

ELIZABETH J. K. (CLORINDA) LOW LUCAS

THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

Elizabeth J. K. (Clorinda) Low Lucas

(1895 - )

Clorinda Low Lucas, a fourth generation descendant of the John Palmer Parker family, is a notable and still active community leader.

Her father, Eben Low, a rancher known as Rawhide Ben, served in the Territorial Legislature and as a supervisor on the Island of Hawaii.

Her mother, Lizzie Napoleon Low, was hanaied by the Sanford B. Doles when she was a child, consequently Mrs. Lucas knew the Doles well and was named by Judge Dole as his executrix.

During most of her adult life, Mrs. Lucas has devoted her time and attention to child welfare and the problems of Hawaiian people through the Liliuokalani Trust, the Department of Public Welfare and the Department of Public Instruction.

In this interview, Mrs. Lucas discusses her family history, the Doles, the work of the Liliuokalani Trust, the problems of Hawaiians, and many other topics of interest.

Katherine B. Allen, Interviewer

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INTERVIEW WITH ELIZABETH J. K. (CLORINDA) LOW LUCAS

At her Niu Valley home 418 A. Halemaumau Street, 96821

August 11, 1971

L: Clorinda Low Lucas

A: Kathy Allen, Interviewer

L: I am known as Clorinda Low Lucas but my real name is Elizabeth Jessamine Kauikeolani Low Lucas.

A: Would you please spell your name so that those portions of your name that are difficult to spell may be spelled accurately.

L: Elizabeth of course is easy. Jessamine is easy. Kauikeolani is KAUI-KEO-LANI. Low, of course L-O-W. Lucas.

I was named Clorinda by my father, as a nickname, way back when I was about six years old. We were living on a ranch, I loved horses, and had a very bad temper. He read a book in which a child the same age had the same characteristics and was called Clorinda. So he called me Clorinda and it seems to be the one name that stuck all through my life, even though when I went to college at Smith in 1913, there was only one girl in college who knew my name was Clorinda. I was registered as Elizabeth. When I graduated, I don't remember anyone calling me Elizabeth. So it's been Clorinda, though sometimes I get mixed up as to what name I really am using.

And I was born in Honolulu on August 9, 1895. My father was Ebenezer Parker Low. He has a very long Hawaiian name but I won't repeat it here.

A: Oh, please say it anyway.

C: Well, don't ask me to spell it 'cause I don't know as I can. I'll have to look it up. I will look it up for you and give it to you exactly. Kahekawaipunaokauaaluihi, which means the bubbling waters of Maluihi.

My mother was Elizabeth Puuki Napoleon. She was always known as Lizzie Low. My mother's people were not well known to us because she was hanaied by Judge and Mrs. Sanford B. Dole when she was about twelve years of age [circa 1879]. Our grandmother, Pamaho'a, was described as

a very handsome woman who lived down on Mililani Street where the present Judiciary Building is now. She had many children. Judge Dole was a teacher at Kawaihāo Sunday School and had in his class a little girl of about six whose name was Lizzie Napoleon. And he became very attached to this little girl so when she got a little older, he asked her mother if she wouldn't allow her to live with them. Mrs. Dole was not too well. So my grandmother went and looked the place over and decided it would be well for her daughter to live there and said, yes, she would but she would not allow him to adopt her because she would not give her daughter up for adoption but they could have her as a hanai-child. My mother ran away about sixteen times. She didn't want to go at first but she did finally become attached to both Judge and Mrs. Dole and lived there until she was married. So I don't really know my Napoleon relatives at all. My grandmother was gone long before I was old enough to realize that she was such a wonderful person.

A: And her name was Pamaho'a?

L: Pamaho'a. PA-MA-HO'A. Pamaho'a.

A: Who was her husband?

L: His name was really Napoli. NAP-OLI. And he is supposed to have come from Tahiti. Became known as Napoleon later. But his background is really--well, as far as we know, he was from Tahiti so I assume that he was part-Tahitian, if not all.

My father's original [island] people were John Palmer Parker and his wife, Kipikane. And their daughter, Mary, was my father's grandmother. She had one daughter by a marriage to [Captain] Fuller. I don't know his first name either. This was not a happy marriage. She really did not want to marry him but her father was anxious to have her marry a haole, seemingly; and one child was born, Martha Kekapa, who was my father's mother. She married a man from New England, John Somes Low.

A: Is that the correct spelling of that name? (on the genealogy chart I had made and had with me at the interview, it is spelled Sommes, which she states is incorrect)

L: No, it's S-O-M-E-S. One M; just one M. She had seven children by that marriage. Then she married Kaaua after Low died and she had two children by that marriage, so altogether there were nine children by Martha.

A: I don't have those names. Do you know those names? [Stella Kaaua, who married James Hind; and Archie Kaaua]

- L: Not of her family, no, but . . .
- A: Oh, this is the second marriage. (referring to Kaaua, on the genealogical chart)
- L: Yes, I was thinking of the original Mary [Ann Kau'lalani Parker Fuller].
- A: Oh, I see. I don't have that. (referring to Mary's second marriage to Waipa for which I do not yet have the names of their nineteen children)
- L: Well, this would be on the other side. That's a very large family and a very interesting one too [the Waipa line of the Parker Family]. You can get some of those relatives living down in Kahaluu where Waipa had an extensive piece of property.
- A: Oh? In Kahaluu?
- L: Kahaluu. Right next to where Hiram Fong owns property now which I think at one time belonged to Waipa. This is in Kahaluu.
- A: Of this family, though, Martha Kekapa and John Somes Low, there were seven children and you say two others?
- L: Then two others after she married Kaaua. And these were Stella and James.
- A: Oh, I see.
- L: Stella Kaaua and Archie Kaaua. Yes. So that she had nine children altogether. They were close to us. And of course they have all spread out all over the world now. Of those original family, though, I think none are living. Eliza, Clemmie, my father, Jack, Clara, Mary, Hannah are all gone. So are Stella and Archie Kaaua. They're all gone. Every one of them of that generation.
- A: And how about in your family?
- L: In my family there are only three of us left and that's Carol Lange (pronounced Lang) and the oldest boy, Evelyn Woods Low, and myself. There're three of us living out of nine.
- A: Is Carol's name Caroline?
- L: Caroline Low Lange. L-A-N-G-E.
- A: And what is her husband's first name?

- L: His name was Martin. M-A-R-T-I-N. Martin Lange.
- A: Oh, they've both passed away.
- L: No, he passed away but she is still alive. Caroline is alive.
- A: Oh, that's right. I wondered if you know any stories about or any history about John Palmer Parker and Kipikane-- Rachel Kipikane. I guess there's no last name there is there? Was there a last name? Did she have a family name?
- L: I really don't know that. All I've ever heard really is Rachel Kipikane. Well, maybe Kipikane was the last name, then.
- A: No, Rachel was her, as I understand it, Rachel was her English name and Kipikane her Hawaiian name. After the missionaries came, everyone was given, apparently, an American [or Christian name].
- L: I see. I see. And Kipikane may have been her Hawaiian name. I really don't know that.
- A: See, her parents names are given like this: Ohiaku married Kapaumalani. There's no last name and I gather, then, that that's the way people were called in those days; that they were given no other name.
- L: Um hum. Kapaumalani. Isn't that interesting.
- A: But I just wondered if you knew, for instance, how John Palmer Parker came here in the first place. How did he happen to come here in the first place? This is the original John Palmer Parker. And do you know anything about that story? History.
- L: Well, my father had many notes and they're down in Kauai right now because my nephew, Carol's son, is in the islands and was very anxious to read up on some of the material that we have had put together by Inez Ashdown, who was Inez MacPhee, you remember. And her father, Angus MacPhee, was a cowboy my father was very much hipped on. Cattle men and anybody who had to do with horses and so on. So he was brought to the islands many years ago--Angus MacPhee was--and remained in the islands with his family. And Inez grew up pretty much on the saddle too; was a very great friend of my father's. So when my father died--just before he died--he asked her to take his notes and try to put them together, which she has done. And they're not in the house now or I'd let you see them. Perhaps we

can trace some of this for you a little bit later.

He [John Palmer Parker] was a captain on one of the sailing ships, as I remember the story. Or was a member of the crew, possibly, maybe not the captain of the ship itself. But he was in the sandalwood trade between here and China and went back and forth, I think, more than once but finally he decided this was a wonderful place to stay and he became a great friend of Kamehameha the First. He was not only a great asset to Kamehameha but he was able to teach him how to raise cattle and how to plant and grow crops and things, so that he was a very useful haole, as it were. His success on the Big Island was due to the fact that he was such a useful man to the alii in those days. And then he married a Hawaiian, Kipikane, and was here to stay in Mana. Up there on the slopes of Mauna Kea is his home, as you know.

A: Yes, just above Kamuela or in the Waimea region.

L: Yes, just above Kamuela and up on the side of the slope much further. And that's still a compound, you know, that was saved for the family. And I guess the graveyard is very near there, where all the early members of the family are buried. But I don't know too much about that. I wish now that we'd listened to our father more often because he loved to tell stories about his early days on the Big Island. My father's ashes, as you know, are scattered on Mauna Kea.

A: I want you to tell about your father too but I was going back to the beginning and then coming down and having you tell whatever you know about any of these people, in fact. Anything that you can remember about any of your ancestry.

L: Well, what I remember is very vague and I don't know as it's very valuable either but, as I understand the story, the three members of the Parker family who lived--I think there were one or two others who died--but one of the three members of the Rachel Kipikane and John Palmer Parker [union] who became really adults was Mary Ann, who was my father's grandmother, and she married Fuller who was a haole. And, as I remember it, he was a bookkeeper or something on the ranch. But he may have been something else too. And John Parker, Senior was very anxious to have his daughter, who was half-haole and half-Hawaiian, marry a haole. So he somehow persuaded her to marry this man Fuller but she didn't love him. She was very much interested in a Waipa who was a chief--Hawaiian chief--and a very handsome person. But she married Fuller and primarily because her father was so anxious to have her do so, it seems. And they had this one child, Martha Kekapa, who was my father's mother. Kekapa was a very strong-minded

woman and not too happy a woman, I would say from what I remember of her. But she was married to John Somes Low, who was a haole, and had seven children by him. Later married Kaaua.

A: And where did he come from?

L: He came from Gloucester, Massachusetts originally. Or Arlington [E. Massachusetts]. Many members of the family lived later in Arlington. And yet, when we went back East and when I was growing and when my older brother was sent East.... He was sent East to live with Fred Low, who lived in Gloucester, Massachusetts. And he was a first cousin of my father. So there're still members of the Low family in Gloucester, Massachusetts. Now it was around there and Boston and throughout that part of the East Coast that this family came from.

A: And I suppose, originally from England like most . . .

L: Well, I guess. Yes, my father always said that he came from English pirate strain so I guess he really wanted to trace it back to the pirates who came from England in the original days. But whether that was true or not, I don't know. He liked to think that that was so.

A: Your father was called Rawhide Ben.

L: Yes.

A: And I wonder if you'd talk a little bit about him, unless you had some other plan in your progress here.

L: No, I don't. I really didn't know the rest of these people too well. My father was known as Rawhide Ben because ever since he was knee high to a grasshopper, I guess, he loved the ranch life. And he was brought up as a member of the family in Mana and Kamuela with the rest of them. So as a little boy he always had a chance to do something with animals. And this was his whole life. All he ever thought about was his cowboy experiences. But he became known as Rawhide Ben, I think, because even though he was sent to Maui and then to Honolulu later, at Iolani School, to get educated when he was a little fellow, he always went back to the ranch and that was all he wanted to do. And as soon as he became an adult, his first job--big job--was given him by Theo. H. Davies and Company as manager of Puakea Ranch which is in Kohala--South Kohala there.

A: Would you spell that Puakea, please?

L: PUA-KEA. Puakea. But he was not there too long. I'm not



sure whether it was two or three years now. He described sitting on the veranda there at that ranch. It's on the slopes going down to Mahukona from Kohala and you could look and late in the afternoon when the sun used to hit the Hualalai Mountains, he would see this funny little sponge cake-looking hill sticking out in the side of Hualalai. And he used to just dream about getting over to that place that had a perfect fascination for him. So finally he found a Hawaiian who knew how to go across the lava flows there. I don't know if he went on a mule or on a horse. But this man took him with him and they one day got across all that long lava flow by a trail and got to Puuwaawaa Ranch--Puuwaawaa Hill. And oh, by hook or crook, he and [Robert Robson] Robbie Hind finally got a chance to buy in on that place and get the lease on it.

There were several men that helped him, as I remember the story. One was Cabbie Brown, Francis [Ii] Brown's father. And then Robbie Hind's father was also anxious to get Robbie, evidently, interested in something so they were set up as partners. But Papa was free to do the work on the ranch and it was just a wilderness and lava and really rough country and they had to begin from scratch. But my father loved it. He just loved every minute of it. And the cattle there--it was interesting--the cattle there were very fat even though they had to scrounge for their food. What food was available in the rocks there up in that mountainside was very rich, evidently, very nutritious, because the cattle that came up to that ranch were always very fat. And they did very well even though it was very hard work. Then they finally decided to split up after nine years because they couldn't work together and my father didn't have enough money to buy out Mr. Hind--Robbie Hind--who was really his brother-in-law, 'cause Robbie married my father's sister, Hannah. But they finally split up and my father came to Honolulu from Puuwaawaa. But all during that time that he was on the Parker Ranch and then over at Puakea and then over to Puuwaawaa and then for a time he helped with Sam Parker, Junior in Humuula--the sheep ranch, up on the mountain there--he was always known as Rawhide Ben because this was his life, this was what he wanted to do. And he was really tough; he could stand almost anything in the way of rough living. So this was his dream. Well, this was the name that he liked best: Rawhide Ben.

- A: You mentioned something about his ashes are scattered. Where is this and by whom was it done?
- L: Well, before my father died he asked his nephew, Archie Kaaua, to take care of his ashes when he died. Archie's family lived in Kamuela and his family still own property right in the village there at Kamuela, forty acres out

in the homestead section there. Archie at that time was a young man and seemingly very well. Archie promised to take his ashes and scatter them up at Mauna Kea. But Archie had a funny feeling that he wasn't going to outlive my father and he went to Willie Kaniho, who was the head cowboy of Parker Ranch.

A: How do you spell the last name?

L: K-A-N-I-H-O. Kaniho. So Willie Kaniho was given the assignment by Archie. My father had spoken to my oldest sister, Annabelle [Low Ruddie], who lived in Hawaii and told her what he wanted done and she said she would have none of it. She wasn't going to have his ashes scattered around. Her idea at that time was that she would like to have him buried at the Parker cemetery. But my father had a very strong feeling against what had happened at Parker Ranch after old man Parker died, so he didn't want to have any part of that. But he still loved the mountains, Mauna Kea.

So sure enough, Archie Kaaua did die before my father died. But when my father passed away, Willie Kaniho was ready to do this. And because there was so much feeling on my father's part against Parker Ranch, of course we had no thought of asking anyone on the ranch to help with horses at that time. There was no way of getting up there unless you got up on horseback. So Anna Lindsey [Perry-Fiske] who is, of course, one of my father's pets too, came forth and had all of her horses shod and taken care of by a friend, Mr. Taylor, in Kohala. It was really funny. The horses had to be shod and properly taken care of and no one in the Parker Ranch seemed to be able to do it at that time, so the horses were all sent to Kohala and Mr. Taylor took care of them and had them all set for Anna, because the horses were all there early in the morning.

A: Which Mr. Taylor was this?

L: I can't remember his first name now but he was the manager of Kohala Plantation at that time. Awfully nice fellow. Well, the family went up. Annabelle went also, went as far as the car could go up to Pohakuloa, And then I rode, my oldest brother [Evelyn Woods Low] rode up on horseback and Reverend Akaka--Abraham Akaka--went with us. And the interesting part of it, Willie Kaniho went on a Parker Ranch horse. And I will say this for--oh dear--Hartwell Carter. He heard about it and he said to Kaniho, who is his head cowboy, "Now you know your horse," this white animal, "knows the mountain better than any other horse. And you use your own horse"--the horse was a Parker Ranch horse--which Mr. Kaniho did.

And it was interesting. He carried the urn on this

beautiful white horse and this was the horse that was just miles ahead of all of us. Every time we'd try to keep up with it. . . . You know, going on the good mountain tops there and with horses that are not used to the mountains, some of them had nosebleeds and you had to really go kind of slowly. But his horse, we'd come to a rise and he'd be out of sight; and then all of a sudden it would appear way off in the distance, watching for us and waiting for us to come up.

We got to the very top of that mountain--the very top--at twelve o'clock sharp. At noon. It was a beautiful day, just as clear as a bell, and we just had a very short service. Reverend Akaka said a prayer and read a little bit from Scriptures and then Kaniho and Reverend Akaka scattered the ashes right at the top of the mountainside. It was really very impressive. Then we put a bronze plaque down by the lake--Lake Waiau--where my father went often.

A: How's the name of that spelled?

L: Waiau. W-A-I-A-U. Lake Waiau. And that's a little below the top of the mountain there a little bit. I would say that may be about eleven thousand feet high. The other is about thirteen-odd. And there's a big stone down there and there's a little bronze plaque that has my father's name on it, but that is not where his ashes are scattered. They were scattered way on top of the mountain.

A: At the very top?

L: The very top. Um hum.

A: That is very impressive.

L: Well, it was very impressive. And then, you know, it was very interesting. My oldest sister, Annabelle, [Mrs. Albert Ruddle] who died just a year ago last December, she had always wanted to be buried in the cemetery at Parker Ranch in Mana, but towards the end of her life she went up there and visited once or twice and she said, "Oh, it's so cold here and it's so lonely and nobody comes up here anymore." She said, "I don't want to be buried here, I want to be scattered with Papa." So the same thing happened to her. So her ashes are on the very top of the mountain there. I thought that was interesting.

A: Yes, that is. It's very touching. Very touching. (especially so because she speaks of it with deep emotion)

L: But Mauna Kea is a very important mountain for the whole

family, really, because this is where they started.

A: Yes. Of course it is. And you mentioned something about your father, Eben Parker Low, being against Parker Ranch at some point there.

L: Well, there was a great deal of feeling on his part, of course, because at one time when the original John Palmer Parker died, there was a daughter and two sons. And in those days women were not considered too able to do anything anyway, I guess, and she was not mentioned except in just a small way and little pieces of property for her. But the bulk of the estate went to the two boys, John Palmer and Ebenezer Parker. And so John Palmer had one-half of the ranch and Ebenezer Parker had the other half. And Ebenezer married and had, you know, Nancy Eldredge and Mary Woods and Samuel Parker. And when Ebenezer died, Samuel Parker, his son, got his half. And John Palmer Parker did marry but no child, no issue remained. He had no issue. So when he died, he left his share to his nephew who was named for him, one of Sam Parker's sons [John Palmer Parker III]. So John Parker who was Thelma Parker's father--Thelma Parker Smart--owned one-half of the ranch and Samuel, his father, owned the other half. This was just as people died. And Samuel Parker promised--he at one time was married to Mrs. Campbell, you know, of the Campbell family.

A: Kalili Campbell?

L: No, no, he married Mrs. Campbell of Campbell Estate, you know. Abigail Campbell. (loud noise)

A: That was his second marriage then.

L: That was his second marriage, yes, after his first wife died. [Harriet] Hattie Panana.

A: Was she Abigail Campbell then?

L: Yes, yes. She was a widow, you see. And Samuel Parker married Abigail Campbell. So she was a very wealthy woman and she went along with him on this idea of leaving his share to his children and letting my father manage his half of the ranch, you see. But my father always felt that Mr. A.W. Carter, who didn't like my father at all and my father didn't like him either, didn't want to have to deal with him and so he worked out a deal . . .

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L: Well, there was a good deal of feeling between Mr. A.W. Carter and my father. My father was probably much too eager to get onto the ranch and Mr. Carter was just as eager to keep him off the ranch.

But anyway, Sam Parker was a man who was easily influenced by money. And I'm not sure just how much of this is the real truth or not but there was real big deal where a boat was sent from here supposedly to go to Kauai with a lot of gold on board. It was out into the channel to go to Kauai and then it was switched back to go to Hawaii and landed there with all this gold. And Sam Parker was inveigled to sign a deal where he would sell his half to Thelma Parker, who owned the other half, you see; so that put the whole Parker Ranch together which, from many points of view, was of course the thing to do. So that meant that my father was completely out of the picture and he worked for years to see that Sam's children would still have their interest in the land. And obviously he would be the manager too, so he had a stake in it too.

But anyway, that went through because Sam Parker couldn't stand up against someone giving him a big hunk of money all at one time. So he signed and for a long time Mrs. Campbell said she wouldn't sign her dower right. But of course they could go along without that dower right, there was so much land and money. She finally gave in so that put my father completely out of the cow business, the cattle game. And this was a terribly bitter blow so ever after that he felt, well then, Parker Ranch was really not for him. So he wanted to be up in the mountain; he didn't want to have anything to do with the ranch. But the interesting part of it was, this big white horse which was a Parker Ranch horse was the one that took him.

A: Yes, that is. I can just see that. The way you describe it, I can just see that happening. Yes. The white horse means victory, usually.

L: Yes. Well, it seemed right really because, though there was a lot of personal disappointment, he really was a part of the whole thing.

A: What are your memories of your father?

L: Well, he was a very vital person, you know. And very impulsive. But I always felt that my father was on the right track. He didn't always do things the right way because he was always stumbling over his own feet, you know. And he wasn't very patient, so that he antagonized people when they would really be his friends if he'd gone a little more slowly. But he could see things very clearly and he went right after them, which was usually his quality. But he

would love people and he loved music, you know.

He spent a lot of time after he got down here--he went into the shipping business after he came down here. But he didn't really make a success of that. He had the "mosquito fleet," they called it, a small group of vessels that went around the point here to Waimanalo and picked up pineapple and sugar from Kahaluu and over here at Waimanalo and then came on back. And this was with C. Brewer and Company. And for a long time, he gave some people enough work so that they could get paid properly. And he did bring back some money to his family but it really wasn't a successful business. But it was an exciting thing for him too.

He went down to Christmas Island once on the Neon. The boat ran ashore and cracked up. And he was going to salvage that boat and make a lot of money with that but it really cracked up too much before he finally got there. Lot of things like that but the exciting stories he tells are about going and coming and the storms they ran into. That sort of thing was really exciting for him. Papa was always looking for excitement, something really vital. And money never meant anything to him. He never did want to amass money. Money was useful to use but not to collect and not to save. But he managed to get through life and I think he was very well liked by most everyone.

He often took a group of girls and men to the mainland on a musical tour. What was it called? Ohi-Au-Hui-Aka (phonetic) or something. Well, anyway, it was a group of women and men who were good singers and they went on a tour with my father as the director. And they had a whirl going through the different states. I don't know as they went all the way East but they went through the Middle West and the Pacific Coast.

A: Do you recall what year that was?

L: No, but I could look it up. It's in all his notes that he set down. He had so many exciting things like that. He was always promoting something. Then he was in the [Territorial] Legislature for several years, in the House of Representatives. And he was a supervisor for several years and he got into all kinds of controversies. He was a Republican and the others were Democrats and yet they were all very good friends but they'd get on the floor and fight tooth and nail for things. My father was always what I'd call a fighter and none too wise in some of the things that he got mixed up in but he was never afraid. That was what I always enjoyed about him.

A: As a supervisor, you said? And this was on the Island of Oahu?

- L: Oahu. No, no. That was the other island [Hawaii]. I was eleven years old when we moved down to this island [Oahu] when the ranch was sold and we had lived in Kohala for quite a little while, which was on the other side from Kona. I would say the greater part of my life, as I remember my father, was down here; not on the ranch. We were at Puuwaawaa until I was about eleven years old, so of course I did have a good deal of memory of Puuwaawaa Ranch.
- And my father was always--well, I guess I was my father's pet because my oldest brother, the one we call Brother Low, and I used to always fight. I was a little brat, evidently, but my father would let me ride the good horses; would let me ride at the top of the cattle drives with him; and my brother, evidently, was always very jealous of this. And I wasn't the type who had sense enough to know what was going on. But I remember my brother saying to me once. . . . We rode in the corral and he was training this forge to get the horseshoes hot and these [gear] wheels were grinding in each other and so he said "Stick you finger in there!" And I did! And he just turned this thing way up there (indicating the top joint of her third finger, left hand). (She is kind of laughing as she tells about this)
- A: You're fortunate you even have a finger you can still show. My word.
- L: The nail came off. He got the beating of his life from my father. And another time he threw a knife at me and it came right down by the side of my face. And little things like that. Oh my. We laugh about it now. We're really very great friends now but we laugh about it and then he'll say, "Oh, you sure were a damned little brat."
- A: I guess every brother--older brother--thinks that.
- L: Well, evidently my father really wasn't very kind about this, you see. It was very obvious, evidently, to others but it wasn't to me at the time. But anyway, that part of the ranch life I can remember. This other is what I've heard him say.
- A: What was he especially attempting to do as a supervisor and in the other position?
- L: Oh, anything that was for the betterment of the people here. For instance, he got in the Municipal Market and started that going because he thought fresh fish should be something that everybody should be able to pay for and with a certain amount of ease and not have it go sky high because people would corner the market. So he started this Municipal Market with the city supporting it, you see, so that there could be no price changes. He was always for the

underdog, for the person who didn't have too much money. He was always for good fresh food, good fresh fish and good fresh meat. That kind of thing he was always watching for. So if you needed anybody who could champion or anything like that, it was always Eben Low.

Well, my mother was a very wonderful person too but she was a much quieter person and in her way was very remarkable, I think.

A: Would you tell a little bit about her?

L: Well, she was a very beautiful person and had a very happy disposition. I remember going to the fish market often on Sundays, driving in the carriage down with her, having all the merchants down there--the Chinese people in their stalls: "Ay Missy Low, Missy Low, come heah! Come heah, Missy Low!" And Missy Low was always the one they wanted. I used to say to them after she went [passed away], you always used to say "Missy Low." "Yeah, she come, she always laugh. Everybody have good time when she come." This kind of thing. But she had nine children too and the oldest one died when he was a baby so she really only had eight. And so she had a real busy time too. Mama died when she was fifty-nine so she died fairly young. My father was almost ninety when he died.

A: Oh really? I didn't realize that. I remember him myself, as a child.

L: Do you? Do you? Is that so?

A: Always with the Ruddles, because I lived in Hilo [where the Ruddles, whom he visited, also lived] and I frequently saw him and I always thought there was something so dignified about him that one was in awe of him.

L: Really? Oh, I never thought my father was dignified. He was always . . .

A: He was always immaculately dressed and tailored when I saw him. And I remember that leather glove. I always remembered that. Leather glove. I can just see him so clearly.

L: Yeah, he was a rascal with that glove because obviously, you know, there was an artificial arm. Let's see now, his arm was cut here (indicates it was just below the elbow) so there was just a little leverage here, right below the elbow, and would give him leverage, so this thing--this gloved hand--would fit right into the end of this stump. And so, he could twist it and take it off or not as he pleased. And half the time he would take it off and put a hook on it because he could handle a hook more easily than he could a glove. But oh, he used to do terrible things



with that glove. For instance, I remember one time when a woman--I can't remember who she was now but it was someone that I thought should not have been in any way fooled with because she was very dignified and she was very well dressed and she was so sedate, so prim and proper; and my father just couldn't stand it and so he just twisted this thing off and threw the [gloved] hand in her lap. That woman nearly died of a heart attack.

A: Oh, my goodness, that would be a frightening experience.

L: Well, it's a terrible thing to do, you know. But Papa would do awful things like that. He was just full of the old nick and always fooling around with some crazy thing. But he had a lot of guts, Papa did. Well, when he lost that arm, you know, he was trying to get a wild bullock that they had been chasing for a long time and he finally caught it but it was very wild and the thing was just swishing around this way (she indicates to the right and around the back of her) so he had just enough time to duck down and the rope (with which the bullock was lassoed) went over his head. But he had the rope tied at the end of his pommel, which he never does ordinarily but he did that time because he didn't want to lose it. And it caught his hand, see, 'cause the loop was around his hand and it just tore the thing right off.

So then, there was one man with him and I don't know how long they had--about two hours before they could get to anyplace. And of course he had this thing up and was bleeding like a cut pig. And when they finally found the doctor and could get him up there, hours had passed and gangrene was starting to come in, so they cut it. They had to cut it down here (indicates forearm) and had to cut it again at the elbow. But he got through that and, well, he was a young man then. I think he was about twenty-five when that happened, so he had a lot of time to get over it, too.

A: Did that happen. . . . Pardon me. Did that happen on the Big Island.

L: Yes, on the Big Island. Up near Kalawanauna which is not very far from Puuwaawaa Ranch.

A: Kala . . .

L: Kalawanauna. I think it's KALA-WA-NAUNA. Kalawanauna, which is a section up there between Hualalai and Mauna Loa.

A: Tell some more about your mother.

L: Well, she was very devoted to the Doles, though at first I

think Mrs. Dole seemed a little annoyed at Mr. Dole's devotion to this little girl. When she died, Mrs. Dole only wanted my mother with her. She kept asking for Lizzie. All her life, my mother remembered the Doles and when we moved back here to Honolulu we would--every Sunday morning, some member of the family went up to Judge Dole's house for breakfast. He and his wife entertained in breakfast, Sunday morning breakfast towards the end. And always some member of the family had to go up there and be with her. Mother went very often herself too. So, I can hear her coming up the steps--and we lived on King Street then in a two-story house. All five of us girls did. And we'd hear patter, patter, patter. She wore these kind of Pake slippers in those days. We'd hear patter, patter, patter come up the stairs. And we'd say, "Brrrr, I hope it isn't my turn, I hope it isn't my turn." Then she'd name one of us and: "Oh, Mama, I went last week." "Well, never mind, you'll go this week too because" such and such. And such groaning and grunting because we had to go to breakfast. But afterwards we always thought so many times what marvelous experiences we had and how many interesting people we met. But oh how we--I--grumbled about that. But this was it: she was a very loyal person and was primarily a homebody. But she was interested in the Kilohana Art League and the Hawaiian Humane Society. And she was treasurer, I think, of a Hawaiian benevolent society called Hui O Iwi. And there were little things like that that she did, some community work, but most of the time she was really a homebody.

A: Hui O Iwi. HUI is one word.

L: Yes. O-I-W-I. OIWI. And this was a benevolent society, much as the Kaahumanu Society is now. Later the Kaahumanu Society assumed its purposes. And she was a very handsome person. She was a very beautiful woman.

A: What is your memory of the Doles? Sanford B. Dole and Mrs. Dole.

L: Well, we were in and out of that house really all our lives and when my mother died I was the only one here on this island with the family, so I spent a good deal of time with Judge Dole. His niece, Dr. Emily Dole who was an osteopath, lived in his home with him towards the very end of his life. And Nina Adams, who was also a cousin and was in the school department here for many years, was in and out of his home a good deal too. But I was the one who was there most of the time with him until he died.

Mrs. Dole died, of course, before my mother died. And Mr. Dole died in 1926, which was five years after my mother died. Mrs. Dole died in 1917, I think it was, towards

the end of that year. But they were really very wonderful people, both Mr. and Mrs. Dole. He was the one I knew a little better because I was there with him when he was alone. But I thought he was a wonderful person and he was so understanding always. He was always so calm and so steady and you always knew where you stood with him.

I think now of many of the undercurrents, the feelings which I didn't understand or didn't even recognize were there, now that he's gone, because I guess I just couldn't believe that anybody could feel unkindly towards this man.

You know, when we tried so hard to get one of the high schools named for him, the state wouldn't pick that up nor would any seemingly influential group of people here. But they finally did have an intermediate school named for him: Sanford B. Dole Intermediate School up in Kalihi Valley. But I always felt, for a man who was in public life and in such an important stage of our development here, there should be a lot of research; there should be a lot of work being done by students who are old enough to appreciate the historically useful. But they put it in an intermediate school and you know those kids-- you can't expect kids of that age to have any real interest in it.

But they're very loyal to that school up there too. I am really very anxious to see what's going on. It's in a very tough part of the community up there in Kalihi Valley. You know, that low cost housing is just across the street and most of the youngsters are coming from that source. So they have a pretty unhappy experience, most of them, before they come to school. And the school is actually going to be a spot where they're going to try to iron out a lot of things. It's really an interesting place and I guess they're trying very hard, but I had wanted something better for Mr. Dole. I thought that he really deserved more recognition in the community.

And now that this time has passed, I begin to get the undercurrents, the feelings, that still exist, evidently, against the man. I find some Hawaiians very reticent when they're with me because, of course, they know how I feel about Judge Dole. But I get the feeling that, well, they think that he was really one of the real connivers who got the monarchy wiped off the map. Well, he was a leading figure certainly but Judge Dole always felt that Kaiulani should be the person who would be in power if the monarchy should remain. Princess Kaiulani should be the next one brought in line. I guess he thought, with a good many others, that they couldn't do anything with Queen Liliuokalani because she was such a determined person herself. His whole request, his hope, was that they would preserve it for Kaiulani, but they didn't, so.

A: But he was the first president, wasn't he?

L: He was the first president of the Republic and he was the only president of the Republic, because it only lasted four years. And then he was the first governor of the territory. And then he became a judge before we became a state, of course. Federal judge. He was retired from the federal judgeship when he died. I thought he was a very wonderful person.

A: And it's this undercurrent that has been the problem in trying to get a school . . .

L: Well, I don't know. You know, this is my feeling now. Still, there must have been still a feeling that he really wasn't such a wonderful person; really didn't do so much. But when I think back on this, I get the feeling that if it hadn't been for a man like Judge Dole, we'd have had a very bloody kind of an experience here. But he had courage and I think he was a very clear thinker. And, though he was not an aggressive person, when he got put in a spot like that and he was considered the person to do the speaking and the leading, he did.

In his story--at least the story that Ethel Damon put together for him--you've read that. Do you have a copy of it, by any chance; Judge Dole? (I indicate that I do not) In that, is a copy of his letter that he wrote to the Congress, to the United States government, in which he said they had no right to tell the people here what they could do. And it was so well done and so carefully worded that there was nothing that anybody could question about it. And this was the kind of a mind he had. When he had to do a thing, he could do it and could do it very wisely. I'll let you borrow my copy of this book if you want to. Read that one thing. I think this is an excellent idea--excellent example of the kind of thing this man could do under pressure and one who could think it through very carefully.

And when he died, you know, I was executrix of his Will. I didn't realize until after he'd gone that he would even think of such a thing. He never said a word to me about it before he died. But anyway, he left his--Mrs. Dole had already gone; they had no children. He had one brother who had thirteen children. And Mr. Dole left his Will (pause) in such a way that the property went to the boys. And my mother had three boys who were then living, one had already died. My mother had died. And the girls in Mr. Dole's brother's family were three: Marian, Emily, and Clara. The three girls in his brother's family, the four girls in my mother's family, were left stocks and bonds. The property was left to be divided among the boys. So when that was finally sold, the money was dis-

tributed to them. But it was a very--he left a certain amount of money to his faithful servants, to take care of them as long as they lived, and he also gave them each a piece of land. He had this little property up Palolo Valley and a little property out at Kalihi and his very faithful yardman and driver and his wife elected this land up at Kalihi and Ah Nam Ho was the Chinese cook; he elected land up in Palolo. [His Japanese yardman and driver was Shibata.]

A: Ah Nam?

L: Ah Nam: AH-NAM. Capital N, yes. Was an old retainer of his who used to be a cook. So I was very close to Judge Dole and I still think he was one of the real, real pioneers of this whole country. And if it hadn't been for him, I think we would have had a very, very bloody time at the time of the revolution.

A: Could you explain that; what you mean by that? How did he avoid this?

L: Well, it seemed to me that because of his ability to think things through very clearly and move slowly, a lot of these steps that were taken were taken quietly enough and carefully enough so that it was quite obvious it was the right step to take, from everybody's point of view. And of course the Royalists were very angry and were very much devoted to the queen, as they should have been. There must have been things at that time that made it impossible for the country to really maintain itself. So that I had a feeling that this man's wise ability to stand up. . . .

Now, for instance, in Thurston's memoirs he describes, evidently, a moment in the palace there. There was a real disturbance in the grounds and the Royalists were all ready to just, I guess, pull up the place and in those days we didn't have anywhere near as lethal arrangements as we have today. And he just stood up in the middle--just opened the door and stood there in the doorway and talked to them. [There is a description of this in Ethel Damon's book, Sanford Ballard Dole and His Hawaii on pp. 126-127.]

He was a very tall, impressive person, you know, and he had a beard. I suppose at that time it wasn't as white as it was towards the end. But he just practically defied them but not defied them, you know. Just saying: "I'm here, and if you really feel you're right, well then, just go ahead and shoot." And I think just his quiet way and his ability to talk in the face of all this, and to talk quietly, just quelled the crowd. And I mean it's this kind of thing that seemed to me this man had that permeated a lot of the unrest at that time. So there's really only one man who was killed and that was Carter.

- A: Carter was? Was this--not George Carter.
- L: No, his cousin. Oh dear, what was his first name? And that didn't happen right there. It was out at Waikiki and he was shot. I think he was George Carter's cousin.  
[Charles L. Carter]
- A: George Carter's cousin, because George [Robert] Carter became governor later.
- L: Yes, wasn't he the second governor?
- A: I guess he was.
- L: No, no. Well, I'm not sure he was the second--yes, I think he was, and then Frear was, and King after that. Was it Dole, then Frear, and Carter or Dole, Carter, and Frear? [The latter] Well, anyway, the sequences are . . . there.
- A: Now, I do want to have more about you but before we go into that, I'd like to ask you if you can see any similarity between the insurrection at that time in the 1890's--now I realize you were born in 1895 and you were a child then, but from what you have heard about it or know about it, do you think there could be any comparison between that and the recent uprising of the Hawaiians in the Bishop Estate situation? [They opposed the appointment of Matsuo Takabuki as a trustee in June 1971.]
- L: No, I can't. I can't say I see any similarity in the circumstances or even in the conditions of the community. Well, as you say, I was an infant and. . . .

END OF SIDE 2/1ST TAPE

BEGINNING OF SIDE 1/2ND TAPE

Well, you know, when I think of how little I really do know about that early history and how much I should know and, I'm sure, everybody thinks I know because I've been old enough to, I had many opportunities to absorb these things. But I do really know very little about that early Hawaiian history from a book. The feelings I have about the present situation, to me, they don't have any similarity at all. I think a good deal of what's happening today is probably the result of what's happening all over the world. I think everybody seems to be at loose ends and wondering just what is basically happening. See, people are people.

The Hawaiians from the very beginning, I have a feel-

ing, could have gotten a lot farther along if it had been the will of many people who had the opportunity to be in power. Had the will to make it work. For instance, the Hawaiian Homes Commission Act way back in 1920--in the 1920's--I think basically was a very good thing and could have been an excellent thing if the people who were put in charge at the beginning really wanted to make it work. And obviously, it couldn't work--couldn't possibly work for any people--unless there were folks in there who also had concern about the social well-being of the people.

You read the Hawaiian Homes Rehabilitation Act and the whole idea is to give them a place to live and give them a place to mahi'ai 'o--do some farming--and let them go and they can pull themselves up from the boot straps. Well, when the Hawaiians for a long time had felt inferior and had no idea of how to work in a competitive society such as we have, if they didn't have a lot of help and support and real experience in gradually learning how to do this, then they hadn't a chance in the world.

They put them up at Hoolehua [Molokai] in the very beginning in a place away from other people. You see, most of them were down here in Aala Park where it was congested, there were lots of people around, and, though they had no money and they had no food half the time, at least there were people around. And Hawaiians have to have folks around. Put them up in homestead areas where there were forty acres of land--windy, bleak, and absolutely no water. Now what, under the sun, could anybody do--the best farmer in the world, to say nothing of Hawaiians?

So, I've always had the feeling that nobody really wanted this thing to work from the beginning. But I have the feeling today that we're just beginning to, as a group of people in the community, want some of these things to be done properly. And there is a great deal of feeling on the part of some Hawaiians that Burns' administration is something you have to be afraid of. My experience has been that Governor [John A.] Burns has been the only governor who has said, "Do a better job with the Hawaiian Homes Commission than has been done before." And he's accepted suggestions from people who really know, I think. So my feeling is that we have now an opportunity to do something with Hawaiians and for Hawaiians. The correct people who seem to know how to do it. Now we've gotten in the Hawaiian Homes Commission set-up now a young man by the name of Paglinawan, who is Filipino-Hawaiian. The name is Filipino, though he's more Hawaiian than he is Filipino.

A: What is that last name again?

L: Paglinawan: PAG-LINA-WAN. Richard Paglinawan. He's the deputy now to Mr. [William G.] Among who's the head man.

Richard's had a very tough time getting some understanding on the part of the administration of this thing that these people have to be word clear. And they'll make some mistakes, of course, because they've never done this before and Hawaiians have a hard time working in a competitive society. They don't know how to take the first jump before somebody takes a jump ahead of them. This is abhorrent to them. They don't like it. So they have to learn to do this and be comfortable with it and this is going to be a tough job. But it should have been done-- what, here it is 1971. This thing was started way back in the 20's. So this is really the case where we've lost fifty years because they never would put people in the administrative set-up who had this kind of background or this kind of understanding.

Now you're having this just begin to permeate among the Hawaiians and, you know, anybody who first begins to feel a little power or a little sense of something usually goes overboard. And they have to go a little bit too far over before they hit the middle ground and get the balance. I think we all go through this experience as we start to learn. And I have a feeling this is what's happening to the Hawaiians today. I just hope it isn't happening too late so that too many of the young people are above the stage where they want to learn; where the whole idea is "Huh! There's nothing in this for me." And this is where it is, I think. And this is very good, I think. For anybody. And especially for the Hawaiians when they don't have this other balance.

But I still have faith that most Hawaiians have good heads and if they'll just learn to use their heads before they begin to use their brawn, this is what we all hope for. And when the young people get up and talk and go off on a tangent, from our point of view because we're older and we know about where they're going, I think there's only one thing to do and that's to listen and listen very hard and give them some idea that what they're saying is good. But they do have to have some idea of why they're saying it in this way and what they're going to do next so that they don't destroy themselves and others in the process. But I don't think it has any real similarity to what happened before.

This was to me, in just trying to imagine what I would feel like with my queen being suddenly deposed and taken out of power like a prisoner, that this feeling would be appalling. You can't take this so you're going to destroy too. But for some reason or other, there wasn't a real destruction all the way through. And I can't believe that the Hawaiians--all the Hawaiians--were so cowardly, cowered by the circumstances, that they couldn't act. So I think that probably many of them re-



alized that there was something to be saved or worked with in this new process and they went along with it.

You know, you take the Hawaiians today. A good many of our Hawaiians who are doing fairly well, who are they married to? Almost all of them are married to haoles or another nationality, not necessarily another Hawaiian. But it isn't true in every case. But it's true in a good many of them. So that there is a balance. Evidently this is the way it should be. And the children are coming along with extra strength and extra strains and a little of something else that comes down through heredity and through cultural experiences and it's good. And I think if the Hawaiians will just help to keep their balance, they'll come through this all right and come through it very well.

Now all this business about the Hawaiians getting together with this Ad Hoc Committee, I don't go along with--the direction in which they're going. I think the fact that they're sticking together and trying to work things out together is exactly right. They must do that. But I think to question Bernice Pauahi Bishop's Will is to question the whole validity of making a Will. And if they break her Will, then there will be no Bishop Estate and there will be no one source of educational help for children. I'm willing to say--I'm willing to believe that.

So I went back and read this Will very carefully. I have a copy here. And obviously the majority of the judges of the Supreme Court are given the responsibility in the Will to select trustees when vacancies occur. This is very definite. That person must be a Protestant. That is the only other condition. This is definite. There's no quibbling. How they do it is their business. Now if they say to the community, "Send in the names of people that you think we could consider and select," well fine. As far as I know, they didn't say that. So if anybody did make application, or if anybody did say that they ought to be considered or that there should be given consultation rights and so on, it's up to the judges to make that decision, according to the Will. They don't have to do it.

And, you know, to take this case to court, what good could that do except to open up this whole business, making the Will not valid. Maybe this is not a good Will. Maybe we should break the Will. But once they break the Will, this is when the Hawaiians are going to really be sorry. And yet, they are the ones that started this. And really underneath they were saying: Takabuki is the kind of a man you can't trust. Takabuki is a Burns' man. Takabuki is a man who's been politically strong and pulled the strings for years. That Takabuki is going to bust up the estate. HE DOESN'T HAVE TO; THE HAWAIIANS ARE DOING IT. This is what bothers me. To think that we don't have sense enough to see through some of these things.

But anyway, to get together and to start struggling with some of these things and thinking them through, fine. One little man called me the other day and he said, "I notice you're not down here. We need your consultation." I said, "You're not asking for consultation for anyone. You're asking someone to come down and back up your decision that you folks are making. I don't have time for that sort of thing and I won't be bothered with that. You're not asking for consultation. You've already made up your minds what you're going to do and you zoom right down and do it." They wanted us to sign this petition to the court. I wouldn't think of signing a thing like that 'cause I don't think it's right. To me, it's just the wrong way of going after it.

Now you know, I'm sure there're many Hawaiians say: Oh well, she's a haole. She was brought up by haoles and to be sure my mother was. My mother was not brought up in a Hawaiian family really. From the time she was twelve years old on, she was brought up in the Dole family. And I think she went home to her own folks not too often really 'cause my grandmother was bound and determined she was going to stick it out, even while my mother didn't want to do this thing. I think that they said she ran away sixteen times and my grandmother would take her back again. Well, when she finally got over this business, she really settled down and so she was brought up in a haole atmosphere. So I'm sure this is the way we are. At least I am more haole in my understanding, probably, and feelings, than some of the others are. And so it's really not quite fair for me to say, "Well, all Hawaiians should feel the way I feel," because I don't know. Their experiences have been different.

- A: Plus the fact that you have had a great deal of education. You attended Punahou. Graduated from Smith College. [At age forty] you attended the New York School of Social Work, which was the outstanding school and still is. It's called Columbia now?
- L: A part of Columbia University now.
- A: And you have had so much experience in the social work field and in interrelations.
- L: Well, I have had. I have had many opportunities, I'm sure, which others may not have had. And perhaps I was lucky enough to be able to know that there was a struggle and there was going to have to be some understanding of why it's hard for us to be a people. So from that point of view I will say that is true. And so that's why I try to be very patient when I find that other folks--other Hawaiians--really want to go a lot faster than I think

anybody can do and you're just going to experience such frustrations that you're going to be lost or you're going to do something foolish. But I do still think the people who are trying to do this are being honest with themselves and honest with others but I do think it's very foolish.

My only feeling right now is DON'T DISTURB HER WILL. Don't disturb it. Sure, do lots of things within the framework because you have a marvelous opportunity. And the trustees of this Bishop Estate from the very beginning were haoles. There was no Hawaiian at the beginning. It wasn't until just a few years ago that Johnny Clarke and then Richard Lyman and the one before him--were trustees. Anyway, there've been three Hawaiians and they've been fairly recent years that the Hawaiians--one Hawaiian--has been put on. For awhile there were two of them, Richard and this [Edwin] Eddie Murray. But other than that, they've always been haoles.

When Bernice Pauahi Bishop created her trust, she named the people she wanted to be on and they were all haoles. One was a minister, of course: C. M. Hyde. But you read the letters and you read some of the correspondence between Charles R. Bishop and the group here. When they ask later as to what the wishes of Mrs. Bishop were, he said, "Naturally, she meant for the Will to take care of the Hawaiians first." So obviously, the policy set down by each successive group has been: when there are no more Hawaiians or part-Hawaiians to be taken care of in the Kamehameha Schools, we will open the door. Well as a matter of fact, you know, you go through the list of these youngsters or you go to any of the graduation exercises, there're as many Japanese-looking faces and Chinese-looking faces and Filipino-looking faces as there are Hawaiian. So, to me it's really not a restricted thing at all. But on the otherhand, it was the way we interpret it.

And right now, they're talking so much about civil rights and so much about--oh, I don't know--so many of the things that have been troubling them. Some things are really a little late to fight about. I think it's a dangerous time to be trying to change everything. So I feel they should leave it alone and not try to break that Will. Eventually, if they can't get the trustees to do a better job in the education of the children--the one thing that I've been concerned about for a long time, when I was chairman of the Kamehameha School Advisory Council for four years and then whenever I met with them over the disbursement. At least they gave that up and a few years later developed this governorship. And this is a smaller group and seemingly has more power. When the council was invoked, there were twenty-four of us. And at that time, I tried very hard to get Dr. [James W.] Bushong in the Kamehameha School administration to consider that part of the Will which said a certain part of the income each year

shall be spent for destitute and orphan Hawaiian children. This is the only part of the Will which definitely says that's Hawaiian children: children of aboriginal Hawaiian blood. So that was very specific. Now, you see, this is one of the issues that's being brought up now but this has always been just not looked at carefully, which is a very serious thing. It could be if anyone wanted to make an issue of it.

So, these are all things that I've been concerned with but I feel that there're so many ways in which you can help or work with Hawaiians, those that are in charge and those that are wanting to have the Hawaiians become a little understanding of their own sense of worth. And this means power in the end, there's no question about that. But if you don't have any sense of being worthy yourself and then have power, this is really dangerous. So I just have hopes that the issue will come through properly. But there'll be a lot of noise for a long time I'm sure.

A: I recently spoke to Johanna N. Wilcox and she mentioned a woman named Lydia Aholo and how you helped to get Lydia Aholo into Maunalani Hospital for her care there. And I understand that Mrs. Aholo . . .

L: Miss. Miss Lydia Aholo.

A: Is it Miss? Miss Lydia Aholo lived with Queen Liliuokalani.

L: Yes. Her name is Lydia, you know, and that's the queen's name. She was named for the queen. The queen gave her her name. [Lydia Kamakaeha Liliuokalani]

A: She was?

L: Yes.

A: And she is ninety-six. Is that correct?

L: No, she's ninety-three. She's going on to ninety-four.

A: I wonder, do you think it would be possible for me to talk with her?

L: Well, I just took her back from Kaiser Hospital up the hill to Maunalani day before yesterday [August 9, 1971]. She had a very bad cold and they took her down to Kaiser for about five days but she was much better and could go home so I took her back day before yesterday. I think probably, if Lydia feels. . . . I notice that she's quite frail and she's a little bit--what is it?--what we say in Hawaii-

an "nuha" which means stubborn at times. See, if she doesn't feel like it, if she's not in the mood, you know, then she'll just sit. But if somebody's trying to pick her brains, she doesn't want to have her brains picked. And then again, at some other times, she'll say, "Oh, I'd love to talk about the queen. I loved her very much. My whole life was built around her." And the queen did see that she went away to Oberlin College and got a musical education, you know. So that she has a wonderful story to tell about the queen.

A: Yes. Was she hanaied?

L: Yes. Uh huh. She lived with the queen. She and these other two boys that the queen hanaied.

A: Were the two boys her brothers?

L: No. No relation. They were not even related to each other. Had them hanaied and took care of them. Thought that they were her children. And I'm sure she did this for many but she really didn't bring them to her home. But she brought these three youngsters to her home. I think Lydia would be interested in telling that. Supposing I tell her that you and I have had a nice little chat today and see what she says.

A: I'd appreciate it. I'd appreciate it because 'course I'm terribly interested myself personally in hearing these stories. You know it isn't often you can get these stories directly from people. And I'd appreciate that.

L: Well, I was going to go up and see her in a day or two, probably tomorrow sometime, and so when I'm up there, I'll tell her you and I had a chat today and that you are interested in some of these things and you do use one of these things that she's scared to death of [the tape recorder]. But actually, we can put it on the table and there's nothing wrong with that.

A: Then you forget it, you know. You forget that it's there.

L: Yeh. Then we won't . . .

A: I'll be sure I have fresh batteries in it so that there are no cords plugged in, you know.

L: Yes. Why not let me see how well she is. It might be better to take her out of the hospital there and bring her up here; sit around and be comfortable. And on the other-hand, she might rather have you come up there. She's in a room with two other women, though she doesn't have to stay

in that room. She could go in a wheel chair and go to the lounge. There are other places up there at Maunalani which are quite comfortable. On the otherhand, I notice that she's not too effective sometimes.

A: I understand that.

L: Let me find out how she is. If she's really feeling as well as I hope she is, she probably would like to come on out. We could sit around and talk and probably have lunch with her or something and then she can just relax. And if she's in the mood, you know, she's a cute little thing, chuckles away and thinks of some funny little story.

A: I'd like to hear something about you and your own family now. There's an interesting relationship between the Hinds and your family.

L: Yes. Yes, there really is.

A: So I wonder if you could tell a little bit about that.

L: Well, of course, Aunt Hannah Hind is my father's sister and her husband, Robert [Robson] Hind, was my father's partner when they went into Puuwaawaa Ranch. And then, when they split up my father really wanted to buy Uncle Robbie out but obviously didn't have the money and Uncle Robbie's family did, so my father had to move out and then we moved here to Honolulu. So, there was always an awful lot of feeling between my father and Uncle Robbie after that happened, but not between the children and any of the rest of the family. We were all, well, members of the family.

And as it happened, before Uncle Robbie died my father and he got together. They really always had a great admiration for each other but for years and years they wouldn't speak to each other. In fact, they tell a funny story that when Uncle Robbie was initiated into one of these men's clubs, they made him sit on a cake of ice and say, "I love Eben Low." I don't know how that finally came up but this is what they said. But anyway, they did make up before Uncle Robbie died, so that was nice.

But many years later, of course, [Charles Williams] Charlie Lucas who is my husband was Mona's husband.

A: Mona Hind [Lucas Holmes].

L: Mona Hind, who was Aunt Hannah's daughter, you see. Uncle Robbie's daughter too. And she and Charlie were married and had two children--Charles W. Lucas, Jr. and Mona Patricia Lucas. Charles W. Jr. married--well, he's been married three times. His present wife--we call her Jackie

--Jacqueline something. But Lamie's present husband is Albert Todd. Mona Patricia Lucas is known as Lamie: L-A-M-I-E. And her husband now is Albert Todd. And you met the son just a little while ago, didn't you?

- A: Yes, I did. [Actually, I was thinking of Francis Ruddle, son of Albert Ruddle, Jr. whom I had met at Puako while trying to locate and interview Evelyn Woods Low] But Charles W. Lucas was married to Mona and then he married you.
- L: They were divorced and then we were married in 1924 [July 19, 1924]. And then we had just one daughter, Laura Lucas, who's now married to Myron B. Thompson.
- A: And they have three children.
- L: They have three children: Lita, Myron, and Charles Nainoa. And Lamie has three children. The oldest one was Robert and he was adopted by Mona, so he's known as Robert Holmes. And that was Lamie's first husband. Charlie used to call him Sikorsky, but that isn't his name. It was something like that. It was a Polish name or something. [Walter J. Kirschke] And they were divorced and then she married Todd and Todd has these two children: Patricia--we call her Pixie--and Albert Jr. So she has three children. The oldest one is adopted out--at least he takes Mona's name. Mona was married to Chris Holmes then. [Mona Patricia Lucas' first husband was Fred Facciolla; Kirschke was her second husband.]
- A: Now, your background. Before you came to the table (where we were sitting)--you were talking with someone else--Miss Wright (Margaret Wright who lives with her) was telling me about the property here. Now, is that so that Kamehameha--was it Kamehameha the First who gave the land to [Captain] Alexander Adams?
- L: Um hum.
- A: And then he deeded it to his granddaughter, Mary, who was your husband's mother?
- L: Of that marriage. Well, I'm not quite certain about how this comes through. Mama Lucas, as I understand the story --and I don't have this very clearly in my mind either-- but, as I understand the story, Mary Lucas was hanaied by her grandmother, who was Charlotte [Harbottle Adams]. Halaki is the Hawaiian name for Charlotte. And she was one of the wives of Howard Halaki, H-A-L-A-K-I. Halaki. And she was married--no, Alexander Adams married Charlotte and Charlotte had children by Adams. [See p. 44]

A: What was Charlotte's last name?

L: Gosh, I don't know. I don't think she was Harbottle. I think Harbottle comes into the next one but I'm not sure. Maybe she was Charlotte Harbottle. ["She was a Harbottle." 1979] And either she or--yes, I think after Adams died she married Bannister and Mary Lucas was one of the Bannister children. I think there're many of them besides her. But she was hanaied by the grandmother. You see, this old, old system of taking the oldest grandchild and hanaied by the grandfolks. Well, Mary was Halaki and Alexander Adams's girl--hanaied--so that whether part of the property was mortgaged and only half came to her, I know that Daddy Lucas, Charlie's father, got half of this property by paying off the mortgage. So I don't think that the whole thing was deeded to Mother Lucas but anyway, it finally was in her name. But I think part of it became Mr.'s share . . . because he was able to take over her mortgage. But eventually this whole ahupua'a [originally 2,500 acres] from the mountain to the sea, was in Mary N. Lucas's name.

A: What did you call that?

L: Ahupua'a. AHU-PUAA. Ahupua'a. That means from the mountain to the sea.

A: That was the practice in those days, wasn't it, to divide land like that?

L: Yes, take the whole thing. And the idea was, you see, they had to have taro land and they had to have water and they had to have fish from the sea. So this is why each one of these valleys was stripped that way. It's very interesting.

A: Very smart. Very wise.

L: They had to go from the mountains to the sea [in narrow strips]. So that this was in her name and before they both of them--both Mr. and Mrs. Lucas--before anything happened to either of them, they deeded this section here to Charlie, who was the only son living, and the two girls, Harriet and . . . [Mary Mabel Lucas Pflueger]

END OF SIDE 1/2ND TAPE

He had a dairy in here at that time and we had this dairy here for many years. But about 1935, I think it was, he leased a part of the dairy down here to Oliveira, I think. And then there was another Chinese fellow, Wong, who had another dairy here and eventually Santos or Ferreira or



or somebody--Texeira--took the market area (where Times Supermarket is located in the Niu Shopping Center) so we had three dairies in this valley at one time and were leasing them out. Charlie'd become less able to work at it and so he leased it out.

But this section over here, we've always set aside so that when it came time to really develop the land and the leases had expired and the taxes were so high you couldn't keep it just for that purpose--they couldn't afford to do it--so then we took that part underneath and developed it and pretty much controlled the development because we were able to. We just had the whole piece of land in one pocket.

And then we left this little spot in here for as long as Charlie lived because obviously he'd been used to open spaces and fruit trees and so on. But as long as he lived we kept it and I really didn't expect to keep it this much longer but, you know, the longer you live the less likely you are to let your ties go. I do have a little place up on Center Street in Kaimuki and I always thought after Charlie went that's where I'd go to stay but my sister, Carol, and, after she lost her husband, one of the nurses live up there. They're very comfortable. They stay there and I stay here. But this was really a part of the dairy in the early days.

- A: It's a lovely location. The main thing I wanted to clarify on that, however--that property--was, I knew that the Lucas's had owned most of the Niu Valley property but this was granted by Kamehameha to . . .
- L: To Alexander Adams.
- A: To Alexander Adams. And was that Kamehameha the First who granted it? Would it have been? [It occurred to me later that it was probably Kamehameha III during the Great Mahele; dividing the land, with the people receiving their share.]
- L: Gosh, I don't know. Well you know, I can't really tell you. I'm not sure. [Benjamin B.] Ben Cassidy, who is [Charlotte] Harriet Lucas's husband, tells me that he has made a study of Alexander Adams and his contacts with the Hawaiians in the early days and he's promised to come on over and tell me about it but he hasn't yet and I don't really know. I'm not sure about that. But as far as I know, I'd assumed it was the First Kamehameha because those were the early days.
- A: Yes, that was when land was granted in that manner. Now, your title, I notice, and I don't think you've ever retired from actively being an international social worker.

L: I'm really not an international social worker but my tie-up with the Department of Education, of course, did expire in 1960 when I became sixty-five. And before that I was with the Department of Public Welfare, we called it in those days. When I first came back from the New York School [of Social Work] in 1937, my first job was director of the Oahu Department of Public Welfare. And I was there until we reorganized and then we had a social work division and a child welfare division and I don't know, we had a real change tied in with the Social Security Act. And then I was director of the social work division. And then from there I went into the Department of Education and headed the Division of Pupil Guidance and I was there for seventeen years, then retired in 1960. No, wait a minute. Yes, 1960.

A: Now, of all of the community. . . . You have been [and are] considered a community leader, whether you think you are or not, and this is no doubt why you were asked to come down as a consultant to the Hawaiian group. But of all the community projects you have worked on and worked for, which in your memory has been the most gratifying or the most satisfying and why? If there is any particular project that you worked on that stands out.

L: Well, of course my connection with the Liliuokalani Trust has pretty much circumscribed what is important for me to consider for Hawaiians and that has to do with the orphan and destitute children of Hawaiian blood. And Queen Liliuokalani, when she created her trust deed--she died in 1917 so it became effective then but she created it before then--left most of her estate in land, which is true in Bishop Estate and all the rest; in land holdings which, if we had sold at that time, would have brought in practically nothing. The amount of the queen's estate was valued at \$135,000 at the time she died. It's now worth about twenty million dollars. And that was only in 1917. So that in fifty-five years--no, it was longer than that--when you can see what values can accrue in that length of time, it's just amazing.

But anyway, we didn't do anything with her Will--at least the trustees didn't; I wasn't a trustee at that time--until 1935, so from '17 to '35 they were simply letting her money accumulate so that they could build. Her Will said to build an orphanage and the orphanage was to be made of fireproof materials and it was to have the name Liliuokalani, no cross or steeple. These were all in her Will. But they just didn't have enough money to do that.

Well, in the meantime it was obvious that children should not be brought up in orphanages, especially babies that have lost their parents. So then they went to court,

when there was enough money to do something with it, went to court and got permission from the court to at least take care of the children in a little different way. Instead of building an orphanage, to find homes where they could have fairly close relationship with just one or two people instead of many. So this was allowed, with the understanding that the trustees would always have in the back of their minds that someday they would have to build an institution of some sort.

So, since then, we have worked on this foster care program or adoption program, anything so that you put children with families where they can become an integral part of them. And I would say probably that's been the most satisfying experience for me. That to see this thing grow from a rather limited concept, which was the thing to do at the time she died, to what you could do today. And I will say that the thing that to me is the most satisfying is we have done some very innovative things and with this trust money.

And I think I can honestly say that the dream and the ideas and the courage to put them in effect were started by my son-in-law, Myron B. Thompson, who is a social worker. He was trained for such and has always had real feelings for people but is also smart enough to see what Hawaiians can profit by; what Hawaiians can do with these things. Now Pinky--and of course we call him Pinky which is a funny name for a man as dark as he is, you know, and as virile as he is, but anyway, he's Pinky to everybody. He, brought up by Hawaiians really, has a real Hawaiian background, so that a lot of the feeling and a lot of the understandings are a part of him. So that I think we were very fortunate at the beginning, the time when we really began to get enough money to work with, to have Pinky as our director, because he put in a lot of ideas that were very different, very new, and very scary for the trustees to even consider.

A: Can you think of any of those? For instance? You just mentioned, really, the change from the thinking of the orphanage to the foster home environment.

L: Well, Pinky has always been very conscious of the cultural background of Hawaiians. And so he has always wanted us to be aware of the fact that there're some of these deep, deep-seated impulses that we don't understand in our everyday working with these families and children and that these are things that we should understand and we should be willing to probe into and do something with. An awareness of such a thing as this was in his character and in his feeling from the very beginning.

Now, of course, Pinky wasn't with the organization too long--four years, five years possibly--and then he was

given this other position in the governor's office and, you know, he's been pulled away. But we did hang on to him and made him act as a consultant and gave him a small fee so that he felt we had a hold on some of his time. So that a lot of the innovative things that have happened have been pretty much his dreams, one of them being, for instance, the fact that this awareness of their cultural heritage is very important for us as workers to know and as administrators to be willing to experiment with if we could just be comfortable with it.

So a Culture Committee has been developed down there which meets every Thursday and this has been going on for about three years now. And they've been putting together many of the experiences the social workers run into in these family situations where something happens in the feelings of the parents or the grandparents or one parent or the relatives that they don't understand. And they dig and dig and dig. And we have a consultant, a psychiatric consultant. We have a psychologist on the staff. We have Mrs. Mary [Kawena] Pukui now who comes once a week for an hour and a half--just talk back and forth across the table with someone recording, with someone interpreting, maybe with the psychiatrist interpreting, Mrs. Pukui interpreting, the workers indicating what they saw and what they said and what feelings seemed to be expressed, and then it goes back and forth. And at the end of each session, something is recorded as to what the experience was, what the interpretation was, made at that particular time, and then they go on and perhaps take several sessions after that, something similar to that happened, and then they tie it together and eventually we hope to have a book with all of these different incidents that have--well, it's very hard to put down in writing, you know. This is the hardest thing to record because it's pretty much a personal, emotional kind of a thing that you have to interpret. But over a period of time, with enough of them throwing in their experiences and their feelings about these experiences, some of these things come out very clearly. Very interesting.

A: Yes, that would be.

L: So that we think that the staff there is much more aware of how to work with Hawaiian children and Hawaiian adults than they were in the beginning. Now we don't say they're the only ones that can do it or they do it better than anybody else, but they have a much better opportunity because they're given time and given help to work with. So that this is one of the things that I feel very satisfied with in the Liliuokalani set-up.

A: I should think so.

L: Because it's been an opportunity to not only have enough money to do that with, this is very helpful because obviously the queen's estate now--she owns sixteen acres of land down there in Waikiki. It's extremely high-priced land now but it has been bringing in a great deal of income. And so, it's been possible to experiment with a few of these things which public welfare and some of these other agencies, that do a good job with various people who come along, would never be able to do. So from this point of view, it's a very satisfying thing. To me, this has probably been the most--I think the most identifying kind of a thing that you can put your finger on. 'Course it's been fun to work with all these children.

I'm now with Kawaiahao Church and I think I should have my head examined. But anyway, that's going to be fun to try to work through too because this is not an easy thing to do. We've got a lot of land down there in Kawaiahao Church and it's most of it the graveyard and it's not income-producing. But there's a great deal to be done still. And Reverend Akaka is such a wonderful person. 'Course I don't quite agree with him in his pushing this Ad Hoc Committee in this direction but, you know, he has to do what he thinks is right. So, if anybody asks me, I tell them how I feel but I don't say it otherwise. So that was why I wasn't willing to go down and consult because it seemed to me that if they were at all able to amalgamate, it seems to me they should do it. And evidently this is what they've come up with, so. But from my point of view, I would have been very opposed to it from the very beginning because I don't think that's the way to do it. But, you know, people have to do the things that they think are right to do.

A: There will be a problem, I imagine, with the cemetery there, then, not only because of its location right in town but also because of the income-producing aspect of it.

L: Yes, it really is. You see, they did finally--I mean this decision was made before I went, became a member of the board, so I had nothing to do with this and didn't even know about the ramifications of it until after it was all completed. But there used to be a little [Moiliili] Church out there, you know, where this Contessa apartment house is up there near the Humane Society; near Kuhio School? The thing that goes right straight up to thirty-six stories high? Well, that's right over where the church used to be. And that was a little Honolulu Church, I guess, [Mother Rice's Chapel]. Hawaiian Church, it was called and it had another Hawaiian name but it was right in the middle of that Ka Moiliili area there so that the graves had to be dug up and taken to where the families

were willing that they should go and the rest were taken to Kawaiahao Church in a special plot which was set aside for the remains of the people that were taken out of there.

There were four families who objected and evidently the trustees went ahead and did this anyway. And they took it to court and it was finalized just about a month ago, possibly. And these four families were awarded \$2,500 apiece damages which, evidently, they have accepted as far as I know. They have not appealed the case further. But this, for Hawaiians, is a very serious thing. And so far the selling of the apartments has been very, very slow and of course your Hawaiians will immediately say it is because they did this and they did that and they did those things.

Well, the same sort of thing would be a kind of reaction you would have if you did anything with the Kawaiahao Church grounds. I think--well, as long as I live I'm quite sure this could never be resolved. I know one time he [Reverend Akaka] was anxious to have people think about having a columbarium developed there somewhere and the remains that are already there could be placed in proper places and properly marked. And then that would no longer be used as a graveyard but this could be perhaps used as income property for the church. But there was immediate hue and cry about such a thing as that and I think it will be years before any such idea will be accepted.

And if they let people continue to bury their dead in there, this is still going to be a difficult thing. Now we're trying to develop a policy where no one would be allowed to bury their families there unless they are cremated and are put in a small enough slot. And the markers will be low enough so that you can use an electric lawn mower to keep the place clean, otherwise it is too difficult to maintain. So there are a few restrictions being accepted by the congregation with great hesitation, of course. But eventually this will have to be faced, I'm sure. I don't think the church can really exist. And there're not enough Hawaiians that are--the younger people today are not church-goers. They don't feel that this is part of their "bag," as the kids say. And except for the visitors who come every Sunday, the collection is very dependent upon tourists. So these are the real problems that the church faces. But it's interesting, you know.

A: Is there anything else that you think of in terms of your own personal experience, your own family--you know, you and Laura--that . . .

L: Well, no, not particularly. I think it's just about time I got out of half of these things. I keep thinking about the Liliuokalani Trust, for instance. I really think when we get up in the seventies as I have, it's about time

that we're thinking of someone else who could come along and be sure you have some idea as to who you would like to see take over. And actually the Liliuokalani Trust document gives the trustees the opportunity to choose and then to recommend to the court. And the court, as far as I know in my experience, has always accepted the recommendation of the remaining trustees. Well, it would be perfectly possible for me, for instance, to resign and hope that the other two trustees, after you've done a little finagling perhaps ahead of time, would accept the person you would like to see in your place, in which case, you see, anybody who's stepping aside would at least have the feeling, well, at least your philosophy or your understanding of what should be done would be something that the next person would try to perpetuate.

On the otherhand, I think sometimes we should say, "Well, this is a closed chapter. The next person should be perfectly free to go on and do as they please." So that usually happens. People wait until they die and then they get replaced. But I've thought about that. You know, you can get involved in so many things and as you get older you just don't think that fast and it's much better to step out if you can. So each day I wake up and think, well, now, which one of these shall I get out of today. But so far, you know, I'm real Hawaiian, I keep putting it off and putting it off and someday it'll just catch up with me and you'll say, "Oh, too bad. She wanted to do this but she didn't."

A: Well, so long as you're able to, you're doing so much for people that I think it would be nice to continue.

L: Well, as long as you feel well and things are really perking, why, I would like to keep active 'cause I can't think of anything worse than not feeling that you can do something useful each day. On the otherhand, sometimes you can get too involved and you don't do anything well. But, it's been very interesting.

Laura has been very much like my mother. You know, my mother was one of the charter members of the Humane Society and Laura has always been hipped on Annabelle-- animals and stuff. One time she thought she'd go into social work but then she switched and went into this. Her children--I'm sure one of them is going to be a social worker like her father. But she has been very much interested in animals and so she's done a lot of the things that my mother did in the early days. And it's interesting. My first social work job was with the Humane Society when they took care of children. I was there, I guess, about three or four years and then I went to the New York School [of Social Work] and got my training and then came back to

the Department of Public Welfare. But the . . .

A: Excuse me. You said the Humane Society when they . . .

L: The Hawaiian Humane Society was chartered for both children and animals in the beginning, you know.

A: Oh, I didn't realize that.

L: Yes, uh huh. And Mrs. Henry Damon was the president when I was the executive officer there. And she was in Europe--in England--for a year with some of her children when Dr. Constance was brought here from New York to make a study of all the children's services here--the Humane Society children's work and the Liliuokalani Trust children's work, the Child Welfare Department of the Child and Family Service and I don't know, there were two or three other things that were kind of scattered around. And finally, after the study, it was recommended that they all be pulled together and called The Children's Service Association and a new office set up just to pull these things all together. And the children's work of the Humane Society was taken over by this local group--this central group.

And the charter--the Humane Society charter--which had been on the books since 1890, was changed to have all the funds used only for animals, 'cause the children's section was going over there. And we had such a strong section of board members in the Humane Society who wanted it only for animals, that this was very easy to do because Mrs. Damon wasn't here. But she never forgave me for letting that happen. "Oh," she said, "Clorinda, how could you do that? It was a terrible thing to do." She said, "You could have insisted that they not change the charter but just simply have all the service given to the animals, but not change the charter. Just let that part of it not be used." But, you know, certain members of the board were so afraid somebody would come along and want the children taken care of again so that there'd be less money for the animals, that they pushed it very hard and, well, I guess I really wasn't realizing how much it meant to Mrs. Damon. I felt very badly about it afterwards. Oh, but she was just sick when she came back.

She was going to leave her property, which was a beautiful home there on the hillside, right back of Fort Shafter--I don't know, five or six acres in Moanalua. She was going to deed that to the children, if the Humane Society had still had a children's section, because she was so devoted to that. She thought there were so many neglected children who would be happy in a place like that where they'd have trees and things to work with, swimming pool and all. I said, "Oh, Gertrude, I feel terrible."



"Oh," she said, "that was a dreadful thing for you to do."

Well anyway, it was changed and so it's been only animals ever since. And Laura's now the executive director. And Mac is the head, the manager of course of the Humane Society itself and he does a terrifically wonderful job with the animals and taking care of the educational phases in the schools and so on. We had a show the other day-- oh dear, what was it?--a fashion show. Did you hear about it? It was set up down at the Coral Ballroom at the Hilton Hawaiian Village on a Sunday from twelve to two. Mrs. Kay Yoshimoto is a member of the board of the Humane Society so she asked Mr. Champion and me to be co-chairmen with her. I don't know why, I'm sure. But she said, "Oh, please help me out." She did all the work. She and her husband were in Osaka and these designers were going to take these beautiful clothes to Paris via this way, 'cause they were going to stop at New York first. And she persuaded them to stop over here for twenty-four hours and let us use the costumes here for this fashion show. And it didn't cost the Humane Society one penny. Isn't that something?

A: That really is.

L: They had to get local people to do the modeling and of course there was a wild scramble to do that but I think she said they finally let them have fifty-four different costumes to display and they were simply beautiful, just beautiful. And then Champ--Champion, who is also a member of the board and very much interested in animals--knew enough people who had very beautiful show dogs to let the models have them come along with them after with these costumes. It was a wonderful show, it was just a great show. But I was very interested that you could get one or two people who'd have enough courage and enough contact and enough willingness to give up time and energy to do this. She did a terrific job of this. Champ and I were just fill-ins but we had a lot of fun.

A: That's extraordinary, how things work together like that.

L: But we've been tied up with animals just about all our lives and of course I'm very happy to know that Laura's interested in animals too. And the kids growing up. She has three very attractive youngsters. Myron is at Denver University. 'Course all I--he gets good marks too but all I hear about is skiing. He thinks that's the most wonderful thing in the world. Lita has been in Southern Oregon College, which is a little college in Oregon, and I asked her why she chose that and she said, "Oh, Grandma, I didn't choose it, it chose me. Nobody else would have me."

But she's home now and would like to go to the university for her last two years--the university here--so I'm not sure just what she is going to finally decide to do. And the youngest one [Charles] graduated from Punahou this year, so he's not sure what he wants to do. His big bag in life right now is fishing. Every spare minute, he's out fishing. He goes out on the reef or he has a boat and he goes out on the boat. He is quite a fisherman.

END OF SIDE 2/2ND TAPE

END OF INTERVIEW

Transcribed and edited by Katherine B. Allen

Final typing by Marjorie McIntosh

Kamehameha I - Kaneikapolei - Kahiwa Kaneikapolei - (1st) Kahaaulani (2nd) Namiki

1) Luhia 2) Kaelemakule 3) Rachel Kipikane - John Palmer Parker 4) Ohiaku 5) Honu 6) Kaahiki  
(m. 1816 d. 1/10/1860) (1790-1868)  
(Keliikipikaneokaolohaka)

1) Mary Ann Kaulalani - (1st) Capt. Fuller 2) John Palmer Parker II - Hanai 3) Ebenezer - Kilia  
(b. 1819) (2nd) Waipa (1827-1891) (1829-1855)  
9 ch. Samuel (d. 12 mos.)  
(adopted John Palmer III)

1) Mary Ann K. - (1st) James Woods 2) Samuel K. - Harriet 3) Nancy - Eldredge  
8 ch. 9 ch. Panana  
(2nd) Charles K. Stillman Napela 4) Christian  
Charles K. Jr. (d. @ 10 1860)

1) Martha Kekapa - (1st) John Somes Low (2nd) Kaaua

1) Stella - James Hind 2) Archie - Spencer

1) Eliza - John Maguire 2) Clementine - McKenzie 3) Mary E. 4) Ebenezer Parker - Elizabeth Puuki  
Napoleon

5) Clara 6) John Stanley - Emily Mossman 7) Hannah - Robert Robson Hind

1) Sanford 2) Annabelle - Albert Ruddle 3) Evelyn Woods - Helen Like Ruddle

4) Caroline - Rolph/Miller/ Martin Lange 5) E.J. Clorinda - Charles W. Lucas

6) Eben Fuller - Minna Hewitt 7) Laura - Ernest Gay 8) John S. 9) Sanford

1) Robert Leighton - Marjorie Capps 2) Margaret - William Johnson Paris  
Robert L. Jr. - Florence Vredenburg William J. Jr. - Bertha Herrman

3) Mona - (1st) Charles W. Lucas (2nd) Chris R. Holmes (4) Erma - (1st) Wood K. Cummins  
Charles W. Jr. - Leavitt/Pierson/Jacqueline ? (2nd) Fred F.R. Lillie  
Mona Patricia Lucas - Facciolla/Kirschke/Albert Todd  
Robert Holmes (adopted grandson/son of Patricia Kirschke)

5) Robson

John Somes Low - Martha Kekapa Fuller

Eliza Davis - John Maguire  
 Clementine Davis - McKenzie  
 Catherine - Lynch or Finch  
 Ebenezer Parker - Lizzie Napoleon  
 Sanford - died in infancy  
 Annabelle - Albert Ruddle  
   Albert Jr. - Helen Like  
     Annabelle Ululani - Gabriel Lindsey  
     Laura Alberto Kualoha - Byron Sylva  
     Francis - single  
 Francis G. Budger - Iwalani Luke  
   Lukela Donne; Francis Keawaone  
 George - Aloha Spencer  
   Harry; Timothy; Reginald  
   Sister; Alberta; Eleanor  
 Elizabeth Tita - Joe Spielman  
   John; Eva; J. K. or Kazu  
 Evelyn Woods - Helen Like Ruddle  
 Caroline R. D. K. - Martin Lange  
 Clorinda - Charles W. Lucas  
   Laura - Myron B. Thompson  
     Lita K.; Myron K.; Charles N.  
 Laura - Ernest Gay  
 Eben Fuller - Minna Hewitt  
 John S.  
   Sanford B. D. - Virginia Hart  
 John Stanley - Emily Mossman  
 Clara Davis Low - single  
 Mary E. Davis Low - single  
 Hannah Davis - Robert Robson Hind  
   Robert Leighton; Margaret; Mona  
   Erma; Robson

David W. Low - Amanda

Fred Low  
 Julia Low Pearce  
 Amanda Low Lufkin  
 Ellen Low - single  
 Wilbur Low - single  
 Frank Low -  
   Martha  
   George  
 Geraldine - Fred Stacey  
   Everett

Fred Low -

Martha - single

From Sanford Ballard Dole and His Hawaii by Ethel M. Damon

ADDENDUM

- 1879: Lizzie Napoleon was hanaied by Sanford B. and Anna Dole.
- 1886: Lizzie Napoleon was boarding at the Lacks' and had been boarding with Mrs. Deverill, matron at Lunaliilo Home. She also stayed with her sister, Emma Mahelona.
- May 3, 1887: Lizzie Napoleon sailed on the Australia for San Francisco to visit with friends.
- August 16, 1887: Lizzie Napoleon left San Francisco to return to Honolulu.
- October 10, 1887: Lizzie Napoleon was married to Eben Low in Kawaiahao Church with the Reverend Henry Parker officiating. Later they left on the Kinau for Puuhue, Waimea and Mana.
- Sept. 1890: Lizzie Low's baby girl was a week old and was called "The Rose of Paradise" until she was christened Anna Dole Low (Annabelle Ruddle) at Saint Andrew's Cathedral. At the time, Eben Low was the manager of Puuhue Ranch and the tax collector for Kohala.
- January 1891: The Doles and Sanford B. Dole's cousin, Maybelle Ward, visited Lizzie Low's mother, Pamaho'a Napoleon. She showed Miss Ward the grave site of Lizzie Low's first child, Sanford, in the Kawaiahao Cemetery.
- February 1891: Maybelle Ward visited Lizzie Low at Puuhue Ranch and was greeted by Lizzie Low's sister, Hattie. Baby Anna Dole Low was frequently called Annabelle during her visit.
- September 1891: Lizzie and Eben Low had a luau for Anna Dole Low's first birthday at Puuhue Ranch and Judge Dole attended.
- October 1893: Lizzie Low and her sister-in-law, Mary E. Davis Low, accompanied Judge Dole to Edward Hitchcock's mountain house on the slope of Mauna Kea and made a trip to the top of Mauna Kea with the Hitchcocks and the Horners of Umikoa Ranch.

## MARY PAPAPAUPI BANNISTER LUCAS

(MRS. CHARLES LUCAS)

Mary Papapaupu Bannister Lucas was born at Adams' Gardens, Honolulu, on January 26, 1862, the daughter of Andrew Bannister, an American who came to the Islands in the middle of the nineteenth century, and Victoria Harbottle Adams, daughter of Alexander and Papapaupu Harbottle Adams. Her maternal grandmother was the adopted daughter of Queen Kaahumanu, who shared the throne with Kamehameha I.

As a mere infant, Mary Bannister was taken into the household of her grandfather, Captain Alexander Adams, romantic adventurer and adviser of early Hawaiian kings. Today she still lives on the estate of Niu on Oahu, granted to her grandfather by Kamehameha the Great more than a hundred years ago.

The estate, comprising two thousand acres extending from the seashore to the top of the mountains, was granted in perpetuity to Captain Adams just before the coming of the first New England missionaries in 1820, as a reward for thwarting an attempted Russian invasion of the Island of Kauai in 1815.

It had been the country home of Kamehameha the Great and Kaahumanu and it was there that the great Kalauhaihai assembly was held in 1819, when the ancient tabu laws were broken on Oahu. The property is held intact and is largely devoted at the present time to the extensive dairying interests of Charles Lucas and his son, Charles W. Lucas.

From her grandfather, Captain Adams, Mrs. Lucas heard many romantic tales of the days when the white man first came to the Islands and of high adventure on the seas. Captain Adams organized a navy for Hawaii and designed the Hawaiian flag.

Mary Bannister was educated at St. Andrew's Priory and was married to Charles Lucas, a native of San Francisco who came to the Islands as a youth, on November 4, 1885. To them were born four children, James (deceased), Harriet Oiliwaio-pua, now the wife of Lieut. B.B. Cassaday, U.S.A.; Charles Williams and Mary Ilikaalii (Mrs. C.L.W. Pflueger).

A devout member of the Roman Catholic church, Mrs. Lucas has long been active in its affairs and is at present first vice-president of the St. Francis Hospital Guild. She is also a member of the Catholic Ladies' Aid Society, the Daughters of Hawaii, the Daughters of Hawaiian Warriors and of Kapiolani Maternity Home.

Women of Hawaii, 1930

Charlotte Harriet O. Lucas (Mrs. Benjamin B.) Cassiday

Mary Mabel I. Lucas (Mrs. C.L. Wayne) Pflueger



MARY PAPAPAUPI BANNISTER LUCAS

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## THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

In May 1971, the Watumull Foundation initiated an Oral History Project.

The project was formally begun on June 24, 1971 when Katherine B. Allen was selected to interview kamaainas and longtime residents of Hawaii in order to preserve their experiences and knowledge. In July, Lynda Mair joined the staff as an interviewer.

During the next seventeen months, eighty-eight persons were interviewed. Most of these taped oral histories were transcribed by November 30, 1972.

Then the project was suspended indefinitely due to the retirement of the foundation's chairman, Ellen Jensen Watumull.

In February 1979, the project was reactivated and Miss Allen was recalled as director and editor.

Three sets of the final transcripts, typed on acid-free Permalife Bond paper, have been deposited respectively in the Archives of Hawaii, the Hamilton Library at the University of Hawaii, and the Cooke Library at Punahou School.