

ILLEGIBLE

Copies - of all Committee
justifying exp + re. Com.

Write evaluation on the basis.

Each Committee has objectives.

PLAN

Adm Job Developer

DOCUMENTS CAPTURED AS RECEIVED

Sandy

Membership in Citizens for Preservation of Kalaupapa is open to all. Dues is \$5 per year. We will publish 4 quarterly newsletters for members. Perhaps you would serve on the newsletter committee which is getting started. Nancy Lewis is chairman. Please join us and encourage others to become members.

The enclosed material was sent to each State Legislator. There were 2 resolutions passed, one in each chamber, which call for study by the state to determine the desirability of establishing a park, state or national historical park, at Kalaupapa.

Aloha - August

THE PROPOSED KALAUPAPA NATIONAL HISTORICAL PARK

Very few places in the world combine powerful natural grandeur with a history of intense humanistic idealism and personal courage that is the case of the promontory known as Kalaupapa on the Hawaiian Island of Molokai.

A number of citizens in Hawaii, and elsewhere, are organizing to seek the preservation and protection of this area as a National Historical Park as its present use, a leprosy settlement, becomes less and less viable.

WHY A PARK? One reason for a historical park has to do with the Belgian priest of the Sacred Hearts order, Joseph De Veuster, the man the world knows as Father Damien. Kalaupapa is the place where, beginning 1866, the government of King Kamehameha IV sent leprosy victims to live in isolation.

Kalaupapa's patients suffered pitifully, and Damien volunteered in 1873 to serve his church and the patients. There he worked, contracted the disease and died painfully of it, in 1889. Damien's work has transcended his national origin and qualified him to represent the State of Hawaii, along with King Kamehameha I, in the Statuary Hall of our nation's Capitol. St. Philomena Church, which Damien built, still stands...its visitors invariably feel his presence. The Catholic Church, since 1938, has undertaken investigations and proceedings towards Damien's beatification. Robert Louis Stevenson visited Kalaupapa shortly after Damien died and wrote a stirring open letter publicizing the priest's work amongst the settlement's patients.

Another reason favoring a park relates to the geology of the promontory, the rugged coastline, and the cliffs which, in turn, are interspersed by magnificent valleys. Rising in the center of the peninsula is Kauhako Crater, the shell of a volcano which created the promontory. Now, deep in the green brackish waters therein lives a shrimp-like creature which marine biologists say is not found elsewhere on earth.

Nearby are Waihanu, Waialeia and Waikolu Valleys, cutting deeply into the massive cliff which forms the forbidding wall-barrier of the north coast of Molokai. Sea caves scallop the shoreline...roiling lava rock here enters the sea. For pure breathtaking grandeur there is very little on earth similar to the views from the palis (cliffs) looking down at the peninsula.

The history of early Hawaiian occupation of the promontory and the associated valleys is also reason enough for a historical park. There are ample physical remnants of ancient habitation. One finds rock platforms and walls of village sites and heiaus, and burial caves and graves. These proofs of settlement date back several centuries. History is visually read by the casual visitor.

Taken altogether, then, Kalaupapa offers an exciting and rewarding prospect for the establishment of a National Historical Park. Natural beauty and aspects in geology, archaeology and anthropology abound in all directions, and the story of Damien and the leprosy patients are here interwoven into an inspiring story.

The promontory of Kalaupapa serves as a platform on which an intriguing chapter of human history is written. It is here that a National Historical Park will bring realities of yesterday for all visitors who come to Kalaupapa, Molokai, Hawaii, U.S.A.

SOME FACTS ON KALAUPAPA AND HAPPENINGS TODAY

The promontory measures approximately 2 by 2 miles. The cliffs rise precipitously 1,500 feet above the sea. Much of the north side of Molokai eroded into the ocean. Then a recent volcano built the peninsula which now, in turn, is relentlessly encroached by pounding waves.

Leprosy was a dreaded incurable disease which raged throughout the Hawaiian Kingdom in 1865. Victims were rounded up by health officials and shipped to Kalaupapa as a measure of preventive isolation lest more and more people become infected. The patient population peaked in 1888...there were 1,180 individuals afflicted. In 1946 sulfone drugs were found to be effective in treating and arresting leprosy. Later, rifampin treatment of only three days rendered the patient non-contagious. With contagion no longer a problem and with effective control over the disease, isolation of leprosy patients has been abandoned. As of 1974 new leprosy patients are not hospitalized at all.

Longtime patients and residents at Kalaupapa are allowed to remain there, and many come and go at will. The population continues to drop, and only 143 persons are now counted as residents. Average age is above 55 years, and the youngest individual is 35 years old.

How do the patients react to this proposal for a park? On January 6, 1975, Congresswoman Patsy T. Mink visited the settlement and explained to the residents the terms of a joint congressional resolution, H.J. Res. 220, dated February 19, 1975, which she subsequently introduced. Mrs. Mink stated she would not proceed on the proposal without substantial assent. She also suggested that each person opposed to the plan should speak up. A petition was circulated and it was signed by a large majority of the residents. They are in full support of the park plan proposed by Mrs. Mink.

The legislation introduced in the U.S. House of Representatives is cited as "Kalaupapa National Historical Park Act of 1975". The Secretary of Interior would be authorized to acquire on behalf of the United States by donation or by exchange, all the lands, waters, and interest in Kalawao County on the island of Molokai. The Secretary would after study, investigation and planning, formulate the best plan needed to secure the historic and scenic integrity of the Kalaupapa National Historical Park. Even when acquisition is completed, the resident patients may remain under the terms of this bill. Furthermore, existing hunting and fishing rights of the residents shall continue to be permitted in perpetuity.

WHO ARE THE CITIZENS FOR THE PRESERVATION OF KALAUPAPA? This citizens group favors preservation of Kalaupapa and feels a National Historical Park can best serve this objective. Absence of park legislation leaves the door open to commercial development after all the patients are gone.

The committee has contacted members of our state legislature and requested introduction of a concurrent resolution supporting federal legislation to designate Kalaupapa a National Historical Park.

Membership is open to all. Committee chairman is August Yee, 801 Kaheka Street, Honolulu, HI 96814. Officers include Patrick Boland, vice chairman, Mrs. Lawrence M. Judd, treasurer, while directors are Emmett Cahill, Dr. Claude V. Caver, Gavan Daws, Dr. Ira Hirschy, Dr. Richard K.C. Lee, Monsignor Robert Mackey, Richard Marks, A.A. Smyser and John Sullivan, Jr.

KALAUPAPA

POSSIBLE PARK LANDS

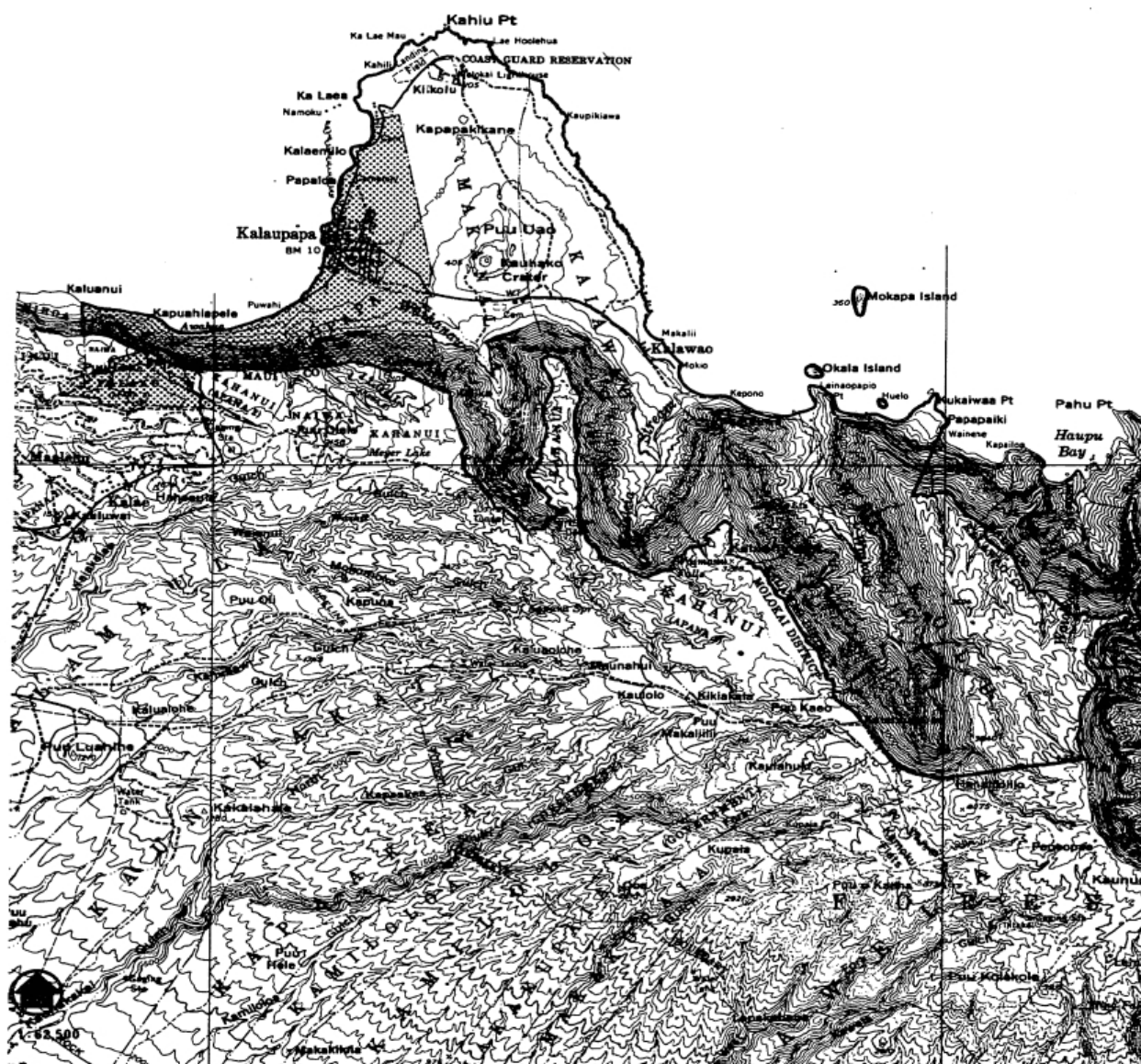
HAWAIIAN HOMES LAND



APPROX 8450 acres

(WITHIN POSSIBLE PARK BOUNDARY)

APPROX 1 000 acres)





**POLYNESIAN
VOYAGING SOCIETY**

Box 19000-A / Honolulu / Hawaii 96819

To GORDON PIANAIA
From STEVE SOMSEN



WATER
INVENTORY

*Siapo making
in Samoa*

Siapo is an ancient Samoan art form that developed out of necessity during pre-Christian times in Polynesia. It was first documented by the Western world in 1768 by a sailor named De Bougainville. Not too much written history is available on the art form. The art was passed from mother to daughter and kept alive through chanting. The chants speak of siapo being exchanged amongst the ancients for cultural and social reasons. Very little has changed since ancient times. The art form has survived and remained in tact into modern times. The most obvious change, today is that it is becoming a fine art rather than a necessity.

All of the materials used to create siapo are natural. I gathered all of the materials for your siapo, by myself, from the Samoas. The cloth itself was made in the village of Salailua on the island of Savaii. It was made in the ancient way from the inner bark of the paper mulberry. The dyes were all gathered on the island of Tutuila. The brown dye comes from the sap of the *Bischofia Javanica* tree; we call it oa. The yellow is from the root of the tumeric plant; we call it ago. The red comes from the berry of the *Bixa Orellana* which we call loa. The black dye is a mixture of oa and the soot of burnt kukui nuts. The siapo is painted onto the bark cloth in the ancient manner with the fruit of the pandanas.

Every symbol of the design is dictated by tradition. There are nine symbols each of which appears in our natural environment. The combination of symbols varies from artist to artist but the symbols have not changed since ancient times.

The appearance of a sailing canoe on siapo is not considered traditional and the development of it is quite interesting. In

March 1978 while I was in California attending a gathering of chiefs, I was able to share with them the story of the Hokulea. They were very touched by the story and asked me to present you with a siapo to express their aloha. The design of your siapo appeared to me in a dream and was executed when I returned to Samoa in December 1978. During the making of the tapa, I was able to share the story of the Hokulea with many more Samoans who were all quick to express their appreciation of what the Polynesian Voyaging Society has done to raise the consciousness of all Polynesian peoples. Too many people were involved to name them all. I would rather say that this gift was given in the spirit of aloha with our best wishes to you in the future.

Thank You and Aloha,

Leslie Wood

Leslie Wood

Waimanalo, Hawaii

Phone: [REDACTED]