

# The Maile Wreath

Newsletter of Hawaiian Mission Houses Historic Site and Archives

Summer 2015

Volume 37: Number 1

## The Domestic Arts Room

A small upstairs room of the 1821 Mission House which has been interpreted as The Boarders' Bedroom is coming to life this summer as The Domestic Arts Room and will be a hands-on space to demonstrate the important role mission women played in training Hawaiian women to sew, create stitchery, and even to spin and weave. The role of women in Hawai'i's early nineteenth century has received some academic attention, but little of that research has been presented to the public. It is time to bring attention to the role of women and the agency of Hawaiian ali'i in introducing Western textiles and clothing and the morality they represented.

Recently, Jennifer Thigpen published *Island Queens and Mission Wives: How Gender and Empire Remade Hawaii's Pacific World*. The book focuses on how the relationship between the high ali'i and ABCFM missionary women, and particularly reciprocal giving relationships, was key to the mission efforts to introduce literacy, Christianity, and other trappings of Western civilization. Much of the relationship Thigpen describes is organized around clothing.

The role of women in the 19th century differed dramatically between Hawai'i and New England. The education of a young woman in each culture will be compared and contrasted, and we will explore the role of domestic arts education in changing Hawai'i into a "civilized" society. Few in Hawai'i recognize that Hawaiian women sought training in the Domestic Arts and chose to become involved in the classes offered. The documentation in the HMH archives of the domestic arts

classes on each island is remarkable and demonstrates the interaction between the women of the two cultures. For example, Sarah Lyman, who arrived in 1832 with the 5th company, was mainly preoccupied with sewing for the Hilo Boarding School and teaching others how to sew for much of her first months in Hawai'i:

I was much gratified on going into the meeting for native mothers this P.M. to see most of the women there with clean dresses and neat looking heads. Had an interesting meeting. More than 50 present. Selected a class of 20 who have daughters, to meet them once a week, to instruct them in sewing and fitting work. The pieces they baste, they are to take home and see that their daughters sew them during the week, and at the next meeting they are to exhibit the work...I am now cutting and basting shirts for the boys, who are to belong to the boarding school...<sup>1</sup>

Visitors to the new room will learn the symbolic importance of clothing for both Hawaiians and New England missionaries. We will, for instance, compare a reproduction Hawaiian kapa pa'u made for maka'ainana and one made for ali'i. They will be childrens' sizes, so children can try them on over their clothing to give the program a tactile, inductive approach, and we will use interpretive strategies to move to the symbolic nature of clothing as well. Visitors will also be able to throw a shuttle in a loom, sit on a spinning wheel, or take some stiches on a sampler. Once visitors are captured by the inductive, hands-on nature of the program, we can gradually work into the symbolic impor-

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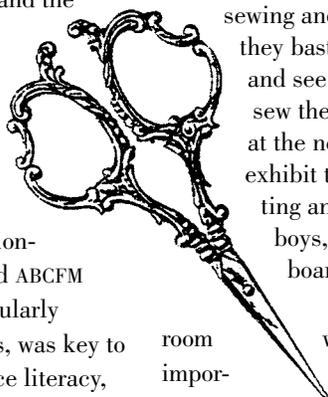
## Spencer Leineweber An Extraordinary Person

To be considered a lifelong learner is the highest compliment for an academic, and Spencer Leineweber was perhaps the penultimate lifelong learner receiving her Ph.D. from Australian National University the week before her untimely death on June 20, 2015. As we post this *Maile Wreath*, HMH and the Hawaiian Mission Children's Society join our community in saluting the amazing contributions of A. Spencer Leineweber.

Spencer was the major advisor for this historic site and was the institutional memory for these buildings that she worked on for twenty-five years. She was the chair of our board's Facilities and Collections Committee and recently agreed to be our president-elect. One of her final products was the research report and hand drawings for the hale mikanele that we will build this fall along King Street, based on the William and Clarissa Richards' 1823 hale.

Spencer's academic career began with a Bachelors' in Architecture at Cornell University, 1970, followed in 1997 by a Masters in American Studies at the University of Hawai'i, and the Ph.D. in History this year. She was licensed as an architect in 1977 and taught in the University of

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## The Maile Wreath

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### Mission Statement

Hawaiian Mission Houses Historic Site and Archives preserves the heritage and interprets the stories of the American Protestant Missionaries, their descendants, and their relationships with the people and cultures of Hawai'i, connecting with contemporary life, and encouraging a deeper understanding and appreciation of the complex history of Hawai'i.

## Three in a Row for HMH

By Martha E. Morgan, President

For the third year running, Hawaiian Mission Houses Historic Site and Archives was honored by the Historic Hawai'i Foundation for exemplary achievement in the field of historic preservation. HMH accepted a Preservation Award for the Judd Dispensatory and Chamberlain Depository Restoration in the 1821 Mission House at a ceremony on May 29, 2015. Honored with Executive Director Tom Woods were Richard Malmgren owner RCM Construction, Consultants Mary Seelhorst and Malcolm Chun, Chair of HMH Facilities Committee Spencer Leineweber, Curator of Public Programs Mike Smola, and Curator of Object Collections Craig Schneider.

Historic Hawai'i Foundation's preservation awards have been presented annually since 1975 and are Hawai'i's highest recognition of projects that perpetuate, rehabilitate, restore or interpret the state's architectural and cultural heritage. Awards are presented in three categories:

- Preservation Award for a specific project that preserved, rehabilitated, or restored a historic property;
- Preservation Commendation for an individual, organization, or government



Martha E. Morgan

agency that engaged in advocacy, educational, programmatic, or other activity supporting preservation efforts, either for a specific historic property or through a broad-based program; and

- Preservation Interpretative Media for a printed publication or visual presentation that interpreted the history, preservation or physical characteristics of a historic property.

HMH received a Preservation Award in 2014 for the Chamberlain House Roof and Stairway Restoration and a Preservation Media Award, as it was called in 2013, for *Engraved at Lahainaluna: A History of Printmaking by Hawaiians at the Lahainaluna Seminary, 1834 – 1844*. HMCS was also recognized with awards in 1983 and 1997 for other restoration work on the site. 🌺

## Domestic Arts

(Continued from page 1)  
tance of clothing.

Embedded in the discussion of clothing is the issue of sexual morality and the very different ways Hawaiians and ABCFM missionaries thought about that subject. This was a core cultural difference between missionaries and Hawaiians, and the difference defines some of the most divisive issues. While sexuality can be difficult to discuss, we will approach it in a way that is not offensive or biased. We will matter-of-factly discuss issues about clothing and clothing conventions during leisure activities, such as hula and surfing, deeply significant activities for Hawaiians, but ones many missionaries objected to, in major part, because they did not think participants' bodies were

sufficiently covered.

Although their motivations are unclear, the leading chiefs requested assistance from the missionaries in acquiring the skills of Western civilization, including making clothing. On August 23, 1836, the chiefs wrote to the ABCFM in Boston requesting that "teachers" with specific trade skills be sent to assist Native Hawaiians. The leading chiefs signed the letter: Kauikeaouli, Nahienaena, Hoapili kane, Malia Hoapili, Gov. Adams Kuakini, Kaahumanu 2, Kekauluohi, Paki, Liliha, Arikanaka, Leleiohoku, Kekuanaoa, Kanaina, Kekauonohi, and Keliiahonui. The teachers of trades requested included a carpenter, tailor, mason, shoemaker, wheelwright, paper manufacturer, type founder, farmers, and a manu-

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# A Personal Tribute to Spencer Leineweber

By Thomas A. Woods, Ph.D., Executive Director

I first encountered Spencer Leineweber in the 1990s when she was part of Spencer Mason Architects and in charge of the restoration project for the Uchida Farm, now the Kona Coffee Living History Farm, a project of the Kona Historical Society. I was an interpretive consultant for that project, living in the Midwest, but helping to guide the project planning and developing interpretive materials. Spencer was the restoration architect, designing the restoration of the 1920s Japanese coffee farm house with its distinctive *kudo* (open fire grate stove), the *hoshidana* (drying platform), *kuriba* (mill), and *furo* (bath house). My first impression of her was her thorough professionalism and knowledge about how to handle these particular folk structures. In line with Secretary of the Interior Standards for historic preservation, she urged the Kona Historical Society to preserve as much original material as possible as they took on the task of restoring these buildings. It is a tribute to her work that the coffee farm is as wonderful a place as it is today, Kona's only truly historically preserved Japanese coffee farm.

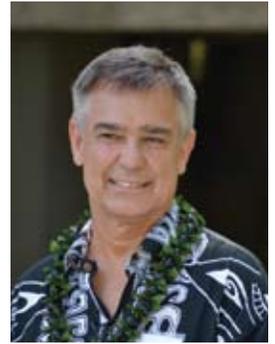
A few years later, I was fortunate to work with Spencer on the Lyman House. Again, I was a consultant employed to develop the interpretive material for the Lyman House, and Spencer was the project architect. We developed a wonderful rapport while discussing, mostly by email, the house's design and whether or not the missionary house fit into the typical classification of two different house styles. She thought the Lyman House was similar to a vernacular Georgian structure,

common in New England since 1760. In this house style, a central hallway led into a house with two rooms in front and two rooms in the rear of the house, all with specialized purposes, and usually accompanied by a similarly symmetrical second story. I pointed out that the house also was comparable to the older Hall and Parlor house type, in which the hallway was missing, and the front door opened into a large multi-purpose hall, which had a doorway into the parlor. Residents went through a room to get into another, rather than down a central hallway. Often, there were multiple exterior doorways. We compromised by acknowledging that the Lyman House had elements of both styles, but it was a wonderful and extended conversation, which we both relished.

Then in 2010, I found myself here in Honolulu as executive director of the Hawaiian Mission Houses Historic Site and Archives. And here I also found Spencer. She had been taking care of the historic site's buildings for nearly 25 years, and in 2011, to my delight, she became a member of our board of directors. She was chair of our Facilities and Collections Committee from the start, and I worked closely with her on many site restoration projects.

We worked together very well and easily mixed friendship with professionalism. I recently asked her to do a presentation at our Metropolitan Rotary Club about the research and design she did for a Hawaiian hale we are planning to build at Hawaiian Mission Houses. Here is an example of our banter:

On May 25, 2015, at 10:06 AM,  
I emailed her:



Tom Woods

*Tom:* FYI you are in for 7:00 am at Pioneer Plaza, Fort Street 20th floor, Metro Rotary. Come a bit early for breakfast or we can meet at Mission Houses and go together. They have projector and computer or you can bring your own computer.

*Spencer:* I hope you realize this is not my best time of day...

*Tom:* Not a morning person?

*Spencer:* Morning does not begin at 7:00 a.m.

*Tom:* I always get up at 5 a.m.

*Spencer:* That is because you are still on Wisconsin time... And like to milk cows! I have two goats you can milk soon. S

*Tom:* You do not! Besides I grew up on a hog farm and learned to milk cows by hand after grading papers for a few years.

*Spencer:* I do have two Nigerian goats in my back yard. As soon as I find a Nigerian buck... kids... milk!

*Tom:* So...there is hope for a team of oxen at Mission Houses?

*Spencer:* YES! ☺

I will truly miss Spencer Leineweber: this talented restoration architect, this devoted board member, this wonderful woman, and this warm friend. 🍷



## Family you would Choose as Friends

It is said that you can choose your friends but not your family. What fun when you find friendly family. Meeting for the first time in March, a pair of Chamberlain descendants, who have been connected by email for a few years, discovered many similarities in interests and thoroughly enjoyed each other's company.

Kathy Krattli said, "I really enjoyed meeting Mary Kowing. We discovered we have a lot of interests in common! In the picture we're trying to wash the clay-mud off the daylilies Mary would be taking home with her. We plan to get together again this summer."

Mary commented, "It is uncanny how many things we have in common. The one thing that really blows my mind is that we both make our own suet cakes for birds. I know of no one else who does that. I shared with her my Hawaiian artifacts, and she showed me copies of letters she has from the Mission Houses."

The two women came together to encourage other Chamberlain descendants to support HMM with gifts towards the Chamberlain Depository. They met for the first time this spring when Mary drove from Illinois to see Kathy in Missouri. 🍷

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Charlene El-Swaify

## A Dedicated Volunteer

by Lisa Solomine

HMH is very fortunate to have the many wonderful volunteers who offer their time, skills, and services, to assist us in accomplishing our goals. Charlene El-Swaify is one of those invaluable and dedicated volunteers and has been with us since 2010.

Charlene grew up in southern California among the citrus orchards. She graduated from the University of California at Davis with a degree in Home Economics and a minor in Physical Sciences. When her husband accepted a research position at the University of Hawai'i at Mānoa in 1965, they moved to Hawai'i, and made O'ahu their home. Charlene taught Home Economics at Kaiser High School until her retirement in 2003.

"When I retired I was looking for volunteer work, and a friend suggested that I look into the textile department of HMH, and I started by doing inventory for textiles. The curator at that time suggested that I take the docent class. So I took that and did docenting for a while, but I really liked the textiles so I went back. Now, I help with office administration. I like working at HMH as it is a small organization and the group is very friendly and easy to work for, and I believe volunteering is important because it fills a need in an organization."

Charlene also volunteers at the Honolulu Museum of Art. 🌿



## Mele Wahi Pana

Our four-part music series, Mele Wahi Pana, explores the music of the island of O‘ahu this year. Each place in the Hawaiian Islands has its own character, its own wind and rain, its own story, and its own music. In the musical series the past two years, interesting panel discussions cried out for music to illustrate the conversation, and the concerts that followed missed the stories that made the music more meaningful. This year’s series combines discussion about the place and the music of the place in the same format, and our guests have enthusiastically embraced the format. Hosts Aaron Mahi and Sam ‘Ohu Gon have taken our audiences on a musical tour of Waikīkī, Wai‘anae and Honolulu, featuring notable performers, scholars, Kumu Hula and Hālau Hula. Audiences enjoy food at the Pili Group’s Mission Café during intermission.

The last stop on our musical journey this year will be Waialua on October 17. Don’t despair if you missed the earlier ones, though. They will be available on Olelo Community Television. Search for “Wahi Pana” at <http://www.olelo.org/tv/>. Right now the Waikīkī evening is showing and Honolulu should be up there soon. Later, these will be available On Demand where you can still view last year’s music series by using “Evolution of Music.” If you don’t remember that, just search for “mele,” and you will find a lot of interesting programs, including ours. Thank you to those who have emailed from the mainland after viewing these. Your comments help our grant reports and future applications!

Sharing their knowledge and talents in March were Marlene Sai, Joe and

Shirley Recca, Alan Akaka and the Islanders, and Pomai Tenn. Also appearing are Kumu ‘Ohu Gon and his hālau oli Nā Wa‘a Lālani Kāhuna o Pu‘u Kohola, Kumu Mahealani Wong with Nā Hanonā o Ka Hālau Hula Pā Ola Kapu, and Kumu Hula Pohai Souza and Hālau Hula Kamamolikolehua.

We featured the district of Wai‘anae in May with Moon Kaukahi, Mel Amina, Ken Makuakane, and Aaron Mahi forming the musical group and Aunty Alice Greenwood, Aunty Lucy Gay, and Walterbea Aldeguar sharing stories of the place. The kahiko portion of the concert showcased the Pele and Hi‘iaka saga. It is while Hi‘iaka travels across Wai‘anae on her way to Pōhākea pass that she sees the smoke from the lava flows that have destroyed the lehua grove and killed her friend Hopoe. Appearing were Kumu Hula Twyla Ululani Mendez and Hālau Na Pua A Lei, Kumu ‘Ohu Gon and his hālau oli, Kumu Mahealani Wong with her hālau Hula Pā Ola Kapu and and Kumu Hula Pohai Souza and her hālau.

Our July musical visit to Honolulu featured Manu Boyd, Kaipo Hale, Geoge Kuo, Aaron Mahi, and Ken Makuakane. Noelani Mahoe and Bonnie Stevens shared stories, and Noe added music and a dance. Boyd’s Hālau o ke ‘A‘ali‘i Kū Makani and ‘Ohu Gon and his hālau, and Pohai Souza and her hālau also appeared. This concert featured stories from Kapālama in the east, to the valleys of Nu‘uanu, Pauoa, and Makiki, to Ualaka‘a, the ridge west of Mānoa Valley.

Come for Songs of Waialua on October 17, a concert laden with stories and musical lore from 5:30 p.m. to 8 p.m., with food and drinks available for purchase, or picnic on the grounds. Ticket are \$30 each in advance, or \$35 at door. Go to [www.missionhouses.org](http://www.missionhouses.org) for tickets, and information. Reservations may also be made by calling 447-3926. 🌺

## An Extraordinary Person

*Continued from page 1.*

Hawai‘i School of Architecture from 1993, achieving full professor status in 2003, and just this spring handed off the chair of the Graduate Studies in Architecture. She achieved the rank of First Rank Instructor in Ikebana Sogetsu, awarded by Sofu Sensei, Tokyo, Japan 1974, and her architectural firm, Spencer Architects, Inc. specialized in vernacular architecture.

Spencer’s status as a nationally recognized architect is acknowledged by her election by a jury of her peers to the College of Fellows of the American Institute of Architects (FAIA). The College of Fellows is the “architecture profession’s equivalent to the National Academy of Sciences.” Spencer’s fellowship recognition noted the following:

Spencer led her firm to become the leader in preservation in the Pacific region. She shares her exceptional preservation expertise with her twelve person architectural practice, professional and community service, and with her students at the UH School of Architecture. Spencer has been instrumental in the preservation of Hawai‘i’s unique plantation communities and related vernacular architecture. She is the acknowledged expert on the plantation style architecture and single wall construction. She wrote Design Guidelines for many plantation communities in Hawai‘i and her Kaua‘i Historic Resources Management Plan was critical in preserving vernacular architecture after Hurricane Iniki.

One of Spencer’s unfinished projects was to build the hale of Reverend and Mrs. William Richards here at HMH. Her research and drawings are complete, however, so please join us in saluting Spencer Leineweber as we construct the hale she drew. To be a part of this project with volunteer labor or other support, email HMH at [info@missionhouses.org](mailto:info@missionhouses.org), and we will keep you informed of the progress. 🌺

# Affective Learning in the 1821 Mission House

The project to reinterpret the 1821 Mission House emphasizes important educational strategies which are incorporated in all of our programming at HMH. We are especially interested in extending affective learning outcomes into the house experience as in other programs. This kind of learning strategy is important in influencing attitudes and future behaviors, not just cognitive knowledge, for both children and adults. According to Mary Miller, “Affective learning outcomes involve attitudes, motivations, and values. The expression of these often involves statements of opinions, beliefs, or an assessment of worth.” Attitudes are the basis on which student’s future values systems are based. Again quoting Mary Miller, “Attitudes are systems...composed of four interrelated qualities: affective responses [emotions], cognitions [knowledge], behavioral intentions, and behaviors.” While affective learning is characterized by emotional learning, it nearly always also includes elements of the other major domains of learning: cognitive and psychomotor

learning. (See Mary Miller, “Teaching and Learning in the Affective Domain,” in M. Orey (ed.), *Emerging Perspectives on Learning, Teaching, and Technology*, 2005)

Affective learning is based on concrete, often participatory experiences, rather than abstract teaching strategies that are typical in most school curricula and historic site programs. Again quoting Mary Miller, “The most effective persuasive messages are those that get the audience to think about an issue or object in concrete, vivid images that have definite implications for behavior.” In our new interpretive plan for the house, each interpretive station will have a vignette based on historical documentation that will allow visitors of various ages, but especially children, to get a sense of who these missionaries and Hawaiians were as real people.

As each room of the 1821 Mission House is reinterpreted, vignettes re-create a scenario that actually happened through appropriate collections placement, scene creation, storytelling, and individual interactive opportunities. By using inquiry and storytelling techniques, we expect to

achieve affective learning outcomes. For instance, inquiry teaching technique initiates involvement and invites active participation. It focuses attention on an object or lesson, and it focuses attention on the participant instead of the teacher. Inquiry will also teach people how to learn for themselves through a process of investigating objects and surroundings, not just trying to remember the right answer, as much cognitive learning does. Although difficult to measure, affective learning has proven time and again to be the most effective way to impact an audience and ensure that information and experiences are remembered long after a visit. Affective teaching strategies help visitors understand that the historical residents and visitors to the house were real people with real problems and successes.

To date, we have created and implemented this new interpretive approach in three rooms—the Bingham Bedroom, the Judd Bedroom, the Kitchen—and the cellar of the 1821 Mission House. This year we are working on the Domestic Arts Room, and we have begun research for additional rooms to complete this project that will make a significant difference in helping visitors understand the missionary role in Hawaiian history.

## Domestic Arts

(Continued from page 2)

facturer of cloth. These skills focused on construction, printing, transportation, and clothing, all issues of importance to the missionary effort to teach Hawaiians the key elements of Western “civilization,” rather than simple religious conversion. Of these nine listed skilled trades, three, or one-third, are directly related to the missionary effort to clothe Hawaiians in the Western style: the tailor, shoemaker and cloth manufacturer. In response, in December 1836, the ABCFM sent a company of 32, the largest company ever, to the Islands. The company included a doctor, three ministers, two business agents, and the rest “teachers” and wives, who were also teachers. Among these was Charlotte Knapp, a talented spinner and weaver to complement the domestic skills already present in the mission.<sup>2</sup>

Native Hawaiian adoption of domestic skills were so important to the mission

that they created a New England fair-like exhibition of the products of their Native Hawaiian students as recounted in an 1839 letter to the ABCFM.

In the annual report of the station at Kailua we have a very pleasant account of the success attending Governor Adams exertions in this department [the manufacture of cloth]. The art of spinning was taught at Kailua by a female from Lahaina who was herself instructed by Miss Ogden... We are at present, however, more particularly encouraged by the prospects at the Female Seminary. The little girls learn to spin with great ease, and have already accomplished considerable in that department and also in knitting. Very encouraging specimens of their skill and industry were exhibited at one of the sessions of the General Meeting, and should we live to see the improvement of the Sandwich Islanders a few years hence we shall hope to see a Fair which will interest the philanthropist much more than any exhibited in New England.<sup>3</sup>

To ensure that the Hawaiian perspective is included in the exhibition, Betty Kam has joined HMH as a consultant on the project thanks to funding from the Hawai‘i Council for the Humanities. Kapa expert Dalani Tanahy, a member of the Bailey family, is donating part of her work in creating the kapa pieces for the exhibit.

*Intrigued? Save the date for the opening of this new exhibit: Saturday, September 5, 2015!*

### Endnotes

<sup>1</sup>Sarah Lyman, August 22, 1836, in Margaret Greer Martin, *The Lymans Of Hilo: A Fascinating Account of Life in 19th Century Hawai‘i*, Rev. ed. Hilo: Lyman Museum, 1992, First pub. 1970, 90.

<sup>2</sup>Kauikeaouli, et al. to ABCFM, August 23, 1836, translation and original letter, Chiefs Letters Collection, HMCS Library, Honolulu. Bernice Judd, et. al., *Missionary Album*, Hawaiian Mission Children’s Society, Honolulu, 1969.

<sup>3</sup>General Letter to ABCFM, June 8, 1839. HMCS Archives, Honolulu, HI.

# Annual Meeting Welcomes Newest Members

The 163rd Annual Meeting of the Hawaiian Mission Children's Society was held on Saturday, April 18, 2015. Over one hundred descendants attended and were joined by Participating Members of the Hawaiian Mission Houses Historic Site and Archives.

John Morgan, Lia Sheehan, Barb Morgan, and Nel Lee were recognized for their service on the Board, and three new trustees were elected for three-year terms. Christopher Abbott, a descendant of Rev. Lowell Smith, with an MBA from Notre Dame, is Vice President of Community Investments at American Savings Bank and serves on the Boards of the Punahou Alumni Association and the Pacific and Asian Affairs Council. Toni Bissen is Executive Director of Pū'ā Foundation which specializes in the development of community resources through organizing, capacity building, and training. A lawyer by training, Toni is actively involved in the women's prison ministry and as a domestic abuse volunteer. Puchi Romig is an active community volunteer and former President of the Friends of 'Iolani Palace who enjoys participating in HMH programs. For complete information on all Trustees elected, visit [www.mission-houses.org](http://www.mission-houses.org).

Lindsay Norcross Mist (Alexander, Baldwin) and McKibbin Mist (Clark) asked Mason Yani (Judd) to assist with the ringing of the bell for the Roll Call. Twenty-three families were represented, and the Bailey and Judd clans each recorded twenty-five descendants present at the time the roll was called. The youngest HMCS member attending the meeting was Kaleikea Kamekona, a Bailey descendant, son of Kaiulani and Kalei Kamekona. Mike Souza, a Forbes and Chamberlain



descendant, traveled the farthest from Portland, Oregon, and Judd family member Peyton "Pete" Field was declared the oldest descendant present.

Individual arrivals to be especially noted this day were the Rev. and Mrs. William Spooner who arrived in 1855, one hundred and sixty years ago this spring, aboard the clipper ship *John Gilpin*. This was the first time we recognized the Spooners as they are not listed in *The Missionary Album*.

Unique to this year was the inclusion of many as a result of the changes to the bylaws approved in 2014.

## ARTICLE 2 Membership

Section 2. Eligibility for Enrolled Membership. "The following individuals shall be eligible for Enrolled Membership upon payment of an enrollment fee, if any, as set by the Board of Trustees.

- a) Any descendant of any person sent at any time by the American Board of Commissioners of Foreign Missions as a missionary to Hawai'i.
- b) Any descendant of a person sent by the London Missionary Society who served the Sandwich Island Mission in Hawai'i.

The change effected by (a) is the inclusion of the

Hawaiian youths who came to Hawai'i from New England as part of the mission and were invaluable to the success of the ABCFM work here. Descendants of those youths may now be enrolled in HMCS, and we welcome your help in finding those individuals and encouraging them to join

HMCS. Others not listed in 1969 *The Missionary Album*, like the Spooners noted above, but sent by the ABCFM are also now included.

Also eligible for enrollment are descendants of those sent by the London Missionary Society who served here in Hawai'i. These individuals were instrumental in setting to paper the Hawaiian language and teaching the ABCFM missionaries to speak Hawaiian. Because the Tahitian and Hawaiian languages are so similar, Tahitians who came with Reverend William Ellis were swift to learn Hawaiian and assisted in the translation of the Bible. This process is well-documented in an article due out this fall from the University of Hawai'i Press.

Among the best known of the Tahitians to come to Hawaii were Tute Taouiarii (or Tehuiari'i) and his wife. Four of their descendants are now enrolled in HMCS, and two attended the meeting and stood to be counted. They were delighted to be included and to have their ancestors' accomplishments acknowledged.

Once enrolled, always an enrolled member: As a reminder, those who are enrolled in HMCS have that designation for their lifetime. Whether the enrollment fee was \$1, \$10, or \$25 at the time of enrollment, this is a privilege for your lifetime. With that privilege has always come the hope that you will, as the 1853 constitution put it "contribute to the funds of the Society according to their generosity and means." When you visit the site, don't be offended by staff who ask if you are a Participating Member or a "current donor." These active memberships in HMH today have benefits such as free house tours and discounts in the shop and for some event tickets.

*The Annual Meeting date is set by the Board of Trustees and is traditionally close to the middle of April when most companies arrived in Honolulu.*





Hawaiian Mission Houses  
Historic Site and Archives

553 South King Street  
Honolulu, Hawai'i 96813-3002

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U.S. Postage  
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Permit Number 913

### Hawaiian Mission Houses Historic Site and Archives

553 South King Street  
Honolulu, Hawai'i 96813-3002

Telephone: 808-447-3910  
Fax: 808-545-2280  
www.missionhouses.org  
info@missionhouses.org

#### Historic Site Hours

Tuesday – Saturday, 10 am to 4 pm

#### Archives Hours

Tuesday – Friday, 10 am to 4 pm

#### Mission Social Hall and Café

Tuesday – Saturday, 11 am to 2 pm  
Telephone: 447-3913

#### Admission

Historic House Tour: \$10  
Kama'āina, Military, Senior: \$8  
Student: \$6  
Children under 5 years: Free

#### Guided Tours

Chamberlain Exhibit, Printing Office,  
and 1821 Mission House  
Tue – Sat, 11 am, 12, 1, 2, 3 pm

#### Kama'āina Day

Last Saturday of the month. 10 am – 4 pm  
Discounted admission of \$4 with valid  
Hawai'i ID.

Hawaiian Mission Houses Historic Site and  
Archives is the business name of the Hawai-  
ian Mission Children's Society (HMCS), a not-  
for-profit organization founded in 1852.



## Coming Up!

*Friday and Saturday, August 7, 8, and  
14, 15, and 21, 22, 2015*

*5 p.m. Gates open, 7p.m. Curtain*  
**The Tempest**

by William Shakespeare. Confusion,  
calamity, and comedy rule this classic  
tale of mistaken identities, mystical  
power, and political ambition.

Saturday, September 5, 2015  
2 – 4 p.m.

### The Domestic Arts Room

FREE Exhibit Opening  
*Saturday, September 26, 2015*  
10 a.m. to 4 p.m.

### Family Day Open House

Free admission, activities, and tours.

*Saturday, October 17, 2015, 5:30 p.m.*  
**Mele Wahi Pana**

Songs of Waialua

*Saturday, November 28, 2015*  
8:30 a.m. to 3 p.m.

### Holiday Craft Fair

O'ahu's oldest and finest fair with  
one-of-a-kind and island made crafts.

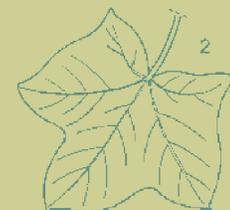
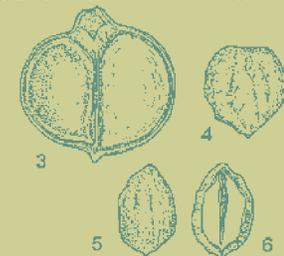
*Saturday, December 5, 2015, 4 – 9 p.m.*  
**City Lights Family Evening**

Family Activities before the parade  
and seating during the parade.

**Make reservations  
online at [missionhouses.org](http://missionhouses.org) or  
call 447-3926!**

**Save the Date!**  
**September 12, 2015**

**HUAKA'I**  
A MUSICAL JOURNEY • HAWAIIAN MISSION HOUSES



*Kukui or Aleurites moluccana is an  
especially useful and versatile plant the  
Hawaiians brought with them when they  
came to Hawai'i. Its uses include many  
medicinal applications.*