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**RESOLUTION**

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URGING THE HAWAII BOARD ON GEOGRAPHIC NAMES TO RENAME SAND ISLAND TO MAULIOLA.

WHEREAS, Sand Island, located within Honolulu Harbor, was formerly known as Mauiola, which was derived from maui ola or "breath of life" or "power of healing" in 'ōlelo Hawai'i; and

WHEREAS, from the mid-1800s through the mid-1900s, this small tidal island grew in size with the dredging and infilling of Honolulu Harbor, altering an area that had once been a large complex of fishponds and reefs; and

WHEREAS, during the late 1800s and early 1900s, the rapid urbanization of Honolulu and an increasingly busy harbor brought an influx of disease, which rapidly spread; and

WHEREAS, Mauiola was utilized to quarantine ships, and the government built a crematorium on the island, which in part led to Mauiola becoming known as Quarantine Island; and

WHEREAS, Quarantine Island continued to grow in size with more dredging and infilling of Honolulu Harbor in the 1940s, and the island was utilized by the military as a coastal defense station and an internment camp; and

WHEREAS, Quarantine Island later became known by its present name, Sand Island, which is listed as the island's official name on the Geographic Names Information System ("GNIS"), a federal repository for identifying official place names; and

WHEREAS, state governments are given the authority to provide "administrative names" to places, which are then listed in the GNIS; and

WHEREAS, the Hawai'i State Board on Geographic Names ("HBGN"), through the enactment of Act 50, Session Laws of Hawaii 1974 and codified as Chapter 4E, Hawaii Revised Statutes, was established to designate the official place names and spellings of geographic features in the State of Hawai'i ("State") and to ensure uniformity in the use and spelling of geographic features; and

WHEREAS, the HBGN uses cultural and historical significance as a criterion for considering a name change, with preference given to names in 'ōlelo Hawai'i; and



**HONOLULU CITY COUNCIL**  
*KE KANIHELA O KE KALANA O HONOLULU*  
CITY AND COUNTY OF HONOLULU

No. 25-63, FD1

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**RESOLUTION**

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WHEREAS, today Sand Island is home to a State recreation area, a United States Coast Guard base, a wastewater treatment facility, a business park, and a marine education training center; and

WHEREAS, the O'ahu Hawaiian Canoe Racing Association has advocated for the renaming of Sand Island to Mauiola, as the meaning of this new name would embody the values of healing, renewal, and interconnectedness, and the renaming would also promote public awareness and understanding of the island's historical importance; and

WHEREAS, the City Council believes that Mauiola is a historically accurate and appropriate name that would reflect the area's cultural and historical significance and honor the cultural heritage of Native Hawaiians by recognizing the significance of traditional place names; now, therefore,

BE IT RESOLVED by the Council of the City and County of Honolulu that it urges the Hawai'i State Board on Geographic Names to rename Sand Island to Mauiola; and



**HONOLULU CITY COUNCIL**  
*KE KANIHELA O KE KALANA O HONOLULU*  
CITY AND COUNTY OF HONOLULU

No. 25-63, FD1

**RESOLUTION**

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BE IT FINALLY RESOLVED that copies of this resolution be transmitted to the Hawai'i State Board on Geographic Names and the O'ahu Hawaiian Canoe Racing Association.

INTRODUCED BY:

Radiant Cordero

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DATE OF INTRODUCTION:

February 20, 2025  
Honolulu, Hawai'i

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Councilmembers

**Report Title:**

Hawai'i State Board on Geographic Names ("HBGN"); Hawaii; Geographic Names Information System ("GNIS"); Mauiola; Quarantine Island; Sand Island; Name Change

*The summary description of legislation appearing on this page is for informational purposes only and is not legislation or evidence of legislative intent.*

[EXTERNAL] FW: Mauiola

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**From** [REDACTED]  
**Date** Mon 12/1/2025 12:08 PM  
**To** Buto, Arthur J <arthur.j.buto@hawaii.gov>

 3 attachments (1 MB)

Paddle-out Ceremonies.docx; Cremation & Quarantine articles.docx; 1900 Adv 02\_13\_3 Mauiola Crematory.jpg;

Aloha Arthur,

I'm on your mailing list, and I'm writing in regard agenda item #5 for the HBGN's meeting on December 10: Discussion and decision on renaming Sand Island, Oahu to Mauiola.

I saw the article in the May 12, 2025 Star-Advertiser on page 9 that proposed the same thing. It said the City Council had passed Resolution 63 in favor the name-change and that the resolution had been proposed by Council member Radiant Cordero. As a long-time student of Hawaiian shoreline place names, I had a different opinion of the Hawaiian name of Sand Island, so I sent Ms. Cordero an email to that effect. It's attached below this one.

I believe the Hawaiian name of Sand Island was Kahaka'aulana, which is what *Place Names of Hawaii* by Pukui and Elbert says: "Old name for Sand Island, Honolulu." If you look at the 1900 *Honolulu Advertiser* article in the attachments above, you'll see that Mauiola was the name of a crematory that was built on Kahaka'aulana, which was known then as Quarantine Island in English before it was called Sand Island.

Before a final decision is made on the name-change, perhaps a little more research would be appropriate.

Sincerely,  
John Clark

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**From:** [REDACTED]  
**Sent:** Wednesday, May 14, 2025 5:26 AM  
**To:** 'rcordero@honolulu.gov' <rcordero@honolulu.gov>  
**Subject:** Mauiola

Aloha Ms. Cordero,

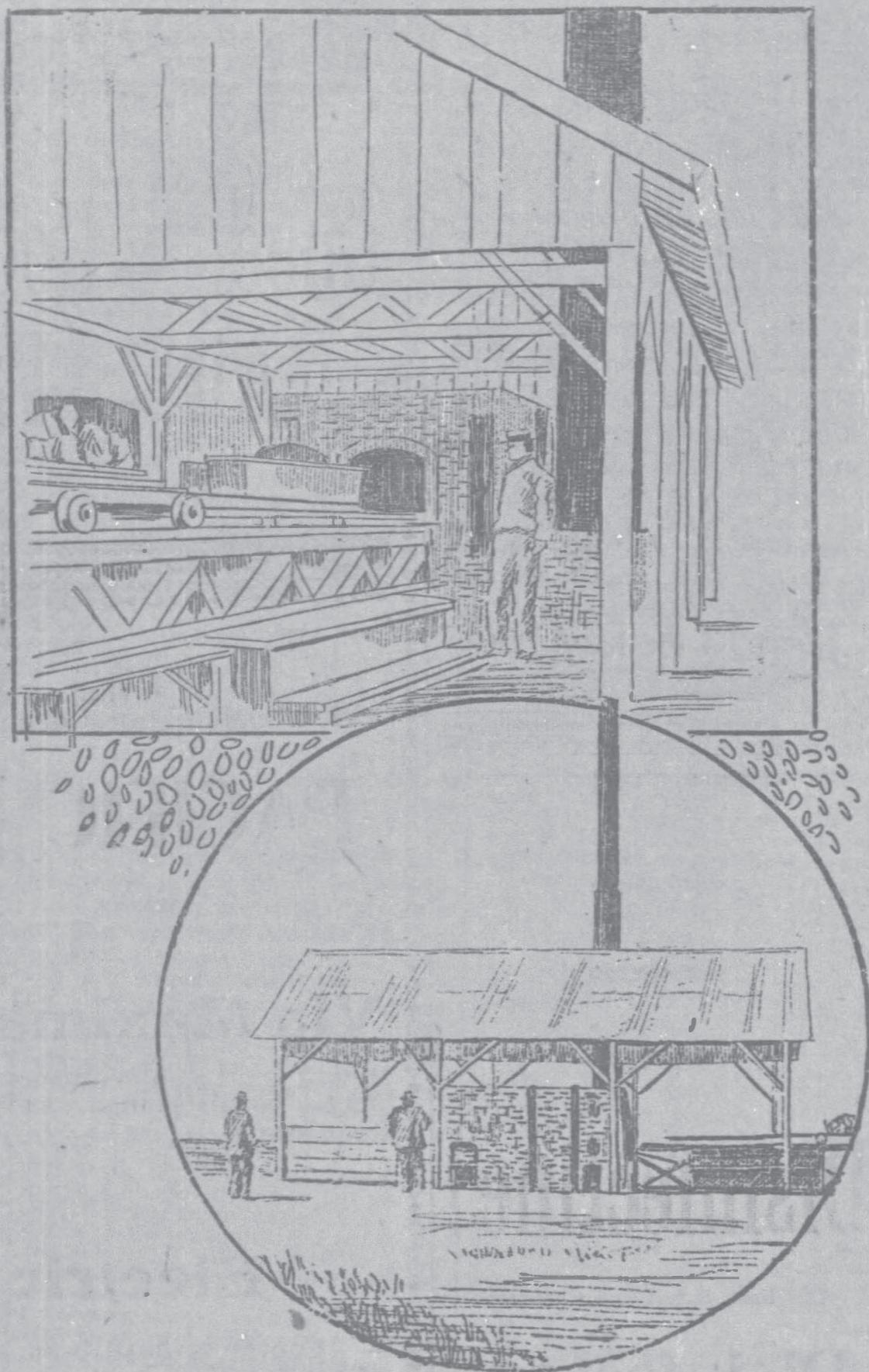
I am writing in regard to the article in Monday's Star-Advertiser (5/12/25 p. 9) titled "City Council requests to restore Sand Island's Native name." My name is John Clark. I'm the author of a series of books about Hawai'i's beaches, surf breaks, and shoreline place names that are published by the University of Hawai'i Press.

Several years ago, I decided to research the origin of paddle-out ceremonies, which are now held world-wide for surfers and many other people who have passed away. One of the elements in these ceremonies is often scattering the cremated ashes of the deceased person in the ocean, so I researched cremation here in Hawai'i and ran across the place name Mauiola. I thought you might be interested in some of the information I discovered, so I attached a copy of my essay on paddle-outs for your files. (An abbreviated version of this essay is in *Hawai'i Gold: Carrisa Moore*, a book that was published last year about our Olympic gold medal surfer.) I also attached my list of miscellaneous articles I found about cremation and quarantines in Hawai'i.

This is a brief summary of what I learned about the place names Sand Island and Mauiola. I think the Hawaiian name of Sand Island was Kahaka'aulana and that a "hale hoomalu," or "quarantine station," was established there in 1861. That station was called Mauiola as early as 1889. In the Hawaiian-language newspaper *Ka Makaainana* in 1895, the station was called "Kahua Hoomalu o Mauiola, Kahakaalana," or "Quarantine Place of Mauiola [on] C [island]." In 1895, the Advertiser also referred to the station in English as the Mauiola Quarantine Station. When the bubonic plaque broke out in 1900, a crematory was built near the station. It was named the Mauiola Crematory, which reinforced the association of the name Mauiola with the island.

Me ke aloha,  
John

## SCENES AT THE MAULIOLA CREMATORY.



The above illustrations of Honolulu's plague crematory are reproduced from photographs taken during the cremation of a suspect victim on Saturday last. The cremation was witnessed by President Wood of the Board of Health, Dr. Hoffmann, bacteriologist, and Dr. Nichols, superintendent of the "suspect camp" at the battery. It was an official investigation, the President desiring to witness an ordinary trial of the crematory and to critically observe the reduction of a body in the incinerator from a medical standpoint. The body disposed of was that of a Hawaiian, who, while not announced officially as a plague victim, was a suspect, and as such was cremated.

In the upper illustration the casket is resting on the extended rails projecting from the deck of the flatcar, and is about to be pushed forward into the incinerator. In order that the weight of the coffin and the remains will not overbalance the car, heavy lava stones have been piled upon the car. The car was run quickly down to the open door, and before the coffin was deposited on the floor of the incinerating chamber the flames had enveloped it from end to end.

The lower reproduction shows the crematory and elevated car tracks, with the 80-foot smokestack overtowering the structure. The crematory was built within four days after the order was given on December 12th, all the ironwork being made from special castings. Honolulu is indebted to Attorney General Cooper and Minister of Interior Young for the construction of the crematory.

President Wood states that the Mauiola crematory is more effective in general results than the one at Tokyo, Japan.



**Cremation in Hawaii  
(Puhi Ahi and Puhi Lehu)  
(Mauiola, Kahakaaulana, Koholaloa, and Quarantine Island)**

**The Polynesian.** 9 October 1841. P. 1. *Laws of the Hawaiian Islands. Quarantine Laws.*

[Quarantine laws established by Kamehameha III, translated, and published in *The Polynesian.*]

**The Polynesian.** 30 July 1853. P. 2. *Public Meeting* [regarding smallpox]

The passengers [from the Charles Mallory] were quarantined at a place beyond Dimond Head, and the small pox did not break out in that vicinity. The person with the small pox was placed on a small island called Kahakaaulana, and remained there for five weeks. He was then cleansed, his things and the house in which he stopped were burned, and after being in the place two days, he left the islands.

**Ka Elele Hawaii.** 12 August 1853. P. 53. *No Ka Elele.*

... I ko'u manao, aole na kela moku i lawe mai i keia mai, no ka mea; o ke kanaka mai puupuu liilii [smallpox] i waihoia ma Kahakaaulana, ua noho oia malaila elima pule a puka mai, a elua ona la i noho oia malaila elima pule a puka mai, a elua ona la i noho ai me kakou a holo koke aku i ka aina e.

... A o ka hala a ua kanaka puupuu la i noho ai ma Kahakaaulana, ua puhiia i ke ahi, aole no i loa i ka mai malaila, akahi no i keia wa, a o ke kumu o ka puka ana mai o ka mai puupuuliilii malaila no Moanalua mai na keiki i loa i ka puupuu, a ke noho nei malaila.

**The Polynesian.** 30 July 1856. P. 191. *Legal Advertisements.*

[Supreme Court notice regarding the “administration upon the Estate of Naehuelua, of Koholaloa, late deceased”. Earliest mention of Koholaloa in *The Polynesian*, but no mention of its location or its use as a quarantine station.]

**Ka Hoku O Ka Pakipika.** 10 October 1861. P. 3.

[First mention of Hale Hoomalu, Quarantine Station.]

**Ke Au Okoa.** 1 August 1872. P. 2. *Na Mea Hou Kuloko.*

Ma ka Poalua iho nei, ua ike hou ia kekahi mea ua loa i ka mai hepela [smallpox] ma Kapuukolo, a ua lawe ia aku ia i ka Hale Hoomalu Hepela ma kai o Koholaloa. Ma keia puka hou ana ae o keia mai e maopopo ai aole i kaohia na anoano o keia mai, eia no ke hoopu nei i waena o kekahi poe o ke kulanakauhale.

**Ke Au Okoa.** 12 September 1872. P. 2. [*Untitled*]

He mea hiki no paha ke kanalua ole ian a ka mokumahu Nebraska i lawe mai i ka mai puupuu liilii [smallpox] ia nei, me ka ike a ike ole paha o ke Kapena a me ke Kauka o ka moku. Ma ka la 23 o Mei, ua hoea ae ka mai mua, a ua hoonoho koke ia ma ka hale hoomalu ma Kaholaloa [Koholaloa].

[*Place Names of Hawaii*: “Koholaloa is an old name for Sand Island. Lit., long reef.” Note: PNH also translated Kaholaloa, referring to Sand Island. Koholaloa is correct.]

**Ka Nupepa Kuokoa.** 18 March 1876. P. 2. *Mai Ulalii*. [Measles]

Ua puka aenei ka mai ulalii a ka " Mikado" i lawe mai nei maluna o kekahi ohua wahine i holo mai nei mai Kaleponi, a ua hoihoiia aku nei ia i ka Hale Hoomalu mai i Kahakaaulana. I ka Poaha iho nei ka ikeia ana mauka iho o Kaukeano, a maloko o ka pa o Maraea Kanamu. E malama loa oukou e na kanaka i keia; a mai noho a hele e auau iloko o ka wai, i ka wa e hookau iho ai ka li a me ke anu.

**Honolulu Advertiser.** 19 December 1883. P. 3. *Auction Sale*.

Pound Notice. There will be sold at Public Auction, on Monday December 24<sup>th</sup>, at 12 o'clock, noon, at the Government Pound, Koholaloa, Honolulu, the following estrayed animals: [two horses].

**Honolulu Advertiser.** 5 September 1884. P. 3. *Local And General*.

“Captain Tell has purchased a fine new boat as a means of communication with his family and residence on Quarantine Island. He finds it preferable to going round in a wagon.” [Earliest mention of Quarantine Island in the *Advertiser*]

**Honolulu Advertiser.** 20 February 1889. P. 2. *Sealed Tenders*.

“[Tenders] for the addition to and repairs on a building on the Quarantine Ground at Mauiola Honolulu [should be sent to the Board of Health].”  
[Earliest mention of Mauiola in the *Advertiser*]

**Ka Makaainana.** 16 July 1894. P. 8. *Kela A Me Keia*.

Auwina la Poaha iho la i ku mai ai ka Rio de Ianeiro, aole nae i komo mai iloko nei. Oiai aole oia i ku i Honokona, eia nae, ua hoomaluia no. O ua eke leta keia, na hooleleia i ke kahua hoomalu ma Kahakaaulana, a ilaila kahi i hoomaemae ahi ia ai. Ua hooleleia na ohua he eouo ohua helu ekahi a me 50 Iapana ma ka papa elua, i Kahakaaulana e hoomalu ai a pau pu no me na ukana, a i keia la paha e

hemo nui mai ai. I ka wanaao Poaono nei oia i holo aku ai o Kapalakiko me eha ohua mai nei aku.

**Ka Nupepa Kuokoa.** 1 September 1894. P. 3. *Nu Hou Hawaii*.

O na ohua kapena, ua ae ia lakou e lele mai iuka nei, a o na ohua oneki lapana, ua hoomalu ia ma Kahakaaulana a i keia la e hookuu ia mai ai. Ma ka hora 3 auina la Poalua mai, ua haalele mai ka Belgic a hoi loa aku la Kapakiko [Kapalakiko].

**Ka Makaainana.** 26 August 1895. P. 1. *He Kolera Io Anei? Ae, Oia no, Wahi a na Kauka o ka Papa Ola*.

Mahope iho o ka puka ai a aku o Ka Makaainana i ka Poakahi i hala, ua oi loa ae ka wawaia no ka puka io ae o ka ma'i ahulau kolera, eia nae hoi, ua huhewa loa makou ma ka olelo ana no ka Moku Akulikuli, o ka pololei ka hoi, no kai aenei no o Iwilei. Elua nae make iwaena o na ohua Pake e hoomaluia nei makai o ke Kahua Hoomalu o Mauiola, Kahakaaulana, a he mau mea ma'i e ae kekahi, ua pohala ae nae.

**Honolulu Advertiser.** 4 October 1895. P. 3. *“Kauai Kickers” Tell About It. Graphic Description of Life at the Quarantine Station.* [also referred to as Mauiola Quarantine Station, Mauiola Quarantine Island]

**Ka Makaainana.** 13 April 1896. P. 1. *Oili Kupuino Hou. Nui ko Kakou Pilikia Ka Laha ae keia Mai Ahulau* [Mai Hebera- smallpox].  
Halemai Mauiola on Kahakaaulana.

**Ka Nupepa Kuokoa.** 17 July 1896. P. 11. *Nu Hou Hawaii*.

Ma ka Poakahi nei i hoopaeia aku ai no ke kahua hoomalu paahana [busy quarantine station], ma Kahakaaulana, mai luna aku o ka mokuahi Kina. He 233 Pake a he 79 Iapana.

**Evening Bulletin.** 24 July 1896. P. 1. *Health Officials Back. Dr. Wood Tells Of Their Trip To China and Japan.*

[Dr. C. B. Wood of the Board of Health and Attorney General Smith visited Tokyo where they were escorted to five crematories by the head of the National Medical and Police Bureau.] “Cremation has been in vogue for ages in Japan and the people are accustomed to it as those in India, but up to twenty years ago it merely consisted in burning the bodies in open air. The five crematories of Tokio are owned by an incorporated company, established less than eight years ago. [p. 1] Cremation is optional except in deaths from contagious or infectious diseases when the government makes it compulsory.

**Ke Aloha Aina.** 14 January 1899. P. 2. *Loaa He Mau Leta Malu Iloko O Na Lilia Pake.*

“ka pa hoomalu ma’i o Mauiola”

**Ke Aloha Aina.** 20 May 1899. P. 7. *E Kiai Makaala Ana.*

“ka pa hoomalu o ke aupuni ma Mauiola”

**Honolulu Advertiser.** 11 July 1899. P. 8. *Wharf And Wave.*

“The America Maru is anchored off port in quarantine from Yokohama. She will remain some days coaling and sail for San Francisco probably about Thursday. Her passengers were landed on Mauiola quarantine station.”

**Honolulu Advertiser.** 13 December 1899. P. 1. *Bubonic Plaque. It Makes Its Appearance In Honolulu. Five Deaths Reported.*

“The bubonic plaque has come to Honolulu. How it came no one knows.” [p. 1]

“It was stated by President Cooper [Attorney General Henry E. Cooper, who has charge of the Health Department and of the work fighting the plaque] that plans for a crematory were being prepared hurriedly as possible; while the cases now already reported would be disposed of by the Honolulu Iron Works. Dr. Emerson: ‘I move that the President (Dole) be authorized to have the appropriation for the crematory made.’ This motion carried without reserve.” [p. 3]

“...the Attorney General said that he had early in the morning called for plans for a crematory and he wished to compliment the Minister of the Interior who had furnished them and begun work early in the afternoon. The crematory would be erected within the space of two or three days and would be a work at once. The work would be carried out on quarantine island and there the cremation of bodies would be done.” [p. 3]

“The new crematory to be erected on quarantine island will cost about \$1,000.” [p.13]

“Work was commenced on the crematory at the Quarantine Station yesterday [December 12], and the brick work will be commenced this morning. Minister Young states that the crematory will be completed in three days.” [p.13]

**Evening Bulletin.** 13 December 1899. P. 1. *Situation Well In Hand. Only Three Cases of Plague Up To Noon Today...*

There have so far been five cremations. Three of the bodies were those of known plague victims. [The other two were as a precaution by the Board of Health.]

Some of the cremations have been at Quarantine Island and other in the furnaces at the Honolulu Iron Works. On the island a regular funeral pile was made of wood and some kerosene oil was used. In the cremations at the Iron Works coke had been used [in their furnace].

[A furnace is being built on Quarantine Island by the Iron Works.] It is suggested by many citizens that the burning of bodies made necessary at this time will serve splendidly to show to a number of the prejudiced nationalities that this is an excellent manner in which to dispose of the dead.

[At the Council of State meeting] there was a complete presentation of the matter of a crematory being under construction at the Honolulu Iron Works for immediate use at the Quarantine Island.

**Ke Aloha Aina.** 16 December 1899. P. 5. *Na Poe I Make.*

He elua mau kino make i maopopo loa ua loa i keia ma'i a he ekolu e huli pono ia aku ana ke kumu i make ai.

A o ka pake i make ma ke alanui Maunakea, na puhi lehu ia oia ma Kahakaaulana.

**Ka Loea Kalaiaina.** 16 December 1899. P. 3. *Puhi Ahi Ia Na Kino Make.*

**The Hawaiian Star.** 18 December 1899. P. 1. *On Quarantine Island. A Place For Breeding Disease. A New Crematory Just Built Near The Grave-Yard [In] Unhealthful Conditions There.*

[Graphic descriptions of the stench and swamp of refuse. Description of the building constructed by contractor Fred Harrison.] "It [the crematory] is close by the little graveyard on quarantine island, where lie the victims of previous epidemics that have visited Honolulu. The graves are wholly uncared for, a collection of weedy mounds and dirty tombstones."

**Ke Aloha Aina.** 23 December 1899. P. 4. [no title] "e puhi ahi ia na kino make..."

**Ke Aloha Aina.** 30 December 1899. P. 3. *Poha Hou Ka Mai Bubonic He Ekolu Mau Kino Make I Puhi Lehu Ia.*

Ethel Johnson, 14, makahiki no Iwilei, make i ka ma'i bubonika, ma ka hora 1 p.m. Dekemaba 23, puhi lehuia ma ka po Poaono.

**Ka Loea Kalaiaina.** 30 December 1899. P. 4. *Bubonic. Puhi Ahi Ia Na Kino Make.* "ka ma'i Bubonika"; "Puhi ahi hou ia he mau kino make ma ka Po La Pule nei ma Kahakaaulana ae nei."

**Honolulu Advertiser.** 1 January 1900. P. 11. *Three Dead Yesterday. Board Takes Vigorous Action. Burns Three Buildings. The Health Authorities Decide To Condemn Infected Portions Of Chinatown.*

“The body [of the second death] was sent to the crematory.”

**Ke Aloha Aina.** 6 January 1900. P. 2. *Ke Pahola Nei No He 4 Make I Hoomaopopo Ia No Ka Bubonika.*

Aole i noii pono ia kona kumu i make ai, aka, ua hoouna koke ia aku no ke puhi lehu ia ana ma kai o Kahakaaulana. O na kino a pau na puhi lehu ia.

**Evening Bulletin.** 8 January 1900. P. 1. *Views Of Medical Men.*

[During the monthly meeting of the Hawaiian Medical Association] cremation was recognized as the most sanitary mode of disposal of the dead, and the burning of bodies of victims of the plague illustrated the necessity of having a regular crematory.

**Ke Aloha Aina.** 20 January 1900. P. 1. *Aohe Mau Keena I Koe No Lakou.*

“maluna o kahi mokupuni o Mauiola”

**Ke Aloha Aina.** 20 January 1900. P. 4. *Ke Pii Mau Nei Na Make. Eha I Lilo Hou Aku La Na Ola Makamae.*

Puhi ia o Aala i ke ahi ma o ke Poha ana ae ia o ka Ma'i ma ia Wahi.

Ma ka Poaono nei ua loa aku he hapa pake nona ka inoa a o Ahi, ua make ma Kamanuwai, ma ka nana ana a na kauka aupuni ua ike ia he bubonika.

Ma ke Sabati ua make he bebe pake no Aala ae nei, ua ike ia na helehelena o ka ma'i weliweli maluna ona.

O Kekawano he Iapana, no kahi hoomalu o Kalihi ua make oia ia pono i ka ma'i bubonika.

O ka eha o na poe i make he Iapana no ke alanui Kukui nona ka inoa o Mizuno Sakuichi. Ua make oia ma ia pono, a na lawe ia aku oia no ke puhi ia ana i ke ahi ma Mauiola.

O ka nui o na ma'i bubonika a hiki iho la i ke Sabati nei he 46, a maloko oia he 38 i make.

E puhiia ana na halekuai o Aala e ku nei ma ke alanui Moi ma keia Poaono.

**Ke Aloha Aina.** 27 January 1900. P. 4. *Ke Pii Mau Nei Na Make Eha I Lilo Hou Aku La Na Ola Makamae.*

O ka eha o na poe i make he Iapana no ke alanui Kukui nona ka inoa o Mizuno Sakuichi. Ua make oia ma ia pono, a na lawe ia aku oia no ke puhi ia ana i ke ahi ma Mauiola.

**Ke Aloha Aina.** 27 January 1900. P. 7. *Eia Hou No Ua Make.*

Ua hoouna ia aku kona kino no kahi puhi ahi [cremation place] o Kahakaaulana, mahope o ka ike ana o na kauka ua kiai makaala ia nei ka loli ae o kona kulana.

**Ka Nupepa Kuokoa.** 9 February 1900. P. 2. *Na Leo Mahalo I Ko Papa Ola Malama I Na Kanaka Hawaii Ma Na Wahi Hoomalu.*

Iloko no nae oia wa hookahi, e hoomanao ana no makou i kela kau ma'i hebera (small pox) i poha ai ma Honolulu i ka makahiki 1881, a i hoomaluia ai hoi na kanaka i loohia kekahi o ko lakou mau ohana i ua ma'i la, ma ke Kahua hoomalu mai ma Kahakaaulana, kahi mokupuni hoi i kapaia, "Ka Moku Akulikuli."

**Honolulu Advertiser.** 13 February 1900. P. 3. *Scenes At The Mauiola Crematory*

The crematory was built within four days after the order was given on December 12<sup>th</sup>, all the ironwork being made from special castings. Honolulu is indebted to Attorney General Cooper and Minister of Interior Young for the construction of the crematory. President Wood states that the Mauiola crematory is more effective in general results than the one at Tokyo, Japan. [Drawings of the crematory with a long caption.]

**The Hawaiian Gazette.** 16 February 1900. P. 3. *Scenes At The Mauiola Crematory.*

The crematory was built within four days after the order was given on December 12<sup>th</sup> [1899], all the ironwork being made from special castings. Honolulu is indebted to Attorney General Cooper and Minister of [the] Interior Young for the construction of the crematory.

President Wood states that the Mauiola crematory is more effective in general results than the one in Tokyo, Japan.

[Clifford B. Wood, President of the Board of Health]

**Ke Aloha Aina.** 24 February 1900. P. 5. *Eia Hou No Ka Bubonika. Ekolu Mau Ola I Lilo Aku La.*

Ma ka nana ia ana o na mea paahana oloko o kona kino ua ike ia iho la, ua piha oia me na anoano o ka bubonika, a lawe koke ia aku la oia e puhi ma Mauiola.

**The Hawaiian Gazette.** 24 April 1900. P. 4. *No Cremation For Catholics. So Says Bishop Of Panopolis Who Issues A Circular Letter To His Flock.*

“The Bishop of Panopolis, vicar apostolic to the Hawaiian Islands, and head of the Catholic Church here, has issued a circular letter against cremation. [A copy of the letter is included. According to a decree in 1886 by Pope Leo XIII, no Catholic shall ask cremation for himself nor for anybody else.]

**Honolulu Advertiser.** 26 May 1900. P. 13. *Chisholm Cremated. So Ordered By Board of Health.*

“The friends protested and threatened to secure an attorney to fight the dictum of the president of the Health Board. Nevertheless, Dr. Wood persisted in carrying out his order, and had the remains removed to the crematory on Quarantine Island where they were quickly cremated.”

**Ka Nupepa Kuokoa.** 26 April 1901. P. 6. *Na Koa O Ka Moku Mai Manaoia.*

Ua olelo ao kekahi haole i ike pono i ke ano o ka hoouna ana ia o ka poe koa ma'i puupuu liilii (measles) i Kahakaaulana ua hookuu ia iluna o na waapa a waiho ia peia i ka wela o ka la a hiki i ke kii ana mai o ka waapa mahu e lawe ia lakou. Aohe he peia, a mau mea oluolu e ae hoi, a aohe no hoi he mau mea e palulu ae ai i ka wela o ka la. O ke ola ana paha o keia poe?

Mai oi loa ka maikai i na i ka manawa i ike ia ai ua loa ka moku i ka ma'i hepera i na i lawe ia na koa a pau loa i Kahakaaulana koe na poe hana o ka moku, puhipuhi i ka moku me namea hoomake ma'i a ae e komo mai e kii i wai inu a me ka nanahu a pau hoi aku i waho hookau keia poe koa a holo aku no Manila. Ina me keia e hana mai ai keia poe e poino ana na oia makamae o Hawaii nei i ka lakou ma'i.

He 35 poe ma'i e hoomalu ia nei ma ka Hakaaulana. He ekolu poe i loa i ka ma'i hepera (small pox.) a he ma'i puupuu liilii ka hapanui.

**Ke Aloha Aina.** 24 February 1902. P. 5. *Moku Lawekoa Sheridan Me Ka Ma'i Samola Poki* [smallpox]

Ua hoolele ia aku ke koa ma'i ma ke kahua hoomalu o ke aupuni ma Mauiola, me na koa a me na ohua o keia awa, a e hoomalu ia ana lakou malaila no 15 la mamua o ka hookuu ia ana mai.

**Ka Nupepa Kuokoa.** 9 May 1902. P. 6. *Ua Piholo O Welau.*

He lono walohia ka i hiki mai i o makou nei, no ke piholo ana o Weiau iloko o ke kai. ua hele aku ia me kekahi mau kanaka elua ma ka waapa no ka lawaia mawaho o kuanalu o Kahakaaulana a loohia ia oia e keia pilikia.

**Evening Bulletin.** 3 June 1903. P. 1. *Horst Family Over At Mauiola Island.*  
“The Horst child which, being a smallpox patient, caused the Pacific Mail steamship Korea to be quarantined for a while last Monday, is at present at the quarantine hospital of Mauiola Island.”

**The Hawaiian Gazette.** 5 February 1904. P. 1. *Catholic Church Opposes Cremation.* [Reasons given by a local priest.]

**The Hawaiian Star.** 1 May 1905. P. 1. *Plans For A Crematory. The one at Quarantine Island is no longer available for the public, hence there is not in the islands a place where a wish to have one’s body incinerated can be carried out.*

The federal authorities and the local authorities have in the past accommodated the public in this matter [requests for cremation] until the opinion quite generally prevails that cremation is to be had by any one who would apply for it and hence the Federal crematory has come to be regarded as a public institution. [Local government is looking into constructing a public crematory.] [Private cemeteries and Buddhist temples then step in and build their own crematories.]

**The Hawaiian Gazette.** 12 May 1905. P. 7. *The Question of Burial Versus Modern Cremation.*

The crematory on Quarantine Island is the property of the Federal government, and is definitely closed for private use. Its purposes are for incineration of those who die of uncertain, possibly contagious, diseases, and, therefore, the necessity of there being established a crematory which would be available for all who wish.

**Ka Nupepa Kuokoa.** 12 May 1905. P. 8. [Untitled]  
“Mokupuni o Kahakaaulana”

**Ka Na’i Aupuni.** 15 August 1906. P. 2. *Kuahaua Koho Balota Nui.*  
“ka mokupuni hoomalu eemoku (Kahakaaulana)” [immigrant quarantine island]

**Ka Nupepa Kuokoa.** 15 October 1920. P. 3. *Hoolaha.*  
O ke Ki Manu, Ka Hahai Holoholona, Ka Lawai’a a Komohewa paha maluhia o na aina o Mokauea, na aina kai kohola ame na Loko I’a e waiho ana mawaena o Puuhale ame Kahakaaulana ame ka Mokupuni Hoomalu, ua papa loa ia, malalo o ke hoopa’i a ke kanawai.  
(Kakauinoaia) Fred A. Luning. Honolulu. Oct. 12, 1920.

[Mokupuni Hoomalu: Quarantine Island- earliest mention in the Hawaiian-language newspapers]

**Honolulu Advertiser.** 15 March 1923. P. 1. *Sand Island Control Under Secretary of War, Opinion Of U. S. Attorney General.*

[Long legal opinion that continues on page 6 regarding ownership of Sand Island, including Quarantine Island, and the history of both back to 1840.]

All these tend strongly to show that the jurisdiction of the Marine Hospital Service thus acquired was confined strictly to the small island of Kamolouakulikuli [Kamokuakulikuli] otherwise known as Quarantine Island which was “above high water mark on the reef of Kaholaloa.”

...the small tract then “known as Quarantine Island,” which was “above high water mark on the reef of Kaholaloa, [is] now occupied by the government as a quarantine station.”

The Marine Hospital service took control of Quarantine Island in 1898, following the adoption of the resolution of annexation [and nothing changed] between annexation and the Organic Act [of 1900, which established the Territory of Hawaii].

## **Paddle-out Ceremonies.**

Paddle-out ceremonies to scatter someone's ashes in the ocean began in Waikīkī in the early 1900s. They originated with the members of Hui Nalu, the canoe club founded in 1908 by Duke Kahanamoku, Knute Cottrell, and Ken Winter. Burials at sea have been a maritime tradition as long as sailors have been sailing, so members of Hui Nalu, many of them Waikīkī beach boys, took the burial at sea concept and modified it by paddling the ashes of the deceased offshore in a canoe and scattering them in the ocean along with flower lei.

Surfing legend Wally Froiseth (1919-2015) was born in Los Angeles, but moved Hawai'i with his parents when he was 3 years old. He started surfing as a child in the 1920s, learning the sport and how to make surfboards from Waikīkī beach boy John Kaupiko. In an interview with *The New York Times* in 2010 Froiseth recalled attending his first paddle out ceremony at the age of six and said, "I don't know of any place that did it before Waikīkī."

Cremation, an important part of most paddle-out ceremonies, was not practiced in Hawai'i until the early 1900s. Discussions about it started as early as 1890, when Dr. Sidney Swift, the Board of Health physician for the leprosy settlement at Kalaupapa, recommended investigating cremation as an alternative to tradition burials.

*Honolulu Advertiser*. June 6, 1890. P. 5. "Report of the Board of Health."

It is held on high authority that the leprous germ is not destroyed by the burial of a dead body. On the contrary it thrives for a time certainly and is not unlikely to penetrate wells and springs contaminating them thereby. It would seem as if the only true sanitation would be cremation of the dead.

In 1896 the Board of Health sent two emissaries to Japan to investigate crematories and cremation procedures as a way to deal with mass fatalities of an epidemic. One of them, Dr. Clifford Wood, submitted the following in his report after he returned to Hawai'i.

*Evening Bulletin*. July 24, 1896. P. 1. "Health Officials Back."

Cremation has been in vogue for ages in Japan and the people are accustomed to it as those in India, but up to twenty years ago it merely consisted of burning bodies in open air. The five crematories of Tokio [sic] are owned by an incorporated company, established less than eight years ago. Cremation is optional except in deaths from contagious or infectious diseases when the government makes it compulsory.

The information Dr. Wood gathered in Japan proved essential late in 1899 when bubonic plague struck Hawai'i. Under his direction as president of the Board of Health, the board asked Honolulu Iron Works to build a government-run crematory on Quarantine Island, a small tidal island off Honolulu Harbor. Known in Hawaiian as Kahaka'aulana, the island had been used as a quarantine station as early as the smallpox epidemic of 1853. The building was named the Mauiola Crematory after the Hawaiian god of health.

*Evening Bulletin*. January 8, 1900. P. 1. "Views Of Medical Men."

[During the monthly meeting of the Hawaiian Medical Association] cremation was recognized as the most sanitary mode of disposal of the dead, and the burning of bodies of victims of the plague illustrated the necessity of having a regular crematory.

*Honolulu Advertiser*. February 13, 1900. P. 3. "Scenes At The Mauiola Crematory." The crematory was built within four days after the order was given on December 12<sup>th</sup> [1899], all the ironwork being made from special castings. Honolulu is indebted to Attorney General Cooper and Minister of [the] Interior Young for the construction of the crematory. President Wood states that the Mauiola crematory is more effective in general results than the one at Tokyo, Japan.

The use of Mauiola Crematory during the bubonic plague introduced cremation to Hawai'i, and as it gained acceptance, the general public continued to use the facility on Quarantine Island [Sand Island today] long after the plague ended. When the government terminated cremation services in 1905, local mortuaries and Japanese Buddhist temples stepped in and built crematories for their clients and congregations.

*The Hawaiian Gazette*. 12 May 1905. P. 7. "The Question of Burial Versus Modern Cremation."

The crematory on Quarantine Island is the property of the Federal government, and is definitely closed for private use. Its purposes are for incineration of those who die of uncertain, possibly contagious, diseases, and, therefore, the necessity of there being established a crematory which would be available for all who wish.

With the widespread acceptance of cremation as an alternative to traditional burials, some Hawai'i residents began scattering ashes at sea.

*Honolulu Advertiser*. December 2, 1913. P. 5. "Daughter Scatters Ashes of Father on Sea Off Molokai."

At about ten o'clock last night, while the steamer Claudine, on its voyage from Honolulu to Lahaina, Maui, was on the high seas between Molokai and Maui, Mrs. Peter N. Kahokuoluna, in compliance with the last request of the late Capt. Andrew Rosehill, cast to the four winds the ashes of her father. She was assisted by her husband.

The memorial service that laid the foundation for paddle-out ceremonies took place in Waikiki in 1918 for Dr. George H. Stover, where the highlight of the service was scattering his ashes in the waves washing over the beach. Stover, a medical doctor from Denver, Colorado, first came to Hawaii in 1910. A prominent physician and an x-ray specialist, he was interested to learn if this new technology would work as a cure for leprosy. During several trips to Hawai'i, he stayed at the Seaside Hotel [the site of the Royal Hawaiian Hotel today], where he swam almost every afternoon with friends and listened to the music of the beach boys, many of them members of Hui Nalu.

Stover enjoyed writing poetry and during a visit in 1914 wrote the lyrics to “On the Beach at Waikiki,” the popular song that was also known as “Honi Kaua Wikiwiki.” Henry Kailimai composed the music, and Albert “Sonny” Cunha arranged it.

When Stover passed away in 1915, his remains were cremated and his ashes placed in an urn. Prior to his death, he requested his ashes to be scattered in the ocean at Waikīkī Beach. In 1918 Stover’s widow, Anna, asked J. Harrick, a family friend who was on his way to Hawai‘i, if he would fulfil Stover’s request. Harrick agreed and on February 22 he led the ceremony that was attended by hundreds.

*Honolulu Advertiser*. February 23, 1918. P. 6. “Wind and Wave Claim Ashes of Song Writer. Dust of Doctor Stover Who Wrote ‘On the Beach At Waikiki’, Scattered Over Sand and Sea As He Requested On Death Bed.”

It was the last wish of the doctor that his ashes be scattered upon the sands upon one of the sunny afternoons that have Waikiki Beach the theme of poets, painters and musicians, when the beach was crowded with bathers, surfers and canoists, and when it was the real Waikiki Beach of song and story.

There were hundreds of bathers in their varied assortment of bathing suits; there were fashionable groups; there were motion picture men and photographers; dancing upon the waves boards were held upright until [there] were many outrigger canoes and [the] surf-ceremony was over. The canoe boys, the beach guards and many of the members of the Hui Nalu, some of whom had played upon the beach and swam with Doctor Stover, [were there] and to them the duty was assigned of singing Hawaiian melodies.

Never was such a strange funeral ceremony witnessed in Honolulu, and never was such a strange burying ground selected. There was no minister, no choir, no gravediggers. The waves swept upon the beach, murmuring their own sad requiem to the memory of the man who had been their playfellow in years gone by.

Mr. Harrick stepped down from the seawall upon the sand just at the junction of the Seaside Hotel and Outrigger Club beaches. As he opened the urn the Hawaiian boys, led by Beach Guard David Kahanamoku, sang “Aloha Oe” softly and impressively. They continued the plaintive air as Mr. Harrick scattered the gray ashes over the sands. Back and forth the young man walked covering a wide area, stepping even into the water that some of the ashes might be carried out by the waves. Ripples of water washed up on the sands and obliterated thin gray lines.

A brief prayer was uttered by Mr. Harrick as he carried out the dying request, and as the last of the urn’s contents were caught by the breezes and blown seaward the singers changed to the lifting strains of “On the Beach at Waikiki” concluding with another verse of Aloha Oe.

In a few minutes the beach had resumed its wonted gaiety. The waves swept up high and dragged down the sands so that at last ashes and sea were one.

Stover’s memorial service set the stage for scattering ashes in the waters of Waikīkī. It included all of the elements of the paddle-out ceremonies that followed: surfboards, outrigger canoes, music, a beachside service, and the spreading of ashes in the ocean. Hui Nalu took the lead in organizing paddle-outs, conducting them for many years after

Stover's service. In a 1928 Burton Holmes Travelogue called "Hawaiian Shores," Holmes included movie footage of a paddle-out ceremony fronting the Moana Hotel, showing an impressive procession of several dozen outrigger canoes leaving the beach to scatter someone's ashes. He titled the piece "Toodle-oo," which was slang of the day for "goodbye."

In 1955 members of Hui Nalu still continued to provide the paddle-out ceremonies their founders had initiated earlier in the century. In addition to the original elements for paddle-outs, they also had participants form "a great arc," an early version of today's circle of surfers.

*Honolulu Star Bulletin*. April 14, 1955. P. 29. "Lew G. Henderson's Ashes Scattered to Ocean Waters."

Sixty-one beach boys paddled silently out past the breakers to Waikiki reef last night, to scatter the ashes of Lew G. Henderson in the waters he helped to make famous.

The 11-canoe procession was led by Samuel Mokuahi Sr., and his son Samuel Jr., who paddled David K. Bray to the reef with the ashes. Before the canoe procession Bray led the beach boys in several Hawaiian chants and delivered a eulogy.

The beach boys sang [their club song called] Hui Nalu, then sang Aloha Oe before moving the canoes into the water. The canoes went out single file. There was a slight rain falling at the reef. At the reef the canoes formed a great arc facing the sea. Bray led the 61 paddlers in a final Hawaiian chant, then sprinkled the ashes on the water.

Then floral wreaths and beach boy leis were placed in the water and started drifting out to sea, following the ashes.