

Ancestry
of
Marilyn Iwalani and Henry Thomas Lum, Jr.

Genealogy v.2.1

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by
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I have started with my grandparents' generation and included detailed information on their parents. For generations further back, I have summarized and included what I feel are the highlights of the family history. I have a filing cabinet drawer full of materials to draw from, and may expand this work in coming years. In 1999-2001, Glenys Rasmussen (then of Santa Rosa, CA) worked as a paid researcher and contributed substantially, especially on the Forbes family. This is a work in progress. Please feel free to make comments and suggest changes, deletions, or additions. I hope you enjoy reading this as much as I have enjoyed researching it off and on since 1996.

Henry Thomas Lum, Sr.

The parents of Marilyn and Henry Lum, Jr., were Henry Thomas Lum, Sr., and Leinani Katsuko Saiki. Henry was born March 29, 1910, in Hanalei, Kauai, Hawai'i to Kum Wah Lum and Virginia Rodrigues, the second of seven children. The others were Frances Hilda (b. 1/8/1909), Adam Albert (b. 4/11/1912), Eva (b. 12/25/1913), Anslem (b. 1915), Leocadia Wilhelmina (b. 1919), and Alexis (b. 1927). All but Alexis were born on Kauai; Alexis was born in Honolulu. Henry was a devout Catholic, a high school shop teacher, a house designer, amateur painter, and an alcoholic. He died July 2, 1993, at the Hilo Hospital of cardiopulmonary arrest and was cremated at the Homelani Crematory. He was in poor health during his last two years, after a fall and subsequent head injury.

According to a Who's Who write-up (around 1954, while Iwa was in 10th grade), he married Lei "December 30, 1933, Paho, Hawai'i. Graduating from St. Louis College, Mr. Lum received the degree of Bachelor of Education from the University of Hawai'i in 1932. From January 1942 to August 1945, Mr. Lum was with United States Army Engineers, working in various capacities, as architectural draftsman, mill superintendent, field superintendent, construction inspector, trainer for baseyards in area seven, and baseyard superintendent. He was an architectural draftsman for C. W. Dickey Associates in Hilo from 1945 to 1946. Since 1946 Mr. Lum has been mechanical drawing instructor at the Hilo High School, and architectural drafting instructor at the Hawai'i Vocational School. As owner of Home Crafts (drafting and designing), Mr. Lum has been closely associated with construction preparing plans for many establishments. Mr. Lum has contributed his services to many of the local community organizations.

"Mr. Lum was president of the Hilo Teachers' Association in 1953 and 1954, and is a member of the Roman Catholic Church, Hawai'i Education Association, National Education Association, and the American Vocational Association."

Leinani Katsuko Saiki

Lei was born November 16, 1908, in Hilo, HI, to Takaichi Rupert and Mary (Forbes) Saiki, second of eight children. Her siblings were Emogene (Emma b. 1907), Iwalani (b. 1910), Ruth (b. 1911), Minerva (Minnie b. 1914), Rupert (b. 1915), Futoshi (To - b. 1918), and Marion (To's twin, b. 1918). Her delayed birth certificate (1918) has a lovely picture of her as a nine year old girl. She met Henry at college in Honolulu. Lei was a teacher all her professional life, teaching Home Economics, typically in sixth grade. She died July 9, 2012, in Kirkland WA at 103.

Henry and Lei's children are of Chinese (1/4), Portuguese (1/4), Japanese (1/4), Scottish (1/32), German (3/32), and Native Hawai'ian (1/8) national origin.

Kum Wah Lum.

I don't think Wah and Virginia were ever wed. I have not found documentation for it. Eva Lum Kennedy told me that Virginia was married previously to an abusive alcoholic in California, and left him to return to her home on Kauai, at which time she met Wah. She had gone to California in 1905 with her mother Antonia, who was leaving her father. Eva got the story from her aunt Mary (Rodrigues) Liu shortly before Mary died. As a Catholic, Virginia didn't believe in divorce so she didn't marry him despite his wishes to do so and having eight children with him — so he said on his naturalization form in 1956. I looked for but did not find Wah in the 1900 census. The 1910 census shows them in Hanalei. Wah's profession is hapaiko, a Hawai'ian word for cane cutter. The census also shows that he entered the US (well, Hawai'i, which was not annexed to the US until 1898) in 1896. They were renting a home, and both Wah and Virginia spoke English. They claim to have been married for two years. In the 1920 census, they had moved to Oahu, and were living on Luso Street. Under citizenship, Wah says 1907 -- Al[ien] or non-citizen. People of any Asian heritage were not permitted citizenship. In 1930 they were at 1842 Lusitania Street.

There are two conflicting sources for information about Wah: Wah's application for social security number; and a page from a half-brother of Henry, Sr. (Winston Lum), which has the same SSN on it. Winston provided information for Wah's death certificate, as well as a little background from China. According to Winston, the parents of Kum Wah Lum were Rong Bao Lum and Mao Shi. He was born May 14, 1881, in Zhong Shan. According to his death certificate, Wah lived at 1118A 4th Avenue in Honolulu at the time of his death in Hale Nani Hospital. He died of chronic arteriolar nephrosclerosis, which he'd had for 3+ years. The family story is that he was injured in a fall. His birth place is listed as Kwangtung, China (the province containing both Canton and Zhong Shan), his occupation as retired cook, and his surviving spouse as Yuk Ung Tom. The medical examiner who signed the death certificate was Francis K. Lum. Wah was buried in the Lin Yee Chung Manoa cemetery on East Manoa Road in Honolulu. Arrangements were through Borthwick Mortuary.

Wah filled out his SSN application himself on January 31, 1938. According to the SSN application, Wah's father was Lum Poo. He lists his mother's name as unknown. He was born June 17, 1882, in Canton, China. Zhong Shan is within 20 miles of Canton, halfway from there to Macau. At the time of the SSN application, Wah lived at 644 - 11th Ave. in Honolulu. He worked for Richter & Howe, whose address was 115 So. King Street.

According to Alexis, as a teenager Wah was a cabin boy on a ship, which he jumped to stay in Hawai'i. However, there are records showing that he arrived in Hawai'i with an aunt and a cousin aboard the S.S. Coptic on June 9, 1896 to attend school.

Wah was by all accounts a less than sterling parent. He left Virginia and started another family with Yuk Ung Tom, by whom he had two children, Winston Kwan Chew and Antoinette (Powell). I got Antoinette's name from Wah's obit in the October 17, 1972, newspaper.

Kum Wah Lum - ancestry

Precious little is known about Wah's ancestry. According to Winston, Wah had three brothers -- Rong, Fu and Gwei. Their mother was born in Zhong Shan near tsuei hung Cheng, Cu Cheng, Kwangtung, China. I can only add background that it was common in the late 1800s for men to leave South China for foreign destinations to make a living, and Hawai'i was a popular place to go. Coincidentally, Zhong Shan was the birthplace of Sun Yat Sen, first president of the Chinese Republic (who also lived in Hawai'i for some time). Sun came to Hawai'i for an education, and it seems Wah was following that example. Zhong Shan and Yat-Sen are transliterations of the same Chinese characters. Zhong Shan is about halfway between Canton and Macao.

Virginia Rodrigues

Virginia was born January 16, 1889, in Hanamaulu, Kauai, Kingdom of Hawai'i, to António Rodrigues and Antónia Gomes Serrão. She was the last of three children. The others were Mary (b. June 1883) and Manuel (b. May 1886). When Wah left her in the 1930s, the older children went to work to support the family. Adam stayed with her most of his life. There are stories that Virginia's sister Mary was unduly meddlesome in Virginia's life. At the time she applied for her social security number in March 1, 1963, she was living at 1686 McAllister Street in San Francisco. She died March 12, 1984, in Honolulu of congestive heart failure/renal insufficiency and is buried at Diamond Head Memorial Park, E-4-a-11, at about the nine-o'clock position on the central oval. It is from her that we derive our Catholicism. She took the family to Mass regularly. In the early years, it was a Portuguese parish and the children learned some Portuguese.

Virginia Rodrigues - ancestry

Virginia's ancestry is quite clear, thanks to the comprehensive nature of Portuguese records. Her parents emigrated from the Portuguese island of Madeira (which is in the Atlantic about 600 miles SW of Portugal) in April 1883. They were on the steamship S. S. Hankow, sailing through the Straits of Magellan, which according to an article in the July 14, 1883, Pacific Commercial Advertiser (a Honolulu newspaper), "left Madeira at 5:45 PM on Thursday, the 26th of April... [and] arrived in Honolulu Saturday, July 7, 1883." There were 1403 immigrants on board. "During the voyage [after stopping in the Azores], there were 57 deaths among the children from measles, and 19 births... At the immigration depot, the Royal Hawai'ian Band played for nearly three hours yesterday noon... His Majesty, King David Kalakaua was present and enjoyed the concert thoroughly." The Hankow was a three-masted barkentine-rigged screw steamer, which meant it was a large ship capable of sailing or steaming. The voyage from London (Madeira was the first stop) was 80 days, of which 12 were under sail only, 54 steaming, and 12 in port. I have much more information on the ship, courtesy of Rich Brown of Sunnyvale, CA. One of his ancestors was on the Hankow. He has located a dozen people whose ancestors were on the boat, and has passed on a wealth of information -- including photos.

The (mostly American) plantation owners wanted to keep a mixture of people working on the plantation, to make labor organization difficult and keep their wage costs down. So they brought in Chinese, then Japanese, then Portuguese, then Filipino, to be able to play one ethnic group against the next. Twenty-nine ships came from Portugal between 1878 and 1913.

The record António's of baptism, February 6, 1853, says he was from Curral das Freiras (Valley of

the Nuns) near the center of Madeira. Antónia's baptism shows her to be from Funchal, the main city on Madeira. The record of their marriage, September 16, 1882, says he was a farmer and she a house-servant. Their emigration certificate, dated April 3, 1883, says he was 1.56 meters tall (5' 1"), blond and blue-eyed. Her eyes were blue, hair black, and her height was not listed. It further says that "there are no reasons to prevent [them] from emigrating to Sandwich" -- a standard phrase required by for the Chief of Police in all such documents.

Virginia's sister Mary was born at sea on the SS Hankow. At 14 she married Sin Liu Mok. In the 1900 census they are living in a Chinese community on Kauai. In 1910 and 1920 António was living with them and their two children, Eva and Madeleine, in 1910 on Kauai and in 1920 near where Wah and Virginia were living in Honolulu.

I have names for all of Virginia's grandparents as well as her maternal great-grandparents, and they are all from Madeira. I have a couple of lines all the way back to the early 1600s on Madeira, which was uninhabited when the Portuguese discovered it in the early 1400s.

My source for the Portuguese information was a gentleman on Madeira, Luis de Sousa Mello, who examines, copies, and translates old church records.

Takaichi "Rupert" (TR) Saiki

According to his social security number application, dated November 19, 1936, TR was born February 28, 1887, in Hiroshima, Japan, the only child of Seikichi Saiki and Wasa (Oyama) Saiki. The 1900 census, however, says he was born in September 1885. He married Mary Forbes on December 25, 1906, in Waiakea, Hilo, Hawai'i. On the marriage certificate, he gives his age as 21. He first came to Hawai'i on October 28, 1894 aboard the S.S. Nanchang, accompanying his parents who had come to work as laborers on a sugar plantation. For many years he worked at the Bank of Hawai'i, as well as being president & general manager of Hilo Rice Mill, a food wholesaler - which he bought in the 1930s.

Takaichi is an unusual name, in that it combines Chinese and Japanese renderings of its constituent characters. A fully Japanese rendering would be Ruichi. There is a story that TR got the name Rupert from his second grade teacher who preferred it to either Takaichi or Ruichi. Saiki is also sometimes Romanized as Saeki. There is a prefecture near Hiroshima of this name. Not knowing, I have wondered if this is where our Saiki forebears are from. I have a copy of a document that TR wrote explaining his August 1940 trip to Japan:

"I came to Hawai'i on October 28, 1894 at the age of seven with my parents, who came here as laborers to work on the sugar plantation. I was educated here and in 1906 married Mary Forbes, a school teacher under the department of Public Instruction, by whom I had eight children, all of whom are living here in Hawai'i. Six of them are now married.

"In 1902 I started to work for the First Bank of Hilo, now a branch of the Bank of Hawai'i, and have been continuously employed by this firm to the present time. I was made an assistant cashier in September 1916 and assistant manager of the Hilo branch on February 17, 1938.

"In 1904 my parents went back to Japan to live. Since then, I have made several trips to Japan to see them. In 1935 my wife and I visited my parents in Japan. At this time, my father expressed the fear that he would not live much longer -- probably not to see me again, as I would not be able to make another trip until five years later. (A three months' vacation is given the employees of the Bank of Hawai'i every five years if that person leaves the Territory.) Therefore, being the only child, I had an understanding with my father that should either of them die before my next visit (1940), I would see that their ashes were brought back to Hawai'i, where I intended to live the rest of my life. On our return, my mother came with us for a visit and to see her grandchildren."

I interrupt my transcription to interject a story that Lei tells. In anticipation of her grandmother's visit, she and her siblings were taught Japanese ritual greetings and did a lot of bowing and scraping. They were all quite surprised when their grandmother greeted them in English, in a Western way, not realizing that she had lived in Hawai'i for ten years. Back to TR:

"On April 30, 1936, my father died. It was not possible for me to go to Japan at that time to get his ashes. Therefore, I arranged to have his ashes kept there until such time as I could get my vacation. In 1940 my wife, my oldest daughter, and I planned to visit my mother and on our return bring back my father's ashes, but at the last moment canceled our trip due to the unsettled conditions in Japan.

"In March of this year [1941, I think], I received word that my mother was seriously ill. Using my re-entry permit I had obtained for my trip of 1940, I rushed to Japan, leaving Honolulu on March 18th on the Asama Maru and returning to Hawai'i on May 23rd on the Tatuta Maru, bringing with me my father's ashes. My actual stay in Japan was 48 days [with 18 days of travel]. On this trip I also asked my cousin to attend to my father's property in Japan, and if he had a chance, to sell the property, as I have no intention of returning to Japan to live.

"My mother, who is 79 years old, lives in Hiroshima, Japan with my aunt (her sister-in-law).

"My re-entry permit No. 1293272 dated Aug. 6 1940."

During World War II, TR was arrested (not interned or relocated) and charged with being an enemy alien — which was only because citizenship was denied to people of Japanese ancestry, even if they were in Hawai'i before the USA took over, and because the USA went to war with Japan 47 years after TR's arrival. He was picked up the day the US declared war. This was unusual, because since 1/3 of Hawai'i's people were of Japanese descent, picking up a large number of them was deemed impractical. So less than 1% of Hawai'i's Japanese (around 1,100 people) were arrested. TR's prominent place in the community was sufficient grounds. He was held on Sand Island, just off O'ahu at Waikiki, until March 20, 1942, when he was one of the 85 people in Group 2 who were sent to the mainland.

I requested and received a full copy of his records via FOIA. His "trial" in January 1942 disregarded American law, and the supporting statement by the former Attorney General for the

Territory of Hawai'i Harry Irwin in his defense is especially damning of the government. Page 1 of 9:

"I begin the discussion of the case now under consideration with the consciousness that because of the abnormal situation which confronts a lawyer accustomed, for many years, to the normal legal process, I find myself confronted with a problem entirely new to me and outside of the field of previous experience

"Lawyers are accustomed to rely on judicial precedents in their efforts to assist the Court toward a just decision on questions of law and fact but, in the limited time afforded me for the preparation of this brief, I have been unable to discover any judicial precedents which covers this case and the practice and procedure adopted.

"I must frankly admit that, in writing this brief, I am in doubt as to whether or not I can be of any great assistance to this Court in its decision of this case.

"It is apparent, however, from the proceedings which have taken place, that certain constitutional rights which the Internee could have relied on in ordinary times are no longer available to him.

"The Due Process Clause of the Constitution, the constitutional right to be informed of the charges against him, the right to be confronted with the witnesses against him, the right of cross-examination of those witnesses, and, apparently, the presumption of innocence have, apparently, been repealed by the declaration of war."

TR was in Santa Fe in 1944-45, having been transferred from Ft. Missoula, Montana in April 1944, and it was from Santa Fe that he was allowed on October 30, 1945 to leave for home via Seattle.

According to his naturalization certificate, TR became a US citizen on November 19, 1953, at which time he was 5' 3" tall, 110 pounds, with gray hair, brown eyes, and a scar on his forehead above his left eyebrow.

He died January 6, 1967 at his home, 1896 Kalaniana'ole Ave. in Hilo, Hawai'i Co., Hawai'i. He had pancreatic cancer, which had spread to the bones, but immediate cause of death was kidney failure. He was cremated and is inurned at Homelani Crematory in Hilo.

The family home was sold when he died. After passing through many hands, it has now been mostly restored and is used as a Maureen's Bed and Breakfast.

Takaichi "Rupert" Saiki - ancestry

In the 1900 census, Seikichi's vocation is listed as salesman, Wasa's as waitress. Seikichi was born in November 1860; Wasa in December 1864. They had been married 18 years. It shows them having entered Hawai'i in 1893, and that parents and son can speak English. A pair of samurai swords is in the family, owned by my Saiki granduncles, of unknown provenance - the typical long sword/dagger pair. In general, by the 1800s, the landed knights and gentry roles that

samurai had played were now more typically bureaucrats and administrators, without military forces. There is some conjecture that the family was involved on the losing side of the Satsuma Rebellion of 1877.

Mary Forbes

Mary was born February 14, 1886, near Hilo to Thomas (Longill) Forbes, Sr., and Emele "Kamakaoumi" Holopina'i, the second of four children. The others were John, Emma, and Thomas, Jr. There is no record of her birth. Lei says that she was schooled by missionaries on Maui: Maunaolu Seminary in Makawao. After retiring from teaching, she ran an import shop, and sold Asian goods. She died on August 1, 1971, in Hilo, of arteriosclerosis, and pulmonary edema. She was cremated at Homelani Crematory in Hilo.

Mary Forbes - ancestry

Thomas, Sr., died April 2, 1934, in Hilo, of apoplexy. Mary's brother, Thomas, Jr., was the informant for the death certificate. Thomas Jr. says that his father was born October 3, 1855, in New Bedford, Massachusetts, and does not know his grandparents' names. Thomas Sr. was buried at Homelani cemetery in Hilo. He had been chief engineer at Hilo Electric and at the Waiakea Mill Co., retired since 1915. According to Mary's niece Geraldine Forbes Connor, it seems that Thomas's "surname was Longill and not Forbes. He had taken the name of Forbes when he ran away from home in his early teens and signed up on a whaling ship. [From the New Bedford Whaling Museum, I obtained a copy of the crew list for the barque Sea Breeze. Dated Oct. 2, 1875, it lists a Thomas F. Langill, from Nova Scotia, aged 17, 5'8" in height. The Sea Breeze was built in 1853. It displaced 473 tons, and was 124'1" long by 29'1" broad. It had two decks, three masts, a square stern, no galleries, and a billethead]. He took his mother's maiden name, Forbes, so that his whereabouts could not be traced. Geraldine wrote:

"He remained a seaman for about 10 years reaching the Pacific Ocean by sailing around Cape Horn and earned his living by following and harpooning sperm whales as far north as Alaska. His ship often stopped in the Hawai'ian Islands to make necessary repairs and obtain supplies.

"In about the year 1880 he decided to settle down in Hawai'i. He started working as a laborer at Waiakea Sugar Mill in Hilo on the island of Hawai'i. By 1884 he had become a locomotive driver and by 1888 an engineer. He later became chief engineer, a position he held until he retired in 1916.

"It was through an advertisement in "The Friend," a newspaper put out by missionaries, that we were to learn more about the parentage of Thomas. Published in June 1882 the ad asked for information about Thomas Forbes who had been working at a sugar mill in Hilo. The inquirer's name was a Mrs. Isabella Longill from a New Bedford address.

"Although there was no documentation proving that Isabella was Thomas's mother, research showed that her maiden name was Forbes and that she was the wife of Jacob Longill. It was also learned that both Isabella and Jacob were born in Nova Scotia, Canada and migrated to America where Thomas was born."

At this point I interrupt Geraldine for a few additional details. The 1900 Hawai'i census shows Thomas, Sr., age 41, b. 10/1859 in Massachusetts and living with his son Tommy, b. July 1889. The 1900 Massachusetts shows William Longill, b. July 1864 in Canada, living with his wife Grace, son Elmer, and parents Jacob and Isabella. Jacob and Isabella were both born in Canada (English), and had come to the US in 1869 and 1870, respectively. I have not found any of them in the 1870 census, though I have looked. The 1880 census has them in Dartmouth, Bristol County, Massachusetts (near New Bedford) and Thomas F. Longill is listed as a sailor, age 22, born in Nova Scotia. Isabella says she had four children, all still living. I have both a death certificate and an obituary for Jacob. The former says that he and his parents were born in Nova Scotia. He died in New Bedford on January 13, 1913, aged 89 years 5 months 16 days, of arteriosclerosis. The obituary (New Bedford Times, Wednesday Evening, January 15, 1913) says that "he is survived by two daughters, Mrs. Thomas Stowell and Mrs. Emma Wilky, both of Massachusetts; a son William, of New Bedford; and a son, Thomas F., of the Sandwich Islands." I believe Thomas was born in Nova Scotia and came to Massachusetts as a boy with his parents, but ran away about five years later.

On the afternoon of August 3, 2000, I visited New Bedford in search of Jacob and Isabella's graves. They are in the Rural Cemetery at 149 Dartmouth Street in New Bedford -- Section D4, Lot 129, in the NW portion of the cemetery. Enter from the gate on Grape Ave. Lot 129 is on the west side of section D4, the fourth from the north end of the section. From the cemetery office I got a copy of their file card. Along with Jacob and Isabella are buried their son William, his wife Grace, and four Hammonds (Grace's parents Albert and Susan, plus Francis, and Hattie -- likely uncle and either aunt or sister). Unfortunately, there are no markers for any of these people in the lot, so my photographs are of an empty lot. Whether they are unmarked on principle or for financial reasons, I do not know.

Longill is likely an Anglicized version of Langille, a very common name in Nova Scotia -- so common that it makes genealogy quite difficult. But in general this branch seems to have been non-British Protestants the British brought over after conquering Nova Scotia from the French in 1763 and displacing the previous tenants. The Langilles are most likely from near the triple French/German/Swiss border.

I also have a death certificate for Isabella, who was born in Brooklyn, NS, as was her father. Her mother was born in New Germany, NS. Isabella died in New Bedford on November 8, 1910, of acute lobar pneumonia. Both of her grandfathers, John Michael Varner and William Forbes, seem to have been soldiers recruited by the British then paid in land. Back to Geraldine:

"When he [Thomas, Sr.] began working in Waiakea he met Emele Kamakaoumi, a young Hawai'ian girl of 18 who lived a short distance from the mill. Her home was on land that had been in the family since the Great Mahele [privatization of land ownership, 1846-1855], when her [maternal] grandfather, Kuahopu, was granted this land.

"Although Emele's family name was Holopina'i she was given the surname of Kamakaoumi. This is a commemorative name, a type of name given to children if the family wants to honor a chief or perhaps to indicate a relationship to him. The particular name meant the eye of Umi, the great [mythical/legendary] chief.

"Thomas and Emele were married and began raising a family. John was the first child. No documentation was found showing his birth. Mary was born in 1886 and Emma in 1887.

"In 1888 tragedy struck this little family. Emele who was pregnant with a fourth child contracted leprosy, as did so many other Hawai'ians during this sad time in Hawai'ian history. She was forced at age 21 to leave her husband and children and to spend the remainder of her life in isolation at Kalawao (later Kalaupapa) a leper settlement.

"It was here that the fourth child, Thomas Jr., was born. He was quickly taken from his mother and carried up the cliffs isolating the settlement, then taken to Hilo to be cared for by his mother's family until he was old enough to live with his father.

"Emele remained in Molokai until her death ten years later in 1898. Her brother Milikaa also contracted the disease and was also sent to Kalaupapa to live out his remaining years."

In 1900 Milikaa was living in Waiakea as a fisherman with his wife Kalio and his brother Kuahopu Kuihiolaia. In 1910 Milikaa was at Kalawao with Kalio, and they were going by Abraham and Cecilia.

"Mary and Tom were fortunate to reach adulthood, receive training in order to earn a living and to establish families of their own. John, however, died in the early 1900's of unknown causes and Emma, the third child, contracted tuberculosis and passed away in 1908."

At the 1900 census, John was living in Kalawao in the leper colony with Hanalei Kakina. They had a child, also named John, in September 1909. All three are in Kalawao in the 1910 census, but not in 1920. John Jr. shows up in 1920, though, living with an aunt married to William Werner.

"After Emele's death Thomas Sr. married a woman [Portuguese, according to Lei] much younger than himself. The children of the first marriage could not get along with her and as a result they left home and found a place where they could live together happily."

The 1900 census says he arrived in Hawai'i in 1879, and was living with son Tommy at the time. Mary was presumably at school on Maui. The 1910 census has him in Hilo married to Angelina Thomas (b. October 1883--28 years his junior) with two children: William, age 7, and George, age 5. In 1920 they are in Oakland. In 1930, though, Thomas is living with Mary and TR in Hilo without his second family in sight.

"Thomas Sr. worked for Waiakea Mill until 1916 when he retired. He then worked for Hilo Electric Light for three years. In 1919 he and his wife and children moved to California. Two years later they were divorced.

"In 1921 he returned to the islands spending his retirement years with Tom's family, then Mary's family where he could reminisce with his grandchildren about his adventures at sea. He died at the age of 78."

Lei says that Thomas, Sr. did not get along too well with his son, so soon moved on to Mary's home and was much more comfortable. He was the 'Old Haole' sitting on the front porch, watching the kids go by. He had theories about which kids were going out with which others, and missed the traffic when they moved down to the beach house on Kalaniana'ole Ave.

“From "The History of Brooklyn" by Lucius D. Dexter, 1934

FORBES:

William Forbes was the son of John and Christie Forbes of RossShire, Scotland. He had been a soldier and was at Bunker Hill, and was spoken of as Corporal Forbes at the disbanding of the Regiment at Shelburne 1783. [Note: Shelburne was a Loyalist settlement, making it fairly certain that William was a Loyalist.] Coming here [to Brooklyn] prior to 1789 he bought Lot No. 6., Letter G., where he built a house near the shore. Fishing and farming were the principal pursuits. His wife was Mrs. Maxwell by whom he had eight children: William, James, John bn 1795, Elizabeth, born 1789, Nancy born 1791, Jane [Jennet] born 1793, Catherine and Charlotte.

“Nancy married Aaron Stubbs; Elizabeth married John Day, head of that name in Liverpool, and Charlotte married Thomas Eaton, keeper of the light, Coffin's Island, drowned off Neal's Ledges. [Do not know if it was Charlotte or Thomas who drowned. Coffin's Island is just off Liverpool Harbour. A recent television show on lighthouses we watched said that the Coffin light is in danger of falling into the sea and the authorities want to tear it down. There have been protests from the residents and from history buffs. Neal's Ledges are just off the Brooklyn shore.]

“William, Sr. died in 1831 and their graves (he and his wife's) may be seen near the site of the house. It was the last time in the history of the place that liquor was used at a funeral, as a new era was dawning in Temperance. (p.19)”

The Forbes were from RossShire, Scotland. The immigrant ancestor was William Forbes. He was definitely a Loyalist -- which appears to be a very big deal if you are Canadian -- kind of like the Mayflower descendants if you are American. He was a member of the 76th Regt. of Foot (Lord MacDonal'd's Highlanders) from Scotland and he arrived directly from Scotland to New York around August 1779. On July 6, 1781, he took part in the routing of LaFayette from the field leaving cannon and 300 men killed or wounded. After this Cornwallis ordered a detachment of 400 men from the 76th to be mounted and to join Tarleton's Legion in the march through the Carolinas. After surrender of Cornwallis on the battlefields of Yorktown, the men of the 76th were marched in detachments as prisoners to parts of Virginia where they remained until their release and removal to NYC October 24, 1783. Only 108 men chose to go to Shelburne, NS, some others returned to Scotland, most stayed in the new United States. Lots were drawn for in 1784 with many settling at Gunning Cove, Jordan River -- most received a town lot and a water lot. Only one soldier remained in this area. The others preferred Port Joli or other villages. In another source, the 76th was captured, along with the 57th, in 1781 and spent two years in a Virginia prison before being discharged at NYC in October 1783. They arrived in Shelburne in November 1783. William married after his discharge at Shelburne, NS and was given a land

allowance, 100 acres in 1785 at Jordan River, E. It appears he did not keep that grant and in 1819 it reverted back to the government.

(Emele) [Ka]Makaoumi died January 9, 1898, at Kalaupapa on Molokai, of leprosy, aged 30. She is buried there at Kalaupapa. Tradition records the names of her parents, maternal great-grandparents, and three generations of patrilineal ancestry for her maternal grandmother. Her maternal grandfather, Kuahopu, was granted some land near Hilo in the Great Mahele of 1846-1855. [The Mahele was intended to facilitate the privatization of previously collective or royal lands and promote Western-style land ownership -- i.e., plantations].

Aside from Virginia's Catholicism, few traces of non-Anglo-American cultures remain in our family. Our preference for rice over other carbohydrates, though hardly uniform among us, is one. Dad introduced me and my siblings to Hawai'ian food, Japanese arare crackers, Chinese preserved fruit, and teriyaki. Though I like them all, only the last affinity is shared among us. Dad taught us how to use chopsticks. Our sense of being vaguely exotic is another, but our ancestors were all here a century ago, so our assimilation is all but total, and 90+% of the time I feel like 'just another white guy.'

Unsurprisingly, the physical traces are the strongest - dark hair and eyes, olive-tinged skin, and slow physical development by Anglo-American standards. While I found the slow development an unhappy circumstance as a child, since turning 30 I've grown to love it. Looking 12 while being 16 is a great social problem to a teenager. I didn't start puberty until I was 15 years old. Being 40 but looking 30 is a great boon as an adult - having a full head of black hair with only a few dozen gray hairs at 41 (and mostly black hair even now at 61, over 20 years after I started this document!) is A Good Thing. Similarly, a dearth of body hair seemed a problem as an adolescent. But having no chest hair or sideburns, a small thin scraggly beard, and only a mustache that passes as "reasonable" is OK now. I stopped complaining about that when men I knew started complaining about what a drag shaving is and said they were jealous. And though shorter than all my classmates, male and female, I eventually reached a delightfully boring height of 5' 9" (growing 2" after going to college).

Portuguese, Chinese and Japanese people never guess that I share their national origin, at least in part. Hispanics, however, come up to me with some regularity and start speaking Spanish, as do waiters in Spanish or Hispanic restaurants. What I know of it I learned as a fourth grader (in El Paso) and ninth grader, so I can say "sorry, I speak Spanish only a little." However, people from Hawai'i or who have spent a fair amount of time there often guess that I am from Hawai'i, as of course our mix of ancestors is common there. The time in my life I felt most exotic was while employed at Arthur Andersen in Boston (1991-1994), where the overwhelming preponderance of the staff is Anglo-American and I felt that I was on the cutting edge of ethnic diversity. That was one of the many reasons that I was happy to leave there, but that's another story.

Travelling around the world with my wife, Carol Sibley, in 1997, I felt that I "blended in" better in most places -- Greece, Turkey, Egypt, and India especially -- than at home. It's comforting, in a way, to be someplace where everyone has black hair, like Thailand (or Japan, which we visited in

1995). Her Norwegian ancestry - red hair, green eyes, pink skin and lots of freckles - made her my 'exotic bride.'

Having such a diverse background is a point of pride for me. Ironically, I stepped further away from it when, at my first marriage, I translated the Cantonese characters for the family name from the Cantonese sound "Lum" in favor of their meaning - "Forest" - and made that our common last name. Though I merely appended "Forest" - Henry Thomas Lum III is still part of my name - I would not repeat the action (especially as the marriage didn't last even two years). But it would be hard to undo now.

I would like to research Makaoumi's time at Kalaupapa, and would like to find some Rodrigues cousins. Beyond that I don't know what is possible, but will keep at it from time to time as ideas occur to me.

You may have noticed some inconsistencies in this brief history. Those inconsistencies are in the sources, and can only occasionally be reconciled. I have tended to believe accounts closer in time and space to where the events happened, and to believe first person before second person accounts. I have presented multiple versions so that you can make your own decisions. I expect that I will collect more information in the future, but that there will always be uncertainty in what we know of our family history.

Tom Lum Forest
Forest Grove, Oregon
September 27, 1999
Updated March 15, 2000

August 17, 2000 - update on Longill burial
February 2007 - updated to reflect extensive census research
November 2008 - added Mary Forbes' school
December 24, 2019 - added Saiki & Lum arrival info and Saiki FOIA info