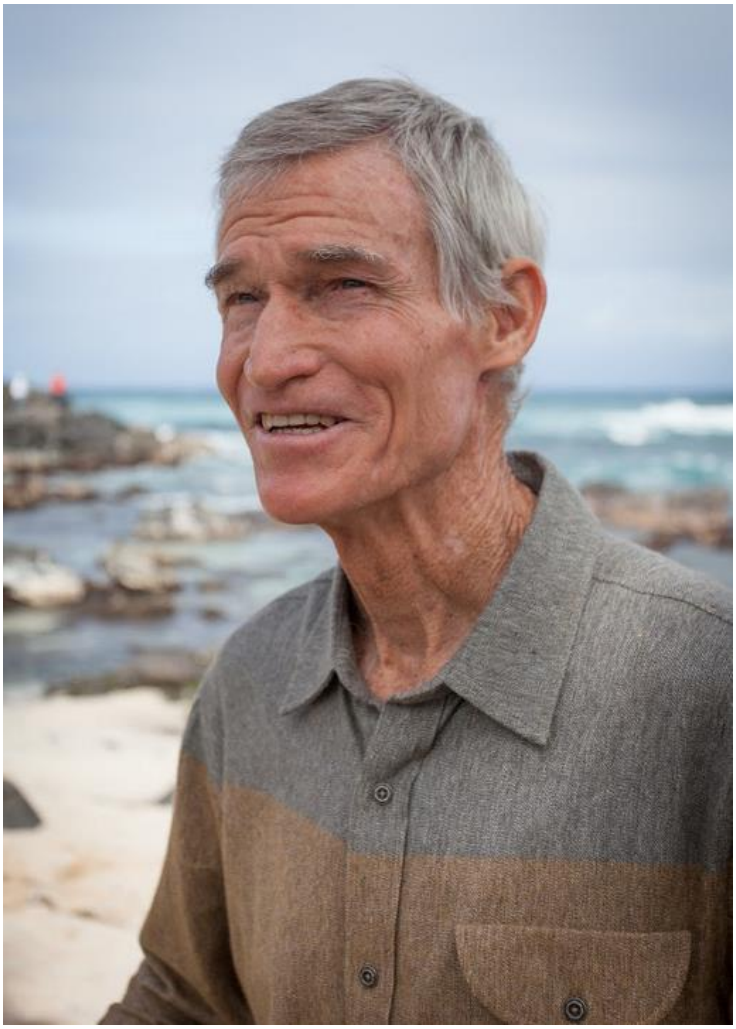
BIOGRAPHICAL SUMMARY: John “Jock” Sutherland

Born in 1948, John “Jock” Sutherland speaks of growing up at Kawailoa and surfing his favorite spots at Chun’s Reef, Waimea Bay, Pipeline and Sunset beach on O‘ahu. In this interview, Uncle Jock speaks of how he won the Duke Kahanamoku surf contest and how it shaped his life. He traveled all over the world and within the United States to surf and attributes the many lessons he’s learned in life to surfing. He is an avid volunteer and supporter of charity surf events that work within the community. Uncle Jock shares his life experiences with how surfing can be a platform to pass on the values of community rooted in ‘ohana.



ORAL HISTORY INTERVIEW

with

Jock Sutherland (JS)

Kawailoa, Oʻahu

March 10, 2018

BY: Kāwika Hostallero (KH), Lane Davey (LD), Nathan Nishimura (NN), Nemokan Smith (NS), and Kāwika Tengan (KT)

[This interview is taking place inside Audrey Sutherland's house where Jock Sutherland grew up and had the surf spot out front to the left of Chun's on the point named after him. Surfers refer to it as Jockos. The family just sold the house and the new buyer will be here tomorrow so there is a lot of his Mom's pictures, family drawings, books and archives around. The interview is taking place at a large long table of a map that tracks Audrey's paddling adventures in the Pacific Northwest and Alaska.]

JS: Oh yes. That might have been one of my grandmother's, actually (referring to furniture).

KH: So Jock, what is the specific area called again?

JS: It's part of Kawailoa.

KH: It's part of Kawailoa. Any other specific names you know about, like right here, where we're at?

JS: Well, like, in the *Place Names of Hawai'i*—uhm, Moʻokini—that I think that was Ester Moʻokini. Uh, she has a listing of a little history you know how a name came about and this area here in her book before like six or eight years ago—it's still in the book—was called Puʻu o nenue and that according to Johnny Clark who did a bit more in-depth *kinda* research on was wrong. [He is suggesting that John's research shows that Puʻuonenue is wrong] And the real name was Punanui because of all the freshwater springs. But you don't really you know, there's—I can't think of actually too many more there's—there's some like that and then a well like over here by Kawailoa dump road you know where we were doing the field work [Kamehameha Fieldwork School] right on the other side of Kawailoa road there is a big freshwater spring that came out and we used to go swimming and very cold but, you know, real clear and so there's a lot of water coming off the mountains if you look at some of the maps, you know, that you can see how it's a big watershed, it's very, very big. It's all part of the Waialua district, but this particular area is like part of Kawailoa, and then you have Haleʻiwa two miles away and then Waimea up there. There's a lot of history. Some of it not so good, you know, with the English sailors coming in, like the guys after Captain Cook—Vancouver I think it was and had a couple—he didn't listen to a couple of the Hawaiian guys on his boat and

they went into Waimea Valley to try to get some food and water or something and a couple of ‘em got captured and put to death (clicks tongue). That’s what happens. (laughs)

LD: Hmm, so like when you’re talking about Jockos before, the surf spot, were you like, at that time, were there not that many people surfing out here Jockos or ‘cause you said because of the leashes, and what were like the spots, the main spots and who were the guys that were surfing around here.

JS: Besides, you mean before Jockos?

LD: No. Just like—so when you were surfing Jockos, was it just you and like couple friends?

JS: Yeah, yeah, at the time you know, but you would get five. . . . Before cords we would get like five, six guys—maybe seven or eight guys. Most of the time just two, three, four guys, and people that mostly we knew. You know, some people from Kailua or Pearl City or Town. During the winter time, Town wasn’t happening so much and so people would come over here if Chun’s—like Chun’s can have as many as eighty or 100 guys, same thing as Laniākea, but over here not so many because it’s a little—it’s not that easy to line up, but it can be very user friendly or it can be mean. I’ve actually had days where I was paddling out and the rip was pretty bad and I got pushed over into the corner impact zone and I just got worked to within an inch of my life and I go, okay (laughs). I know when I’ve met my limits—it’s not a good day for me. Instead of trying to go back out after getting dusted and trying again and maybe getting dusted worse, I’d spend some energy trying to recuperate from getting pounded for about two or three waves because it’s not only you get pushed down, you’re also getting tumbled and you’re getting twisted, and you don’t know if you’re board’s there or—the bottom, luckily here is not too shallow. Even though I don’t think I’ve ever hit bottom out here. But, because it’s shallow enough in the way that the offshore topography, if you will, the formation of the reefs offshore you know lends itself to focusing the wave kind of like, uh, the wave in Portugal, ah Nazaré. It’s supposedly that those offshore canyons will pull anything from that part of the Atlantic and just focus it, *ya* know, magnify it as it comes in closer to shore, so that’s somewhat the case here. Waimea, is another good example. If you’ve—I dove out there not too long ago and there’s a big shelf out there, is like maybe 100 feet long and you can see how, when the wave comes in and then all of a sudden it stands up really quickly, that what the cause of that and that’s the reef formation. George Downing too—very much to his credit—before he would let his two boys Kainoa and Keoni go surf an area. He would have them dive it so they could see what the makeup was, you know, in case they hit bottom or like some people: Fred Van Dyke, uh outside Haleʻiwa surfing Avalanche—a pretty big wave break—got stuck underneath the shelf, he got pushed down by the wave, wiped out, board gone and he goes to push off the bottom and he hits his head (chuckle) so had to figure out how to get out of here. It can be very disconcerting for you—you know, if you were not in shape. But, did I answer your question somewhat?

LD: At that time, like when you're first starting to surf and stuff. Was there, ah like, were there people surfing Pipeline. I mean like who were the main guys surfing around here? What were the main breaks?

JS: Well, there are a lot of them in the late '50s and early '60s that were from California via Mākaha, umm when North Shore started to get more popular because on the West side, north swell would not wrap around and show so much. It could be like ten feet out here and two feet over there. So some of the early guys were like Pat Curran, Greg Noll, Fred Van Dyke, Peter Cole. People like this, Jose Angel, Buzzy Trent, that—all California guys—and then you had the people here from—from, Honolulu, like George Downing, Wally Froiseth, Russ Takaki, uh, Tally Ho Blears and their peer group. So you had the Hawaiians and the Californians and a little teeny bit of Australians. Now and then, say a Frenchman or a Peruvian, like Felipe Pomar. Uh so back, back in the early '60s it was not much more than like thirty, forty people. And everybody pretty much knew everybody else. And then probably mid '60, '65, '66, you started to get more people from Honolulu come out like my peer group: Jeff Hackman, Jimmy Lucas, Kiki Spangler. These guys that—whose parents, like mine Jeff Hackman's dad, had him out surfing Waimea when he was like eleven, twelve years old—Sunset, and so by the time he was seventeen, eighteen you know when he was seventeen he won the Duke, the first Duke contest and they had him become part of The Duke Surf Team, which was originally just four guys: Paul Strauch, Freddy Hemmings, Butch Van Artsdalen and Joey Cabell, you know two, four very good surfers. But then because Jeff won the contest you know, ah well you know, Kimo McVay, the Duke's manager got him in there. And, uh, when I won the third one, then Jeff told him, "Hey get Jock in there, get Jock in there.", And Kimo's going, "Ahhhhh I don't know.". . . . you know, got a catchy name and everything, he doesn't have that many credentials, but this is sixty-seven and by then I'd won a couple of smaller contests and so he got me into Duke Corporation and I got to meet the Duke and actually travel with him and talk story with him. So that to me is another element in my surfing life that is absolute gold, not only bein' able to meet the Duke and see where our roots were, you know the guys, the Duke he was surfing Waikīkī twenty years before Georgie Downing (inaudible) John Kelly, and Russ Takaki them, you know, Fred. It was just very much a feeling of, not vindication or anything like that, but it was an honor to meet and travel and talk with the Duke. And I knew how valuable the mentorship of people like George and Wally, as well as, people like Buzzy Trent showing me the line up, "Eh kid, you know, here take off." And like Jose Angel, out Waimea, "You know here Jock, here's a good one, take off with me" and I didn't find out till later he was a practical joker kind of guy, that he would tell you to go on a wave that was, you know, and you didn't have much of a chance and you were probably going to get dusted. He did, he took off behind me and he got worked and I barely made it out and I turned around and I'm waiting. His boards *kinda* waiting for him to come up, waiting, but he's a very good diver so I wasn't worried too bad and he finally (imitates gasping) (inaudible). So anyways, you know back then there was only thirty or forty guys and then mid '60s probably a couple hundred maybe, but out of those couple hundred only. . . . you know, still yet thirty, forty guys would come out consistently and that's how I started to surf Pipe. So Jimmy Lucas, Jimmy Lucas's dad had a car lot and Kiki Spangler was slightly older and so he could drive and so they would get a car from Jimmy's dad's lot and ah,

come out and take me because I didn't have a car from here up to surf Pipeline and Sunset and stuff. And when I was still in high school I would go walk from here up to my friend Earl Dahlin's house over here by Leftovers and we would go walk to Waimea and go surf. *Ya* know it'd be fifteen, twenty feet and we were on our old boards you know which were not that streamlined, but still yet we had a hang of it and we were in shape because of the skin diving, which was real important as far as your wind, *ya* know, so you wouldn't be worried if you got wiped out because oh well you know, just camp out under here, wait, wait, *ya* know okay, come up.

LD : Yeah, sounds like most the guys surfing here didn't actually live on the Northshore though.

JS: Mmhmm-mmhmm. True, only maybe quarter. It would like either–live over in Mākaha or they would like rent out a Quonset hut up here by Velzyland or something, have eight or ten guys in there and you know, be spending very little money on food. Most of 'em were diving or foraging whatever they could. That was the way it was in the real early days, and then the mid '60s, you know, then a little bit, perhaps more money came in, support from the parents and stuff like that. And so it was a little easier for us kids to be able to spend some time surfing 'cause we were going to school. Our parents—as long as our grades were good—were supporting them, seeing that the surfing could be good because they were mostly water people themselves. They're fishermen, or surfers, or swimmers or whatever.

KH: Yeah. Definitely being a surfer you're in touch with the ocean so it's not just surfing right? But you fish, dive. . . .

JS: Yeah yeah it's—it's a wide variety of skills that you would learn because not only was it necessary to bring some food home, but because it was either fun or was good training for other parts of your life, like school, you know like surfing. I have done—helped my schooling a little bit because it gave me a feeling of, OK, the schooling can help me get a job so I can make some money so I can have some time to go surf. Even though you got to be careful, you know if you're working too much then you miss a lot of days and so in my roofing career which has been, uh, since 1972, there's been a lot of days that I've missed. Good days. But umm, you know I try to prioritize so I can get the work done like (inhales deeply), right now with Mom's house getting sold. I need to containerize a lot of her old books and maps and pictures and uh, digitize. . . . I have a good friend who works for Hana Hou magazine sometimes, Dean Edmans in Lanikai, and he's offered to digitize her film, which are really crucial. But in the meantime, I don't want to store 'em somewhere where there's heat and have them deteriorate. So, that's all being systematized here in the back of my mind as we speak. . .

[portion not transcribed]

. . .You don't have to really emote. . . . like I was in the Toastmasters club but I don't have to project that much. But because, because one time I was going to give a speech about Emma Nakuina, (inaudible) yeah she was very, very integral in figuring out water

rights and helping Hawaiians in the late 1800s adapt to the new pressures and demands and shortcomings of their Kānaka Maoli relationship with the haoles. And so I went up to give a speech. I'm walking up to the podium and I turned around and all the other twenty-five guys in the club that evening had walked to the back of the room and they're going, "Gotta project now. . . come on." (laughs). So, (inaudible) and my girlfriend too, she says, "You don't want to put [your] my head down." I start to mumble a little bit—she's going [hand signal to him to show him to speak up], "Cannot hear." You know, she'll be out in the yard and she'll be going (laughs), "Speak up."

So they have a surf film festival in town at the [Honolulu] Academy of Arts that has a lot of old surf movies and Buzzy Trent's daughter, Anna Trent Moore, she helps run that and when I been up on stage with, you know, talking story about the film and honoring people like Peter Cole one night and uh maybe Greg Noll another night, and (inaudible) you know Greg's got a real pithy sense of humor, you know, and so I say "Hey!"—even though I work for him and he's not that much older, he's only like ten years older than I am right—He'll say stuff like "Yeah I remember Jock when he's still pooping in his diapers." (laughs) and I'll go, "Thanks a lot Greg.", but you know, it's your uncle. What are you gonna say? And besides he outweighs you by 200 pounds. What *ya* gonna do?

LD: I'll ask something about that and you don't have to answer. Do you really think they were really the first guys to surf Pipeline [Greg Knowl them]?

JS: No, no, Rabbit says that guys—other guys used to surf it. But you know of course, on the boards that were available—'cause the early Hawaiians did not have—maybe back in the '30s or '40s, maybe '50s, they had some redwood boards maybe, maybe there was a Hawaiian or two that had a balsa board and would surf, maybe a kama'āina haole guy, *ya* know, there were some older haoles out here, who were surfers and that was what was available in the '40s—was balsa and for much of the '50s. That's what I learned on, was balsa boards. Shows you how old I am.

KH: So Rabbit, Rabbit Kekai?

JS: Rabbit, yeah. He said, you know, that probably because it can be very user friendly. Ask Lane. I mean it can be like you know six feet, sunny, glassy, no more rip, you know. Not too many people out, about twice a year (laughs). Sometimes though I can be—the winds can be real kind of junk, and side wind, and then it will change. And if you're there, you know, there can be like two guys out, three guys out, for like an hour, until people go (imitates sniffing) "Hey wow, I bet Pipes good." (makes rushing sound) The flock descends. (laughs)

LD: So who do you know, any of the older Hawaiian guys? That you're talking about or the Hawaiian families that were here during that time.

JS: Some of them. Most of them have maybe moved away or are gone to the mainland or I could maybe see some of their kids like Earl Dahlin's family and their cousin and the Chun family are still in Hale'iwa. They're no longer over here by Leftovers. But, not too

many. Even in my roofing work I've come across a lot of older local families—*ya* know, places like Kahaluʻu or Hauʻula, Lāʻie, Kahuku—people like that help me with my Hawaiian language skills. Instead of saying ʻaʻole pilikia, they tell me, "He mea iki," for you're welcome. When a Hawaiian tells you mahalo, you say it's only a little thing, you know because the Hawaiians are very much cognizant of not being overbearing. Not being *high makamaka*. They're humble because the reason for that was that the environment does not lend itself to somebody who has a high opinion of themself that's unjustified. And you can get into trouble real easy. But that's the lesson that the ocean and the mountains and the ʻāina teach you. You say yeah ok, you think you're hot stuff, but there's these imperatives over here that you seem to be ignoring and we're going to give you an indication that's not the way you should be running your life (chuckle). And so, after once or twice of getting the lesson shown to you in a very clear manner, you figure okay, this is the way things should be and plus, the other members of the community, the older members especially, that they knew that had been living that philosophy. You go okay, you know, these are people that I admire and look up to. They got some good things to tell me. You know. I should probably orient myself that way you know instead of this other way. So it's pretty simple. After a while, but. . . .

KH: Who were some of those people that took you under their wing and *kinda* showed you around? Like I know you mentioned the Kama family and the Kaupiko family. Did they show you how to dive? Show you places. . . .

JS: Yeah, Earl Dahlin, Earl Dahlin, yeah the Dahlins, so the people I went to high school with maybe Earl was the next class above me. Those were the people that maybe slightly older than I was. There was like three sets of brothers here at the Chun's reef, um, all Caucasian folks, but they were all pretty competent surfers by the time I was starting out. So maybe they were two years, a year, two years, three years older than I was four years older. And, ah, so you know it was good in a sense. Not only could they keep an eye on me because my brother was much younger than I was—he was Paipo boarding. He was five years younger than I am. He's a good surfer now, surfs Sunset and a little bit of Waimea and all that. He's on the Big Island now, but back then it was good that there was mostly older people out there until I could learn to handle myself more easily that having people like that in the water was like having a good school teacher. Basically because—that's not necessarily—they weren't out there to teach me, but they keep an eye on me and maybe, begrudgingly you know, show me the lineup a little bit. But the guys are older than my local friends here like Greg Noll them, *ya* know, and Wally and George. Then they were more likely, because they knew my mom and dad, they were more likely to take me actively under their wings.

LD: Your Mom and Dad both surfed though, right?

JS: Mom, not so much, she was more of a swimmer. She taught swimming and lifesaving and stuff, but Dad was a surfer.

LD: He took you surfing too?

JS: Nnnn ahhh maybe two, three times. That's about it. He showed—gave me his old balsa board, a bigger board that was stable, you know out at White Plains where I was when I was eight, nine years old and I learned on that board. And that was probably a very good place to learn 'cause it is like Canoes, you know, slow rollers but it's uncrowded. And the wave goes long enough so that you can get your balance and figure out, okay, how to turn. At first you're just going straight and then finally "OK" 'cause Mom or Dad they'll tell you "Okay, here's how you steer." In the old days before skegs, the boards were heavy for a young kid to learn. Was tough, you know, you needed a smaller board. And nowadays people, because their kids tell 'em oh I need a five-eight or a six-o, but for learning it's too hard because harder to paddle and it's not so stable. But when they get older, then they want to be like all their friends.

JS: Anyways. Am I answering most of these questions?

ALL: Oh yeah.

KH: If we could just draw back real quick to the springs, you said you swam in them. Do you know of any like moʻolelo or stories associated with some of the springs around here? Particularly the one that you swam in?

JS: Well, only from what I was told about where they came from you know, up above Kawailoa camp you know the streams in the underground streams. But my mother, when she was on Molokaʻi, uh, I think it was Papa, Pāpalaua. There was a pool, but it was very dark and she was cognizant about some of the mythology you know, she would, paid attention to her feelings and she did not want to go swim in this pool because she thought that there might be some, uh, there might be some moʻo [lizard deity] lurking in there and my son Gavin, who's forty-two now, has been around long enough to hear the stories and talk with people at Waimea about the people that have drowned there and almost always it's a serviceman or mostly servicemen and almost always there will be marks around the ankles like somebody pulled them down, say they hit wrong and they were underneath for a little bit (inaudible). But my son also, out at Sacred Falls, before they closed it down, he was up there in the pool and uh maybe had been raining a little bit and so the ground was a little soft and he told his friend Dylan to come over towards him. I don't know what prompted him to do that, but then a huge boulder came off the top of the cliff from up above and crashed into the rocks. Like I don't know fifty or eighty feet away from a huge concussion and all the smaller rocks sprayed—sprayed my son and his friend and the other friend across the way. And so they just ran out of there as fast as they could because they, they you know, it's not too hard unless you are really unconnected to your feelings to realize that there's a outside of you and the environment that is upset with, maybe, not necessarily you in particular, but maybe your kind of people or maybe your family or maybe, humanity in general. (inaudible) The force wants to make it known that you need to change your ways and so when my son told me about how close of a call it was for them. . . . But he also picked up some seedlings along the way of some mountain apples and he's got a pretty nice tree growing in his backyard. And this past year it gave like one fruit, (laughs) one flower, one fruit. But ah, maybe next year, maybe it will be more 'cause he's got a green thumb. But as far as I have been concerned, I've been in

some situations like out at Mākaha—where I was out by myself, paddle out by myself, you know. When you're young sometimes you're dumb. And uh, there was nobody out and I thought it was fifteen feet so I paddled out by myself and I got caught inside, about a twenty-five, maybe thirty foot set and the wave was uh. . . . I went over one wave about twelve or fifteen feet and there's a wave behind it, it was probably twenty-five feet plus, and it was already fringing and so I knew that if I turned around where I was—'cause I was too far away from the channel—that I would've gotten probably held down by the whitewater so I had to paddle straight towards the wave and even though it's already pitching out. I had to jump off my board and dive underneath as the lip came down and luckily for me there wasn't (inaudible) too many more behind it. So, I was able to swim in, but the board was gone. *Ya* know, I should've looked in a different place for it. It was a borrowed board. Same thing happened to me at Waimea. So, there's several times that crucial situations have happened for me—that if I wasn't in better shape—that probably I could've drowned. And it was a good lesson in retrospect—to have gone through it. And so, I try to be a little bit more reasonable about my choices—about when I go out. And my girlfriend too, she tells me, "Don't go out." And said to me, "When it's big like that. . . ." (chuckles). When in doubt, you know as they say (chuckles). . . . But uh, what else?

KH: What else. . . . I was just asking if you knew about any moʻolelo, not just for springs, just anything about this area, about your experience and time spent in the ocean, on the land?

JS: Right, right well there's sharks out there and when you're a diver and you have bloody fish around the sharks are *gonna* come up, and so, you try to realize that they're—it's part of their, it's like their environment, it's like their house and so you don't *wanna* make them angry if you can help it, or have too many bloody fish on your line. In the old days we used a hinge gun (makes cocking sound) and you would—like instead of having a stringer sometimes you would keep the fish on the spear. So I could have three, four fish right on the spear. And uh, the shark came up to me outside Chun's here and you know it's six foot, seven foot and he's like, saying to me oh is that for me? *Ya* know, is that my *kau kau* [pidgin of plantation origin "kau kau time" meal time] there? and I told 'em, you know, I need to feed some folks inside here I was just going home, I'll see you later (chuckles).

KH: Do you recall what kind of shark that was?

JS: Yeah, probably just a gray, gray reef shark and not. It could've been a small tiger, but I didn't know back then. Probably just a gray reef shark.

KH: How old were you back then?

JS: Fifteen, Sixteen, yeah. . . .

KH: Oh yeah, it's like one of your first encounters with a shark?

JS: Yeah, especially with fish on the line, but we had seen ‘em before, but just fleetingly you know on—surfing you can see ‘em in the wave or somebody else tells you that there would be—there was a shark right underneath where you were surfing, you know.

KH: Were you out there alone?

JS: No, most of the time not.

KH: Oh ok, good, good.

JS: But when I was diving that one time, yes I was.

KH: Oh yeah?

JS: Yeah, so it could’ve gone wrong, but there’s signs that you can see—when the shark's back arches and he starts to get a little aggressive. You know that, uh (clicks tongue), time to leave (chuckles).

LD: What about like great surfing days or what’s like some of your best waves that you remember where. . . . when?

JS: There’s probably hundreds of times, but like surfing on Maui—going to college over there in 1968—surfed Honolua Bay, some really good days. Sometimes there wouldn’t be too many people out in front here. You know there’s probably been hundred, two hundred times and every time—like every winter probably—I used to be able to get the waves to myself, like five, six times a winter. Winds would change and it would be like nice, head high and sometimes a little bit bigger. And some days it would be like only five or six guys out and it’d be like six feet, eight feet. And we’re all user friendly so days like that stick in my mind, but you know there’s bigger days like at Laniākea, where the waves were just perfect, and if you can get the right wave and have the right equipment and you have the right attitude that it all come together and you can get like a nice tube ride or two or three tubes on one wave—you going pretty fast and you get a little tube and you see another section ahead of you, so you go ok I think I make it and you drive for that one and, you make that one and then there’s another section ahead of you that’s a little bit further and it’s actually pitching out ten, fifteen feet in front of you and go I don’t care, I’m gonna try for it and so you go in the backdoor and you come out in the end but you’re so surprised at makin’ it you go ah ah ah (makes crashing sound) and you fall off (chuckles). So, days like that, there’s probably eight or ten days of winter where it’s so good and you get—you’re lucky enough to get a couple of good ones that you can coast for weeks—without going out and without feeling ohh ohh ohh I need to get in the water, because if you don’t get in the water, from time to time, like every couple of weeks at least. Sometimes if I go on a surf trip it’s like every day you’re surfing, five, six days out of seven days, but if you don’t get in the water at least couple times, two, three times a month then I like to think that, you’re like they say, one of the phrases is you need to get your gills wet (inaudible). My idea is that if you don’t get in the water consistently enough your brain starts to shrink because it’s drying up and then you get

crabby and people go "You haven't been in the water recently, you poor boy." (laughs) But it's true because it helps so many other things, like work which can be strenuous. It can be tension filled. And so, having something like surfing as an outlet and a softener of the tensions that you go through. . . . So it helps you anticipate when something might be difficult for your body or your mind and so you try to—surfing will help you, uh, realize how bad it's gonna be maybe before you get into it—and so you can pace yourself and not overdo it. And so, your rhythm and your sense of—reservoir of energy is more readily regulated when you've been surfing.

KH: So like when you go into the ocean, do have like any protocol or states of mind you try to get into before you enter?

JS: Yeah, be thankful, you know, be glad that you got a chance to go out and enjoy and be part of it basically, and because you can see that when you rush it and you're not aware of the joy that can be found, of the satisfaction that can come by, by taking your time maybe doing a little bit of stretching before you go out that your rhythms can be off. It's very simple, you *wanna* try to be in tuned with the energy that's out there because the energy out there is not *gonna* necessarily come to you, like people will sometimes sit in one line up out in the water and I go, hey you know (inaudible), you gotta move around, you gotta create some energy 'cause the waves are not gonna—you can't expect them to come to you. And I've seen that happen with my son in a contest where he was like sitting in between inside pipe and outside pipe, and he's an excellent paddler, and I had to suppress my urge to just go "Why didn't you. . ." you know just fly off the handle, "You should've been out there or over here." You know, it was just something that he went through and he's figuring it out now, now that he's getting into his midlife. You know his forties. . . .

KH: It's a process, yeah?

JS: Yeah, it's a process. But he'll do alright, he'll be fine, anyways. . . .

LD: So what do you think about, like, so I don't know I'm kind of getting the feeling like, around the '60s or something there was a change, where a lot more people started coming out here.

JS: Yeah, well the boards of course.

LD: So it's the boards?

JS: The lighter boards, the foam boards in the early '60s helped a lot of people. And then in the mid '60s, when the boards started to get more streamlined—that enabled people to be able to do more maneuvering on the wave, which got them happier. So the lightness of the boards, the change in design. . . . Also the media, you know publicizing surfing, as well as, when somebody you might just know casually, and you saw what surfing was doing for him and uh, you figured oh it's *gonna* be a good thing to try besides just playing baseball or basketball or going mountains, you know you'd go out in the ocean.

But for those of us that were lucky enough to be raised right on the ocean, then it was a much more easy thing to figure out—hey, this is fun. You know, fishing, small *kine* surfing that's fun but you know if I, practice a little bit more, put a little bit more dedication into it that I can become comfortable with the bigger stuff and the world is your oyster after that too—to a degree, you know.

LD: So how would people, I mean like, was it the road, [it] was already here then, by the time you came?

JS: Oh yeah, you mean Pōhakuloa? Oh yeah, it was there since, you know, the '20s or '30s. And uh, there wasn't much traffic up until about ten, fifteen years ago. So it wasn't too bad. Back in the—when I was going high school—back in like early high school in 1962, '63, you could catch a ride, hitchhiking pretty easily. Nowadays, it is a little tougher or coming back from high school say if I went to judo practice over in Waialua, I would be riding my bike home like after dark because there were no street lights between Haleʻiwa and here. I'd be riding in the middle of the road looking for the white line, hoping no boogeyman were *gonna* come out from the bushes you know. But uh, because you couldn't hardly see, you know, and by star light or a little bit of moonlight you could see the white line and because there's no traffic, that's where you went, you know, in the middle of the road (chuckles), but that was the old days. Nowadays (makes tsking sound) little bit different.

LD: So when you went West side, you went around Kaʻena or. . . .

JS: Uh, not all that often, sometimes we'd go through Schofield Barracks through Kolekole pass because back then security wasn't that firm, just had to have ID and car insurance and stuff, and especially if one of your dads was in the military, that would make it easier. But we would go through Kolekole, but because da *kine,* uh, the roads were so bad that it would take you just as long. Kolekole cut off a lot of time, now if you go around Koʻolina side, you know, it takes you as long as if you were *gonna* go to Honolulu, an hour from here. . . .

But uh, because my friend Duane DeSoto lives out there and some of Duane's uncles. . . . They have some of Duane's Kids program, Nā Kama Kai, out there at Pōkaʻi Bay and there's some, you know like the Buffalo contests up there at Mākaha and sometimes Mākaha itself can be real fun to surf. You know, I like to go out there now and then.

I need to help Duane with his yard because he'd like some ʻulu plants and some uh bananas, some maiʻa and maybe uh, oh avocado because I gave ʻem couple from my friend's house up in Pūpūkea so he would very much like to have a grafted plant so we'll get him one maybe from Frankie's Nursery in Waimānalo, but there's some good nurseries out there in Mākaha too, uh Ken (inaudible), but so that's. It's all part of being part of the surfing community—knowing various people that you know, would like you to volunteer, help the kids group and if you can. You know like one day a month, half a day a month and it's something I enjoy doing. Especially because, my wife and I

separated when we were pretty young so I wasn't as consistent a presence in my kids' lives as I would like to have been, and so it's nice to be able to help other kids.

Through Duane's program they teach 'em celestial navigation, the Hawaiian star chart, and life guard signage, and Northwest Hawaiian Islands—geography. And then we give 'em stand up rides. And Hawaiian Airlines and Duke's Restaurant both donated canoes to Duane. And so we, you know, give 'em an ocean experience and. . . . even we had kids from Japan, Fukushima kids, the tidal wave survivors come over. So, Duane tries to help all these different groups of people but for me it's good too—to work with some younger folks because I missed out on that in the earlier part of my life and I'm trying to make up for it with my two boys now Matty and Gav. And luckily, they listen to me little bit, you know and they help me sometimes when I need help on a (inaudible) project or here at the house. So it's—things are turning out well in my older years as it were, and it behooves me to be able to still be able to surf well enough so that my kids don't go "Oh-oh, no dad, you go over there. It's ok dad you go have a good time." I don't want them to be embarrassed. There are some people that push something a little bit too far. You know, and they should just go do something else—go swim or paipo board or something because they're a liability out there and mostly because of their attitude, you know (inaudible), I can keep doing this. You *wanna* recognize when your time is pau [finished]. But for me because, especially, my mom was kayaking until she was 85 [years of age]. And I certainly don't wanna continue roofing as consistently as I am now, until I'm 80. You know, I'd rather be able to spend a little bit more time with my kids and surfing and helping other people's kids.

And so after one [Nā Kama Kai event] in Waimānalo—I think we had like sixty or seventy or eighty kids in groups of like ten, twelve, fifteen at a time because that's all the canoe can handle, the two canoes, is uhh, we catch a little wave here and there you know, we have the kids in front of us or on their own boards—I remember bringing, I think it was a young girl, maybe six years old, seven years old back in after caught a couple little waves and the mom comes up to me and goes, "All she wants to do is be a surfer, what did you do?" (laughs) "Oops uh I'm sorry, it'll be ok just keep her reading and helping out (inaudible) (laughs), she'll be fine." So it's a good thing and not only for me.

In surfing that's what's wonderful about it is that because you're not having to—like in a lot of organized sports like basketball or football—you not having to give somebody an elbow in the chops to get the ball, you not having to use controlled violence as it were to be able to achieve your goal as a team. Surfing can be very exhilarating, very satisfying and it can almost be as satisfying. . . . I like to think to have showed somebody where the lineup is or even give 'em a little push, which I do for my girlfriend sometimes—give her a little extra. . . . while she's paddling, give her a little help. But it's almost as good a feeling to see somebody else get a good wave that you helped them get it or even if you didn't help them, especially, if they're not used to getting. . .if they get a wave that's like maybe a little bit, a foot higher than they're used to and they get it and they're competent enough to be able to handle it and then they handle it and you're going, "Yes!", so another, another convert. (laughs)

KH: That cooperation, nurturing, kind of taking care of people and stuff, right, yeah?

JS: Yeah, yeah and all that rubs off, the way it rubbed on you when you were being taught by the people who were the pioneers.

KH: That community, that surfing community.

JS: Yeah, yeah so it's just invaluable looking back now. The local folks from Hawai'i helping me out, as well as, the California people, and the board design evolving and having couple kids that surf and be part of the community that recognizes even though like our state you know they should like in the mainland in California, intramural surfing is huge, it's huge. The kids have to have like a B average to be part of the surf club, but here in Hawai'i we're dropping the ball because it's one good thing about surfing that's, like I said, you don't have to be having physical contact with somebody else. You don't have to be basically fighting with somebody else, competing with somebody else to get the ball or do what you need to do. Like tennis is not so much, but golf another one not so much, swimming is another one. But football, basketball they're fun sports I enjoy 'em, I loved baseball when I was growing up. I like playing basketball, but to have it deemed or considered a necessity to learn how to hit somebody else—and it's a big problem nowadays with younger kids' football. So here in Hawai'i for the state not to have recognized, over the past five, ten years. . . .

People like this school teacher in Kahuku, Iris. Iris used to be Gonzales, now she married a local fella but Iris was trying for years and she had an unofficial surf club out there. She was trying for years to get the state to organize an intramural surf program, which would only help the kids' sense of self-confidence. You know, give 'em a picture, an image of themselves instead of having to play your video games or your computer all day long then you go surfing become part of a team, be part of something that's worthwhile. So you're helping out somebody that's not so good has you on their team competing against other teams.

There was a surf club up in Kamehameha Schools that I got to talk to and this was, I don't know, maybe ten years ago when Zeke Lau was just a student up there—and he's doing real well now. And have people like Clyde Aikau telling me that their son Ha'a, who's now pretty much a grown man, wasn't eating his vegetables and could I have my son, Gavin, that Ha'a admired tell him, tell Ha'a to, it's a good thing to eat you know, so, there's this big web of things that are possible through surfing, but our state could do a lot better as far as uh pushing to have intramural surfing part of the curriculum because if you just take just a ten minute analysis of how popular and how much good team surfing has done on the mainland schools, it would be a no brainer because like I say you can be small and maybe not that physically strong, but you can still be a good surfer. And you can bring honor to your team and you know, ugh, boost your self-confidence and you end up having a stepping (inaudible) I tell kids, "You know, don't think that you're not as good as somebody else, step outside of yourself figuratively, you know, have a picture, have a ki'i [image] of yourself as being capable and don't blame your parents." A lot of parents have their own problems. Look to your ancestors before them and try to realize

that you can have all their abilities because as long as you try to understand what kind of influences went to give them, your ancestors, their talents and their abilities, their strengths that they had and how you are, you are heir to those and why it would be almost a tragedy for you to ignore the potential for all these good things that have been accomplished in the past in your family. Not to mention your community, you know to disregard that. So *nevamind* ten, twelve hours a day on the television or iPhone or iPod, put it in perspective. If it'll help your sense of connectedness then fine.

KH: Community right?

JS: Yes, yes, the ʻohana. . . .

KH: So like uh growing up, I don't mean to interrupt you, excuse me.

JS: Nope.

KH: But uh growing up, like uh community activities, you talk about cooperation, you know taking care, nurturing, and you had this sense of joy when you show somebody something and they get the hang of it, you know?

JS: Yeah.

KH: Are there any other activities you took part of or you witnessed growing up here that would kind of embody that feeling?

JS: Hunting.

KH: Oh hunting, interesting.

JS: Yeah, yeah, you know. . . .

KH: What kind of hunting was that?

JS: Well, you know, going for birds or helping your friend bring down a pig from the mountain. Sometimes local hunters would let domestic pigs go because then that will increase when they mate with the other pigs—the fat content, which will make ʻem more tender. But uh, not only hunting. Going up into the mountains to forage. Because a lot of the cane workers back in the ʻ30s and ʻ40s—before it got mechanized and centralized down near, near the sugar mill—that they would be up there three, four, five miles up in the mountains in various camps up there.

KH: Could you tell me what kind of things they'd forage for and like?

JS: Well, we would get permission from the plantation the civil engineering office. People like Charlie Smith and then myself back in the eighties and they would plant oranges or avocados and then the birds would drops seeds at various (inaudible), but there would be

pepeiao, and liliko‘i, and bananas. They would plant bananas and the bananas would propagate themselves and because was wet enough didn’t need to have people around for the bananas to keep growing. And so there’s wild orange trees all around up there and there’s—because of the seeds, the dissemination by the birds—but there’s certain places where there’s a lot of banana trees. And if you read just a little bit about or if you have the good fortune to talk to somebody who is an accomplished kahuna lā‘au lapa‘au that you can know to what extent that the old Hawaiians had the ability to know which plants were good for herbs or when you had arthritis *kine* pains you know and also what you could eat. You know, and the Japanese too because they been here for a while that they also are good in touch with what you can pick up out of the mountains. So we’d go up there with Charlie’s pickup truck maybe his dog, Kai‘ele, and we would come back with like, six or eight stalks of bananas and we would dry them in a dehydrator and we would have like pepeiao, and liliko‘i, and maybe if we were lucky some avocados or oranges like that and then it’s all part of what’s available now, but it’s also very much paralleling how the Hawaiians would be sensitive to what time of year you could go and harvest stuff or fish. But we would get quite a bit of stuff, you know, for free from the mountains as long as had permission, as long as, you know, we were careful. We’re not *gonna* get—climb over a cliff or something to try to get what we wanted to get. But ah, to give you an example. . . . Well, the statistic that I like to quote to a lot of people is: in the past sixty years, we, here in Hawai‘i, went from growing ninety percent of what we ate to having that statistic completely turned around, and now we import almost ninety percent of what we eat. Which is terrible because we can grow. You know we have good soil, we have good sun, we have a good climate here, we grow nice chocolate. And when you’re up higher you can grow nice citrus or even some of the mainland fruits: peaches, pears, all like that, apples—like up in Kula but it gets cold enough for that. But, another statistic that I like to quote is that probably here in the state is that, because all the wild avocados, as well as people having in their backyard that they can’t pick because it’s too high. Sometimes I climb for people and then help them out, but probably 7,000,000 pounds of avocados go to waste every year in our state. And another reason that avocados aren’t brought to market so much is maybe because of the logistics. But there’s some folks when I was going to school in Maui that had an orchard up in ‘Ulupalakua. But most of the avocados that we get from the mainland, the imported ones, they’re like ten or twelve percent butterfat whereas Hawaiian avocados have like twenty or twenty-two percent butterfat. So they’re better for you, you know, and it’s just a matter of getting them to market. It’ll happen, it just too bad that there’s been this big gap for us.

KH: Have you noticed a difference from back then, as far as like the amount of avocados you see around here, are there any more or any less?

JS: There’s more, because there’s more trees growing up and more people cook. Oh you know, “there’s a place down in the small valley where there’s a bunch” and so the word spreads. And there’s some people that don’t care. You know, there’d be a tree hanging over somebody’s yard near the road that you’ll see somebody stopping and picking it. And, they just look kind of suspicious, you know? So you go, “Do you have permission from these folks, do you know this family here?” And they’ll go, “Oh yeah, we got permission.” and I go, “OK, what’s their name, you know? I’ll go down and talk to them

and ask them if you have permission." (inaudible) (laughs) So. . . .and they pick 'em, usually small, you know, and they're just looking to sell them so they can get money to have their fix. But, it was kind of the way they were raised and some bad decisions on their part, and you know, just the accumulation of some things that could have been avoided, but unfortunately haven't been because of emphasis on the wrong things, and unawareness.

And Hawaiians had a couple of very good words for it because they would believe that the truth was na'au, the light coming from the inside—how your soul, how your na'au felt about something that was the true feeling, that was the light. And, if you were ignoring that, then it would be the darkness. You know, you have na'au pō, that would be not so smart, as opposed to na'au ao, or na'au 'ō'io. Mana'o'i'o, it's like mana'o, you know, the thought, and mana'o'i'o, which is the thought of the light. And so the Hawaiians had it all going for them, and to be aware of some of the key principles of the way they lived and the way that they raised their families. It doesn't take that much, a few weeks of reading the right books like Sig Zane's *Polynesian Family Values in Ka'ū*, stuff like that or *'Ōlelo No'eau*, or *Nānā i Ke Kumu*, the Lili'uokalani Children's Center books—killer books, killer! Just a little bit of thought about, on your part, a little bit of empathy about what good these teachings can give to you. Or once you learn them and have found them to be true and useful, and satisfying for your own heart and soul, that you can pass them on because you're confident that they work for you. And they certainly worked for the folks that put them down in books, luckily. And if you just continue the chain then you can be that much happier as a human being because you've, you've taken something that might not have been passed on, and you've taken something that is fairly easy to understand once you put your mind to it. And you've helped out other people that might have been in trouble.

Like ah, one time at Kahana Bay, probably five, six years ago with Duane Desoto's group, Nā Kama Kai, and he's done that before, like for Bank of Hawai'i people or for Elementary school kids on the West side. You see, we got a couple of kids from Ko'olau Boys and Girls Home, and these are the better kids, mind you. And they were very, very respectful, but they had a great time out in the water, you know. So we could see as volunteers and instructors there on the stand-up [paddleboards] and stuff that they recognized that, ok we got into trouble, but we still have the brain power to see how we can better ourselves. And that's what the ocean can do for you. When you get into trouble on land, if you have the right mindset that you can have these principles really work for you. Same thing as a group—semi-military group that Duane had me go volunteer for, a group of like, high school dropout kids that are put into kind of a military called Teen Challenge maybe—where there are these kids, that basically, they're almost all high school dropouts could have very easily gone into a life that was, very bad. And through the military kind of training they learn cooperation, team spirit, and discipline, basically. And people that are running the program, are people like, twenty-five, thirty year Army master sergeant, a big Sāmoan guy, *ya* know 300 pounds. And he's not going to—the kids are not going to tell him "Oh, I no like do this" or [he'll tell them] "What you all you want to give be twenty pushups, oh?" "Okay den." (laughs). So I got to work with them. And they knew some of their uncles. They told me, "You know Bronson Calpito he tried

to help me out." And so there's people in the community that recognize there's a big need for teaching and discipline of the kids that have—are having a hard time. And, through people like Bronson and Duane, and Duane's uncles, you know, I'm happy to be part of it.

KT: I guess we'll use this as the moment to go, a short little pause. . . .

JS: We can wrap up. Yeah, yeah, that's fine.

[Break in recording]

JS: Yeah, informal surf groups, but because it's such a useful thing for kids, *ya* know, to build their self-confidence. You don't have to be beating up on somebody else, you know, like basketball or football, which are good sports—but to be trained to hit somebody else, that's OK to an extent. But *ya* know, they're recognizing the how degrading it can be for some kids. Uh, get the concussions, and the training in the hot, in the hot sun and stuff, and ignoring the kid's potential for being part of a team, but overdoing it a little bit. But surfing, like Iris and Leah [Metz] were trying to do was get—like our state should have a whole intramural. Like in California, the Intramural surf program is huge. It's good for the kids. You have to have a certain grade average but you don't have to (flexes muscles). You can be small, and maybe not that strong, but you can still be a good surfer. You can win contests, and so you can be part of an effort that helps your school, helps yourself, and helps your peer group. And why is our state not helping them? I think they've said, "Oh it's a liability." Same thing as intramural canoeing, you know, I mean there's some of it going on, and probably in the future we'll see it, but for the past ten years our state's going, "Oh no no!"

KT: Just checking our list. Okay we're at about 100 minutes. Oh one hour, Okay yeah, just about an hour recorded there.

JS: I didn't blow up the battery yet?

KT: No, not yet. Are you good with the 'awa? Do you want some more?

JS: No, no I'm good. I'm pacing myself, thanks. The last time, when I went back to work, for the rest of the day I caught myself going, "I'm a little bit talkative here, aren't I?" *Ya* know, I could see the look—my co-worker going, "Okay, yeah, we're working, all right? But you *wanna*, you know, talk story with the guys next door." *Ya* know to. . . . Hey, (looks toward interviewers) should I tell them the honu [turtle] joke?

LD: Yeah you *gotta* tell them.

KT: Tell them the honu joke.

JS: Okay, it's a clean joke, it's kind of a kid's joke but it's very, it's Hawaiian. . .

KT: . . .I like the termite one too, you *gotta* do the termite one too.

JS: Okay. We'll do the kinda soft, kinda off-color termite one, "What did one local termite say to the other local termite?" "Hey bradah, we go eat your house!". . .

(laughter)

JS: . . .The one that Kāwika liked was, in the mainland, or if it wasn't a local termite, the termite would come into the bar and he would go, "Is the bartender here?" Is the bar, tender. . .

(laughter)

JS: . . .So the turtles, the turtles. . . . Like if you tell it to a mainlander, you have to preface it by telling them what the Hawaiian word for turtle is—honu. So the joke is that, If the turtles, if the honu around the world found this super-nutritious seaweed—there's high protein, just super amazing, miraculous seaweed—and they became all powerful, all intelligent, and they took over our entire world-they started ruling the earth. You know what kind of a situation that would be? (sings) It's a honu world. . .

(laughter)

JS: . . .ah it's okay. You get to set it up though, the set-up is important. We have a million of 'em, you know? Like the poor, you know, it's kind of off-color, like the two poor haole kids that drowned at Aloha Stadium because of the wave. . .(laughs). Ahhh kaay, *nevah* mind. No, I mean you listen to guys like Frank Delima, or even the other night at Turtle Bay, they had Andy Bumatai. And Andy's a surfer and you know All in the 'Ohana? (mimics Andy) "Eh, you still get 'em!" What's that like, he played like four or five different figures like with the Grandma, and Daddy, and Honey girl and Braddah boy. That was great but. . . .

KT: So, we could go another half-hour or so? And again, if there's any certain topic, to think of getting to the end. . . .

JS: Do you want to let Ku'ulei them know what we did—kind of covered so far? Basically, it was all about, we went down the beach and we talked about surf. The surf spot out here and Chun's reef, and how that places got their names. Like the Chun family didn't live there. They lived down, about half a mile up the coast but they would come down to camp out and go fish, and surf over here because the surf's a little bit better here. And Laniākea, the spot over here (points to the west), the lady, this lady says Sackwitz [sp?] had Laniākea on her—the name Laniākea—on her house over here and she was the mother of John Kelly-John and Marion Kelly, who were both very long time, kama'āina, water people. Marion was part of the Hawaiian Studies program, I believe. . . .

KT: Ethnic Studies. In fact, the position I got hired for was her position.

JS: So you might have been in school still when Abraham, or was it Gordon Pi‘ianāia?

KT: Yeah he was retired—he was done.

JS: How about Gavin Daws? Gone already?

KT: Yeah. . . .

JS: There were some good instructors, Bea [Beatrice] Krauss, all these people at UH are killer instructors, *ya* know. So they created a good momentum for the college. Just too bad that our state, again, decided—oh you guys don’t need that much money, you guys, you know education is just not that important.

KT: But I was thinking about a lot of the other stories you could catch up with over lunch, since we’ll be having lunch together, and we brought food to share too.

JS: Oh, and this map here is of my mom’s kayaking after she stopped going swimming the north side of Molokai. She flew—she was, as an educator she would go around the Pacific basin and talk to high school students about what the army could do as far as funding your education—and so once she flew to Alaska, to Sheldon Jackson college up there I think, in Juneau. She saw all these offshore islands that she’d like to camp out. It reminded her of, here in Hawai‘i, Molokai, and where she grew up in California. So after she had been swimming the north side of Molokai—kayaking for about eight, ten years—she started going to Alaska and so this (looks at map on table) is from Vancouver Island down here (points) in Canada, just north of Washington state, and coming up towards Glacier Bay. So this is Southeast Alaska—very wet country which you go in the summer while it wasn’t too bad. But these are—here’s a list (points) of the different trips she made. And so she paddled probably about 8,000 miles, mostly by herself over a period of about twelve or fifteen summers. But this is where she used to go, northside of Molokai. She would swim from Hālawa Valley to Kalaupapa. At first, the first three, four times towing a pack with her camping gear inside and camping out in the valleys: Pāpalaua, Wailau, Pelekunu, Waikolu. And sometimes she would have hard time. She would come back, you know, and she would be bus’ up from landing on the rocks. Usually in the summer time there’s not supposed to be big surf on the north side of the island, but you cannot depend on that. So she come back after getting bashed around. She’d be all scarred up and everything, but she’d be happy—because that was where she was raised, was up in the outdoors behind Los Angeles in the mountains. And when she married my dad, she said in her book—she probably got married too young. But when you’re in love, you’re like ah yeah, we go. And so, because she had to raise us four kids—when my youngest brother, when my brother was like maybe twelve or so she figured, OK, they can handle themselves. You know, I’m going to go over here to Molokai and do some stuff that was satisfying for her, and it very much was. And she wrote three books about it, *Paddling My Own Canoe*, which is about Molokai mostly and *Paddling Hawai‘i*, which is about where you could paddle and camp out around the state, and then *Paddling North* was about her Alaska stuff. So all three books, of Audrey Sutherland, are very good. UH press published the first one, *Paddling My Own Canoe*, but because they don’t

want to republish, we're getting the rights back so we can have Patagonia republish 'em. And also, she made a movie about that—because her voice was kind of like mine, little bit too soft, not enunciating, not necessarily enunciating, but not harsh, but it's not, maybe distinct enough and so they used Ah Quon McElrath's voice. But because Ah Quon wasn't an ocean person—so there's little glitches that you know if you're an ocean person. . . .

LD: I want to follow up with one question: Were there any girls surfing back in the days?

JS: Oh yeah. . . .

LD: Who were the girls?

JS: Like, people like Joyce Hoffman, and Rell Sunn, you know, probably from the early '60s. . . .

LD: Out here on the North Shore though?

JS: On the North Shore? Not that many. Um, Marge Calhoun maybe, but she was mostly Mākaha. But there was a lady in Hale'iwa named Didi Herron, and had like polio in one leg. So she would [move] kind of like Leigh Wai-Doo, but less restrictive. Leigh Wai had polio so bad he couldn't stand up, but he would still—he'd put his crutches by the edge of the beach and jump on his board and paddle out there, and he'd surf prone. And I remember seeing him on a big day at Laniākea, just getting dusted. I felt so bad for him, but he's a tough guy. And I've done some work for him and his brother in Pālolo Valley—so it's good to see him still yet. . . . But um women, back then?! (makes sighing sound). Probably, yeah. . . . There's like maybe three or four back in the mid '60s, early '60s. Not that many because the boards were big. They're hard to paddle, and if you got hit by 'em, ya know, and it can happen—a wave, a little section, "Poof!" You know (crrrsh) eat it, (inaudible) board. OK that's it. *Nevah* mind, pau already with that. But there were three or four local gals. I can't think of more than two actually. Jose Angel's wife, Moselle, was a better surfer than Jose when they moved here from San Francisco. So Moselle was surfing a little bit, and then there was other folks' wives that would surf, casually, you know, but not real gung-ho. So probably, until about, '66, '67 when people like Margo Godfrey and Margo Oberg would start to come over from California. Joyce Hoffman. Uh Joey Hamasaki. She was here, *ya* know, most of the girls would be surfing town because that's where they would live. But out here? (whistles) Two, three, four maybe, girls. *Ya* know only a couple consistently. And, and six or eight feet, eight foot probably—limit [wave size]. But yeah, not that many. The ones that surfed, we admired 'em, we encouraged 'em. Oh uh, Earl Dahlin's wife, Dale. Yeah, but she wasn't—she was the younger woman. She probably wasn't surfing until the late '60s or so. But she was very good at Hale'iwa, very good. Anyway, but now—and for me, get choke but, but you know, some of them like Emily Erickson, and yourself. *Ya* know (inaudible) very much for me—especially if I see somebody that's not having an easy time and I go oh, "Lookit, if you see me riding a wave, please take off (inaudible)." I'll see 'em over there [in the channel], "Come on!" (motions) I'll try to come over just to get them over a little

bit more on the peak, you know, and help ‘em catch a wave—screen for them a little bit, because. . .

LS: That’s always nice.

JS: . . .Yeah, yeah.

LS: We’re waiting for that.

JS: Well, I mean, you’re an intrinsic part of the world, especially with a lot of us getting killed off in dumb wars. *Ya* know, there’s not that many of us left. Anyways, so, very much—not only because of having a pretty face out in the lineup, which is pleasing to us and instead of going “Argh!”, because that’s not the way I was raised. It was share, you know, back then before leashes, you went and got people’s boards. You shared waves, you know, it was no big deal. Nowadays, it is a little bit more (grunts) kind of stuff, auwē! But the Aloha spirit is still alive and there’s enough teaching on the part of some of the makule, shall we say, like myself, to have—and it was presented in a good enough manner for the young people to go, you know it seems like a good way to do it. And Duane too, his kids are all that way. And so the influence to do things—sharing, sportsman-like, manners is very much still alive. And as a matter of fact, when somebody pulls some bone-headed—does it more than once or twice, you know, then it stands out. And even a friend of Gavin’s and mine has been out and not looked where people were taking off behind him, and just went for it—and it happened more than once. And I was paddling back out, and there’s two brothers, and they had had my friend drop in on them a couple of times and they sounded him on it. They go, “Hey, you know. This is too much!” and my friend’s trying to defend himself and I’m just going, oh should I interfere here? Should I intercede on his behalf? And I’m going, no. If they have to—if they end up pounding on him, so be it. *Ya* know, because you *gotta* learn and sometimes. . .

KH: Yeah. Speaking of bonehead, I don’t mean to interrupt but I forgot to ask you, we really wanted to know about your school experience in growing up, like uh, I heard an interview you did, uh, it was on YouTube—something about like. . .

JS: . . .Oh yeah, not YouTube, but Soul Surfers?

KH: Yeah. I think that was it. I found that very interesting.

JS: Rocky Cannon was the one that did the interview.

KH Could you share your experience going through school here in Waialua?

JS: Well, because the impression was—since hundred years ago—the haole folks, like me, would have the bad habit of being condescending to the local folks, which is a very dumb thing to do because in the first place they’re smarter than you as far as the ways of the land and the ocean, and they can teach you stuff: about where to go dive, where to go hunt. And so for you to be denigrating, for you to be condescending, for you to be *high*

makamaka with people that could be very much your friends, very much, you know, a good part of your life—such a bad mistake. And so because it had happened—you know, been happening for sixty or eighty years, a hundred years before. . . . I started elementary school—not too bad because everybody's, you know, cool and. . . .

KH: Waialua Elementary yeah?

JS: No Haleʻiwa.

KH: Oh Haleʻiwa, Haleʻiwa okay.

JS: And, especially when my mom would like—say third grade fourth grade time—my mom would come in with some like specimens; show and tell kind of stuff. She'd have us, well, she'd like—there'd be a hammerhead shark that would give birth in Haleʻiwa and so she'd bring a baby shark home and put it in the freezer.

KH: Oh really?

JS: Yeah, or a tako [squid] or you know like *dat*. Some shells and sea urchins, whatever. Because she is very much, like my dad, knowledgeable about that—my dad used to be a hardhat diver. And then all of us kids learned how to scuba when we were young. And so my mom would bring a little shark or some tako, or you know, all these things to school and afterwards the kids are going, "Eh! Jock, your mom's cool" (laughs), which helped a lot. You know with the families in the community, when we were first—not so much back in the '50s, but in high school time when there was a little bit more pressure, a little bit more social pressure, (inaudible)—the people in the community that I was re-established with, because we've been away for four years—came back in eighth grade and. . .

KH: Okay.

JS: . . .So you know the people in the community outside of school. Do you know? You know you're from a working family. You know, your mom's a—teaching swimming, your dad's fish and wildlife. You know. It's okay. You're okay with us, you know. There's no potential to try to exploit or put down or you know pilau [bad] *kinda* stuff so—but in high school of course you know you have to prove yourself because you know. . . . Unfortunately, say if, you have a good opinion of your own good looks, and if some of the local gals—they're a little, you know, too, let's say flirtatious, not flirtatious but they talk to you a little bit you—and the guys they're going, arrr arrr (growls and pants). It can go badly for you. In P.E., they'll go, okay-okay-okay Sutherland you go out for a crossing pattern, we'll throw you a pass. You know what's coming. You know what's coming, but because you know—I was in judo class—being the only haole in the judo class didn't really matter because everybody had to go up against the instructor, Nakanishi, Mr. Nakanishi. And so you know, here's my friend, the mat again. "Oh hi, Mr. Naka. . .(swoosh)." So you learn to laugh—because I was a surfer you know you had good balance. And so I got into some fights, but they weren't knock down drag outs or

like nowadays they extend the parents, like at Kaiser. You know parents get involved, chasing off the coaches or throwing rocks at the other guy's bus. You know, give me a break, try to take care of it on the field. If you cannot learn to lose graciously, learn to win graciously. . . . Like in the Haleʻiwa contests this past year. I was in the shortboard and longboard over sixty divisions and I got second in both, you know, which is fine by me. The guy that beat me in the long board, Allen Wickland, uh hapa Japanese guy from Pearl City—great guy. I was happy that he won. He's beat me like three *outta* four times for over the past twenty years. But you know it's good to surf with him because we *kinda* give each other waves, *ya* know. If I see that he's in a position you and I've just had one, I give 'em the wave. And in the short board contest this guy, uh Dougie Deal [Doug Deal]. Nice guy from up here by Pipe, you know Dougie yeah? I had surfed okay, I got a couple of waves and they announced that I had second, I go, oh cool, *ya* know. Dougie won. Dougie won 'em and so Dougies coming up—I go to congratulate him as he comes out to get his trophy, "A good going Dougie," and he's going "It was the wave that you gave me that won the contest." (laughs) Because it made me feel, eh, alright (laughs). Because *ya* know, I'd won my share of trophies and stuff. *Ya* know and I got to meet Duke, and Wally and George. *Ya* know all these things and so—I mean—my life as a competitive surfer it's not over. I still enjoy going to benefits, cancer benefit stuff like that or helping Duaney out, *ya* know. If it's a sixty and over division or seventy you know—next year I'll be seventy, you know. So if it's that kind of a contest, I'll enter and—I don't, I don't mind helping the other guys. Like there's been contests at Haleʻiwa, where surfs eight feet and it's the fifty and over longboard, sixty and over longboard division, and the other five guys practically in my heat they're sitting over in the channel they're going. . . . (laughs) Hey come on. *Ya* know, just keep an eye out here, I'll help you keep. . . . So you know, you help each other out and because I've already had a lot of enjoyment—working for people, big companies, like ah Hobbie and Bing and Harbour and people like that, *ya* know. That *ya* know, I've had—I could have made surfing a career, but because when you have a chance to do something for a job and get paid for it but something you love, often times there's a disjunct because basically you'd be out in the water telling people "Oh never mind his stuff," and basically trying to beat people over the head to buy your product and sell it. So to me it was like an anathema, you know, like, toxic for me to consider making surfing a life, a career a job. I don't think I would've liked it and so I ended up, because I wasn't doing that well in school at Leeward, that I joined the Army for a couple of years and then I got into roofing. Some my friends were doing [it], which is you know—you're outside, you're in the sun a lot, but it's good money, it's a good trade. And now that I've been on my own for thirty-five years—that I can set my own hours, go on the water a little bit even though I still miss good days but it's a good trade. And my youngest son knows it and he's making some money. Uh he helped me for like half a day, the other day. I give him 300 bucks. And usually, he's getting paid less than that working for this other guy. So I was happy to do that for him. Maybe I can and lure him over to the light side instead of the dark side (chuckle). . . .

KH: So the roofing business, you *kinda* focus on the Waialua community?

JS: No, all around the island and I've even gone to Texas when my sister and her husband had hail damage in north Texas because some of the other companies they might have given them a fast and dirty job, you know, because so many people had damage. So they flew me over and it was in September. It was like 115 degrees and then a cold front came through from Canada 'cause there's no mountains. It's called an Alberta clipper, basically arctic winds (whoosh sound) down to north Texas, froze the roof over and next morning after a hundred degree plus day. I'm up there in mittens, and looks iced over and later on that day it got over a 110 degrees again. So I go to other places like Maui. I've done quite a bit of Kaua'i. I've done some work, Molokai. We were there for six months staying with the family in Ho'olehua—the Makaiwi family that my boss Dick Peacock knew. Working on the west end there, across from the Sheraton doing wood shingles and we had some local guys helping us out on the roof and I go surfing with them. And I still know some of the guys that I've worked with back then in '79. They are still over there. So it's nice being able to do some work with people in other islands. Especially if you try hard to do a good job and you end up being remembered in a pleasant manner instead of oh '*Dat* bastard' you know, etc., etc. (laughs). So you recognize the benefits of trying to doing things the right way—the pono way.

KH: Right.

JS: Anyway, so how we doing, how we doing?

KH: Awesome.

JS: What was your question? Oh about okay, where I work and. . . . but yeah surfing, you know it's a great thing but not as a career so much. Incidentally, you know, if I can help somebody out, like a benefit surf contest and then when they have at Scripps every year in August right around the same time as the Duke's birthday. We have construction firms, we have biotech firms, investment capital *kinda* firms, you know, pretty good size people like Genentech and Pfizer and people like that, you know, people that might—that have, maybe not been entirely ethical in their trades. Yeah, yeah as far as you know, like selling drugs or, I mean, you know selling drugs for too much money. You know when they could very easily be making some that are cheap enough for people to be able to afford them more easily. Like the guy who was in the news just the past week or two for—he got sentenced because he was trying to boost the price of some drugs that are very, very beneficial, very needed for some people. Like I *dunno* thousands of percent. But we raised between $200,000-$300,000. You know because there's like eighteen or twenty teams and they have one makule [elder team], which is people my age, teaming up with four of the companies' surfer, people that surf for them. And then we have a little surf off, an auction afterwards and so we raise quite a bit of money for the Morris Cancer Center there, which is one of the top twenty cancer centers in the country. So stuff like that I very much enjoy being part of, not only because it's fairly casual atmosphere and you're still trying to not only help your teammate but if somebody else. . . . You know, when you're competing against someone—up your age group—sees a set coming, you know you let 'em have one if they haven't had one because that's a better way to—it's a

more satisfying way to um, to be part of a contest. If you lose, so what? You gave 'em a good wave. He's happy. So if he's happy, you're happy.

LD: When you think about contests, for this kind of. . . .

JS: Back in the old days because there was no money, it was mostly you know, different people getting together and you know, exchanging ideas, you know, and maybe that's how you get better seeing somebody that's better than you are. And then you go 'okay', you know. Like Kelly Slater, prime example. About maybe five years ago, six years ago. . . . he's not that old of a guy, like my son is forty-two. For some people, ho, that's too old for the contest. Don't tell him that. But Kelly realized how much progression there had been in the caliber, quality of surfing uh five, six years ago. So he taught himself to do aerials, and it was (inaudible) by seeing the other guys going, oh, if I don't step up my game here it's going to be curtains, you know, I'm not going to be able to do very well in these contests" and he did. And he did really well after that. I mean he's very capable guy, very community-oriented guy, humble guy signing autographs and stuff. There's a lot of people in the contest world that aren't that way. You know somebody will bring their mom up, and go "Oh can you sign autographs?" And the guy will go, I won't name names, the guy will go "Ah I don't got time. Tell her, tell her till I can't do it." "Beat it." You know, or worse, worse language. Yeah.

LD: So what do you think about the contests now though, like there's so many of them at Pipe and Sunset all the time?

JS: Well it's unfortunate. Especially if you talk to somebody—like to Tamayo Perry. Yeah, you know, that they are taking a lot of time and what's the—what are the contest for? Are they for the bettering of the surfing community as a whole? No, it's to make money for the professional organization and maybe a few surfers, but it's not helping the immediate community. And Randy Rarrick and Fred Hemmings, they might've uh opened up a Pandora's Box. (laughs) But it can still change. And there's been mounting pressure on the part of the community and local surfer people like Tamayo. Not so much me. But, you know, like Earl Dahlin, and people like Andy Anderson wanted to expand; to build a big hotel and stuff like that, they were very vocal. And so it's a fine line between, you know, not allowing any development and allowing some that's in tune with the sensitive elements of the community and the land. So, it can be done. But just not a monster. Just not huge hotels. Like in La Jolla, they had one hotel, that was maybe eight, ten stories and that was it. The rest of the community said eh pau already, was not helping, we don't like the view being spoiled this way. So when there's enough people that had enough pull that, ah, that was what happened—was the development, big developments were curtailed.

KH: What are the other major developments that you've witnessed growing up here that, you know, *kinda* may or may not have a negative impact in your view? And where do you see us going forward from here, for the community?

JS: Well, tourism is a big part of our community and it's nice to be able to show people a state that can be very warm. Like Sig Zane, he talks about the old Polynesian habit of greeting people as they would walk by and trying to bring them into your home. Like they do that in Fiji too sometimes—to the point where they're giving their whole next week's food to a complete stranger going by. But on the other hand there's a little bit too much emphasis and it's unfortunate because the head of—one of the heads of the Tourism Authority, George Szigeti, he's a guy that I used to surf with back in Malibu. . . . *Ya* know and I have a feeling I'm gonna call him up and go, "Eh George, you know, can we rearrange our priorities a little better right over here? George come on. . .go surfing with me a couple times you know." But uh, so development can have its place, but um, our infrastructure is fairly fragile and the rail you know, it's going to relieve traffic a little. But you know is it *gonna* be—once it finally gets in place—is it *gonna* be that effective of a change for our community or is it just going to be one small little dent? *Ya* know basically, we need to try to ride bikes more and not to use cars so much anymore if we can help it. There's communities like that, that are around where people—like in New York City—people don't own that many cars because there's no room to park 'em and (inaudible) you know to house them. And so, in Hawai'i, I think cooler heads will prevail. And be more conducive development that can be enacted will probably end up happening because of, basically, our physical limits like here on O'ahu and for the outer islands too. But to give you an example, when I was going to college on Maui, they had only—they had two hotels outside Lahaina and Ka'anapali. And then I worked over in Nāhiku on the other side in 1981 and when I flew back over Ka'anapali, had like six or eight more hotels, and I'm just going (whistle) you know, condos (garbling eating sound). So it was very surprising to see the change and when you hear about the money, you know, like before that hotel even gets built, the units are selling for $350,000. And then when it finally gets built a year later you can sell for a $100,000 more. And so the money thing is very attractive to people. But a lot of local folks—because of the property taxes and the pressure—they're having to bring back the kids or grandkids. Sometimes you have three generations living under the same roof because if you don't you can't afford it. So that's why a lot of kids unfortunately go to the mainland where for a $100,000 you can get couple of acres and be free of the bank in a couple of years. So there's a lot of—you know, unfortunately—financial attraction. It's like television. It's seductive right and if you're not careful (hooks mouth with finger) Er, er, er the bugger, the hook has got a big barb on it and if you want to get off, you cannot. So, I think there's some good—there's a lot of good heads out there. Unfortunately, they don't often times want to be in government because of the realization that there's so much influence that can affect you negatively, you know, even after you get out of office. That um—I think, it's like our national government. I'm going to—because I'm a veteran, my brothers a veteran. . . . Our national government is sending them—sending our guys into combat and for extended tours. And then when your brother or your father comes home and he's not the same guy. . . . Why are we doing this, you know? Are we really over there to try to help them with a democracy even though they are a nomadic culture, you know, and democracy is not *gonna* dovetail with them or are we after their natural resources you know? And would it be better for us to concentrate on fixing our own infrastructure at home—figuring out how to use solar, solar energy or wave energy? So I think that statewide and in our country, and worldwide that we need to make some changes. And,

luckily because we've—our current president is a good example that we've like gone to so far you know, in our own pursuit of things that perhaps, not perhaps, but a lot of things that are not environmentally based—that we've kind of hit the wall a little bit. We have like our veterans having to pay for their own hospital food and they're coming home, you know, with very bad stress disorders and their families fall apart. That if there's nothing better that comes out of it, it's seeing how fragile our society can become when we over extend ourselves in these pursuits that are not only not good for the family, the community, or the nation and the world as a whole, but also that are taxing of our whole fabric to the point where it's becoming frayed. It's become dog-eared and ugh, it's very good that we have some people that are behind the scenes trying to make things better like Yvon Chouinard and even Colin Powell. He was a very good man, but he's part of a system that has been in existence since we—after learning the whaling trade when we were a very young nation and made a lot of money from that and we started expanding westward. When we started to get the big companies like your railroad, and your oil companies doing, what they thought that they could get away with you know, in the West with the indigenous peoples and did a bad number on them. But they didn't care, you know, the big companies. And nowadays you have sites, these other smaller companies. You passed couple of world wars. We've got chemical companies and tobacco, car manufacturers and all these lobbyists, you know. Only thirty, forty years ago congressmen could talk to each other, but now, because they are beholden so much to these interests that pay them all this money to get elected they have to spend so much time taking care of these other companies' businesses that they don't have time to be in Washington together. So the kids are no longer in the same schools and it's like they are enemies across the aisle, which is not the way America should be. So things will change, just hopefully we don't have to have too many people suffer before that happens. There's good changes. They are there. They just need to be recognized.

LD: I guess we are going to wrap it up. I mean, I wish we could stay all day but. . . .

JS: No, I *gotta* do some work around the house as far as boxing up.

LD: Yeah, so is there anything though that you *wanna* leave for the kids? Or, you know, any other thing we haven't talked about that you think is important? To add in the end?

JS: No, I think they already know. Well, I mean as far as you grew up here. Basically it's knowing that there were some very, very loving–very talented people. Not only in my past but, in the past of the people that I grew up with. And ugh, if we just very empathetically try to figure out what good that they were doing for their families and their community and how you recognize that it's good for your life and for your kids. That you can tell other people, that you can communicate to other people: these are the skills, these are the talents that were developed from these people two, three generations ago. And that you could be able to, you should be able to tap into them. And should be able to recognize the good—even in our topsy-turvy world nowadays—the good that can be realized by understanding and taking care, taking care of these talents.

LD, KH: Thank you.

JS: Yeah, my pleasure. I mean, look at the things my mom did, and oftentimes people would say "Are you her son or is she your mom?" (laughs) I go "Both", you know, but it's good to have her. It was good to have her be proud of me to win the Duke Contest. And for her, when they had a celebration at Duke's restaurant in town and I took her as my date. There was other girls but, you know, I knew that she would really enjoy because she knew a lot of the older surfers that were there. So, she was very happy with that. So you know, you respect your elders and your parents, but not only them but where your parents and everybody before that. I mean to be able to. . . . I don't know. I had to ask my sister the other day who my great grandfathers were both sides, but to have an idea and you know, so just talk having talked to me about ten minutes about—because I was mistaken about my grandfather. He was not the county commissioner it was—he was an agricultural teacher. It was my Mom's husband's dad. There was also a criminologist back in there and there was a librarian, so, there's all these talents of these people that I still have to learn a lot about and I'm eager to do so. What's that old saying, the more you know or the more you think you know, the more you realize ah, there's so much more. . . . You know, the more you know, the more you don't know, you know, so it's a true—it's a true saying.

KT: Well we want thank you for allowing us to ask away with you. And we want to give our closing oli mahalo in appreciation of this.

END OF INTERVIEW