later housed men from the new Baldwin Home for Boys and Men when it was decided it was not cost effective to keep that home open. It is now open to both male and female patients. It is a place for people to live when they can no longer take care of their homes or do not want the responsibility of taking care of a house.

Bay View Home Area
Miscellaneous Buildings

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
65	garage	post June 1938	none
511	garage	unknown	none
514	garage	a garage is shown here on 1938 plot plan as existing in 1931	none
517	garage	on June 1938 plot plan a cottage is shown on this site	none
518	garage	unknown	none
519	transformer station	unknown	none
524	garage	unknown	none
526	carport	unknown	none
527	storage shed	unknown	none
528	lanai	unknown	none

Major Buildings

1	quarters for male patients - six one-bedroom units	1916	Hist./Arch.
2	quarters for elderly blind male patients - six one-bedroom units	1916	Hist./Arch.
3	same as above	1916	Hist./Arch.
5	patient dining hall/ kitchen	1937	Hist. though not part of original second Bay View complex

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
6	former kitchen/dining room now craft shop	1916	Hist. important as part of original (second) Bay View Home and as craft shop and part of therapy programs of 1930s under Judd
7	storage (former store and barber shop after 1935)	pre-1930	Hist. representative of patient businesses that enabled them to be more independent financially. Appears on 1930 plat as laundry bldg. for Bay View
8	storage	1928	Hist. original chapel-used in 1930s as recreation hall (pool room)-possibly used periodically as morgue in early days
9	former boiler room	1929?	none
10	12-room residence for males (quonset hut)	1950	supp. the last of the Baldwin Home boys were housed here - none
10	residence	pre-1931	Hist. supervisor's cottage? Appears to show on 1930 map as manager's cottage. Part of history of Bay View complex.
11	non-patient residence (supervisor) according to settlement records. Now used by settlement administrator *evidently this structure built after 1931 for the Bay View Home supervisor and the old cottage (No. 10) was re-conditioned for kitchen workers	1936	No arch./ hist. 1951 survey states this former manager's residence

Illustration 185. Grotto built by Brother Materne Laschet at the new Baldwin Home. Ruins of this can be found today. Courtesy Kalaupapa Historical Society, Kalaupapa.

Illustration 186. Stone walls and grotto ruins, new Baldwin Home area, 1983. Remains of landscaping and agricultural activity on home grounds. NPS photo.



<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
63	residence	pre-1931	Hist. significance does not appear to be strong, but arch. is good Hawaiian vernacular building example and is retrievable
64	residence	1936	none
512	6-car garage	1937	none
513	6-car garage	1937	none
525	2-car garage	unknown	none

The Bay View Home was the earliest house established for both men and women patients. It was supervised by a nonpatient employee while trained nurses catered to the needs of the infirm. It was intended especially to help the blind. In 1950 it became the Baldwin/Bay View Home for Men and Boys and was managed by the Sacred Hearts Brothers. The original layout had five buildings in a symmetrical formal layout (four dorms and one dining hall). Building No. 5 was added in 1937 as a new dining hall for the blind. With Building No. 4 gone, the layout lacks some symmetry.

This little community has significance as a home designed especially to cope with those patients who showed the extremely debilitating effects of leprosy, such as blindness. One of the early dorms has since been removed and modifications have been made, such as adding ramps for those in wheel chairs and a more suitably located dining area for the blind. The buildings are all in a distinct relationship to each other and nicely laid out in a grassy area near the ocean. It is still a well-designed separate community in the Hawai'ian plantation style adapted to institutional needs, whose principal buildings, such as Nos. 1, 2, 5, 3, and 6 should be maintained and interpreted. Building No. 6 has importance in terms of the central dining arrangement of feeding that was in effect in the 1930s and later in terms of its use in the new therapy programs designed by the Judds. Building No. 8 is tied into the home as

part of its religious and social life and No. 7 represents the small-business aspects of patient life. Building No. 63's early history is not known, but it is an early structure and its architectural values are important.

3. Industrial Center

The Industrial Center became an important part of the settlement beginning in the 1930s when several new buildings were constructed. In it were located the shops and warehouses essential to the smooth running of the settlement.

Industrial Center

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
262	crematory	1938	Hist./Arch.? Little data found. Needs further assessment of use and social implications
263	materials shed (now plumbing supplies storage)	1939	none
263-A	quonset storage hut (bldg. materials warehouse)	1950	none
264	maintenance shop (carpenter) (former laundry)	1930	Hist.
265	maintenance shop	1931 (1938)	Hist.
266	electrical shop (former power plant)	1929	Hist.
267-8	butcher shop and freezers (former ice plant and former <u>poi</u> factory and provision issue room site)	1932	Hist.

Other Structures in the Area

640	lavatory for shops	(1935?) unknown	none
639	winch shed	unknown	Hist.
271	food warehouse	1932	Hist.
638	pavilion	unknown (1940?)	Hist.

Although none of the industrial center buildings are significant architecturally, that area has historically been the center of the food distribution, storage, and repair and maintenance facilities because of its location near the landing. It, therefore, is an important part of the settlement core area and in later years will be an integral part of the interpretive story. The writer recommends continuing maintenance of the buildings, most of which are still used. Building No. 640 is interesting because it is divided into three sections--for male patients, female patients, and kōkuas. Because of this differentiation, one might think the restroom dates from fairly early times. A plot plan of this area dated 1938 shows a small structure near the superintendent's office in that location, which existed in 1931 and was probably built there when the superintendent's office was the settlement visitors' quarters. The fact that it is of hollow tile construction, however, would seem to date it from the early 1930s.

The wharf area is an important part of the story of the development of the leprosy settlement. The structures there now are of recent origin. The electric winch was installed in 1940 and the wooden ramp built in 1954. The structures must be maintained as long as they are used and will form a significant part of the interpretive story in years to come.

4. Administrative Center

The administrative center has, of course, gained its primary importance since the late 1930s. That was when facilities were updated and new offices and other necessary facilities added.

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
61-270	administration bldg. (main office)	1961	none
272	settlement store and storage area	1934	Hist. in future
272-A	metal quonset warehouse for store	1934	none
273	service station	1934	none
290	post office/court house	1934	Hist. in future
302-303	jail, police headquarters (laundry sorting room)	1932	Hist.

Although this area is not considered historically significant at this time, it is the central activity area of the settlement and maintenance of the buildings will be kept up by the state. Their historical significance should be evaluated at a later date. Building No. 290 is considered to be a traditional Hawai'ian vernacular form. Building No. 272 is a social focal point of the present-day settlement. Along with the industrial core area, these buildings should be preserved today and interpreted. They show how the settlement food distribution and other services and administration have changed over the years. Building No. 61-270 could probably be used adaptively in the future for Park Service purposes.

5. Staff Row

The Staff Row area is a very old part of the Kalaupapa settlement. The individual residence buildings have been there for a long time, with various alterations made as necessary through the years.

Staff Row Miscellaneous Structures

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
617	storage shed (wash house?)	unknown appears to be on June 1938 map as tool shed, constructed after 1931	none

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
618	carport	unknown	none
619	storage and ironing area for Staff Row domestic attendant (in area of old duck run coop)	post-1938	none
625	tool and storage shed	unknown	none
626	carport	unknown	none
629	garage	unknown	none
4	garage	post-1931	none
15	garage	post-1938	none

Major Structures

SR-1-A	guest cottage for non-patient guests and living quarters for visiting staff members on duty tours	a new unoccupied physician's residence is listed on a 1951 survey of old buildings. It could be this one or this might be the one moved to Staff Row for use by the Bittels.	none
1	old staff quarters present non-patient female workers quarters	1932	none
3	staff laundry bldg., recreation room, and apartment for non-patient employees	1940	none
5	old supt.'s residence present staff dining hall and central kitchen for non-patient employees	1890?	Hist.
6	freezer shelter	unknown	none
7	storage, former supervising cook's residence	pre-1931	Hist.
8	non-patient employees guest quarters living quarters for dentist and other staff on duty tours	1892?	Hist.

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
9	tool shed and storage former servants' quarters	pre-1931	Hist. structure may be too far gone for rehabilitation-- significant in showing lifestyle Hist.
10	former administrator's residence former resident physician's residence in 1930s	1901, rebuilt 1930 remodelled 1934	Hist.
14	former doctor's residence former asst. res. physician residence	1905/6? pre-1931	Hist.
16	electrician's residence	pre-1931	none
17	laundry building (used by physician, electrician, and domestic attendant for staff quarters as laundry room)	post-1938	none

The residences on Staff Row are considered important historically and interpretively because they are very early buildings and are part of a conscious effort to create a formal separate housing area for nonpatient staff, both to keep them somewhat isolated from the sick and also because they were considered almost a separate class. The structures comprise what was considered appropriate housing for the administrator, doctors, and other professional staff and were more elegant than patient cottages. Because of numerous alterations, the structures' architectural integrity has been impaired, but not damaged beyond recognition. The overall recommendations, however, are that Buildings Nos. 14, 10, 8, 5, and 1 be retained and also Hawaiian vernacular structures Nos. 7 and/or 9 to better preserve the historical scene and illustrate the lifestyle of nonpatient staff. Staff Row contains examples of 1930s wood frame construction and Hawaiian institutional architecture of that period.

6. Construction Camp

The construction camp area, which is in very poor condition, contains little to justify historical or architectural significance.

Construction Camp

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
650	storage shed	unknown	none assoc. with small private living area where small fruit & vegetable crops raised
651	pig pen	unknown	Hist. shows aspect of patient enterprise and small business an example of this aspect of life should be kept
652	residence	unknown	Hist./Arch. because of proximity to pig pen, would aid in illustrating more rural and isolated way of life preferred by some patients
653	residence	unknown	none
654	residence	unknown	none
655	garage and storage	unknown	none
658	garage and storage	unknown	none
659	storage	unknown	none
660	garage and storage	unknown	none
258	maintenance yard gas station	1939	none
259	storage (corp. garage) (car pool and auto repair shop)	1939	none
656	wash house	1930?	none
657	dormitory for non-patient male workers	1950	none
657-A	3 metal quonset huts residence-part of dormitory	1950?	none

Building No. 657 was erected from quonset huts brought from Maui. Similar structures were used for storage of building materials in the industrial center (No. 263-A) and as a dormitory for male patients (Bay View Building No. 10). They were part of an attempt to provide needed structures using surplus quonset huts, but tend to detract from the beauty of the settlement and are not significant architecturally or historically. The only structures of historical significance in this group are Buildings Nos. 651 and 652, which are illustrative of a rural and self-sufficient lifestyle on the peninsula.

7. Visitors' Quarters

The concept of this type of accommodation is a very old one at Kalaupapa, the first visitors' quarters structure having been erected at Kalawao in the 1880s, the facility later being moved to Kalaupapa. The visitors' quarters area has historical and architectural significance. It was the only place where patients' families and friends could see them after visiting restrictions were relaxed.

Visitors' Quarters

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
274	Visitors' quarters	1933	Hist./Arch.
275	Visitors' quarters kitchen	1933	Hist./Arch.
277	Visitor accommodations (Wilcox Memorial Bldg.) (old Brothers' residence when mng. Bay View Home)	1906, remodelled several times	Hist./Arch.
278	former visiting pavilion	1933	Hist./Arch.
523	patients' restroom	1940	Hist. restroom for patients when they came to see visitors in compound--tied to historical scene--separation of facilities

Building No. 278 was the only area in the settlement during the 1930s where patients and visitors could meet. Visitor facilities were provided by the Territory of Hawai'i during this time. A glass and later screen partition running down the interior prevented any physical contact; fences around the compound prevented visitors from leaving the area. It is unique architecturally because of the building use and is historically significant as a symbol of the isolation endured by patients. Building No. 277, when used as the Wilcox Memorial Building, functioned as the settlement dispensary for a while. Ell-shaped Building No. 274 is still used by visitors today but of course isolation is no longer practiced except as patients wish not to interact. All these buildings are recommended for preservation. The most important buildings for preservation would be Nos. 274, 275, 277, and 278, but 523 also relates to the theme of isolation of patients and strict physical separation from unafflicted family and friends.

8. Structures Concerned with Social Activities

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
304	Paschoal social hall/ movie house	1915/16	Hist./Arch.

This building, which has been modified since its original construction, is important historically because it was part of an attempt to make life at the settlement more bearable, to get people's minds off their troubles and make the village a more normal environment. The interior also illustrates the isolation theme. Originally the audience was separated, with kōkuas in the balcony and patients in lower tiers separated by a railing. An outside stairway was added to provide separate access to the balcony from the front porch in the 1930s. The patients were encouraged to become interested and involved in theater, glee clubs, and other presentations in order to take their minds off their troubles. Many famous entertainers performed in the hall, which is a good example of Hawai'ian vernacular plantation-style architecture.

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
300	craft and storage bldg. (former beauty shop)	1931	Hist./Arch.?

A structure in this location shows up on the 1908 map of the settlement. The present building is part of the 1930s effort to bring some amenities of normal Hawai'ian life to the settlement.

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
308	social hall (Americans of Japanese Ancestry Benevolent Society)	1910	Hist./Arch.
309	storage	unknown	none

The architectural significance of this main structure is as an example of Hawai'ian vernacular architecture with some oriental influence provided by the lines of the building and by the torii gate added in 1935. Historically it was important when there was a sizeable Japanese population to support it, as a way of expressing their unity and providing a social outlet. The building next to it was used as an adjunct to the main hall, but has no significance. The main building has not been used for many years, the few Japanese patients attending other churches and social halls in town. Although possessing only limited architectural interest, the building is socially and historically significant as illustrative of the once-strong Japanese population in the settlement and its attempts to preserve its identity. There once was a Japanese lantern in front of the building and a mill stone leaning against the rear of the structure. The torii gate, now removed, was over the entrance walk. The building was used for Buddhist ceremonies as well as social gatherings.

Illustration 187. Headstone in Papaloa Cemetery, 1983. NPS photo.

Illustration 188. Building No. 118, Goodhue Street, 1983. Good example of Hawaiian vernacular cottage. NPS photo.



Illustration 189. Building No. 281,
Puahi Street, 1983.

Illustration 190. Building No. 308, AJA,
Buddhist Temple, 1983.

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Illustration 191. Building No. SR-1-A,
Staff Row, 1983.

Illustration 192. Building No. 7,
Staff Row, 1983. NPS photos.



<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
198	former Philipino Club and Dance Center	unknown	Hist. old Kalaupapa courthouse--Arch. significance due to clapboard siding, but beyond repair

9. Structures Not Considered Significant

The following miscellaneous structures, mainly garages and storage sheds, are found as one moves in an east to west direction through the settlement. Construction dates are unknown. They have no architectural or historical significance, although they are mainly the result of recycling older building materials.

Kapolani Street

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
556	garage	unknown	none
558	garage	unknown	none
559	tool shed	unknown	none
560	garage and storage	unknown	none
561	garage	unknown	none
202A	wash house	unknown	none

Kaiulani Street

562	garage	unknown	none
563	garage and storage	unknown	none
564	garage	unknown	none

Haleakala Street

565	garage and storage	unknown	none
566	garage?	unknown	none

Kaiulani Street

567	garage	unknown	none
568	garage and storage	unknown	none
569	garden house	unknown	none
570	garage and storage	unknown	none
571	garage and storage	unknown	none
572	storage shed	unknown	none
573	storehouse	unknown	none
574	storage shed	unknown	none
575	hot house	unknown	none

Corner Damien and Baldwin

581	garage and storage	unknown	none
582	garage and storage	unknown	none

Corner Damien and Kaiulani

583	Storage shed	unknown	none
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Baldwin Street

584	garage and storage	unknown	none
585	garage	unknown	none
586	carport	unknown	none
587	garage	unknown	none
588	garage	unknown	none
589	garage	unknown	none

Mckinley Street

590	Storage shed	unknown	none
591	Storage shed	unknown	none
592	garage	unknown	none
155A	tool shed	1930?	former washhouse built by state in 1930s - none

Corner Haleakala and McKinley

593	garage and storage	unknown	none
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McKinley Street

594	garage	unknown	none
595	Storage shed	unknown	none

Baldwin Street

596	nursery building (abandoned)	unknown 1930s?	prob. assoc. with settlement nursery but too deteriorated to be useful in- terpretively
597	nursery building (abandoned)		prob. assoc. with settlement nursery but too deteriorated to be useful in- terpretively

McKinley Street

599	garage	unknown	none
601	hot house	unknown	none
602	storage bldg.	unknown	none
603	garage	unknown	none

East section, Beretania Street*

549	abandoned chicken farm	unknown	none
550	abandoned chicken farm	unknown	none
551	abandoned chicken farm	unknown	none
553	abandoned chicken farm	unknown	none
554	abandoned chicken farm	unknown	none
555	abandoned chicken farm	unknown	none
556	abandoned chicken farm	unknown	none

*If not in such deteriorated condition, would be good examples of a patient rural lifestyle.

Goodhue Street

604	storage shed	unknown	none
605	storage shed	unknown	none
606	storage shed	unknown	none
607	unknown	unknown	none
608	storage and picnic shelter	unknown	none
609	garage and shelter	unknown	none
611	storage shed and hot house	unknown	none
612	storage shed	unknown	none
613	garage and storage shed	unknown	none
615	storage shed	unknown	none

Corner Goodhue and School

614	garage	unknown	none
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Goodhue and School Streets

616	storage and hot house	unknown	none
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McKinley Street

620	garage	unknown	none
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Bishop Street

621	garage	unknown	none
622	garage and storage shed	unknown	none

Kamehameha Street

662	garage	unknown	none
663	wash house	pre-1939?	none
664	storage	unknown	none
668	garage	unknown	none
669	garage	unknown	none
670	storage shed	unknown	none
672	garage	unknown	Hist. in future repair shop
673	storage shed	unknown	none
674	hot house	unknown	none
675	chicken coop	unknown	none
676	chicken coop	unknown	hist. in future
678	garage and storage	unknown	none
679	boat garage	unknown	none
680	garage	unknown	none
681	garage	unknown	none
4-A	wash house/storage	unknown	none
6	?	unknown	none

Behind Mormon Church

23	chicken coop	unknown	Hist. illus. animal husbandry
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Visitors' Quarters

522	telephone sub-station	unknown	none
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Puahi Street, across from Bay View

515	garage and storage	unknown	none
516	garage and storage	unknown	none
520	storage/garage	unknown	none
521	hot house	unknown	none

Damien Road

531	storage/garage	unknown	none
532	carport	unknown	none
533	shelter	unknown	none
534	storage/garage	unknown	none
535	?	unknown	none
536	garage	unknown	none
537	pig sty	unknown	Hist. illus. raising of animals for food for personal use and to sell
538	storage	unknown	none
539	storage	unknown	none
540	hot house	unknown	none
541	storage/garage	unknown	none
542	garage	unknown	none
543	hot house	unknown	none
544	storage/garage	unknown	none
545	garage	unknown	none
546	hot house	unknown	none
547	storage/garage	unknown	none
548	carport	unknown	none
576	storage	unknown	none
577	slop shelter-pig farm	unknown	none
578	storage-pig farm	unknown	none
579	pig sty	unknown	none
580	pig sty	unknown	none

Behind Mormon Church

661	storage/garage	unknown	none
665	pig sty/garage	unknown	none
666	shed	unknown	none
667	chicken shed	unknown	Hist. -type of patient activity

The above structures are primarily frame with either vertical plank siding or board and batten exteriors. Many have concrete foundations. They usually have composition roofing material or corrugated-metal. Mostly built from the 1930s on, they are slowly deteriorating unless frequently used. A few might have functioned earlier as another type of structure (wash house or beach house) or have been located in another area of the settlement, but the information is too sketchy to give them significance for that reason. It is recommended that type specimens of certain types of structures be retained, such as wash

houses, chicken coops, and pig stys, to illustrate in the future the lifestyle of the settlement. Actual selection of such structures to preserve should be made by park management based on current condition and those most easily maintained. Such factors as location and therefore accessibility for interpretation should enter into the selection.

10. Residences

Damien Road, South Side

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
26	residence	1932?	similar to McVeigh No. 16-later moved here
56-112	residence	1956	none
62-105	residence	1962 good cond.	none
62-106	residence	1962	none
56-107	residence	1956	none
56-108	residence	1956	none
65R-109 (old 29) (old 66R-109?)	residence	1932?	appears similar to McVeigh No. 16
64-110	residence	1964	none
56-111	residence	1956	none
158	residence	1937	arch.
62-159	residence	1962	none
160	residence	unknown	none
64-311	residence	1964	none

Goodhue Street

114	residence	1931	none
115	residence	1931	none
116	residence	1931	none
62-117	residence	1962	none
118	residence	1931	Arch.
610	former residence	unknown	none former beach house?

School Street

60R-119	residence	1937	Arch.
62-120	residence	1962	none
62-122	residence	1962	none

Illustration 193. Building No. 27,
McVeigh Home, 1983.

Illustration 194. Pig sty, Kalaupapa,
1983. Good example of continuing
patient activity.

650

Illustration 195. Building No. 23
north of Kamehameha Street, 1983.

Illustration 196. Building No. 61-270,
administrative center, 1983. NPS photos.



Illustration 197. Mormon Church
and parish hall, Buildings Nos. 257
and 257-A, 1983.

Illustration 198. Building No. 65R-3,
Kamehameha Street, 1983.

652

Illustration 199. Building No. 118 to
left, No. 299 to right, Goodhue
Street, 1983.

Illustration 200. Building No. 1,
Kamehameha Street, 1983. NPS photos.



Bishop Street

64-121 residence 1964 none

McKinley Street

62-123 residence 1962 none
151 residence 1937 accdg. to Soulliere
and Law, an in-
formant stated this
constructed with
lumber from USLIS--
should be preserved
as type for this period.
152 residence 1938 none
56-153 residence 1956 none
154 residence 1933 none
155 residence 1932 none
56-156 residence 1956 none
157 residence 1932 none
600 residence unknown former beach
house - none

Damien Road, North Side

161 residence 1936 none

Baldwin Street

56-172 residence 1956 none
56-173 residence 1956 none
176 residence 1931 none
56-178 residence 1956 none
62-179 residence 1962 none
181 residence 1932 none
62-182 residence 1962 none

Kaiulani Street

64-186 residence 1964 none
64-187 residence 1964 none
189 residence 1932 none
188 residence 1931? none
190 residence 1931 moved from
(66R-190) McVeigh Home
(65R-190?) same plan as
Bldg. No. 13,
McVeigh.
192 residence 1931 none
210 residence 1931? none
(71R-185)

Kapiolani Street

199	residence	1932	none
202	residence	1931	Arch.

near Industrial Center

29	residence	ca. 1908?	no particular Hist. significance though could be one of earliest structures remaining. Considered beyond repair or adaptive use.
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30	residence	1939	none
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Kilohana Street

53	residence	1932	poss. Archeological significance- reported to be built on <u>heiau</u>
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behind Administration Bldg.

71R-61	residence	1931	none
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Kamehameha Street

55	residence	1938	none
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Corner Kamehameha and Beretania

56	residence	1938	none
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Kamehameha Street

1	residence	1931	none
2	residence	1931	none
65R-3	residence	ca. 1933, moved from McVeigh in 1965	none
4	residence	1931	none
7	residence	1931	none
8	residence	unknown	none
9	residence	1931	none
15	residence	1936	none
16	residence	unknown	none
20	residence	1937	Arch.
25	residence (near construction camp)	1936	none
256	residence	1935	none

Illustration 201. Building No. 278,
visitors' pavilion, 1983.

Illustration 202. Buildings Nos. 657
and 657-A, construction camp, 1983.

656

Illustration 203. Building No. 300,
Beretania Street, 1983.

Illustration 204. Building No. 60R-119,
School Street, 1983. NPS photos.



Behind Mormon Church

21	residence	1937	none
22	residence	unknown	none

Puahi Street

62-101	residence	1962	none
102	residence	unknown	none
64-103	residence	1964	none
104	residence	1931	Hist.? - poss. formerly at Baldwin Home
281(104-A?)	residence	1931	Hist.? - poss. former Baldwin Home bldg.

11. Businesses

School Street

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
299	former barber shop	unknown	Hist. type of patient small business

Kamehameha Street

260	storage at present (former grocery)	1932	Hist.
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Corner Puahi and School Streets

298-A	tavern and store	unknown	Hist. in future as focal point of activity--has TV and bar--arch. unimposing
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Slaughterhouse

258	slaughterhouse	1953	Hist. part of scene
630	slaughterhouse	same?	Hist.

Near Slaughter House

631	tack storage	unknown	none
632	storage	unknown	none
633	animal shelter	unknown	none
634	storage bldg.	unknown	none

Former Baldwin Home

635	rock crusher/gravel separator	1950-53	Hist.
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Stone walls and rock grotto should be left to benign neglect-- historical/archeological resources.

12. Miscellaneous Structures

Behind residence 71R-61

<u>Building No.</u>	<u>Use</u>	<u>Date of Construction</u>	<u>Significance</u>
623	garage and storage	unknown	none

Corner Puahi and School Streets

624	restroom for bar	unknown	none
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Near Kanaana Hou

637	storage shed	unknown	none
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Behind Residence 30

641	former wash house?	unknown	none
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Next to Residence 30

642	garage	unknown	none
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Kilohana Street

643	garage	unknown	none
645	garage	unknown	none
646	garage and storage	unknown	none

Behind Residence 53

644	storage building	unknown	none
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St. Francis Church

647	garage	unknown	none
649	outhouse	unknown	none

Behind Administration Bldg.

62	storage for bar	1930s?	none
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Administrative Area

65-296	Mother Marianne library	1965	none at this time, but in future
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Airport Road*

671	beach house	unknown	none
682	storage shed	unknown	none
683	storage?	unknown	none
687	restrooms	unknown	none - owned by Lion's Club--has three entrances--men, women, and visitors--lava rock baffles
688	picnic pavilion	unknown	none
689	abandoned structure	unknown	none
690	storage shed	unknown	none
691	beach house	unknown	none
692	garage	unknown	none
693	beach house	unknown	type specimen?
694	beach house	unknown	none
695	beach house	unknown	none
696	beach house	unknown	Hist.--future shows recycling - resembles Bay View structure No. 11
697	storage	unknown	none
698	beach house	unknown	type specimen?
699	beach house	unknown	type specimen?
700	storage shed	unknown	none
701	shed	unknown	none
702	beach house	unknown	none

* Should keep specimen of beach house. Those in good condition should be maintained and used later for employee housing or other park needs.

End of Airport Runway

716	beach house?	unknown	none
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Old Landing Field

684	storage shed	unknown	none
685	storage shed	unknown	none
686	storage for explosives	unknown	none

Coast, between Siloama and Lighthouse

717	beach house	unknown	none, but does show attempt for isolation
718	beach house	unknown	"

Kalawao

719	picnic pavilion	1950	none
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Airport

703	terminal	unknown	Hist.
704	storage and office	unknown	none
705	storage	recent	none

13. Moloka'i Lighthouse

Lighthouse Area

706	residence	ca. 1909	Hist.
707	residence	ca. 1909	Hist.
708	storage	ca. 1909	none
709	garage and storage	ca. 1909	none
712	water tank	1909?	none
713	generator bldg.	1909?	none
714	?	1909?	none

The residences and water tank were part of the historic scene when the station was manned. The residences should be retained and used adaptively.

715	Molokai Light	1909	Hist./Arch.
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The Moloka'i lighthouse at the northernmost tip of the peninsula, owned and operated by the U.S. Coast Guard, is considered to be a significant historical and architectural structure and has been placed on the National Register of Historic Places. The tall reinforced concrete tower housing the lens, built in 1909, is the most significant item in the lighthouse complex, which also includes houses and outbuildings. This is one of the oldest and most important lighthouses in the Hawai'i district, ranking only behind the Makapu'u Point light on O'ahu in size and brilliancy. The lens is a Fresnel apparatus, devised by the French physicist Augustin Fresnel about 1822, consisting of a polyzonal lens enclosing the lamp. The lens is built up of glass prisms in panels, the

central portions of which are refracting only, the top and bottom portions of which are reflecting and refracting, leading to greater brilliancy. The principal sizes of Fresnel lenses were classified according to their order, depending on the inside radius of the lens. The Moloka'i light is a second order light, denoting 27.6 inches from the center of the light to the inner surface of the lens. This is one of the few original lighthouse structures in Hawai'i still in use, having been made automatic in 1966. Originally, a five-room cottage was provided for the light keeper. The house and outbuildings are not important architecturally but it is recommended that at least one of the residences be preserved as part of a light station noteworthy because of its unusual remoteness and isolation.

14. Shipwreck

The remains of the Kaala, shipwrecked in 1932, lie in less than thirty feet of water off the northeast coast of Kalaupapa peninsula. Through the years parts of the ship have washed ashore and the lumber has reportedly been used in house construction in Kalaupapa settlement. Today the engine block of the wreck is still visible as a silent reminder of the dangers of the sea and of shipping to Kalaupapa. It may have potential as an underwater archeological resource, although neither the extent of the wreck nor the type of vessel it was is known by the writer.

15. Roads and Trails

The pali trail is historically and to some extent architecturally significant as the only means of access "topside" for patients and staff. It was mostly used to transport cattle to the settlement and today is used by visitors. The road to Kalawao was originally improved by Father Damien and the residents, and it and a trail along the coastline connected Kalaupapa and Kalawao. It should be preserved. Any remaining sections of the Waihanau trail should be considered historically significant.

16. Monuments

a. Father Damien

At the intersection of Puahi and Damien roads is the red granite monument for whose erection funds were collected by the Prince of Wales (later Edward VII). It was unveiled on September 11, 1893. On the face of the tablet is a bas-relief of Father Damien's head and the inscription reads

Joseph Damien de Veuster, 1839-1887.

"Greater love hath no man than this that he should lay down his life for his friends." This monument was erected to his memory by the people of England.

This is a significant monument because it illustrates how the story of Damien and the settlement residents had aroused the interest and sympathy of countries across the ocean.

b. Mother Marianne

Mother Marianne's importance stems from the fact that in 1883, in responding to an appeal for help for leprosy victims in Hawai'i, she was the first sister of an American religious group to lead mission work in a foreign land and headed the first group of Catholic sisters to minister to persons on Moloka'i.

During her time in Hawai'i, she was first in charge of the branch hospital at Kaka'ako Receiving Station for Leprosy Patients in Honolulu, and from 1888 to 1918 she was in charge of the Bishop Home for Girls at Kalaupapa. Hanley and Bushnell have pointed out that

because she was modest and shunned publicity of any kind, very few people beyond the limits of the Leprosarium knew about the Franciscans' efforts in Hawaii. The world, having discovered, admired, and lost Father Damien, went on believing that he was the only one who gave up his life for the lepers. It paid no attention to Mother Marianne and her Franciscans. Nor did it heed the quiet Sacred Hearts brothers, the Catholic priests and Protestant pastors, who followed in Father Damien's footsteps. It soon forgot the lepers of Molokai and ignored the followers of Christ as they ministered to the patients' bodies and their souls. Mother Marianne did not mind the world's

inattention. She lived true to herself, in the fortress of her spirit, continuing to work for the benefit of her "children."²²

Mother Marianne died in the summer of 1918 at the age of eighty and was buried not far from the Damien monument at the foot of a small, shady hill. In 1974 procedures were begun for the promotion of Mother Marianne for Sainthood by the Franciscan Order with the Introduction of the Cause for Mother Marianne, which was granted by the Sacred Congregation for the Causes of Saints. In 1980 the most Reverend John J. Scanlon, Bishop of Honolulu, appointed an Historical Commission for the "Cause of Mother Marianne."²³ The monument is important as a visual reminder of this much-beloved woman who devoted a lifetime to leprosy sufferers in Honolulu and at Kalaupapa.

22. Hanley and Bushnell, A Song of Pilgrimage and Exile, p. 375.

23. Sister Richard Marie Toal, "Mother Marianne," Kalaupapa Historical Society Newsletter 2, no. 7 (July 1983), p. 2.

Illustration 205. Grave of the Reverend Mother Marianne, Kalaupapa, ca. 1920s.
Courtesy Bishop Museum, Honolulu.

