Nā Momi Hoʻoheno

PRECIOUS GEMS

EPISODE 1

Dr. Ione Jean ʻAlohilani Rathburn Ryan, KSG, KS '44
& Robert Clarke Paoa

NĪNAUELE ʻIA E MANU BOYD

0:00 **Nā Momi Hoʻoheno Wehena: Prelude kī hoʻālu music by Keʻala Kwan with opening credits**

0:17 **Kēhau:** Aloha and welcome to Nā Momi Hoʻoheno, a Hawaiian oral history series produced by the Hoʻokahua Cultural Vibrancy Group of the Kamehameha Schools. Dr. Ione Jean ʻAlohilani Rathburn Ryan was born in Honolulu to William Kolo Rathburn and Lilia Nainoa. She grew up in Koʻolauloa and is a 1944 graduate of Kamehameha School for Girls. Dr. Ryan has enjoyed a long and illustrious career as a counselor and educator and holds the distinction of being the second Hawaiian woman to attain a doctorate degree. She is also the first woman to have earned a doctorate degree from Stanford University.

We hope you enjoy the conversation as "Aunty Ione" is joined by her cousin, Robert Clarke Paoa, and her nephew Manu Boyd. Aloha!

1:18 **Manu:** Tell me about Lei ʻIlima and what does it mean to you?

1:28 **Aunty Ione:** Well, it was our choice song for our song contest our 7th grade year and we came in second in the contest. And after the contest was over, I was in the auditorium up at Kamehameha. I was in the lobby and one of the teachers was with Charles E. King, who had been there that night. And so she called me over there to introduce me, and of course, Charles E. King and my grandfather were in the same class at Kamehameha in 1891 and he said to me that the seventh graders should have won, we were seventh graders, because he said he had never heard Lei ʻIlima sung so beautifully and that we should've come in first. We came in second, but he said that was it that he never heard it and that we should've won the first prize.

2:18 **Manu:** Beautiful.

2:20 **Aunty Ione:** And he was a composer, of course.

2:22 **Manu:** The composer of Lei ʻIlima, absolutely. And that auditorium is still there. Why don't you just, for our friends in our video world, introduce yourself. This is my aunty, but then I'd like her to introduce herself. Go ahead.

2:40 **Aunty Ione:** Well, I'm Ione Jean Alohilani Rathburn Ryan, as Manu likes to say. And I am a member of the class of 1944 of Kamehameha School for Girls. That was a long time ago. And, what else can I say Charley?

2:57 **Manu:** I think that is a beautiful introduction. You can call me Charley or Manu. I might've been named for Charles E. King. Your cousin, Paoa, if you could just, this handsome Hawaiian man, and introduce yourself as your cousin over here.

3:13 **Uncle Clarke:** My name is Robert Clarke Paoa. But I'm better known by my family as Clarke. C-L-A-R-K-E. And Ione is my second cousin, I think. Our grandparents were siblings, or half siblings. And I'm really honored to be here with her today. I didn't expect that I would be filmed for something like this. But it is a deep honor for me.

3:45 **Manu:** Tell us a little bit about the Clarke family. The Clarke with an "e".

3:49 **Uncle Clarke:** Ok, it started with my great grandfather, Thomas Kirkwood Clarke, he was born in Ireland. And he and the family immigrated to Canada during the potato famine. And just before they got to Ireland [Canada], his mom and younger sister died of cholera on the ship. So the family, the father picked him up and they got settled and I don't know, for some reason, Thomas Clarke immigrated to the United States. And he settled in Darien, Georgia and I think his brother was there and he was a carpenter. And he learned shipbuilding. Then he got involved in the civil war and supposedly became a captain with the Blackhorse division. That's still not verified yet. After the civil war he refused to concede defeat so he was classified as a rebel. He fled to Mexico, eventually to England. He got on the ship, and he was bound for Vancouver, Canada. But the ship took 18 months just to get to Hawai'i. They had all kinds of problems. So when he got to Hawai'i he said, this is it, I'm staying here and I think it was Kamehameha V who needed shipbuilders. So he heard about Thomas Clarke and he summoned him, he said, "Would you consider staying here and helping us in shipbuilding?" And Thomas Clarke said, "Well I am a man without a country. So if you grant me citizenship, I would stay." And from there he settled and he married a Hawaiian woman, Mary Ann Pueo, and had a daughter and a son which is where Ione comes in, right? And after that we think that his first wife passed away, then he married an Auld. Actually she was a Miss Hornblower. He married her and then he had several more children. And my grandfather was the youngest of his children, Robert Clarke. And that's the start of how I came into being.

6:39 **Manu:** That's a beautiful story. Aunty Ione I know that you, well speaking about the Rathburns and Kahuku. Tell me a little bit about growing up in Kahuku and the Lā'ie connection. And eventually Paumalū and Kaunalā. What was it like on the Kahuku plantation?

6:55 **Aunty Ione:** Well, we were not on the plantation we were at Kahuku ranch and my grandfather, William Kolo Rathburn who was a member of the Class of 1891 at Kamehameha was the manager of the ranch. The ranch was actually owned by the Dillingham's, but my grandfather managed it. And at that time, where the Kuilima hotel was, that was all ranch land and when we grew up there it was run as a cattle ranch and my grandfather was a manager for 40 years. Anyway, so there were horses and cattle and that was how we were living. You know, he was the part-time manager, but he was also the district magistrate for Koʻolaupoko.

7:45 **Manu:** Speaking of the class of 1891, there's a well-known picture of the first boys class. Both of you have, you pointed out those in the picture. We'll have that picture, that photograph. But tell us, so your grandfather is William Kolo Rathburn. Of course, Charles E. King the composer in that class. You had another somebody in your ʻohana that was in that class?

8:15 **Uncle Clarke:** Robert Pahau. Robert Pahau married my grandmother's sister, Mary Ellen Bridges. And they're descendants of the Horner family living on Molokaʻi. Now, of course they're scattered all over now, they're here too but that's another big family, the Horners.

8:33 **Aunty Ione:** And one of the Horners went to Kamehameha.

8:37 **Uncle Clarke:** Several of them.

8:38 **Manu:** There's a Keliʻinoe in there?

8:40 **Aunty Ione:** Yes. There's a Blake from Kauaʻi and there was a Kaʻuhane, and there was a Crowell, Kaʻai. There were so many prominent I think Hawaiians. It was a very interesting class because it was, they were very, I think, very active politically and there were several district magistrates including my grandfather besides Charles E. King who's probably the best known of them, because he composed his music. But there were very many prominent Hawaiians and as I always say to you, Manu, I think that it would be nice if people did research on all the other members of the class. Many of whom, as I said, were very prominent, but not quite as well known as Charles E. King.

9:30 **Manu:** That's helpful and I think that was one of the reasons why you had mentioned that before. As much as I want to talk about your class in 1944, in 1891 for the boys and then, of course, the girls' school was established in 1894 across the way across the Farrington high school direction and then we can speak about other people at that time. Before we move on, I wanna talk a little bit about your mother's growing up and your father's childhood. A little bit about your parents and something about your siblings also. And I know that you're the only girl and so you're the prettiest of them all.

10:09 **Aunty Ione:** Thank you. Let's see, my mother was born in Kahuku but grew up in Lāʻie. She was taken and grew up. And her native, her first language was Hawaiian, of course. And then when she was of school age she moved down and lived, as I said, with the Nainoas. And at the time he was also district magistrate and also the land overseer of that whole area. And so she grew up in Lāʻie and as I said Hawaiian was her first language and then learned English, of course, cause she went to the missionary school. And that's how she came down. My father was born on Kahuku ranch because my grandfather, as soon as he graduated from Kamehameha, he went to Kahuku ranch and became the manager there and so my father was born at Kahuku ranch. He grew up there. And all of them, the whole family learned to ride. All of my brothers spent their lives there too. And all of them rode. Everybody was a cowboy in some ways.

11:23 **Manu:** A little bit about that because you mentioned Grandma Rathburn and I remember her very well, so being raised in the Nainoa family. A little bit more about who was she with when she was up ma uka in Lāʻie.

11:38 **Aunty Ione:** Well, when she was taken from Kahuku, taken by the daughter of this Hawaiian couple up in the mountain. They raised her and she grew up there and lived there until she was 6 up mauka in Lāʻie and then when she was 6 and ready to go to school, then she went down and she lived with her tutu's sister who was Lyon Baldwin Nainoa's wife and then she lived with them and then became a Nainoa.

12:17 **Manu:** One more thing when we're talking about now about her, Hawaiian being her first language, and then maybe after we'll finish this up with Grandma Rathburn. Talk a little bit about Hawaiian in your memory as well because Hawaiian has sort of had a resurgence but the story about Grandma Rathburn and the archives and Kawena Pukui. If you could sort of share that story, at a time when Hawaiian was not really very popular in society.

12:50 **Aunty Ione:** Well my mother was an interpreter. At one time Kawena Pukui was looking, I think, for people who spoke really good Hawaiian and she had a test and I think 5 people passed that test. And my mother was one of those because her Hawaiian was so good. She spoke fluent English, of course, and then she went to work for the archives. And she did the research, the Hawaiian interpretation of the papers there for Kuykendall who did the histories of the Kingdom of Hawai'i, and as I said she did the translations from Hawaiian into English for him.

13:33 **Manu:** Interesting, ok so, uncle, you had mentioned earlier before too about the experience on Moloka'i with an 'ohana whose Hawaiian was difficult to understand. Tell a little bit about that.

13:45 **Uncle Clarke:** My wife told me this, that there was one 'ohana, Mary Auld, who when she was very ill she would only speak Hawaiian. So they brought in Hawaiian speakers to converse with her, but they seemed to have a difficulty in understanding her cuz they said she spoke, they used the "high class" Hawaiian. Whatever that means, I don't know. Maybe it was more poetic and so they did have a problem understanding her and her with them. So and then there was another Hawaiian lady who died that, same thing, I can't remember her name. My wife told me that at the service there was a crippled Hawaiian lady who crawled down the church aisle to pay her respect and chanted all the way. The chanting was so difficult for most people to understand. So, my wife said I don't know what it was about the way they spoke.

15:18 **Aunty Ione:** There apparently was a difference between the so-called I'll use common and the poetic way, more esoteric.

15:28 **Manu:** You mentioned the Auld family and the Auld family in 1902 with the passing of William Auld and he's described, is called in the Hawaiian newspapers Uilama Olo and several of the kanikau that were written, but a little bit about the connection between the Adams and the Aulds. We talked about that a little bit earlier. Just a little bit more about that or those families and how they connected to you, or not. But something about those families.

15:57 **Uncle Clarke:** There was a lot of intermarriage between hapa haole families at that time: Aulds and Adams, Harbottles, Davis, Kanahele. They all intermarried. So, you know, trying to sort out who was who is really difficult. Unfortunately, lot of the people who knew the connections are no longer with us so there was a Puna Auld who lived on Molokaʻi that my father-in-law knew and her niece was Victoria Bannister. There were 2 Bannister sisters there. I can't remember the name of the other one. And they both married Meyer brothers and she too, when she spoke some Hawaiians would hold back, kind of hilahila about making a mistake when they spoke to her. But my father-in-law said she was a jolly person. She smoked a pipe. And she passed away, I think, probably about in the 20's, she lived to a pretty old age, you know. Most of the Adams and the Lucas, they all lived to a grand old age.

17:33 **Manu:** You know, aunty, we're gonna get back to that. I'm gonna plant the seed later about Kekaulike Market, that you mentioned earlier. In fact why don't we just go ahead. You mentioned that the idea of respect in general and then aunty, you're looking lovely by the way. But go ahead.

17:48 **Uncle Clarke:** Well, in the old days, according to my mother, it was common for Hawaiians to go to the Kekaulike fish market. I mean everybody congregated there and it was noisy and there was a lot of commotion and turmoil in there and she said on one Sunday a hush fell over the fish market, quiet. What happened? And outside was this big car that stopped and it stopped and out came Prince Kūhiōa and his wife, Princess Kahanu. And they walked into the market. And she said it was amazing because all the people, Hawaiians and non-Hawaiians all stood on the side as they processed in and they all bowed. She asked her dad, who's that? Oh, that's Prince Kūhiōa nd everybody is showing him respect. That sort of stayed in her mind how people then respected one another, especially the aliʻi.

19:02 **Manu:** Aunty, well when you entered Kamehameha in 1938, were you all boarders then?

19:09 **Aunty Ione:** We were all boarders.

19:10 **Manu:** Tell me a little bit about what was your first day like and what was your first year like in 1938 & 1939 at Kamehameha Schools. What was it like?

19:20 **Aunty Ione:** Well, there were only 150 girls from grades 7 through 12 and our class we had 25 girls that entered as 7th graders, your mom being one of them, and she was my roommate and as I said we were all boarders, there were no day scholars and as I said now there are hundreds and thousands of people that are helped by the Bishop Estate of Kamehameha Schools but then there were only 150 of us who were the recipients of the proceeds from the estate and it was interesting because in many ways, they ran the school like it was a New England boarding school and when we went to school there was a list of things we had to take, we had to have so many dresses, so many pairs of underwear, so many shoes. And we had to get dressed every Sunday in a white dress with long stockings and should I say this? You know, we had to have garters but then people lost their garters so they would make Hawaiian knots which was you took your stockings and you kind of rolled it up.

20:26 **Manu:** You tuck it in with a kukui.

20:27 **Aunty Ione:** And well, without the kukui. And so what happened when you went to church often times is that your stocking would start falling down and then everybody would see wrinkles. But it was an eye opener because, as I said it was very New Englandish, very almost missionary-like and we sat at that time the dining room we sat at tables with girls and one faculty member. There was a senior that was the hostess and they said a prayer. We always either sang the Doxology or something in Hawaiian or somebody said a prayer and it was very formal in many ways and so different from today and there was an intimacy there. Everybody knew everybody else with so few girls, 150 girls, that we knew everybody especially the older girls and those relationships that we formed there at Kamehameha, because it was so small and intimate, we've remained lifelong friends. It was like a family in many ways. But it was very as I said, I always compared it to a New England Boarding school, missionary type.

21:50 **Manu:** The protestant congregational church or the Bishop chapel that you all attended. Tell me a little bit about growing up and interesting because you've bounced back and forth between Lāʻia and Lāʻie and we hear a lot of people say Lāʻia. But what was church like in Kahuku and Lāʻie when you were growing up.

22:11 **Aunty Ione:** Well, my grandparents weren't that religious, so if they went to church they went occasionally to Kaumakapili but my mother of course belonged to the Mormon church because that was Lāʻie it was established by the Mormons and it was mostly the congregation was Hawaiian because obviously Lāʻie was made up of the Hawaiian families that were converts to the Mormon church, but it was run by the missionaries. And we learned to sing all the songs and because I was the only girl in my family and the youngest. I had five older brothers. They weren't as religious, but being a girl I guess my mother felt that she could take me, so I went too and I was baptized as a Mormon and it was very much like the church today. But they spoke Hawaiian then because all the missionaries learned to speak Hawaiian and spoke fluent Hawaiian. And so the congregation, but they spoke in English in church, well I was little anyway. I don't know what it was like before I went but I remember it being very almost like it is today.

23:21 **Manu:** Uncle Clarke, now different parts of the family, different experiences in growing up and all of that. But anyways, besides you mentioning the hale pule, the hoʻolewa–the funeral, some memories you have of younger days or your grandparents time in church?

23:42 **Uncle Clarke:** Originally, my grandfather, Henry Paoa, and his wife were married at Kawaiahaʻo. And he attended Kawaiahaʻo and then Kawaiahaʻo opened an ʻāpana in Waikīkī where the Kaʻiulani hotel is. There was a branch church there. They went there. There was a cemetery there and many of them were buried there. But I don't know for some reason, some Hawaiian families left Kawaiahaʻo after the overthrow and they became converts to the Reorganized Church of Jesus Christ. They broke off from the Mormon Church and so they used to go to church up at Mott-Smith Drive. Them and the Harbottles, the Kahanamokus all went up, attended church there. But my mother was a Catholic. So my sister and I, my mom and my brother attended St. Augustine.

24:56 **Manu:** That's interesting that reorganized Mormon church, that's where Aaron Mahi them are. I went to a cousin's funeral that was my Aunty Tiona Harbottle Wailehua, her daughter, our classmate passed away. It was horrible, but I never heard of that before. That's very interesting. We're gonna bounce away from that. Aunty Ione, tell me about your name: ʻAlohilani and a little bit about your thoughts about your mother naming you that and what she might have named you instead.

25:25 **Aunty Ione:** I never really liked my name ʻAlohilani because I used to kind of make fun of it when I used to say: ʻAlohi-hi-hi-hi-lani and my mother would get really kind of upset cause I asked her one time why she named me ʻAlohilani, why didn't she name me Lāʻieikawai? Which was after the goddess at Lāʻie. And so one day I came home after school and there was a little note on my desk that said: ʻAlohilani, the heavenly abode of the goddesses. I don't know who the goddesses were but anyway since that time I said well alright, but I still didn't like my name but it has a very nice meaning which means the shining heavens, the glittering or the sparkling heavens. But at that time I said why didn't you say Keʻalohilani or as I said Lāʻieikawai. But anyway, she finally put me in my place, right?

26:21 **Manu:** Well, actually so Keʻalohilani was a godly realm where Keaomelemele was born. So I think she did well. Aunty has been saying ʻAlohiiiiiilani for a long time. Let's talk a little bit about Education. What was emphasized and what was not emphasized. And what led you to eventually to obtain your, you becoming the second Hawaiian woman PhD. But go back to Kamehameha and your training.

26:48 **Aunty Ione:** Well, when I was there, the emphasis was on domestic arts, really, and so we had to take cooking and sewing for 6 years, which they weren't my favorite but they have been very helpful. I've been very happy that I was exposed to that kind of thing. We were very strong in the humanities: music, art, literature. I've said to you this before that we were deficient in science and math. We had just enough exposure. We had a class in general science and a course in general math, which was just enough to qualify us for maybe to go to the University of Hawaiʻi. But some of the universities would not accept that. They said that wasn't sufficient depth to get into some of them. But here it was enough to get into the University of Hawaiʻi and that was, but the emphasis then was on the domestic arts. They were training people to be good wives and mothers. And that, as I said, that was the emphasis, but it was in the humanities, the arts, music, literature I think very, very far ahead than most other schools, and the exposure that we had. I remember that when I was in school when we first went, the Honolulu Symphony Orchestra and they had all kinds of cultural things going on. I remember seeing George Balanchine dance with the Ballet Russe de Monte-Carlo, when they came here to dance and Kamehameha used to offer you the opportunity to go there. You could get tickets and go and so I remember and going to the symphony. Fritz Hart was the conductor, and going to the symphony concerts and going to see all of these cultural things. Like I said I saw George Balanchine dance and he was the premier ballet master in New York at the time, originally from Russia. And I saw Maria Marakova dance too with him and so we were allowed to go. The school would take us to these things at night if people wanted to go. Not everyone went but I went.

And so we had all of these cultural events that they really sponsored and like I said they really, in the humanities, the arts, music, literature, we were just very far advanced and when I went to the University of Hawai‘i, I found that most of the people that I went to school with there had not been exposed to that kind of background. Their music, their art, their literature background was not as I was good as ours or as in depth as ours had been.

29:29 **Manu:** How did you follow in Isabella Abbott's footsteps?

29:33 **Aunty Ione:** Well, I really didn't follow because she was a scientist and it was very interesting that Isabella Abbott was a scientist because we've had so little, really, science at Kamehameha. We had no laboratory science at all and the first time I ever worked with a microscope was when I went to the University of Hawai‘i and Isabella Abbott at that time was a graduate assistant for the biology, for the botany class and her first lecture was, it was war time, of course, in 1945, when we went to the university as freshmen and she gave us this lecture on how these covers for the lens things that you put under the microscopes and then you could put the specimen on, how expensive they were. They were German and they could not be obtained any more because it was war time and to be very careful. So the first thing I did was I took the microscope and took the scope out and all of a sudden I saw all of these nice little cracks, you know, and I had broken the lens. So I took it in to her. I picked it up and I took it in and she was in the office next door because we were supposed to be doing all of this lab work. And I showed it to her and she said, Oh my! You know, Kamehameha. But that was the first exposure that we had to actually, laboratory science work because at Kamehameha at that time we had no laboratory work at all.

30:54 **Manu:** So the lens breaker and the graduate assistant are #1 and #2 in history on the first Hawaiian women PhDs. So tell us about your schooling and then we're going to after, I wanna talk about where you went to school and what you did for fun. I'm sure you didn't go to the ballet.

31:14 **Aunty Ione:** Well, after I left Kamehameha, you mean?

31:19 **Manu:** Yeah, and then what put you on that path. Dr. Abbott was a graduate before you, well before you.

31:24 **Aunty Ione:** Right, she graduated, I think, in 1936. Yeah, she was gone by the time I got to Kamehameha. But when I finished at Kamehameha, then we went to the University of Hawai‘i and when I finished at the University of Hawai‘i, just before I finished, the dean called me and said that they had this scholarship to go to the University of Minnesota to do work in public health. And they had asked me to do it. And I don’t know why but anyway. So I became the first recipient of the Honolulu Chamber of Commerce’s scholarship in public health. And that took me to the University of Minnesota where I got my master’s degree in public health education. And then I came back and I already had a job and the idea was that I would go there and come back to work at the University of Hawai‘i, which I did, I worked there for about 4 years and then about the 5th year, I decided to go back to get a doctorate because if you worked at the university and even today that was, if you want to call it a union card. But you really needed it. So I went to Stanford and I got my doctorate in Education, in counseling actually in psychological counseling and then came back again to work at the university.

32:41 **Manu:** Are you the first Kamehameha graduate to go to Stanford?

32:43 **Aunty Ione:** Yes, yes. I was and I remember one time I was there and they said, “Oh you’re from Hawai‘i?” And I said, “Yes.” And they said, “You went to Punahou?” And I said, “No I didn’t.” I went to Kamehameha and they said, “Where’s that?” Cause they had never heard of Kamehameha because I was the first girl and now you have so many graduates from Kamehameha going to Stanford and Ambrose Rosehill, I think, was the first male. He got a degree from Stanford. I think I was the first girl from Kamehameha.

33:15 **Manu:** Uncle Clarke, so take me back to your high school days because you have become such as repository of history and genealogy, but did that start with you when you were younger.

33:30 **Uncle Clarke:** Well it kind of did because I spent a lot of time with my mother's parents and her step mother was pure Hawaiian, spoke Hawaiian, and so I was always bugging her and asking questions which was not the Hawaiian thing to do. They don't like nīele kind of kids, you know. When they're ready to tell you something, they'll tell you so you learn not to nag them or ask questions. You'll get the answers when they're ready. But I went to Roosevelt high school. I had tried to get into Kamehameha twice; never made it. But I was always in love in with Kamehameha. My cousin, George, played football for Kamehameha he was an all-star quarterback and that led me to even being more drawn to Kamehameha and I know at Roosevelt, often times, when Roosevelt played Kamehameha, I was pulling for Kamehameha all the time. Of course, very quietly, you know, not...

34:49 **Aunty Ione:** not vociferously.

34:50 **Manu:** Yeah, hard to be a quiet Rough Rider. What about your interest in, I know your wife was interested in her genealogy. Well, your interest and your understanding of all of these different families. How did that happen?

35:04

Uncle Clarke: Well, in 1956, my dad's aunty on Molokaʻi died so I had known her. I had went to the service and my father's older brother had a folder. So I asked him, "What is that?" He said, "That's your family. That's all the genealogy of the Paoa family." And right away like that it just grabbed me. I said, "Wow, that's some thing I'd like to have." But knowing how Hawaiians are, I didn't ask for it. I was out of high school. I was working already and I told my mother I'd like to have a copy of that. So she told my uncle. He said, "You tell him come up here and come and get the book." So I went. He lived up at 9th Avenue. Henry Paoa. He was the Executive Secretary to the Secretary of Hawaiʻi. He worked in the governor's office. So I went up there and he said, here's the book. I said, "No I want a copy." And he said, "No you take the book and you copy it." And I said, "Wow. I never expected him to hand it over." So I took the book and I copied it and right there I just got really interested in my genealogy and from there it just grew and grew and grew and learned about my dad's father who was a fisherman. He had 12 kids. He worked for the immigration station just as a custodian but on weekends he had to fish to feed his family. And my mom lived in the district and she said, oh when Mr. Paoa came in, he had a canoe. Bring the canoe up to shore. He'd lay a net on the sand, take all the fish out and everybody from Kālia would come and he says take what you want. And she says you know it was good because that's what people did. They just took what they wanted. They didn't overdo it. And I said, "Did he sell it?" She said, "No." And then my uncle told me, "My dad never ever sold a fish in his life. He said fish was given by God." And it's not something you sell. You share it. And that's the real Hawaiian way. So there were mostly Hawaiians living there and they all came and they took what they wanted and what was leftover he took home for his family.

37:50

Manu: Beautiful, Aunty Leila. You don't look anything like Aunty Leila. But talking about Hawaiian food and we were talking about Uncle Clarence Hohu. But tell me a little bit about the influence on your life by Aunty Martha, by Uncle Clarence, by Aunty Leila and music at Kamehameha.

38:09 **Aunty Ione:** Obviously, Leila was the, we had two good musicians in our class. Our class was very talented, class of '44. One was Leila, of course. And, of course, her mother was Martha and Leila, they lived on Rooke Avenue and Leila's father as I told you, was a fantastic cook. And Leila would invite me often times to their home and we'd have delicious food and to the parties of the Poepoe's, her mother was a Poepoe. And the Poepoe's would get together and Leila always invited me again and there was music and lovely, lovely family affairs. And as far as music was concerned, you know, Leila was just outstanding. And so our class had two, as I said, very good musicians. One was Leila. One was Laura Sabey. We also had Evelyn Desha. We had Akemi [a Kinney]. Our class was loaded with talent. Not me, but the rest. Aunty Neva Andrews and I used to say that we were left behind the door when it came to talent because everybody else seemed to be able to sing but you know, the two of us, although we all had to sing regardless of whether or not we could sing. Everybody at Kamehameha sang. You were in the Glee Club, automatically that was it and as I said, music was a great part. And of course, Leila's mother was very much a presence in our history of song. And of course, Laura Brown was the music teacher there and we learned a great deal from her in terms of Hawaiian music and the simplicity and the loveliness of just 4-part harmony. And, as I said, I think once you asked me what effect the teachers had on me? And I thought about that question, Charley, I'm sorry, Manu. And I thought about that, I thought that every teacher that I had at Kamehameha, and many teachers after that all have contributed in part to what I am today and we had some really fantastic teachers at Kamehameha. They're all really, I think, devoted to Kamehameha and to really try to, as much as possible, have a benefit from the education that they were exposed to, yeah.

40:45 **Manu:** Tell me a little bit about the first day of seventh grade and how you met mom.

40:51 **Aunty Ione:** Ok, well, your mom who was Marian Lake at the time, we were assigned as roommates. We really did not know each other and we're 12 years old and we're seventh grade boarders. And the first day of school, but the day that we were supposed to move into the dorms, because I said all of us were boarders, I got there on time and took all my things and put them in the places, where each of us had a separate dresser and each of us had a separate closet. I hung my dresses in the closet and no sign of your mom at all. No sign of Marian. And I never seen her and we were supposed to be there at a certain time And it wasn't until supper time and we were standing outside the dining room, on the lānai, that I heard somebody come, and all the girls were there, I heard this voice say: Does anybody know Ione Rathburn? Where's Ione Rathburn? So, it was obviously your mom, Marian, and she finally, and I said: here. So she came up to me, she looked me up and down and then she said, I'm your roommate, she said. I looked at all your dresses hanging in the closet. They were all smaller than mine, so I knew I could l lick you. And, that was the way we met. Now for years afterwards, she claimed that she didn't say that but she did. And at that point the world was hers and all was right. But there I was this little kid standing there looking at this roommate who had said, I could lick you.

42:23 **Manu:** So Aunty Ione was the smartest girl at Kamehameha. My mother was the prettiest girl, so we all turned out pretty smart. So how about you? Did you ever lick your roommate or what? Tell me about your brothers, sisters, cousins. The people you used to hang out with and what you used to do?

42:41 **Uncle Clarke:** Well, I have an older half brother and a younger sister and she had polio. She was crippled. So, everybody kind of doted on her. But she met a wonderful guy. She married him, Hanohano, Bill Hanohano and she has 3 kids and several grandchildren. Unfortunately she and her husband passed away and my brother and his family all passed away so I'm the last of the mohicans.

43:18 **Aunty Ione:** The last of the Paoas.

43:21 **Uncle Clarke:** You know that at one time I had about 21 first cousins and I'm the last grandson left. I have a cousin, Pualani Paoa, that my uncle Mel hānai'd. So it's just the two of us left.

43:39 **Manu:** There was at Punahou a Herman Clark, an athlete. Him and then his son, Herman Pi'ikea. Tell me a little bit about them because they were remembered for sports.

43:52 **Uncle Clarke:** Ok, my dad's older sister, Annie, had married Herman Clark from Halawa. And they had 3 children. They had a daughter, Kamaka, and they had James and Herman. And James married Velma Blaisdell and he had several children. And Herman married Vern Vanatta and they have two sons. So yeah, both Herman and we call him Buddy, and James, were all-star athletes at Punahou. And later on they went to Oregon State. And then after that they played professional football. One for the Chicago Bears and one for the Redskins, I think. But yeah, they were pretty famous then, professional players.

44:53 **Manu:** Aunty, you know, I know that in your world of academia, and you've done well and you went on to teach and counsel and be on faculty for East Carolina University. But what do you have to say, because things are very different now. Even as far as attention to Hawaiian identity and culture. What are your thoughts about what is going on now and how does that make you feel?

45:17 **Aunty Ione:** Well, I think that the Hawaiians are far more competitive academically now than they have ever been. I think Kamehameha's focus has changed from being domestic arts, trying to make you a very good wife and mother to academic. I mean, I'm not sure if they have even sewing and cooking now at Kamehameha. And as I said earlier, the Kamehameha Schools Bishop Estate now reaches out to thousands of people, you know Hawaiians throughout the whole Hawai'i whereas before, it was confined to 150 girls and I think 200 boys, and that was it. And at one time, because the estate was contributing to such a small group of people that Lorrin Thurston and Judge Heen wanted to sue the schools because they said that our parents should not claim us as tax deductions because we were completely underwritten by the estate. And at the time, all we paid in tuition for fees was $63 a year for everything. That was board, room, books, doctors, medical fees, everything. That was what we paid, $63. And so with the whole focus of Kamehameha has changed and I think the fact that they reached far more people than they ever reached before. I mean I'm very happy, we were very fortunate, very, very fortunate, but I think that the whole focus has changed now to making the Hawaiian much more competitive. You find them all over in all of these Ivy League Schools now, I don't know how many people go to Stanford now but every year you find a large number of grads or at least going to Stanford and Harvard and the Ivy League schools and schools all over the country. As I said, we were the first class where 60% of our people went onto higher education. Not everybody finished but at least that was the first time that it ever happened at Kamehameha that they had that many people. Well, today you'll find probably people going onto higher education or some kind of post-graduate high school is much, much higher probably in the 90%, I would say.

47:44 **Manu:** What do you think about Grandma Rathburn would think about all of the whole generation or two now who are speaking Hawaiian and learning and some of them are very into the old style poetic language and others are just learning how to converse, but what do you think your mother would say?

48:00

Aunty Ione: Would say, well, of course, I think my mother would be happy that there was an emphasis on, a resurgence let's say of the Hawaiian language. But in some ways I think that the old Hawaiian language has changed. And if you grew up listening to the old, like my mother's generation and then older people, there was a slight difference in the, I don't know if it's intonation or whatever it is, and of course language evolves over a period of time but I think my mother would be quite happy, although she never as much as she spoke Hawaiian and was really a Hawaiian scholar in many ways, she never ever talked, she never spoke Hawaiian to us. And it wasn't because it was barred or anything, she just never did. I don't know why. And when they wanted to converse and talk, the older generation wanted to talk about things they didn't want us to know, they'd always talk in Hawaiian. You know, and they would be, not knowing what they were saying at all. Well everytime they talked Hawaiian you knew they were talking about you or something that they didn't want us to know. But I think that there's a value in this resurgence of Hawaiian. The only thing is I think at the same time that they should learn to speak very good English too. That there should be an emphasis on both.

46:26

Manu: Well said, I think, by the way I'm gonna call you Aunty Lā'ieikawai from now on because you are that goddess and I've never seen you with lipstick ever. Uncle Clarke, I think we're getting pretty good. It's 3:40 p.m. right now, 3:45 p.m.

49:47 **Aunty Ione:** Oh really, I just wanted to say one thing. You know we talked about education and I think in my family, education was stressed because my grandfather was well educated for his time and he really believed in education and he stressed it for all, for all of us, by all my brothers. And, you know, I have five older brothers. Four of them all have college degrees and all did very, very well. I'm really quite proud of them, their careers and what they did. And of course, and I went to school, and my mother was educated. The missionaries took her to Salt Lake City when she was 18-19 and she lived in Salt Lake for 5 years and she was the first girl from Hawai'i to go to BYU, Brigham Young University. Of course it wasn't a 4-year college then, and she believed in education. So when I was growing up and we were growing up, they stressed, my grandfather and my mother really stressed education as a way of enhancing your own self but at the same time, advancing in the community and at that time it was a way of being more, I hate to use the word competitive, but perhaps more competitive, to be able to move more easily within the social structure and so in our family, education was stressed from the very, and it was not a matter of whether or not, you could or couldn't do it, it was just understood that you could do it. You know, and that what you wanted to do, if you wanted to do it, you could do it. I never felt any, any kind of pressure to say that you were a girl and you can't do it. It was just that if you wanted to do it, do it, you know. And that you were free to move the way you wanted to move. And therefore, we just, it was just assumed that you would go to college, and go on and get a degree.

51:37 **Manu:** You know Clarke. Back to you about your mentioning earlier about the Paoa family and the values of fishing and sharing and then you having gone to Roosevelt as an English standard school and that was practically a private school back then. Probably was a little bit less than $63. But a little bit about, just your education in general and what do you think about today you see all of these younger Hawaiians who are speaking Hawaiian, raising their kids in Hawaiian and are going back to learning fishing techniques or growing kalo and those kinds of things. How does that make you feel?

52:10 **Uncle Clarke:** I feel envious. I feel very envious because my dad's generation and my generation were totally excluded from learning Hawaiian. None. And I always felt, you know, I wish I could learn. I took adult education, Hawaiian for several years, but nobody to talk to so I'm kind of broken up when I speak. But I remember my grandparents, you know, when they were talking, like she said. If they were talking about you it was in Hawaiian. And I could tell because they were talking about ʻo ia nei and ʻo ia ala. You know, so I said oh ok, they're talking about me and whoever's here, ʻo ia nei and ʻo ia ala. But I really feel proud about the way Hawaiians are learning their language now. It's wonderful. But you know there's more to it than just the language, you know. It's something else that they don't quite have, I don't think. I can't put my finger on it. But in addition to the language, there's something else that has to go with it.

53:29 **Aunty Ione:** I think a sense of knowing who you are and knowing your self-worth, I think that is very, very important. And I think that for years, one of the things that I kind of felt bad about is that they keep talking about the downtrodden Hawaiian and the poor Hawaiian, but there are so many Hawaiians and part-Hawaiians who have done well. And I think sometimes we need to recognize that people have done well. Yes, of course, there was a group of Hawaiians that really need the help and the encouragement to go to school but I don't think education meant that much, that is formal education, meant that much to the Hawaiians at that time, but at the same time, you look at all of the young people today and I said they're competitive, more competitive. They're moving up into the community and that is a very good thing. And I think we ought to encourage the fact that people have done well and they can do well. I think it's a sense of self-worth of knowing who you are and having a pride in who you are. And I think that Hawaiians themselves, we as a group, have tended to kind of foster this idea of the poor Hawaiian. You know, that he's downtrodden, he can't do anything, you know, and I don't think that's true, completely at all.

54:53 **Manu:** I think that uncle, you mentioned earlier about the commotion at the Kekaulike fish market was subdued instantly, that that character might be, maybe a little bit about that. Maybe that is the thing that maybe we don't see in everybody about that.

55:11 **Uncle Clarke:** I think so, I think, yeah, we've kind of lost that respect maybe? You said, respect or aloha, you know, and when you hear people speaking Hawaiian today, I can tell because the old folks, they use their eyes, their hand motions and they talk and then they pause and they come back and it was flowing. The language used to flow more. Nowadays it's just, it's like English.

55:43 **Aunty Ione:** I think that's what I said when I said there was a difference, you could tell the so-called old Hawaiian when the older generation spoke it and the way the young people, of course, it's grammatically correct, I'm sure, but it doesn't have that same intonation or that same if you want to call it flow, and once in a while, and I have heard a couple of people, young people, well older than you, Charley, but, Manu, I'm sorry. I keep forgetting. That when I've heard them speak and those people grew up with their grandparents and they had that old Hawaiian intonation. And if you've heard the old Hawaiian and you hear the Hawaiian today, which is correct and very nice, it's not quite the same. There is something that's different. It's the sound and maybe, as you say, the flow. And it was maybe in some way, more melodious, if I can use that term. Softer perhaps.

56:44 **Manu:** Just throw it out to the two of you because I remember my grandma them. They would be talking and they're talking serious, serious, serious and then somebody would say something funny and they would all laugh and then they go back to serious. What about, what was humor like with your elders in your family? Was it present or is it something that was valued?

57:03 **Uncle Clarke:** It was present. Sometimes it was kolohe, you know. And they kind of covered it up. They didn't want you to understand what it was but you kind of got the gist of it, you know. They're saying something naughty or kolohe, you know. And that, and even though you didn't understand you laughed too, you know. You joined in and it was something shared.

57:28 **Nā Momi Hoʻoheno Panina: Postlude kī hoʻālu music by Keʻala Kwan with closing credits**

Mahalo for joining us!