

## Description of Historic Properties

The entire Kalaupapa National Park is listed on the National Register of Historic Places (NRHP) and is a National Historic Landmark. The 1975 NRHP nomination does not provide details on each historic property, but rather has general overviews of resource types with some specific resources individually identified. For example, the nomination designates in general ALL archeological sites in the park as eligible and subsequently listed on the NRHP.

The 1975 NRHP nomination appears to use the same or similar criteria to determine eligibility as is used today, but the format that is used to describe it in the nomination document differs from how it is done currently. Upon reading the 1975 application of the criteria, it appears that the Kalaupapa Peninsula is eligible under criteria A, B, C, and D. The 1975 nomination lists the following for Application of Criteria of National Significance:

- A.
  1. Kalaupapa Peninsula is a historic district at which events occurred that have made a significant contribution to, and are identified prominently with and which outstandingly represents the broad social history of the Nation, and from which an understanding and appreciation of our American heritage may be gained.
  2. Kalaupapa Peninsula is associated importantly with the life of Father Damien, a person nationally (and internationally) significant in the history of the United States.
  3. Kalaupapa Peninsula is associated significantly with public health and humanitarian measures of more than a century's duration in an effort by the political ancestor of one of the States and by a U.S. Territory to save an ethnic group from extinction.
  4. Kalaupapa Peninsula contains structures that embody the distinguishing characteristics of "institutional Hawaiian" architecture of the 1930's and earlier that are exceptionally valuable for a study of style and methods of construction.
  5. Not applicable
  6. The archeological sites of Kalaupapa Peninsula and its associated valleys and gulches are relatively undisturbed and have potential to shed light upon periods of occupation, including the historic, and may reasonably be expected to produce data affecting theories, concepts and ideas to a major degree.
- B. Kalaupapa Peninsula historic district possesses integrity or original location and intangible elements of feeling and association. Kalaupapa Settlement in the historic district has a composite quality derived from original workmanship, original locations, and intangible elements of feeling and association inherent in an ensemble of historic buildings having a visual architectural unity.

In 2005, the National Park Service completed a Cultural Landscape Inventory for the Kalaupapa Peninsula. At that time a new assessment of the criteria for determining eligibility was prepared and received a consensus determination of eligibility from the Hawaii State Historic Preservation Office.

The application of the criteria for national significance outlined in the Cultural Landscape Inventory is as follows:

Under **Criterion A**, the Kalaupapa and Kalawao settlements on Moloka'i are nationally significant as the national social attitudes, health policies, and treatment paradigms for victims of leprosy were revolutionized during the period of significance, in part as a direct result of the Moloka'i example. On the state level, Criterion A also applies as the isolated historic district is emblematic of broader patterns of social and physical transformations occurring elsewhere in the Hawaiian Islands following Western contact - most importantly the introduction of foreign diseases to which the Hawaiian people were particularly vulnerable. In the aftermath of Western contact, the impacts of leprosy and other foreign epidemics to the communities, demographics, culture, and physical history of the Hawaiian Islands were extensive.

Under **Criterion B**, Kalaupapa is significant on both the national and state levels for its association with Father Damien (Joseph De Veuster), Mother Marianne Cope, and Brother Joseph Dutton and others for their heroic humanitarian efforts in serving the afflicted and restoring dignity to the community of exiles. Their example, propelled by the global renown of Father Damien and the "Moloka'i leper colony", significantly influenced social and health perspectives on Hansen's Disease throughout the U.S. and the around the globe.

Under **Criterion C**, the largely intact Kalaupapa Settlement, including its layout, spatial organization, circulation patterns, architecture and other features is significant at the state level. Spatial characteristics of the historic district are indicative of its historical use as a leprosy settlement and include: the clustered arrangement of the various treatment facilities and residential sections (e.g. the Bishop Home for girls, the Baldwin Home for boys), the grid- pattern circulation system of roads and walkways within the settlement, and the absence of formal routes leading out of the settlement. In addition, scores of original Hawaii Plantation Style houses, churches, dormitories, and other landscape features remain, as well as utilitarian and aesthetic planted vegetation within the neighborhoods, all of which collectively create a unity in the fabric in terms of scale, density, shape, style, and form. This Plantation Style is rapidly disappearing in Hawai'i and the extended and cohesive group found at Kalaupapa is one of the last remaining collections. Further, the historic district contains scores of unique small-scale features (e.g. shrines, grave markers, tombs) which add a unique and personal dimension to the physical history of the place.

Under **Criterion D**, the historic district is highly likely to yield information important to the prehistory and history of the landscape. The Kalaupapa peninsula is dense in historic and prehistoric archaeological sites uncompromised by contemporary development. Dense invasive vegetation has made it difficult to conduct archaeological surveys; as a result, only about ten percent of Kalaupapa National Historical Park has been surveyed. Large portions of the intensively developed landscape at Kalawao and along Father

Damien Road are rich in historic-period archaeological sites that may contain crucial information relevant to understanding the cultural historic district's development over the last 103 years. The prehistoric archaeology on the peninsula, presumed to be one of the largest unaltered archeological sites in the state, is significant in its own right and may warrant a separate period of significance at a future date.

The following section describes each historic property within the APE and the characteristics that qualify each property for listing on the National Register of Historic Places as required in the Section 106 regulations at 36 CFR 800.11 (e)(3). Some historic properties have been grouped together to provide historical context. Most descriptions of the historic properties are cited from the archaeological investigations report -- *Layered Landscapes: Archaeological Investigations and Identification Report Associated with the Kalaupapa Memorial Project* by Stein 2010.

### **Siloama Tombs including Kanakaokai; Siloama Church; Siloama Restroom**

Most of the following is referenced from Greene (1985). ...[T]hough a lot of resistance was had by both the afflicted and their families, and also by the kama`āina, the settlement at Kalawao began to develop. The early days of the settlement are perhaps some of the roughest conditions that are known to have occurred in Hawai`i, to some extent lightened, at least for some, by relatives and friends who were allowed to accompany the exiled as kōkua. As the government proceeded to deposit new patients at Kalawao and Waikolu, they were left without food and housing and were expected to manage on their own. Although some of the peninsulas kama`āina had left their houses and cultivated fields behind, by the time the first patients arrived the fields were so extremely overgrown that it was only with great difficulty that patients were able to secure some food. Patients who arrived subsequently had no choice but to live off a native pea that grew around the peninsula. To make matters even worse, water was also difficult to procure with it being such a great distance away. Certainly, with no medication and inadequate food and housing, many patients suffered from rapidly depleting nourishment and little or absent care.

Eventually, the Government realized that they would have to provide some food provisions to the expelled, the general census being that sick and demoralized people did not have the energy to fish or raise cultigens on their own. Slowly the government began to provide some more provisions which were a strict ration of salt beef or salmon and one bundle of pa`i ai per week. Patients also received one outfit of clothing that was expected to last them one entire year. Overall, the difficult living situation during the early years of Kalawao Settlement was due to overpopulation, lack of appropriate on-site supervision, and the blind manner in which the Hawaiian government determined the best way to care for its afflicted banished to Kalawao.

While the rough conditions at Kalawao ensued, it seems that the community was divided by those who succumbed to lawlessness and "improper" activities while another portion of the community remained devoted churchgoers. Only six months after the first arrivals to the peninsula, thirty-five people requested that they could form a new church at Kalawao. The resulting church was Siloama, Church of the Healing Spring, the Reverend Forbes being the resident pastor. The first church building was erected in July 1871; the church underwent restoration in the 1960s and still stands and is utilized today. The church and associated graveyards are within the project APE for the current undertaking. The photographs below display some of these historic properties. Again, also recall that Kanakaokai's tomb is also located near Siloama Church. See Damon (1948) for a more thorough history of the Protestant Mission on the peninsula.

Cited from the 1976 National Register Inventory – Nomination Form, “Siloama is double-wall wood-framed (20 by 40 feet) structure with a low-pitched gable roof surmounted by a tall octagonal belfry and spire. The wood floor is raised several feet on boulder pads, walls are covered with drop siding and the shingle roof has box caves and returned ends. The entrance consists of a pair of four-panel molded doors with a wood frame and a molded pediment. Presently there is a gabled porch with a bargeboard with slightly curved ends. The interior is a single open space with raised chancel on the S.E. end. The walls are vertical flat planks with a simple cornice and decorated frieze, consisting of diamond-shaped wood blocks with natural finish set against the white painted walls of the church. The 11 foot 4 inch ceiling is finished with flat panel boards divided into rectangular sections. A circular molding is set at the top of the chandelier outlet. The floor is wood planks set on joists. Pews are arranged in a single center row and lengthwise along the side walls. The windows (three on each side) are typical double-hung twelve-light wood sashed with plain wood frames on the interior, and small pediments on the exterior.”

Siloama Church is mentioned specifically on the NHL for Kalaupapa Leprosy Settlement and is therefore listed on the NRHP. As a historic property in itself, Siloama Church, its associated graves and restroom is eligible for listing under the following criteria:

- A. The Siloama Church, its associated graves and restroom is associated with events that have made a significant contribution to the broad patterns of our history. It provides an example of religion in a Hawaiian institution attributed to the leprosy epidemic.
- C. Siloama Church, its associated graves and restroom embody distinctive characteristics of a type and period of construction.
- D. Siloama Church, its associated graves, and restroom have yielded information important to history and are likely to yield more information important to history.



Figure 1. Siloama Church. Kanakaokais tomb is located outside this wall pictured in the foreground



Figure 2. Some graves behind Siloama Church



Figure 3. More graves located near Siloama Church

**Saint Philomena Catholic Church; Saint Philomena churchyard walls and gates; Saint Philomena tombs including Saint Damien and Brother Dutton; Catholic Rectory Site**

The government continued its attempts in trying to care for the patients at Kalawao. Incremental progress was made. The most significant improvements to the living situation and overall humanity of the community at Kalawao, however, can be marked by the arrival of Father Damien in 1873. Father Damien, and as of October 2009 Saint Damien, never failed in meeting newcomers to the Settlement at the wharf at Kalaupapa to orient them and welcome them to their new home. He quickly showed no fear or revulsion towards the patients, which quickly won over their acceptance. He worked every day with patients and cleaned and dressed their wounds. Much can be said of the fact that when preaching he'd say "We lepers, not My brethren, as in Europe" (Pamphile 1889 from Greene 1985: 99).

Damien worked at improving the deplorable housing situation at Kalawao and continued to hold mass at the small Catholic chapel, St. Philomena, which was already on site when Damien arrived. The first remodeling of St. Philomena was undertaken in 1876, Damien supposedly painted the building with the "native Hawaiian taste for color", and worked hard to "enlarge the church and build a pretty tower" (Carper et al. 1985: 24). Father Damien constructed an addition to St. Philomena in 1876. Church outbuildings were also constructed, including a Catholic rectory (ibid, Greene 1985).

St. Philomena Church and its adjoining churchyard still stand today. The other church outbuildings such as the rectory were utilized for their building materials or removed from the site. An archaeological presence, however, does exist for these features and is considered to be highly significant and sensitive material. The church recently underwent restoration work in preparation for Damien's canonization into Sainthood. St. Philomena, its adjoining churchyard which includes the original grave site of Father Damien, Brother Dutton and countless others, as well as the other historic archaeological features is within the present APE for this project. The photographs below were taken post-restoration.



Figure 1. St. Philomena Church, post-restoration, within project APE



Figure 2. Adjoining graveyard to St. Philomena, Black grave marker denotes Saint Damien's original burial site and location of one relic. Brother Dutton's gravesite is the fenced enclosure to the right. This graveyard is within the project APE



Figure 3. More of the adjoining graveyard to St. Philomena, included in project APE



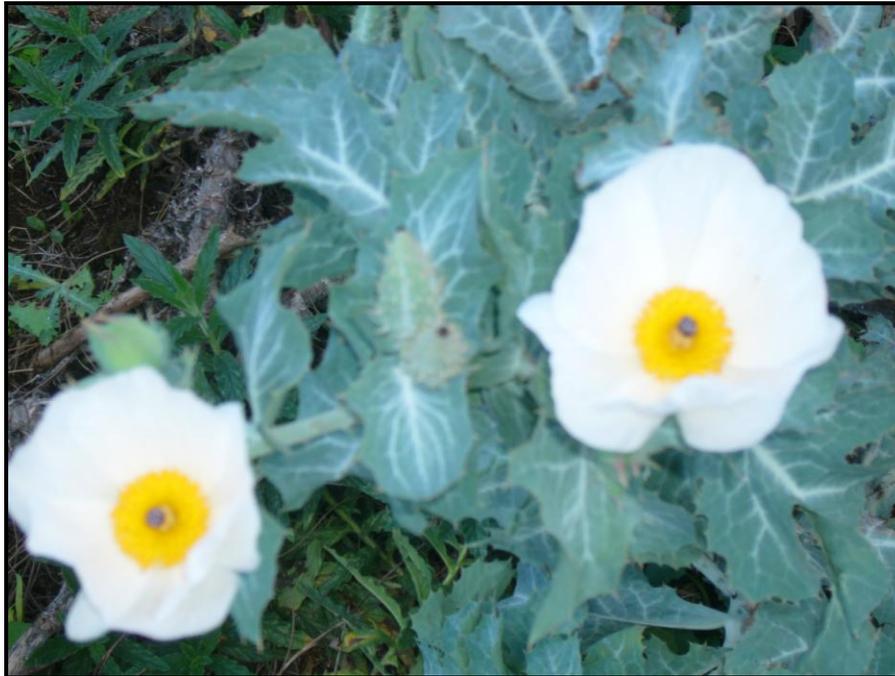
Figure 4. Graveyard on the outside of the Church wall. This area has been called Moku Puakala by Hutchison (1932)

#### **Moku Puakala (burial field site)**

Damien also worked hard on relieving the horror of death that some patients had witnessed from the haphazard means from how bodies were buried in the earlier days. Many references have been made to this and can be found in Greene (1985), Carper (1985), Hutchison (1932), and Korn (1976). The burial ground is named Moku Puakala (thistles) and according to Hutchison (1932: 4) is situated “on the makai

(seaward) side between the Leprosarium and the Baldwin homes. Ways in which Damien relieved this stress was by forming burial associations and coffin associations as well as performing processions during funerals. Integrated into the Catholic mission, death became less ghastly and more a rite of passage.

Moku Puakala gets its name from the puakala, or thistle, that grew in the field, and still survives today. Figure 5 shows the plant, which was photographed in December 2010.



**Figure 5. Puakala, thistle**

Saint Philomena Catholic Church; Saint Philomena churchyard walls and gates; Saint Philomena tombs including Saint Damien and Brother Dutton; Catholic Rectory Site are specifically on the NHL for Kalaupapa Leprosy Settlement and is therefore listed on the NRHP. These historic properties, including Moku Puakala, are eligible for listing on the National Register under the following criteria:

- A. Saint Philomena Catholic Church; Saint Philomena churchyard walls and gates; Saint Philomena tombs including Saint Damien and Brother Dutton; Catholic Rectory Site; Moku Puakala (burial field site) is associated with events that have made a significant contribution to the broad patterns of our history. These sites lead the story of the catholic mission at Kalawao, Saint Damien's story, and the many improvements that Damien initiated.
- B. Saint Philomena Catholic Church; Saint Philomena churchyard walls and gates; Saint Philomena tombs including Saint Damien and Brother Dutton; Catholic Rectory Site; Moku Puakala (burial field site) is associated with the lives of persons significant in our past.
- C. Saint Philomena Catholic Church; Saint Philomena churchyard walls and gates; Saint Philomena tombs including Saint Damien and Brother Dutton; Catholic Rectory Site; Moku Puakala (burial field site) embodies distinctive characteristics of a type, period, and method of construction.

- D. Saint Philomena Catholic Church; Saint Philomena churchyard walls and gates; Saint Philomena tombs including Saint Damien and Brother Dutton; Catholic Rectory Site; Moku Puakala (burial field site) has yielded and is likely to yield more information important to our history. The Catholic rectory site includes a large mound with a series of depressions, a scatter of historic material including stone, mortar and brick. The location of these remains can be matched with historic records to suggest that this is the site of the Catholic Rectory.

**Old Baldwin Home Site; Baldwin Home for Boys Stone Walls; Baldwin Home Kitchen Ruins; Old Baldwin Home Garden Area; Old Baldwin Home Garden Terraces; Old Baldwin Home Rockery Site; Mauka-makai Federal Hospital West Wall**

Under the Act to Prevent the Spread of Leprosy of 1865, many young boys and girls were sent to Kalawao. Those who were not cared for had been quickly “adopted” by older patients and it seems, may have been exposed to moral dangers. These children became Father Damien’s special concern and he was determined to protect them and ensure them a better living situation. By 1880, Damien had established a small orphanage for young girls. He also had established a boys’ home and school to which he gave religious instruction, and encouraged them to farm gardens (Carper et al. 1985, Greene 1985, Hutchison 1932).

In the following, Hutchison recalls Damien’s boys and the other men who lived in the boys’ home (1932: 26-27):

The boys and men who entered the home, an Institution established by Father Damien as its promoter and directly under his control, during his life time were a happy and contented family. Never was a complaint made or heard from any one of them. The home as an institution for these unfortunate outcasts had done much good and is still doing good under the efficient management of the Sacred Hearts Brothers. Not on the original ground of the former Boys Home, but on the ground formerly the planting ground of Father Damien and his leper boys, established four years after Father Damien’s death and named the Baldwin Home as its present time official designations. The original Boys and Men’s Home buildings and Father Damien’s house were by order (of some person unbeknown to writer of this memoir) torn down including the stone oven in the work of demolishing.... The boys composed a Hawaiian song in honor of Father Damien which they sing on certain occasion...When a Hawaiian National holiday is nigh, the boys pleased to give their honored and respected Reverend Father a rousing surprise serenade... before the Church bell ring...Father Damien appeared on the upper verandah of his house and his morning greeting to the boys below: “Poe keiki kolo he”. At the sound of his voice, the boys ceased playing on their instruments and the beautiful contralto voice of a leper youth by name Pake the leading soloist of the Church choir ring out clear like a soaring lark songster on the still morning air the following Hawaiian composition:

Eia ae o Damiana,  
Ka makua o kakou,  
He poniponi na maka,  
He alohilohi na aniani  
Ke ike aku oe kau e ka lia.

(All the boys join insinging the chorus)

A he ohana like kakou,  
Na ka makua hookah no,  
Goodbye oe goodbye kakou  
A e huli hoi hei me ke aloha.

Ke hoonani ia ke akua  
Ka makua mana loa  
Ma na lani kiekie, a e  
Malu ina kanaka ma ka  
Honua makemake i ka pono.

Father Damien eventually contracted Hansen's disease (formerly leprosy) and passed away in 1889. Mother Marianne Cope (now Blessed Mother Marianne), who was then in charge of the Bishop Home for Girls in Kalaupapa was asked by the Board of Health to also subsume duties of Damien's Boys' Home, to which she obliged. From that point, the Board of Health built a convent opposite of Saint Philomena Church in the area where Damien previously had taught the boys how to garden. In 1890 three sisters moved to the convent at Kalawao and in 1891 Mother Marianne suggested that a cottage for the younger boys be built next to the Sisters convent to ensure their good care at night (Hanley n.d.).

In 1892 Henry P. Baldwin gave funds to the Board of Health for the erection of four separate buildings to comprise the Baldwin Home for Leprous Boys and Men at Kalawao. It was built next to the convent of the Sisters of St. Francis in order that they could better care for the boys (Hanley n.d.). The new home was occupied by 1894. It consisted of 29 separate structures, most new, but some reutilized from the previous Boys Home. Mother Marianne sought Brothers to teach the boys at Kalawao „useful skills. At the end of 1895, the Catholic sisters were released of their duties in caring for the boys at Kalawao when the Sacred Heart's brothers took residence (Hanley n.d.). After Mother Marianne's passing, Brother Dutton became Administrator of the Baldwin Home for Boys. While Baldwin contributed the initial funds, the Board of Health assisted in other ways. Baldwin continued to contribute funds to the home until his death in 1911.

An inspection visit of the home in 1896 describes it as “about 2 1/2 acres, rectangular shape. On three sides were the dormitories, schoolhouse, laboratories, and bathrooms. On the fourth side was the residence of the brothers... The center of the enclosure, was a well-kept closely-cut green lawn whose centerpiece was a rock garden with a fountain water” (Greene 1985: 224).

Vegetation at the home became quite lush. Dutton described many Croton plants in the back of the garden and all along the sides. The foliage gave the home an appearance of being in a red bouquet. The garden also had an ash house and a date palm near the center. There were about 2000 banana trees. Along the garden wire fence was a row of coconut trees that came from Samoa. Other trees in the garden area and Baldwin Home landscape were Japanese plum, eucalyptus, avocados, date palms, hibiscus, and pomegranates. In the center of the playground was a large hala tree.

In the early 1930s there were about 55 separate buildings at the Home including smaller structures such as ash and oil houses. The edge of the garden had a recreation hall with a verandah, containing a band room and school room. The dormitories were located to the left and right of the hall. More dorms were

located on the west side of the yard. A little cottage on a terrace in the corner near the garden was where a white leprosy victim lived. Offices, machinery departments, bathhouses, and sore dressing rooms were some of the other buildings located within Baldwin Home. By 1902 all others had moved to the Kalaupapa side of the peninsula, while the Baldwin Boys Home stayed at Kalawao until 1932, where a New Baldwin Boys Home was built in Kalaupapa. The remaining building of the Old Baldwin Home for Boys were burned in 1936 and later bulldozed sometime in the 1950s (Greene 1985: 224-238).



Figure 8. Playground at Baldwin Home 1904. Courtesy Damien Museum, Honolulu



Figure 9. Baldwin Home, earlier days. Note the young palms lining the garden. Courtesy IDEA



Figure 10. Baldwin Home in 1914, note the growth of palms lining garden as well as the tall growth of surrounding vegetation. Courtesy Hawaii State Archives

The site of the Old Baldwin Home can still be seen today, in addition to some architectural and archaeological built features, as well as many natural, planted features. Oral History interviews by Law (1984-1985) take patients to the Old Baldwin Home site to talk about their memories. At the time of report preparation, these master copy videos were sent out for digital transcription to DVD format, an unfortunately were unable for viewing. Transcriptions were read but without the accompanying imagery, it is difficult to determine where the interviewer and interviewee are talking about.

To get a better understanding of the subsurface and in an effort to minimize effect at the Old Baldwin Home, archaeological testing was conducted at the site. Being that Old Baldwin Home (OBH) is a known historic site occupied from at least 1892 to 1932, purposefully burned, then bulldozed, the material uncovered in many of the STPs (shovel test pits) at OBH exhibited expected material types and densities. Many of the STPs at OBH contained scattered historic materials consisting of glass, ceramic, and metal fragments in addition to charcoal masses. Two STPs contained bullet shell fragments, which are telling of this site being used both currently and historically as a hunting ground.

A total of fifteen STPs demonstrate notable historic material within OBH. Marbles appear to be composed of either clay or ceramic. The eight STPs with findings of clay marbles and marble fragments were located in STP-029, 071, 079, 084, 095, 098, 119, and 130. There were seven other STPs that displayed notable historic material, they are STP-016, 027, 070, 075, 083, 106, and 110. Some STPs also exhibited in situ and subsurface building features and pipes. A due note that was expected: metal objects uncovered in STPs almost always show signs of corrosion. The photos below display some of these findings; all material collected from one STP is included in each photo.



Figure 6. STP-83 large hinge

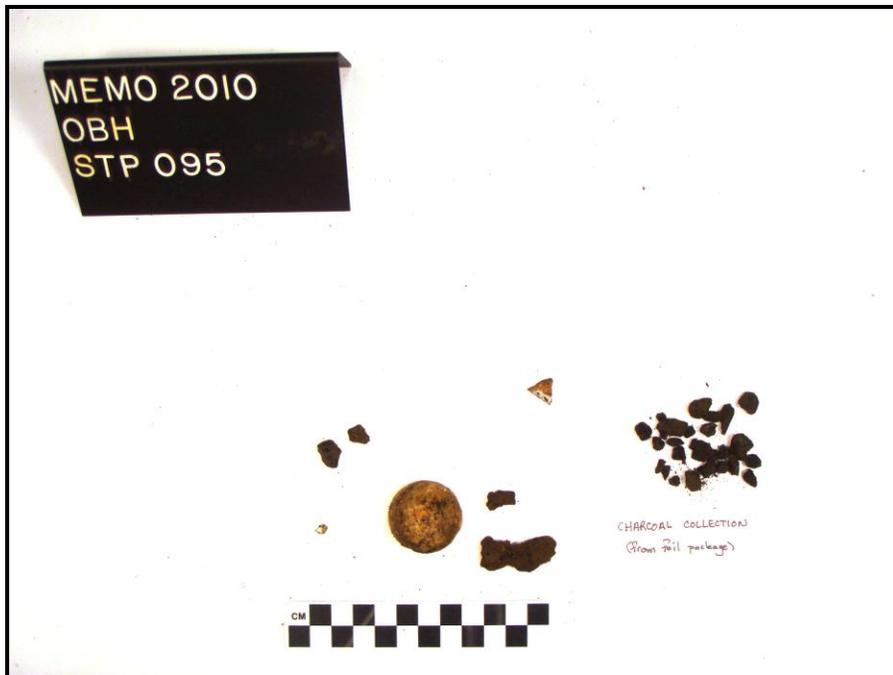


Figure 7. STP-095 large marble

The mauka-makai Federal Hospital Wall historic property is included in this description as well since a portion of it is also the east bounding wall of the Old Baldwin Home site.

The old Baldwin Home for Boys site is specifically listed in the National Historic Landmark for Kalaupapa Leprosy Settlement and is therefore listed on the NRHP. As a historic property in itself, the old Baldwin Home is eligible for listing under the following criteria:

- A. The old Baldwin Home site is associated with events that have made a significant contribution to the broad patterns of our history. It provides an example of a blended US and Hawaiian institution attributed to the leprosy epidemic.
- B. The old Baldwin Home site is associated with the lives of persons significant in our past. The home began with Father Damien, now a Saint and widely honored for his dedication to the Kalawao Settlement; Blessed Mother Marianne who is also widely honored for her services to the community; and many other important persons are associated with this site, many of which have histories that are still being uncovered
- D. The old Baldwin Home site has been noted as an archaeological and historical site. It is already listed on the state register of historic properties (SIHP# 50-60-03-2427). Further archaeological investigation has shown that the site has yielded and is likely to yield more information important in prehistory or history. The recent investigations have revealed an earlier occupation at the site that likely dates to an early historic era. The archaeological features on the surface of the site and subsurface features have the potential reveal new information about life in Kalawao and life as a boy or man in an institution.

#### Pre-old Baldwin Home Terrace

This terrace was originally recorded by the ARPK (Archeology of the Recent Past) archaeological crew in June of 2007 for a PhD dissertation research project. It is located within the interior of the old Baldwin Home site and located south of the kitchen ruins. The map has been updated by Kalaupapa staff. The 2007 field notes of this feature state:

This component likely represents a prehistoric agricultural terrace. There are bits of historical debris and trash probably associated with the boys home or outbuildings (such as the cook house (ARPK-0035). The walls are poorly preserved and the boundaries difficult to delineate. It is possible that this structure was affected by the bulldozing in the area perhaps partially destroying the walls and moving historic rubble into or near it, such as the large piece of concrete in the SE corner. Rocks from the walls are strewn inside and outside the walls as rubble.

This feature is highly disturbed by bulldozing and erosion and is located immediately south of the possible Memorial footprint. Its design and placement suggests that it was a possible agricultural feature built and utilized before the formation of the Old Baldwin Home site.

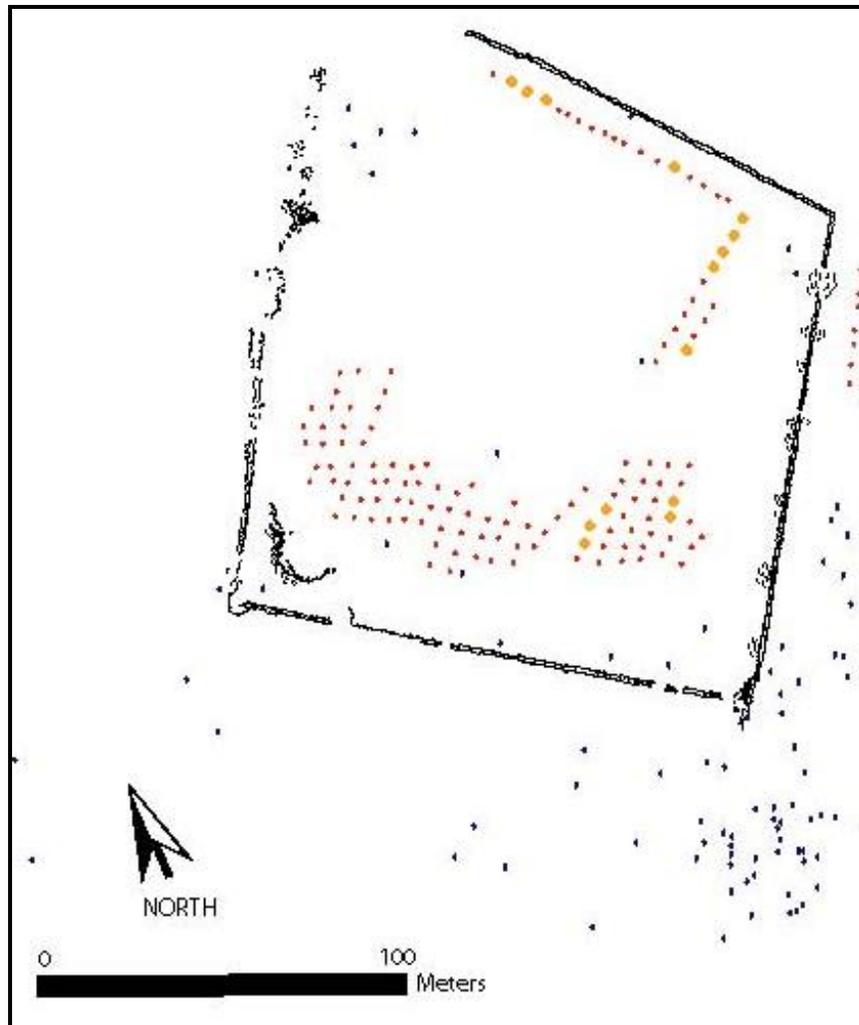
As a historic property in itself, the pre-old Baldwin Home terrace is eligible for listing under the following criterion:

D. The pre-old Baldwin Home terrace is likely to yield information important to our history and prehistory.



**Figure 8. MEMO-783, highly disturbed terrace, with bulldozer push pile**

**Pre-contact / proto-historic Archaeological Site**



**Figure 9. OBH STPs exhibiting evidence of pre-contact material in orange, other STPs are in red, surface features in blue**

Fourteen total STPs showed indication of pre-contact material, a finding that is quite outstanding. The fourteen STPs are illustrated in Figure 14 and are represented in light orange. Evident from the above figure is that the pre-contact and proto-historic material appears to be concentrated on the east side of Old Baldwin Home, suggesting that the pre-contact subsurface landscape is still intact. The STPs that present pre-contact material are STP- 002, 003, 004, 014, 107, 108, 112, 114, 115, 124, 125, 126, 127, and 128. The photos below display some of these findings. All materials collected from one STP are included in each photo.



Figure 10. STP-125, 'ili'ili, volcanic glass flakes, polished basalt flake, ceramic sherds



Figure 11. basalt flake, shell midden, nails

The pre-contact / proto-historic site beneath the old Baldwin Home for Boys site and concentrated on the north, northeast side is eligible for listing under the following criterion:

- D. The pre-contact / proto-historic site has yielded and is likely to yield more information important to our history and prehistory. Because of the history and development of the Kalawao Settlement, there has been a disconnect with the native inhabitants history. This site helps us to

understand the lives of these earlier inhabitants better. The STPs have uncovered some charcoal that would be suitable for dating.

### **Damien Road**

This road leads from the Kalaupapa Settlement into the Kalawao Settlement. It was the primary route for people arriving from the Kalaupapa Wharf going to the Kalawao Settlement. It still is a primary route of access to the Kalawao Settlement. One archaeological investigation has suggested that Damien Road was formed along the original Makahiki route (McCoy 2006).

Damien Road is eligible for listing under the following criteria:

- A. Damien Road is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Damien Road is associated with the lives of persons significant in our past.
- D. Damien Road has yielded and is likely to yield information important to our history and prehistory.

### **Enclosure; Site; Remnant Historic Tree Plantings (Ruins of the Kalawao Settlement Period) and Makali'i**

The Makali'i site, listed on the state register as SIHP# 50-60-03-2304, has been identified as a heiau by one oral history and two archeological investigations (Kirch 2000, McCoy 2006) although some people do not believe that it is a heiau. The name, Makali'i, has been referenced on some historic maps. In the Hawaiian Dictionary (Pukui and Elbert 1986:226), the word makali'i is defined as 1. Tiny, very small, fine, 2. Pleiades, 3. Hawaiian month name; the six summer months collectively. Regardless of whether site is indeed a heiau or not, it is unique in shape and style. The site is almost perfectly square and built of upright stones. It has grooves, or channels in the interior that are cobble filled. Basalt adze fragments, ceramics and other lithic debitage have been found on the site. An excavation unit was dug on the exterior on the east corner, which recovered a few flecks of charcoal and volcanic glass (McCoy 2006).

The enclosure and site can still be seen in aerial maps and some historic photographs as in Figure 12 and Figure 13. In Figure 13 a structure is still visible in 1966. It is very likely that further interviews with resident patients will help to shed some light on the former structure, the enclosure, and the site itself.

Remnant heritage tree plantings can be seen bordering the south end of the Old Baldwin Home site. There are also clusters of eucalyptus trees around the site.

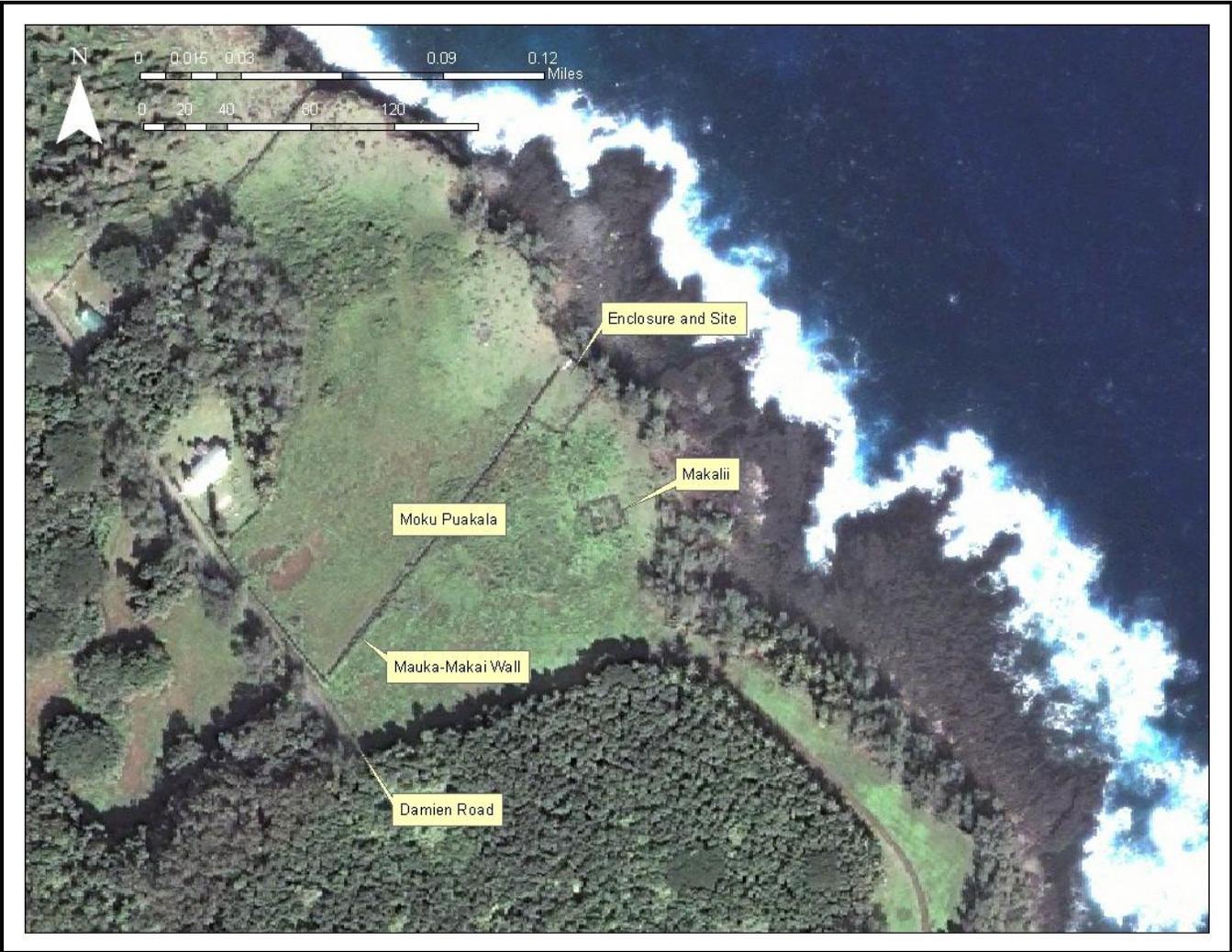


Figure 12. Visible historic properties in an aerial image



**Figure 13. 1966 Postcard showing structure inside the enclosure, located just in front of Mokapu islet**

The Enclosure; Site; Remnant Historic Tree Plantings (Ruins of the Kalawao Settlement Period) and Makalii is eligible for listing under the following criteria:

A. Wash House Enclosure; Wash House Site; Remnant Historic Tree Plantings (Ruins of the Kalawao Settlement Period) and Makalii is associated with events that have made a significant contribution to the broad patterns of our history.

D. Wash House Enclosure; Wash House Site; Remnant Historic Tree Plantings (Ruins of the Kalawao Settlement Period) and Makalii is likely to yield information important to our history



Figure 14. Visible historic properties on aerial image and their relation to each other

## **Bibliography**

Carper, Robert L., H. Thomas McGrath, Paul C. Cloyd, Linda W. Greene, Catherine H. Blee, Gary F. Somers. "St. Philomena Catholic Church (Father Damien's Church)." Historic Structure Report. 1985.

Damon, Ethel M. Siloama The Church of the Healing Spring: The Story of Certain Almost Forgotten Protestant Churches. Honolulu: The Hawaiian Board of Missions, 1948.

Greene, Linda W. Exile in Paradise, The Isolation of Hawaii's Leprosy Victims and Development of Kalaupapa Settlement, 1865 to the Present. . Historic Resource Study, National Park Service, 1985.

Hanley, Sister Mary Laurence. "Old Baldwin Home." n.d.

Hutchison, Ambrose T. "In Memory of Reverend Father Damien J. DeVeuster and Other Priests Who Have Labored in the Leper Settlement of Kalawao, Molokai." Father Paul Macken transcribed handwritten, unpublished manuscript, 1931.

McCoy, Mark D. "Landscape, social memory, and society: An ethnohistoric-archaeological study of three Hawaiian communities." unpublished PhD dissertation, University of California, Berkeley, 2006.

Pukui, Mary Kawena and Samuel Elbert. *Hawaiian Dictionary.* Honolulu, UH Press: 1986.

Stein, Erika Viernes. "Layered Landscapes: Archaeological Investigations Identification Report Associated with the Kalaupapa Memorial Project (MEMO)" Kalaupapa National Historical Park, 2010.