

## MAHALOS

Maui Arts & Cultural Center would like to thank Ka 'Ohana O Kalaupapa for organizing this exhibition and bringing the idea to us. Mahalo to Wayne Levin for his dedication to many years of capturing the history of Kalaupapa through his brilliant photography. Special thanks to Valerie Monson and Anwei Skinsnes Law for their organizing skills, dedication, time and talent to this project and for their newly published book *Ili Nā Ho'omana'o o Kalaupapa*.

Thank you to the families and friends who participated in the public events for our community including; Boogie Kahilhiwa, Ka'iulani Hess Kalapana Kollars, Sol Kaho'ohalahala, Donna Sterling, Taka Harada, and Maika'i Kapahe'e Kaufman.

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**Hawai'i Council for the Humanities  
Office of Hawaiian Affairs  
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Atherton Family Foundation  
Fred Baldwin Memorial Foundation  
IDEA.**

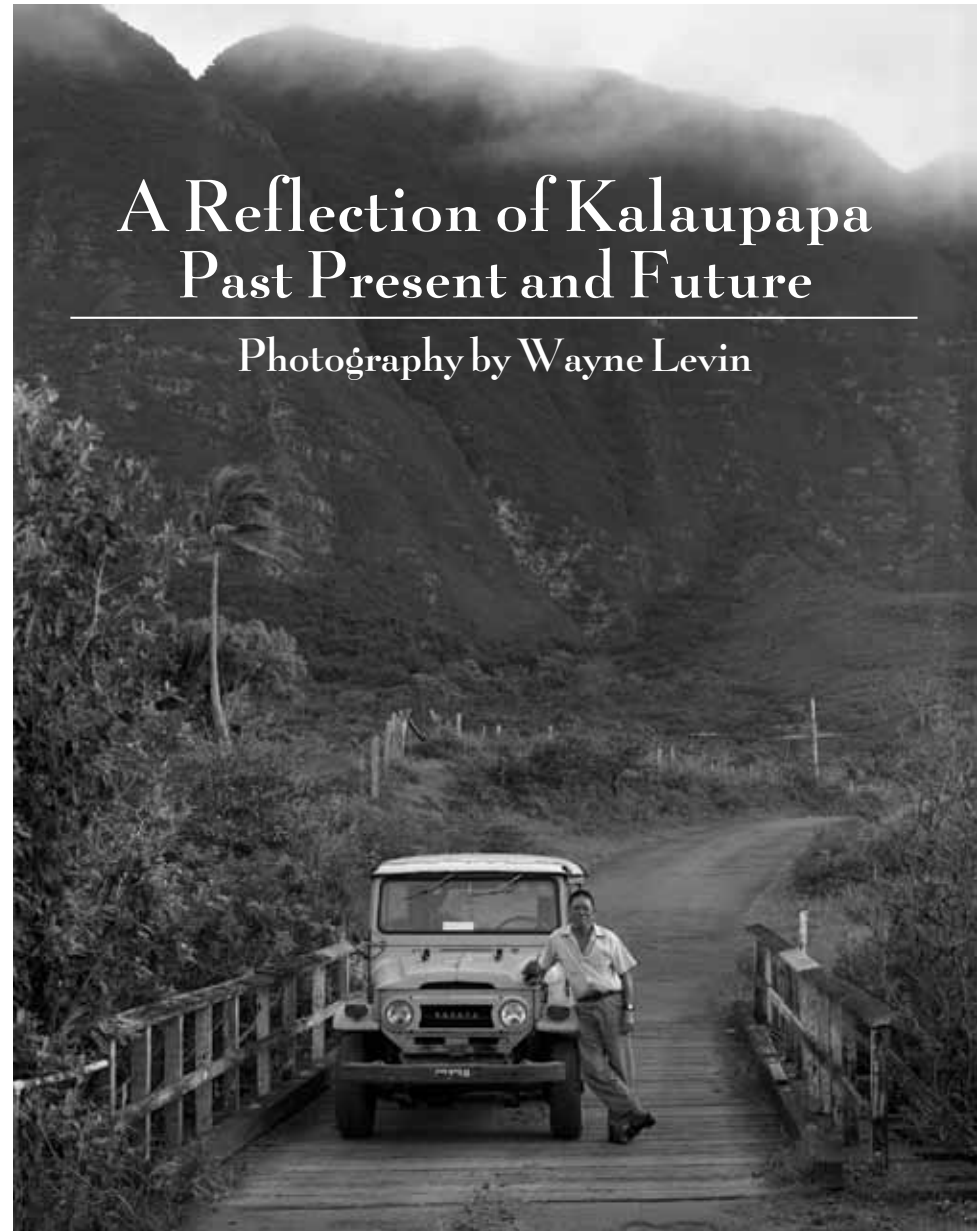


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 Maui Arts & Cultural Center Presents

# A Reflection of Kalaupapa Past Present and Future

Photography by Wayne Levin



MAUI ARTS & CULTURAL CENTER - SCHAEFER INTERNATIONAL GALLERY  
August 19 - September 30, 2012

## FOREWORD

One of the primary goals of our exhibits program is to collaborate with other organizations, to share ideas and resources that will contribute to the making of an exceptional exhibition.

When Ka 'Ohana O Kalaupapa approached us with the idea of presenting an exhibit about Kalaupapa, documented by one of Hawai'i's most gifted photographers Wayne Levin, we knew it was a unique opportunity. It is our pleasure to bring you this exhibition as the first in our 2012- 2013 season.

*A Reflection of Kalaupapa, Past Present and Future* provides us with a glimpse into Hawai'i's history and brings to our attention the importance of keeping stories alive for future generations.

- Neida Bangerter, Gallery Director  
Schaefer International Gallery

Ka 'Ohana O Kalaupapa is non-profit organization made up of Kalaupapa residents, family members and descendants of individuals sent to Kalaupapa, professionals involved in preserving the history of Kalaupapa, and longtime friends of the community. The 'Ohana is dedicated to promoting the value and dignity of every individual sent to Kalaupapa since 1866 and helping families to learn more about their ancestors. One of the goals of the 'Ohana is to ensure that all those who were sent to Kalaupapa as a result of past policies on leprosy can choose to live out their lives there with all the necessary support and services. The 'Ohana advocates for the community and works with other entities to help shape the community's future, assist with the interpretation of history, educate the public and make certain that the legacy of Kalaupapa will remain a living inspiration and testament for generations to come.

The 'Ohana works with and serves as a resource for other entities to help shape the vision for the community's future, assist with the interpretation of history, educate the public and make certain that the legacy of Kalaupapa will remain a living inspiration and testament for generations to come. Ka 'Ohana O Kalaupapa is committed to ensuring that the people taken from their families and sent to Kalaupapa, 90% of whom were Native Hawaiians, are afforded their rightful place in the history of Kalaupapa, Hawai'i, and the world.

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## MAY YOUR LEGACY LIVE ON WITH ALOHA

*“Someone once asked me about the future of Kalaupapa and my feelings about being here at this time. I said, ‘I’m not leaving now. This is the most important part.’ This is the time when we have to make sure that ourkūpuna are remembered as they wished to be remembered.*

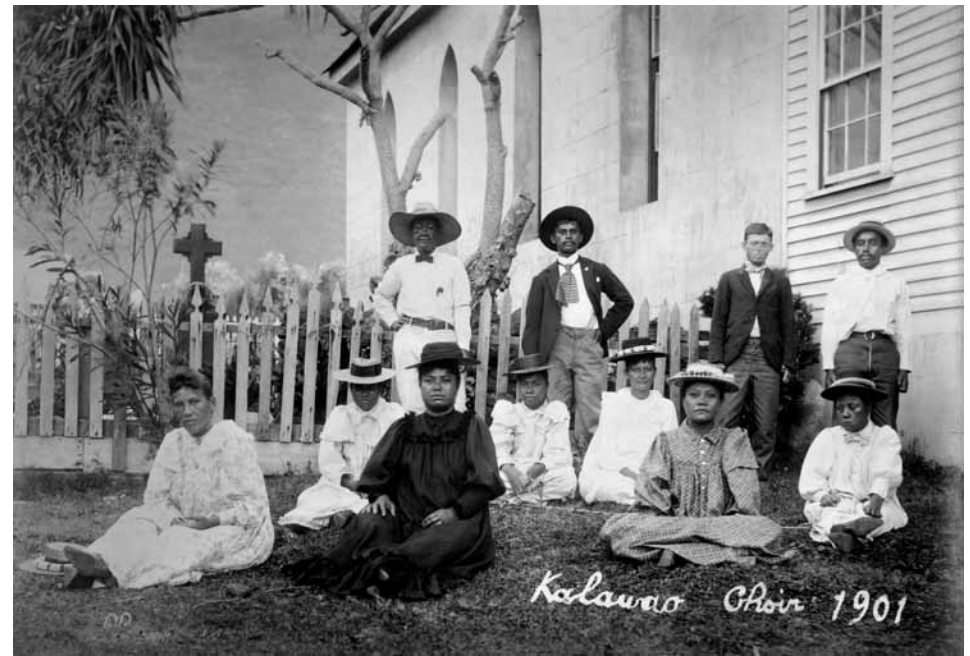
*Today I feel so humble and grateful for all the material things and for all the spiritual things that I have. I have come to love and embrace all the stories from our kūpuna and to realize how delicate and important our stories and legacy are to our loved ones, our families and ‘ohana, and to all of you, the future generation.*

*To all of our people, you will always be remembered. You are the Pillars and Icons of times past. This is our tribute to you. Your stories are of solitude, passion and grace.’ May your legacy live on with Aloha.”*

- Clarence “Boogie” Kahilihiwa, President, Ka ‘Ohana O Kalaupapa



Cathrine Puahala (center) with her daughter, Pauline Ka’iulani Puahala Hess (right) and granddaughter, Haunani Hess, McVeigh Home, Kalaupapa, 2005. Photo by Wayne Levin.



The Kalawao Choir, 1901. The woman seated to the far left is Emelia Kaaepa Prosser Kaiewe Kaiu. The man standing second from left is Bonipake Lapilio. *IDEA Archives.*



The Kalaupapa School in 1904 with its teacher, John Taylor Unea, Sr., originally from the Big Island, who was sent to Kalaupapa in 1893. *IDEA Archives.*

## SHINING A NEW LIGHT ON KALAUPAPA'S HISTORY

The history of Kalaupapa has traditionally been told almost exclusively through the use of English language sources, even though hundreds of letters and petitions written in Hawaiian by the early residents of Kalaupapa and their family members have been preserved. Consequently, the perspective of the estimated 8,000 individuals who personally experienced forced separation from their families and places of birth has been largely omitted from Kalaupapa's history. Similarly, the experiences of family members left behind who lost their loved ones as a result of the isolation policies has also been omitted from traditional histories of Kalaupapa. As a result, the history has been largely told from the Western perspective of shame rather than from the Hawaiian perspective of great love.

This exhibition presents an historic time line of Kalaupapa residents and family members, past and present, together with quotations from archival documents and oral history interviews. In so doing, it widens the historical record, experiences and perspectives of the people of Kalaupapa, and makes it more inclusive and accurate.

## AN EXPECTATION OF JUSTICE

The history of Kalaupapa, and of the estimated 8,000 individuals who were sent to this remote peninsula because they were believed to have leprosy, is filled with lives lost to family histories, lives lost to Hawai'i's history.

The first nine men and three women arrived at Kalaupapa on January 6, 1866. The forced relocation of anyone thought to have had leprosy in Hawai'i continued until 1949, tearing apart thousands of families. In many cases, those sent to Kalaupapa never saw their loved ones at home again. The laws requiring anyone with the disease to be isolated did not officially end for another 20 years after that.

Fortunately, the people of Kalaupapa, at least 90% of whom were Native Hawaiian or part-Hawaiian, left a record of their thoughts, their lives, and their insistence on justice in a situation that deprived them of their families, their homes, and their basic rights. Over the last 145 years, the residents of Kalaupapa, beginning with the very first people sent there, have written letters and petitions to the Board of Health, the Legislature, the newspapers, and their families. With renewed emphasis on the Hawaiian language, the words of the people of Kalaupapa have been re-discovered, shining a new light on this history.

In more recent times, individuals have shared their experiences through writing memoirs and participating in oral history interviews. They have posed for photographs and spoken at public events around the world. By leaving this record of their lives, those who were sent to Kalaupapa have ensured that they can always be the interpreters of their own history and will be remembered in the way that they have determined.



Two unidentified young girls, Kalaupapa, c. early 1900s. *IDEA Archives.*

## THE PRIDE OF A NATION

This exhibit presents archival images and words of the people of Kalaupapa with documentary photography by acclaimed photographer Wayne Levin who began taking pictures of the landscape of Kalaupapa and her people in 1984. Since then, Levin has compiled a multi-faceted portrait of the community by showing residents in their homes, at work or in their favorite places.

The photographs are accompanied by quotations from the residents and their family members, providing a deeper understanding of the people. The late Bernard Punikai'a, whose vision led to the establishment of Ka 'Ohana O Kalaupapa, always felt that people's words needed to accompany their photographs.

"When you look at the photographs, you see how a person looks," observed Punikai'a when participating in another exhibit in 1998. "When you read their quotations, you see the heart of the person and then it becomes complete."

The quotations from Kalaupapa residents in recent times and their family members are taken from oral histories and interviews conducted by historian Anwei Skinsnes Law and Maui journalist Valerie Monson from the 1980s to the present.

In addition, the exhibit includes a selection of historical images and words that reflect Kalaupapa and her people more than 100 years ago. The historical photographs present a glimpse into an earlier life at Kalaupapa rarely seen: a school house filled with children and their teacher, John Unea, Sr.; elegant portraits of people dressed in their Sunday finest; and the Kalawao Choir gathered in front of the tombstone of Father Damien de Veuster, now Saint Damien.

There are pictures of both Saint Damien (canonized in 2009) and Mother Marianne Cope, as well as a photo of Jonathan Napela, the Wailuku judge who assumed the position of Resident Superintendent in order to accompany his wife to Kalaupapa when she was diagnosed with the disease. Napela, often mentioned only in footnotes of Kalaupapa, had been a leader of the Church of Jesus Christ of the



Jonathan Napela. Photo by Charles R. Savage, c. 1869. *BYU-Hawai'i Archives.*

Latter-day Saints on Maui, was instrumental in translating the *Book of Mormon* into Hawaiian, and established an LDS congregation at Kalaupapa. Also included are photographs of Siloama Church, the first church at Kalawao, which was organized less than six months after the first people with leprosy arrived.

The exhibition reveals that those sent to Kalaupapa were not the only ones whose lives were turned upside down because of policies regarding leprosy. The kama'āina who had lived on the peninsula for hundreds of years and assisted people with leprosy who were sent to Kalaupapa in the early years, were all finally forced to leave the peninsula in 1894, following the overthrow of Queen Lili'uokalani.

Levin's photographs also document the evolution of Ka 'Ohana O Kalaupapa -- and how the 'Ohana is changing the future of Kalaupapa. The 'Ohana, which was established as a nonprofit organization in 2003, includes Kalaupapa residents, family members, longtime friends, clergy, students and professionals who have long been involved in the preservation and interpretation of Kalaupapa's history.

Images of families together and descendants honoring their Kalaupapa ancestors infuse the exhibit with a triumphant ending where the residents of Kalaupapa have, in the words of descendant Mercy Hutchison Bacon, become "the pride of a nation." The descendants of Kalaupapa, like descendants everywhere, will keep alive the legacies of their ancestors, ensuring that they will never be forgotten -- and giving Kalaupapa a strong future of family and love.

***"Kalaupapa is growing again. We are the families of the residents of Kalaupapa. Most of our kūpuna are now part of the 'āina and we are part of them. We will carry on for them."***

- Sol Kaho'ohalahala, whose ancestors at Kalaupapa date back to the 1800s

## MAUI-BORN VOICES OF KALAUPAPA

Maui lost hundreds of individuals to Kalaupapa because they were believed to have leprosy. They ranged in age from 4 (Beka Lewis McMillan from Makawao and a boy named Hailama from Waipio) to 105 (Owahi, the poi man from Kaupo) and included all generations in between. Many of those sent to Kalaupapa from Maui went on to live remarkable lives at Kalaupapa as civic and church leaders, human rights activists, singers and musicians, collectors and deep thinkers. Two of Kalaupapa's most noted leaders, Jonathan Napela and Ambrose Hutchison, were from Maui.

***"I do humbly petition the Board of Health in their kindly parental affection to consent that I live with my wedded wife, as a kokua . . . On the 3rd day of August, 1843, I took my woman to live with me as wedded wife. On this day I swore before God to care for the wife in time of health and in sickness, and that only death would separate us."***

- Jonathan H. Napela, letter to the Board of Health, October 23, 1873 (Hawai'i State Archives)

***“In talking to me about them [his parents], his inward feeling of affection would overcome him and he was silent for some moments. Naturally during that moment of silence I felt and shared the same feeling of love with the kind tender hearted priest. Dear Father Damien. It is the common heritage of all people to cherish the memory and love of those whom they hold dear in life.”***

- Ambrose Hutchison, who was sent to Kalaupapa in 1879 at the age of 20, writing in his memoirs about his friendship with Father Damien.

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***“I was 22 years old when I got the disease -- was in 1938. I went to Kalihi [Hospital] on November 30 and I stayed down there for six months. While there, they used to call us for treatment, but it's only experimental, which, if you refuse they said we're gonna send you to Kalaupapa. I came to Kalaupapa in '42. I'd never been away from home . . .”***



Frank Duarte at Kalawao, 1985. *Photo by Wayne Levin.*

- Frank Duarte, who went on to play a major role in the efforts to save Hale Mohalu, which became a significant forum for the discussion of human rights.

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***“They had all these old ideas about leprosy. I just wouldn't believe any of them.”***

- Richard Marks, born in Puunene, whose frank comments about the outdated leprosy laws in Hawai'i led to their abolition in 1969 and later inspired the National Park Service to come to Kalaupapa.

***“What was so amazing about my mother is that even though we couldn't be with her, she still kept the family together. Our family was torn apart, but because of my mother's love and sacrifice, we were still together. We were still a family.”***

- Winifred Marks Harada, born in Puunene, talking about her mother, Rose Silva Marks, who lost most of her family in childhood and later adulthood to Kalaupapa, including her husband and three of her children.



Winnie Harada at the Wilcox Building, Kalaupapa, 1986. *Photo by Wayne Levin.*

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***“I still write to people from Germany, Australia, England. I think the lady from Czechoslovakia died already. I still correspond with them. I have lots of correspondence. Every time Christmas -- oh! -- the big list I have! I have to start on my cards the first of November. But I enjoy it. I really enjoy it.”***



- Herbert Hayase, born in Hana, whose interest in collecting stamps and shells led him to friendships around the world.

Herbert Hayase on the porch of his residence at McVeigh Home, Kalaupapa, 1984. *Photo by Wayne Levin.*



***“I have read and I have heard many stories of Kalaupapa that say that the people who lived here were bad, that the land was without law. But I don’t think, in fact, I don’t believe, that all the people were bad. If this was true, there would not be a church called Siloama, which was the first church at Kalawao.”***



- Helen Freitas Keao, born in Kahana, speaking about the early residents of Kalawao, some of whom organized Siloama Church in June of 1866, just six months after the first people with leprosy arrived.

Helen Keao at the Kalaupapa Visitors’ Quarters, 1985. *Photo by Wayne Levin.*

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***“You have to let people know where we stand, what we believe in. Many years back when people heard about leprosy, they were afraid. I know a lot of outsiders, they still feel the sickness is contagious. It’s up to us to tell them. I want them to know where I stand.”***

- Clarence Naia, a human rights activist who was born at Kalaupapa but raised by his grandmother in Honokowai until he was diagnosed with leprosy himself.

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***“Why would I bother watching the Grammys? Better to listen to Maria Callas.”***

- Danny Hashimoto, born in Wailuku, one of Kalaupapa’s most well-read residents who has delivered the settlement’s mail and newspapers since the 1980s.

## THE BALDWIN HOME

Early on, Father Damien recognized the need for a home for boys and elderly men, as well as a home for “unprotected women and girls.” By mid-1885, Father Damien was caring for 30 boys and 12 girls in what was called the Damien Home. Ambrose Hutchison described how Father Damien interested the boys in farming and they joined in the work “with a will,” clearing the land in the large area across the road from St. Philomena Church that would later become the Baldwin Home, where they planted sweet potatoes, onions, cabbage, and bananas.

After Father Damien’s death, Mother Marianne was asked to assume management of the boys’ home. In 1892, the Board of Health began to develop an extensive complex of buildings for the Home with funds donated by Henry P. Baldwin of Maui, whom the home was later named for. Ultimately, the Baldwin Home would contain some 55 buildings, including a band room, a school room, and a tailor shop. In 1895, at Mother Marianne’s suggestion, four Sacred Hearts Brothers from Europe arrived and, at that time, Joseph Dutton assumed management of the Baldwin Home. A description from the Honolulu newspaper in 1896, commented: “The dormitories, hospital, and school are arranged in a hollow square, enclosing a pretty grass plot dotted with nice shrubs and beautiful flowers. These grounds have been converted from a rocky waste by the work of the boys, one hour each day.”



(Clockwise starting at top left): Pilipo Iilili, John Vincent De Coito, unidentified friend, Kahawai Kaiehu, Peter Akim and Willie Wicke at the Baldwin Home, c. early 1900s. *IDEA Archives.*

## LEPROSY IN HAWAII - SIGNIFICANT PEOPLE, EVENTS & DATES

The Baldwin Home wasn't just for boys and young men. Records show that it was often the first home for men arriving at Kalaupapa who needed assistance or a place to live. In addition, many men who were very ill or close to death would be admitted to the Baldwin Home where they would be cared for in their final days. Upon the death of Henry Baldwin in 1911, Dutton noted that, including those who lived there at the time, 1073 men and boys had resided at the Baldwin Home.

Like many others who were sent to Kalaupapa, the residents of the Baldwin Home were acutely aware and concerned about events in Hawai'i. In 1897, the newspaper *Ka Loea Kalaiana* reported that 38 residents of the Baldwin Home contributed a total of \$20 to "the commission carrying the anti-annexation petitions to America." Donations included 50 cents from Bonipake Lapilio, who had been sent to Kalaupapa at the age of 7 and 25 cents from Kamakahoa, who had been sent to Kalaupapa at the age of 77. In addition, Hakau, who had isolated himself in Kalalau Valley on Kaua'i with Koolau, donated 10 cents.

John Cambra, who lived at the Baldwin Home upon his arrival at Kalaupapa in 1924, recalled the friendships formed there:

Every night we played music. One played the violin, one the banjo. We had three Palakiko brothers up there -- Sam, Joe and Emmeran Palakiko. They played uku-lele, double bass, and steel guitar. And we had this Joe Kipili, he had a wonderful voice -- tenor. And we had George Pununui. We had David Espinda. We had old man Kalahao. You heard about him? Old man -- he used to play the violin. He's an old timer, he'd been here a long time. He'd play and all these boys we would go there.



Kenso Seki at home, 1986. He lived at the old Baldwin Home from 1928 until it was moved to Kalaupapa in 1932. His house, filled with pennants from his travels, is the last surviving building from the second Baldwin Home. *Photo by Wayne Levin.*

**1865** "An Act to Prevent the Spread of Leprosy" is signed by King Kamehameha V and authorizes the setting apart of land for the purpose of isolating persons with leprosy.

**1866** The first nine men and three women are sent to Kalaupapa on January 6. They are landed on the Kalaupapa side of the peninsula and walk approximately 2 ½ miles to the Kalawao side where they will live.

**1870** Leprosy is legally recognized as grounds for divorce.

**1873** Dr. G.H.A. Hansen, a Norwegian scientist, discovers the leprosy bacillus. Close to 500 families are separated in 1873 as a result of the government's heightened efforts to enforce the isolation of people with leprosy. Father Damien arrives at Kalaupapa.

**1874** Kalakaua is elected King and ushers in a new era characterized by a deep concern for the people of Kalaupapa.

**1879** Ambrose Hutchison arrives at Kalaupapa where he will live for 53 years and serve as Resident Superintendent for a total of 10 years, longer than any other person facing the challenges of leprosy.

**1883** Mother Marianne Cope and six Sisters of St. Francis arrive to work at the Kakaako Branch Hospital, which was opened in 1881.

**1884** Queen Kapiolani and Princess Lili'uokalani visit Kalaupapa. Ambrose Hutchison takes the Queen to visit every home.

**1885** Father Damien is officially diagnosed with leprosy.

**1886** Joseph Dutton arrives at Kalaupapa.

**1886-1894** Evolution of the home for boys and men at Kalawao which is named after its primary benefactor, Henry P. Baldwin of Maui.

**1887** King Kalakaua is forced to sign the "Bayonet Constitution".

**1888** 558 men, women and children are sent to Kalaupapa, the largest number of people sent in one year. Kapoli Kamakau, an accomplished composer and musician arrives, as does Jack Lewis McMillan, a mason from Maui who helps Father Damien finish his church. Mother Marianne and two Sisters arrive to assume management of the Bishop Home for Girls, established with funds from C.R. Bishop.

**1889** Father Damien dies on April 15.

**1890** Kalaupapa's population reaches a peak of 1,213.



**1893** Queen Lili'uokalani is deposed. A squad of 24 soldiers arrives in Kalalau Valley to force Koolau and others who had isolated themselves there to leave.

**1894** The Republic of Hawai'i is established. A notice is sent to the remaining kama'aina at Kalaupapa, ordering them to leave by early 1895.

**1897** The Petition Against Annexation is brought to Kalaupapa and signed by almost 500 men and 200 women.

**1902** Dr. William J. Goodhue and John D. McVeigh assume the positions of Resident Physician and Superintendent of Kalaupapa and remain until 1925.

**1905** The U.S. Congress passes a bill appropriating \$100,000 for the establishment of a hospital and laboratory at Kalawao and \$50,000 for its annual upkeep. This is the first hospital for research on a specific disease authorized by Congress.

**1908** The Kalihi Boys' Home is established in Honolulu. All children born at Kalaupapa are taken from their parents at birth. Most spend time in the nursery at Kalaupapa and are then sent to the Kapiolani Home for Girls, the Kalihi Boys' Home or to family or friends to raise.

**1909** The U.S. Leprosy Investigation Station at Kalawao is opened. It is closed four years later.

**1918** Mother Marianne dies on August 9 at the age of 80, after 30 years at Kalaupapa.

**1919** Alice Wong Chang Kamaka arrives at Kalaupapa at the age of 13. She lives there for 81 years until her death in 2000. She was at Kalaupapa longer than any other individual in the settlement's history.

**1932** The Baldwin Home is moved from Kalawao to Kalaupapa. This marks the official end of the settlement at Kalawao.

**1941** A cure for leprosy, Promin, is discovered at the U.S. Public Health Service Hospital in Carville, Louisiana. It is introduced to Kalaupapa in 1946 and changes are said to occur practically "overnight".

**1949** Hale Mohalu, located in Pearl City, replaces Kalihi Hospital as the Honolulu-based leprosy treatment center. Vocational training is provided. Only 40 people transfer to Kalaupapa between 1949 and 1969.

**1969** Hawai'i's isolation laws are officially abolished.

**1973** Representative Patsy T. Mink introduces a bill in Congress, HR 12012, to provide for the establishment of Kalaupapa National Historic Site. Richard Marks is credited with coming up with the idea to involve the National Park Service at Kalaupapa.

**1980** President Jimmy Carter signs Public Law 96-565 establishing Kalaupapa National Historical Park.

**1983** Bernard Punikai'a, Clarence Naia, and 16 of their supporters are arrested in a pre-dawn raid at Hale Mohalu. The historic buildings are all bulldozed. All that remains is a historic chaulmoogra tree.

**1988** Half of the land at Hale Mohalu is awarded to the Coalition for Specialized Housing, which has been formed by Bernard Punikai'a and others to build affordable housing for senior citizens and persons with disabilities. *Olivia: My Life of Exile in Kalaupapa* is published and represents the first autobiography written by someone sent to Kalaupapa.

**1997** Bernard K. Punikai'a gives the keynote address at a dinner at the United Nations for the opening of the *Quest for Dignity* Exhibit, the title of which came from a quote by Mr. Punikai'a.

**2003** More than 70 people, including Kalaupapa residents, staff workers, family members, and others with a long-standing concern for the people of Kalaupapa, join together to establish Ka 'Ohana O Kalaupapa. This represents the first organized attempt to help families come together, to help heal their memories and to help restore family ties.

**2007** The Hawai'i State Legislature passes a resolution to thank and apologize to the people of Kalaupapa and their families.

**2009** President Obama signs legislation authorizing Ka 'Ohana O Kalaupapa to establish a Memorial that will list the names of the estimated 8,000 people sent to the peninsula as a result of the leprosy isolation policies. Father Damien is canonized.

**2011** Ka 'Ohana O Kalaupapa assists family members in finding information on more than 500 individuals who were sent to Kalaupapa.

**2012** Mother Marianne will be canonized in October.

## THE KALAUPAPA MEMORIAL

***“I want to see a monument honoring the people of Kalaupapa before I die. I want to see all their names. These people are my friends – even though many of them died before I came here and I didn’t know them personally, in spirit we are all together. I know their hearts and souls.”***

- Olivia Breitha, whose words in support of the Kalaupapa Memorial were read before Congress a few hours after she died at the age of 90



Dayton Kupele, his sister Kealani Gillis, and her daughter Mikala offer ho'okupu at the site of 2,000 unmarked graves, Kalawao, 2010. Five generations of the Kupele family were sent to Kalaupapa, including David Kupele from Huelo, Maui. *Photo by Wayne Levin.*

On March 20, 2009, as a result of the efforts of Ka 'Ohana O Kalaupapa and Hawai'i's Congressional Delegation, the Kalaupapa Memorial Act was signed into law by President Barack Obama.

The Act authorizes Ka 'Ohana O Kalaupapa to establish a Memorial listing the names of the estimated 8,000 persons who were sent to the peninsula because of government policies regarding leprosy.

Only about 1,000 these individuals have identified graves. The Memorial will be located on the site of the old Baldwin Home, which is located across the road from a field that contains 2,000 unmarked graves.



***Some people who are trying to learn about their family history will come to find out that they had relatives at Kalaupapa. If they feel at all the same way that we do, they will be proud that their family was part of the 'āina, part of the soul of this land.***

- Bernard Ka'owakaokalani Punikai'a, composer, musician, international human rights advocate; Chairman of the Board, Ka 'Ohana O Kalaupapa, 2003-2009



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