

# A Source of Light, Constant and Never-Fading

The Relationship Between The People of Kalaupapa And Hawaii's Royal Family



Akahi a lana mai ka manao,  
The thought has just lightened into a hope,

Ua ola makou Kou lahui . . .  
That we, your nation of people, will survive . . .

Ko aloha e Kalani no ka lahui,  
Your fond affection, dear Queen, for your people

I ke ao kumu a i ke ao pau ole . . .  
Is a source of light which is constant and never-fading . . .

*Translation by Carol L. Silva*

— David Kahoeke, age 22, Kalawao. Excerpt from “He Lei He Aloha No Liliulani”  
 (“A Garland of Flowers, A Greeting for Liliulani”). *Ke Aloha Aina*, May 22, 1897.

*Ka Ohana O Kalaupapa*  
“E Ho’ohanohano a E Ho’omau. . .  
... To Honor and To Perpetuate”



# Our Beloved People

Ephraim Kanoë,  
age 30, who was sent to  
Kalawao in 1877.

Approximately 97% of the 5,200 forcibly relocated to Kalaupapa prior to the annexation of Hawaii by the United States in 1898 were Native Hawaiian. Virtually every family was touched by the leprosy isolation laws that separated husbands, wives and children from their homes and from the places of their birth.

Members of the Royal Family were deeply moved by the situation facing so many of their “beloved people” who were sick. They visited Kalaupapa, read petitions, wrote letters, and mourned friends who had been taken from their midst. Leprosy was not an abstract problem, but a very real presence in their lives.

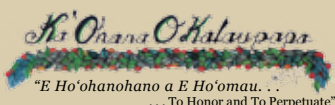
Adapted from photo by H. L. Chase, 1878. Courtesy of the Hawai'i State Archives.

At the same time, the people of Kalaupapa were a source of inspiration through their letters, actions, music, chants, and poetry that reflected a deep love for their country and those who they looked to for support in their attempts to find justice and hope.



The Makanalua peninsula, commonly known as Kalaupapa. Between 1866 and 1969, an estimated 8,000 people were sent to the peninsula because they were said to have had leprosy. The earliest people with leprosy lived at Kalawao, on the eastern side of the peninsula.

Photo by Henry Law.





# Misfortune and Great Sorrow Has Beset Me

When people were diagnosed with leprosy they lost everything. People who had worked and supported themselves and their families often found themselves impoverished.

Later in 1868, William H. Uwelealea, who had been a representative to the Legislative Assembly of the Hawaiian Kingdom in 1864, wrote to the Board of Health describing his situation and asking for some work so that he could afford to send his child to school.

The letter was sent to the Board of Health through David Kalakaua, some six years before he was elected King.

“I, the undersigned, humbly make known before you, the honorable Board, I am a native Hawaiian who has been admitted at the Leprosy Hospital in Kalihi, Island of Oahu. I am currently living here in this Hospital for the sick and for this reason, misfortune and great sorrow has beset me when I think of the needs of my family outside.”



King Kalakaua

Courtesy of the Hawai'i State Archives.

In 1868, William Humphreys Uwelealea was sent to Kalaupapa and the next year wrote an eloquent letter to the Hawaiian language newspaper *Ka Nupepa Kuokoa* on behalf of the congregation of Siloama requesting assistance in building a church. He noted that they had raised \$125.50 and commented:

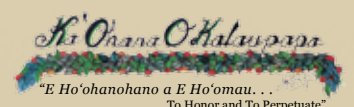


“This money we have brought together comes from the twenty-five cents a week allowed us for extras. We have saved it bit by bit, though often starving . . .”

(Translation by Mary Kawena Pukui in *Siloama* by Ethel Damon)



Letter from William Humphreys Uwelealea to the President of the Board of Health, June 30, 1868. Courtesy of the Hawai'i State Archives.



# Save the Nation

Jonathan Napela was a descendant of aliʻi, a graduate of the first class of Lahainaluna Seminary and a district judge in Wailuku, Maui, from 1848 to 1851.

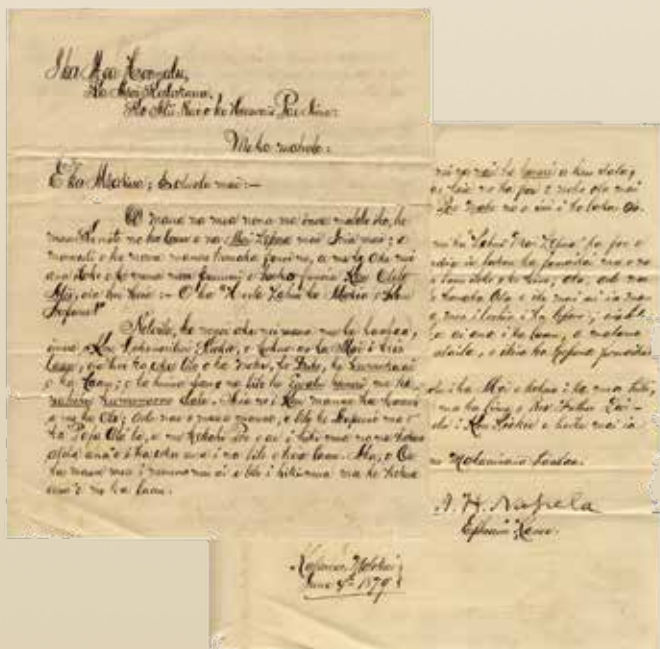
In 1873, he accepted the position of resident superintendent at Kalaupapa in order to accompany his wife Kiki Keliikuaaina Richardson Napela as a kokua (helper).

In 1878, Jonathan Napela was diagnosed with leprosy himself and he and his wife would die the next year.

In 1879, he and Ephraim Kanoe wrote to “His Majesty, Kalakaua, The Peacemaker,” who had visited Kalaupapa with Queen Kapiolani in 1874.



Jonathan H. Napela,  
who was instrumental in translating the Book of Mormon  
into Hawaiian. Courtesy of the BYU-Laie Archives.



Letter from Jonathan Napela and Ephraim Kanoe to King  
Kalakaua, June 4, 1879.  
Collective of Hawaiʻi State Archives. Translation by Kiki Mookini.

“We two, the undersigned, are a committee considering  
medicines from India for those with the leprosy disease.  
Because of our own native beliefs and the great desire  
within our hearts to fulfill successfully your royal  
resolution which is said in the motto of your kingdom:  
‘Save the Nation.’

“We therefore humbly petition before your highest  
generosity that your majesty help with this medicine, that  
is, the price for the ship ‘Duke’ will be the price for the  
medicine.

“The total amount is \$876.00 . . .

The patients have paid over \$100 . . .”

In 1881, King Kalakaua learned about the Goto Bath Treatment  
during his trip to Japan. Dr. Masanao Goto was brought to  
Hawaii the next year to start these treatments, which gave people  
relief and hope.



# Anxiety for Home



Queen Emma  
Courtesy of The Hawai'i State Archives.

Close to 500 families were separated in 1873 as a result of the Government's heightened efforts to enforce the isolation of people with leprosy. Housing was inadequate and food now had to be provided for more than 800 people. One of those sent to Kalaupapa in 1873, was Peter Young Kaeo.

His letters to his cousin, Queen Emma, written in English with his own unique spelling, provide an important eyewitness account of the feelings and harsh conditions faced by those who had been forcibly taken so far from home.



Peter Young Kaeo, a member of the House of Nobles.  
Courtesy of Bishop Museum Archives.

"My health is good, but the Anxiety for Home is the only difficulty . . ." – September 18, 1873

"It is a Melencolly sight to see the poor Sick with Sunken Eyes look at you and when asked how they fare reply, 'We're hungry.' . . .

On the 15th of last Month, two men died from Hunger . . .  
The man Kealohi died on the 23rd and 'a little poi' were his dieing words." – December 9, 1873

"Twenty-two Houses were blown down flat to the ground, and 50 more so damaged that nothing was left but the frame . . . Homes which once held a Family of 5 or 6 Tenants were now chackes (shacks)." – November 22, 1874



The first letter Peter Kaeo (who signed his letters Kekuaokalani) wrote to Queen Emma from Kalaupapa.  
Courtesy of the Hawai'i State Archives.

# Deep Sorrow



Taken in 1884, this photo is probably of the visit of Queen Kapiolani and her party. Historian Colette Higgins has speculated that Queen Kapiolani is the woman on the horse at the far right. Siloama, the Protestant Church, is pictured with St. Philomena Church in the background. Courtesy of IDEA.

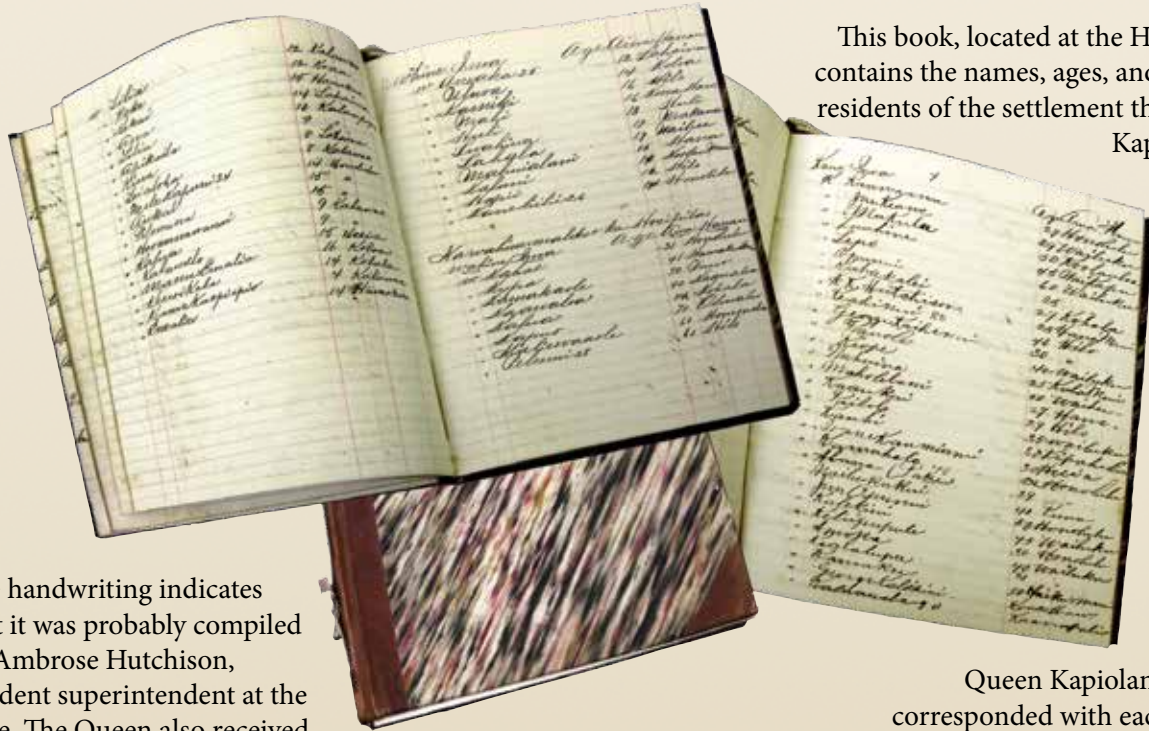
Queen Kapiolani visited Kalaupapa on July 19, 1884. Ambrose Hutchison, then superintendent who had been forcibly sent to Kalaupapa as a young man in 1879, described how he accompanied her as she visited every home:

*“The Queen greeted the occupants, ‘Aloha,’ as she entered the house or hut and the Queen’s greeting returned in kind, ‘aloha,’ with sobs. She would ask the state of their health and how they fared? The replies in general of the stricken people to the Queen’s inquiry was ‘pilikia,’ the Hawaiian word that means hardship and suffering.*

*“The Queen seeing with her own eyes the poverty, squalor and squalid bare conditions of the homes of some of her people, was visibly affected, and her only comment heard of the scene she was witnessing was ‘Kaumaha nohoi!’ (deep sorrow).”*



# The Names Were on Each Packet



This book, located at the Hawai'i State Archives, contains the names, ages, and places of birth of all residents of the settlement that was sent to Queen Kapiolani at her request.

The handwriting indicates that it was probably compiled by Ambrose Hutchison, resident superintendent at the time. The Queen also received lists of names and individual needs.

Queen Kapiolani and Father Damien corresponded with each other in Hawaiian. The originals of their letters are located in the Congregation of the Sacred Hearts Archives in Louvain and Rome, respectively.

"The people here are supporting me in whatever I ask for the sick people of Molokai because of your good and charitable work." – Queen Kapiolani to Father Damien, August 11, 1884

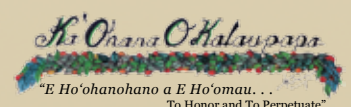


Father Damien with young people, most likely in the hospital compound. Father Damien arrived in Kalaupapa in 1873 and remained until his death in 1889. In 1881, he was decorated with the Royal Order of Kalakaua. Photograph by H. L. Chase, 1878, Courtesy of the Hawai'i State Archives.

"Last Monday, I gathered the sick of Kalaupapa and the names were on each packet and all received with great joy their aloha-gift from the Queen. Yesterday (Wednesday) we did the same thing at Kalawao . . ." – Father Damien to Queen Kapiolani, September 4, 1884

"Dear Father, we are sending to you by this boat, 4 boxes of clothes for 187 men. Due to lack of boxes, we are unable to send the dresses for the women on this boat. However, we expect to send them next week, provided we find some boxes." – Queen Kapiolani to Father Damien, October 8, 1884

"During the month of September, I distributed 266 packages to the men and 195 to the women; during the October month, I distributed 187 packages to the men and 87 packages to the women . . ." – Father Damien to Queen Kapiolani, October 17, 1884



# Queen Kapiolani

1886



"With love I greet you all.  
My heart-felt sympathy and  
that of His Majesty the King,

your Father, is with you in your affliction. The King has sent His Sister, the heir apparent, to accompany me in this mission, to show his love to you. I also bring to you the love of the people of Honolulu, the ladies and gentlemen, natives and foreigners, and those of the other islands who has assisted me in raising the necessary funds and contributions for your relief. I have been made familiar with your letters to me, and petitions to the Legislature, and whatever remarks you may have to make we will be pleased to hear them while we are with you . . ."

— Queen Kapiolani's remarks to the people of Kalaupapa as quoted in the Report of Princess Liliuokalani to King Kalakaua, 1884.

Handwriting is that of Mother Marianne, which appears on the back of the photograph.



# Our Hearts Have Revived



Mother Marianne Cope on the lanai of the Kapiolani Home for Girls, which she was instrumental in establishing. In 1884, King Kalakaua decorated Mother Marianne with the Order of Kapiolani. In 1888, Mother Marianne went to Kalaupapa, which had always been her intention, and remained there until her death in 1918. Photo by J. Williams, Courtesy of IDEA.



Schoolgirls at the Kakaako Branch Hospital, June, 1885.  
Photo by Dr. Eduard Arning, Courtesy of the Hawaiian Historical Society.



The pillow on which rested the keys to the Kapiolani Home that were presented to Mother Marianne by Queen Kapiolani is on display at the Shrine & Museum of Saint Marianne Cope in Syracuse, New York.

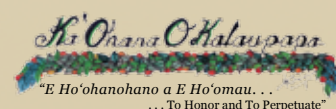
In 1883, King Kalakaua and Queen Kapiolani sent an emissary to the United States in search of Sisters to work with those who had leprosy. Only one positive response was received to the 50 inquiries sent by Father Leonor Fouesnel to religious institutions in the U.S. and Canada.

This was from Mother Marianne Cope, Provincial of the Sisters of St. Francis in Syracuse, New York. Between 1883 and 1888, Mother Marianne and the other Sisters turned Kakaako into a comfortable, modern, sanitary hospital, which was visited by the King and Queen frequently.

“How surprised and confused we were when we came from the chapel and found Queen Kapiolane [Kapiolani] sitting alone on the veranda waiting for us . . . She felt She must come and see us if only for a few minuets [minutes]. Her Royal Majesty took Mother’s hand and came to the dining room and had coffee with us. we had a jolly little visit laughing and trying to understand each other.”

– Sister Leopoldina Burns, writing in her unique style in her journal. Quoted with permission, Shrine & Museum of Saint Marianne Cope

The effect of the Sisters’ presence was reflected in an account by the *Pacific Commerical Advertiser* of a speech made to Queen Kapiolani by Rev. Kauwa at Kakaako in March, 1884. He noted that since the Sisters had come, “their hearts had revived and many were now hopeful of health who had formerly despaired.”



# Kapoli Kamakau

composer, musician



Kapoli was sent  
to Kalaupapa  
on May 1, 1888,  
at the age of 36.  
She died in 1891.

Photo by M. Dickson, Courtesy of the Hawai'i State Archives.

Friend of Queen Liliuokalani, Princess Likelike,  
Princess Bernice Pauahi Bishop, Princess Ruth  
Keelikolani, Prince Leleiohoku, and Mother  
Marianne Cope.

## Ahe Lau Makani – There is a Breath

Princess Liliuokalani, Princess Likelike  
& Kapoli Kamakau

(Translation from *The Queen's Songbook*)

He ala nei e mapu mai nei,  
Na ka makani lau aheahe  
I lawe mai a kuu nui kino.  
Hoopumehana i ko aloha.

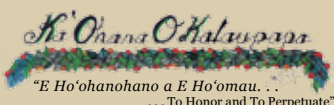
Hui: E ke hoa o ke ahe lau makani,  
Halihali ala o kuu aina.

He ala nei e moani mai nei,  
Na ka ua noe Lililehua  
I lawe mai a kuu poli.  
Hoopumehana i kuu poli.

There is a breath so gently breathing,  
So soft, so sweet by sighing breezes,  
That as it touches my whole being,  
It brings a warmth unto my soul.

Chorus: We, fair one, together, shall enjoy such moments,  
While murmuring wind sweeps o'er my  
fatherland.

There is a breath so soft and balmy,  
Brought by sweet zephyrs, Lililehua,  
And while wafted to my bosom,  
It brings a yearning for one I love.





# Effects of the Bayonet Constitution

“Recd letter from Kapoli telling me that she had been reported to board of health & perhaps will be sent to Kalawao. Poor Lizzie – sat thinking of her all evening and writing Music.”

— Princess Liliuokalani, diary entry for January 22, 1888



The entry for January 22, 1888, in Princess Liliuokalani's diary where she mentions her friend Kapoli, whom she also referred to as Lizzie. On May 1, she wrote: “Went to Kakaako to bid Kapoli good bye.” Diary from the Courtesy of the Hawai'i State Archives.

By the mid-1880s, Kakaako Branch Hospital had evolved into a real place of comfort where people received the latest treatments. The combined efforts of the King and Queen, Mother Marianne, the Sisters, and Walter Murray Gibson, reflected a kinder, gentler and, in many ways, more rational approach to dealing with leprosy. Beginning in 1884, there was a clear trend toward keeping people at Kakaako and serious thoughts of establishing hospitals on each island rather than forcibly isolating people so far from home.

While 290 people were sent to Kalaupapa in 1883, this number dropped to 100 in 1884. Only 74 people were sent to Kalawao in 1885, and in 1886 that number had decreased to only 28.

During the first six months of 1887, only ten people were sent to Kalaupapa. However, on Wednesday afternoon, July 6, 1887, this trend would drastically change when King Kalakaua was forced to sign the “Bayonet Constitution.” Within two weeks, 31 people were sent to Kalawao and in the next six months, another 210 people were sent.

In 1888, the number of people sent to Kalaupapa jumped to 558, which represented the largest number of people EVER sent in one year. One of these individuals was Kapoli Kamakau, a gifted composer and treasured friend of Princess Liliuokalani and other members of the Royal Family.



The photo of Kapoli in Princess Liliuokalani's photo album. Courtesy of the Hawai'i State Archives.

# Queen Liliuokalani

c. 1891

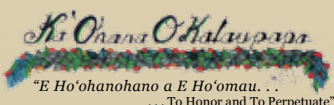


On April 27, 1891, about two months after the death of King Kalakaua, Queen Liliuokalani traveled to Kalaupapa, the first stop on her first tour of the Islands as Queen and her third visit to the Settlement.

Courtesy of the Hawai'i State Archives.

In her journal, Sister Leopoldina recalled that Mother Marianne welcomed the Queen to the Bishop (Pauahi) Home for Girls and seated her in a large chair that the girls had decorated with ferns and flowers. Dressed in white with black sashes, the girls marched “slowly and sadly with bowed heads.” After they formed a line in front of the Queen, they began to sing “heartfelt songs of welcome” and “sad mournful chants” for King Kalakaua.

—The Journal of Sister Leopoldina Burns, Shrine & Museum of Saint Marianne Cope





# Deep Affection



A Hawaiian flag known to have been used at the Baldwin Home, Kalawao.  
Courtesy of the Wisconsin Historical Society.

Six months after Queen Liliuokalani was deposed on January 17, 1893, J.P. Miao, John A. Kamanu and Josiah Haole, all officers and members of the Young People's Christian Endeavor Society of Kalaupapa, wrote to "our Exalted Queen in deep affection" with a request for a Hawaiian flag.

"Your Majesty, if perhaps it is in keeping with your loving and generous heart, to help us, being but the dirt of your common folk who have been isolated and who live on this land of incomparable agony . . . we are at a loss in finding a place to obtain a Hawaiian flag for our flagstaff; we have not acquired one, neither is there any money left in the Society after funds were expended for the flagstaff.

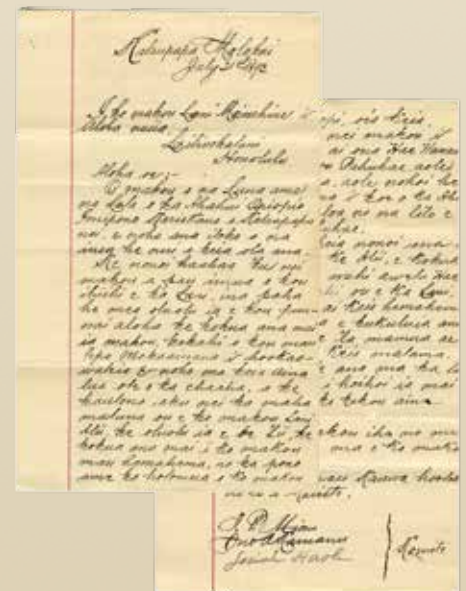
"Thus, this appeal for the consideration of the Queen, is to help us; if there is a small, old flag in tatters belonging to you, Heavenly One, please forgive this impoliteness because the flagstaff will be constructed before the 31st of this month and the 31st is dedicated as the day when sovereignty was returned to our beloved land."

The Committee's desire was to commemorate the 50th anniversary of the day that sovereignty was restored to Hawaii after a five-month occupation by British military forces in 1843. It was on this day, known as Sovereignty Restoration Day, that King Kamehameha III first proclaimed the words that became the motto of Hawaii:

**"Ua Mau Ke Ea O Ka Aina I Ka Pono"**

—The Life of the Land is Perpetuated in Righteousness.

A few days later, on July 25, the S.S. Hawaii arrived at Kalaupapa. Twenty-two of the forty people on board were from Kalalau Valley on Kauai.



Letter from J.P. Miao, Jno. A. Kamanu and Josiah Haole to Queen Liliuokalani, July 21, 1893. Courtesy of the Hawai'i State Archives. Translation by Carol L. Silva.



# Kaluaikoolau and His Family



Piilani  
wife

Kaleimanu  
son

Kukui Kaleimanu  
mother

Photo Courtesy of the Hawaiian  
Mission Children's Society Library

"I am denied the helping hand of my wife, and the cord of my love for her is to be cut, and I am commanded to break my sacred promise before God and live alone in a strange land; the power of man has severed the blameless ones whom the power of God has joined as one."

— Kaluaikoolau, as recorded by his wife Piilani and translated by Frances N. Frazier (*The True Story of Kaluaikoolau*)

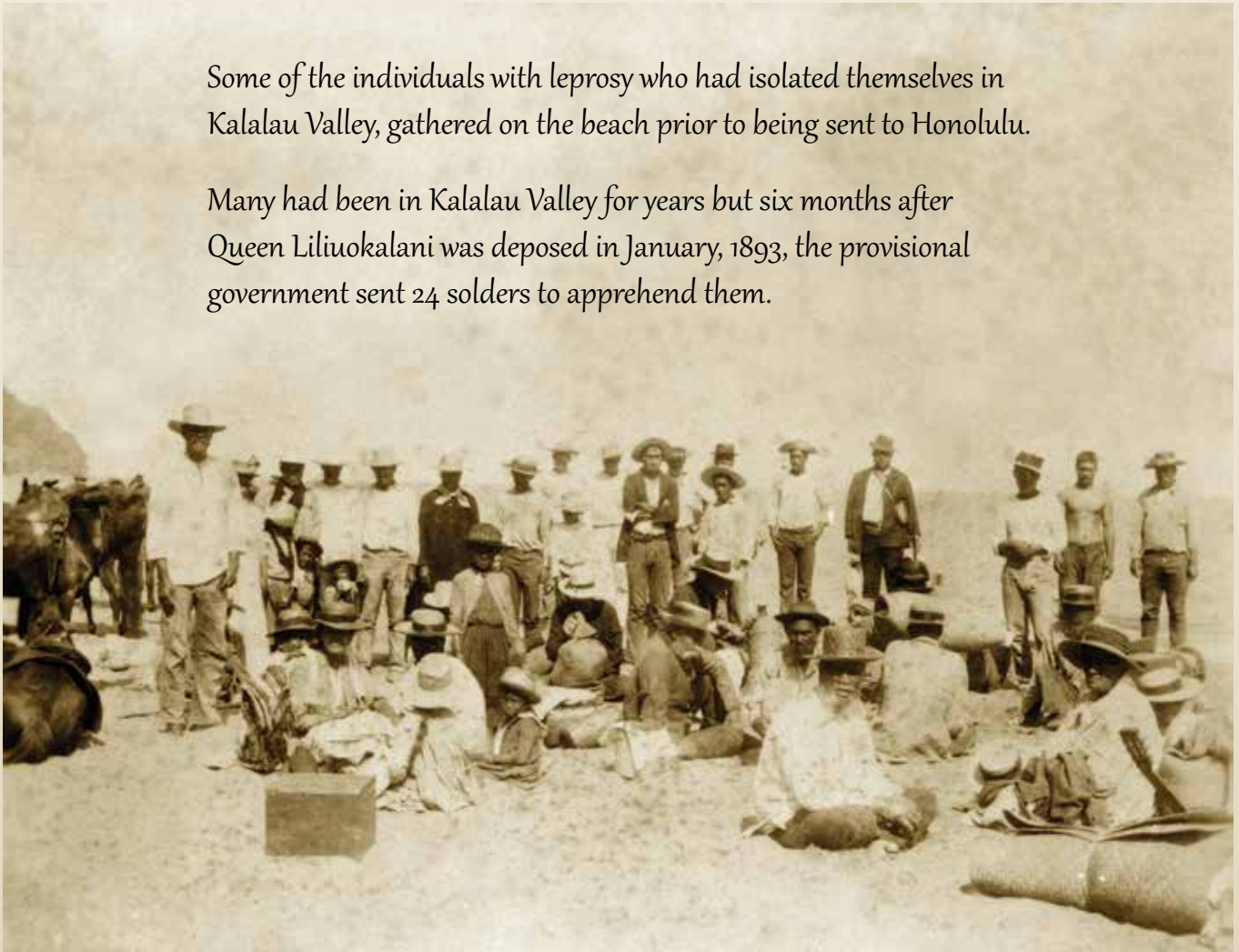
Koolau refused to be sent to Kalaupapa when he was told that Piilani could not accompany him and their son Kaleimanu. They continued to live in Kalalau Valley until Koolau and Kaleimanu died, at which time Piilani returned home and later wrote of their experiences.



# Only One Inch Left

Some of the individuals with leprosy who had isolated themselves in Kalalau Valley, gathered on the beach prior to being sent to Honolulu.

Many had been in Kalalau Valley for years but six months after Queen Liliuokalani was deposed in January, 1893, the provisional government sent 24 soldiers to apprehend them.



Courtesy of the Hawai'i State Archives.

"I have never forgotten that prophetic statement in the weekly paper of the 1891 Holomua, thus:

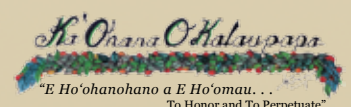
'There is only one inch left, then the Hawaiian government will be for the haole, the haole will be the people of Hawaii, there will be no Hawaiians.'

I feel you are that single inch that is left . . . by you only the Hawaiian kingdom shall be forever; therefore, be patient; there is help spreading above all of the hills." – Judge Kauai to Queen Liliuokalani, April, 19, 1893.

Judge Kauai was elected to the Hawaiian Legislature in 1874, 1876, 1878 and 1882 and had visited Kalaupapa in 1874. He was one of many people with leprosy who had isolated themselves in Kalalau Valley, Kauai, rather than be sent to Kalaupapa.



Courtesy of the Hawai'i State Archives.  
Translation by Carol L. Silva.





Queen Liliuokalani's birthday was celebrated  
at Kalaupapa on September 2, 1897.

Robert Kaooao, the president of the Kalaupapa branch of Ahahui Aloha Aina (Hawaiian Patriotic League), organized the event. The celebration included speeches in honor of Queen Liliuokalani, the singing of songs, music by the band, canoe races, donkey races, and an apple-eating contest.

Nine days later, on September 11, 1897, the Petition Against Annexation was brought to Kalaupapa.

Close to 500 men, ranging in age from 14 to 90, added their names to the petition as did about 200 women.



Paul Kiha

was one of close to seven hundred people who signed the Petition Against Annexation at Kalaupapa.

Courtesy of the Hawai'i State Archives.

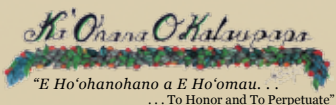
Fourteen pages of the petition contained the signatures of Kalaupapa residents.

These included: Robert Kaaoao, Ambrose Hutchison, Mrs. Kaiakonui Hutchison, John Unea Jr., C.N. Kealakai (former member of the Royal Hawaiian Band), Lui Kapiioho and Judge J.P. Miao.

Also signing the petition was Thomas K. Nakanaela, who had been a member of King Kalakaua's singing club and wrote and edited a biography of Robert Wilcox in 1890.

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Photographs of the original Petition Against Annexation, which is located in the National Archives Building in Washington D.C.





# He Lei He Aloha No Liliulani

– D. Kahoea, Baldwin Home, May 12, 1897.  
Published in *Ke Aloha Aina*, May 22, 1897.

Aia o Liliu o Loloku Lani,  
I ka uluwehi nani a o Kaleponi,  
Hooheno ana paha me Kaopua,  
Me ka hau konane i ka malie.  
Ua ike ao luna lohe a o lalo,  
No Liliuokalani ne kaiaunu,  
Hookahi puuwai no ke aloha,  
No ka aina hoi me ka lahui,  
Ua hui lokahi na mokupuni,  
Kau like i ka pono o ka aina,  
Kaohi ia a paa ko aupuni,  
Mai Hawaii a ka mole o Lehua,  
Hauoli kakou e ka lahui,  
Ua ko ka manao me ka iini,  
He iini pau ole ko ka lahui,  
Lokahi ka manao me ke alona,  
He aloha wau la i kuu Moi,  
Me kuu lahui pauaho ole,  
Ua hoike mai ka pae opua,  
Ua inau e ke Ea la i ka pono,  
Ua ku'i e ka lono puni ke kaona,  
No Liau ke Kuini a hoea mai,  
Na ka Adimarala e hii mai ana,  
Ma ka eheu nani la o ka moana,  
O ka ua haaheo i ka ilikai,  
Ko kahiko ia e Liliulani,  
Haaheo ka helena a ka Aeko,  
Olali nei i ka ohuku ale,  
Kuu hae Kalaunu ae keia,  
Olali mai nei i ka ilikai,  
E hai mai ana i kona nani,  
Haaheo i ka lei o ka lanakila,  
Akahi a lana mai ka manao,  
Ua ola makou Kou lahui,  
E alo ae nei me ka ehaeha,  
I ka hana iuhi a ka ma'i lepera,  
Ko aloha e Kalani no ka lahui,  
I ke ao kumu a i ke ao pau ole,  
Hea aku makou o mai Oe,  
Na Mana Kahikolu Kou kokua,  
Haina ia mai ana ka puana,  
O Liliu ke Kuini ola Hawaii.

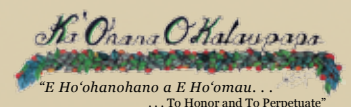
## David Kahoea

arrived at Kalaupapa on October 11, 1895,  
at the age of 20, and died on January 30, 1901.

### A Garland of Flowers, a Greeting for Liliulani

There Liliu o Loloku Lani is  
In the beautiful, thick greenery of California,  
Lovingly caressed perhaps by a bank of clouds  
With a cool breeze, clear and crisp as moonlight upon a quiet scene.  
The realms above have seen, the world below has heard  
For Liliulani alone is this crown.  
Where there is love, there is but one heart  
For the native soil together with its nation of people,  
The islands are bound in common accord,  
Equally upholding rights inherent in the land,  
And your Kingdom is both managed and firmly-placed  
From Hawaii Island to the taproot of Lehua.  
All of us, country men and women, are overjoyed for  
Intent and want have been accomplished.  
The nation's people have a constant, unending desire,  
And the thought unites us in strong affection.  
I dearly love my Queen,  
And my nation of people who are tireless in spirit,  
Clusters of clouds on the horizon bear witness as  
Sovereignty is perpetuated in righteousness.  
The news is heard in all parts of the city,  
About Liliu, the Queen, on her travels home.  
It is the Admiral who bears her forth  
On the comely wings of the deep sea.  
The lofty rain on the surface of the ocean  
Is but a heavenly adornment for Liliulani.  
Majestically sails the ship, Eagle,  
Gliding over the swelling billow.  
This being an emblem to me of flag and Crown,  
Gliding forward on the surface of the sea.  
It shall reveal all of its loveliness for  
The garland of victory is proudly worn.  
The thought has just lightened into a hope,  
That we, your nation of people, will survive,  
As we appear before you with all of our infirmity,  
In the burdensome labors of those sick with leprosy.  
Your fond affection, dear Queen, for your people  
Is a source of light which is constant and never-fading.  
We call out to you and you answer.  
It is the power of the triune god that is your support.  
Told is the refrain,  
Of Liliu, the Queen, ever to reign in Hawaii nei.

Translation by Carol L. Silva



# E Na Kini

(Natives of the Land)

Ernest Kala, Director of Music, Kanaana Hou Church, Kalaupapa

E na kini o ka 'aina, e ala mai (a e hana pu)

E na mamo o Hawaii nei, e ala mai (a e hana pu)

A imua na poki'i, a inu i ka wai awaawa

A e mau lanakila e

E na kini o ka 'aina, e na mamo o Hawaii nei

E ala mai!

Hui:

1 ka lawe, lawe a lilo, i ka pono, pono a mau

Paio no ka pono e, e na kini o ka 'aina

1 ka lawe, lawe a lilo, i ka pono, pono a mau

Ua mau ke ea o ka 'aina i ka pono

E na mokupuni o Hawaii nei, e ala mai (a e hana pu)

E na mamo, kini a lehu, e ala mai (a e hana pu)

Mai Hawaii o Keawe a Kauai o Mano o ka lani po

Onipa'a mai, onipa'a mai

E na mokupuni o Hawaii nei, e na mamo, kini a lehu

E ala mai!

Natives of the land, rise (and take action)  
Precious descendants of Hawaii, rise  
(and take action)

The younger ones shall move forward  
and drink the bitter water of battle

And shall be victorious

Natives of the land, precious descendants  
of Hawaii

Rise!

Chorus:

When taking, take hold of righteousness,  
righteousness forever

Defend righteousness, you natives of the land

When taking, take hold of righteousness,  
righteousness forever

[For] the life of the land is perpetuated  
in righteousness

Islands of Hawaii, rise (and take action)

Precious descendants in countless numbers, rise  
(and take action)

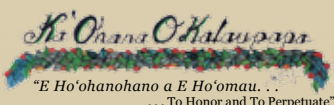
From Hawaii of the Keawe chiefly line  
to Kauai of Chief Manokalanipo

Hold your ground, stand firm

Islands of Hawaii, precious descendants  
in countless numbers

Rise!

Translation by Carol L. Silva.





# The Kalaupapa Memorial

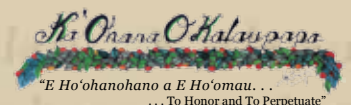


David Kupele, his sister Kealani Gillis, and her daughter Mikala offer ho'okupu at the site of 2,000 unmarked graves, Kalawao, 2010. Five generations of the Kupele family were sent to Kalaupapa. Photo by Wayne Levin.

On March 30, 2009, as a result of the efforts of Ka 'Ohana O Kalaupapa and Hawaii's Congressional Delegation, legislation authorizing the Kalaupapa Memorial Act was signed into law by President Barack Obama.

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

Only about 1,000 of these individuals have identified graves.



# An Everlasting Presence

*“I want visitors who come to the Kalaupapa National Historical Park to see this memorial as a reminder to all . . . to speak to the world . . . as my mother and many in her community have for years . . . the memorial will be their everlasting presence in Kalaupapa, memorialized as a profound chapter in the history book of Hawai‘i, The United States and the World.”*

– Pauline Ka‘iulani Hess, daughter of Cathrine and Jubilee Puahala, testimony in support of The Kalaupapa Memorial Act.



Three generations (left to right): Terry-Lee Haunani Hess, Cathrine Puahala and Pauline Ka‘iulani Puahala Hess at Kalaupapa. Photo by Wayne Levin.



Kuulei Bell, first President of Ka ‘Ohana O Kalaupapa. Photo by Wayne Levin.



Bernard K. Punikai‘a, international human rights advocate, on the steps at the old Hale Mohalu complex in Pearl City. Photo by Wayne Levin.



Kanani Costales sings for a special ceremony at Siloama Church, 2008. Photo by Wayne Levin.



Makia Malo, internationally recognized storyteller, at the United Nations, 1997. Photo by Pamela Parlapiano.



Richard Marks, who founded Damien Tours with his wife Gloria in 1966, holds a postcard of St. Philomena, “Father Damien’s Church.” Photo by Wayne Levin.



Edwin Lelepali, musician and long-time member of Kanaana Hou Church. Photo by Henry Law.



# In Spirit We Are All Together



Rose Kahalione Nailau (Pea) in 1913. She was originally from Kaunakakai, Molokai.

Photo courtesy of Laura Tollefson.

*“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, Testimony in support of The Kalaupapa Memorial Act.



Lillian Awai Kahooalahala, who together with her husband, contributed to Red Cross relief efforts during World War I.

Courtesy of the National Archives.



Alana Ahlo, age sixteen, was sent to Kalaupapa on July 18, 1904, and married David Kamahana in 1911.

Courtesy of the Hawai‘i State Archives.

*“When you see all the names, it will be just like all of the people of Kalawao and Kalaupapa will be right there before you . . . It will bring tears to my eyes.”*

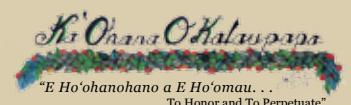
– Clarence “Boogie” Kahilihiwa, President, Ka ‘Ohana O Kalaupapa, Testimony in support of The Kalaupapa Memorial Act.



David Kupele was sent to Kalaupapa in 1915. He sometimes rode to the top of the trail leading from Kalaupapa three times a day, carrying the mail and movies. Courtesy of IDEA.

Clockwise starting at lower right:

Willie Wicke, Peter Akim, Kahawai Kaiehu, Pilipo Liilii, John Vincent De Coito and their unidentified friend at the Baldwin Home. Courtesy of IDEA.





Johnny and Lucy Kaona at home, Kalaupapa, 1984.



Henry Nalaiehua and Laurenzio Costales on the steps of the old hospital at Kalaupapa, 1986.



Mary Ahulau Kailiwai feeds baby pigs in her front yard, Kalaupapa, 1987.



Kenso Seki, who was sent to Kalaupapa in 1928, with his Model A Ford, Kalaupapa, 1984.



Clarence "Boogie" Kahilihiwa, President of Ka 'Ohana O Kalaupapa, with an old movie projector at Paschoal Hall, where he was the projectionist, Kalaupapa, 2005.



Danny Hashimoto at home, Kalaupapa, 1986.





Helen Keao and Sarah Benjamin, life-long friends, at “the grotto,” an old outdoor shrine on the grounds of the second Baldwin Home, 1986.



Herbert Hayase on the porch of his residence at McVeigh Home, Kalaupapa, 1984.



Paul Harada (center) with his brothers Taka (left) and Glenn at McVeigh Home, 2003.



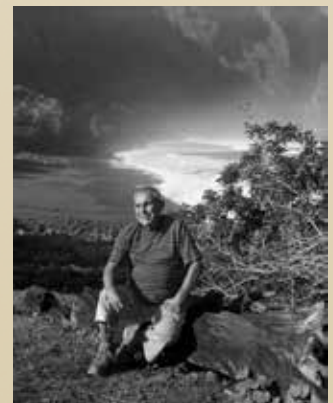
Winnie Marks Harada at the Wilcox Building, part of the Visitors Quarters, Kalaupapa, 1986. Winnie and Paul were the third couple to celebrate a 50th wedding anniversary at Kalaupapa.



John Arruda at the grave of his father, John Arruda Sr., Kalaupapa, 2003.



Clarence Naia in front of the Kalaupapa Store, 1986.



John Cambra after sixty years at Kalaupapa, 1984.

Photos by Wayne Levin.





Ka 'Ohana O Kalaupapa celebrated its 10th anniversary at the 2013 annual meeting at Kalaupapa that was attended by Kalaupapa residents, family members and longtime friends of the community. Photo by Henry Law.

*"A Source of Light, Constant and Never-Fading"* is a traveling exhibit presented by Ka 'Ohana O Kalaupapa that inspired this booklet. The exhibit focuses on the very personal relationship between the Royal Family and the citizens of the Hawaiian Kingdom who were forcibly sent to the remote Mākanalua peninsula, more commonly known as Kalaupapa, because they were thought to have had leprosy, now officially called Hansen's disease in Hawaii.

**The Hawaiian language** currently uses diacritical marks (the 'okina and kahakō) to aid in pronunciation, spelling and word comprehension. These symbols were not commonly in use in the Hawaiian names and quotations referenced in this booklet, and are omitted to remain true to the original documents. This booklet, and the exhibit which was on display at 'Iolani palace for 15 months, uses only diacritical marks from modern sources, in the names of individuals and organizations that have chosen to use them, and in earlier sources where they are included to avoid misinterpretation of a word.

**The Discovery of a Cure for Leprosy** in 1941 led to a change in isolation policies in Hawaii in 1949 and the complete abolition of those laws in 1969. However, most Kalaupapa residents chose to live out their lives in this, their home.

**Cover Photo:** The Family of John T. Unea Sr., on the grounds of 'Iolani Palace in 2010. John Unea was sent to Kalaupapa on July 25, 1893, at the age of 42. He held several important positions at Kalaupapa, including that of school teacher. His descendants are holding a portrait of him along with two photos of him with students at Kalaupapa School. They are also holding a photo of another family member, Hattie Unea. Photo by Wayne Levin.



## About Ka 'Ohana O Kalaupapa

Ka 'Ohana O Kalaupapa is a 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 long-time friends of the community. The 'Ohana is dedicated to promoting the value and dignity of every individual sent to Kalaupapa since 1866. The 'Ohana also recognizes the importance of the kama'āina, mea kōkua and children were born at Kalaupapa. Ka 'Ohana O Kalaupapa is committed to ensuring that the residents of Kalaupapa can live out their lives there with all the necessary support and services. The 'Ohana works with and serves as a resource for 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. 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, Hawaii, and the world.

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