BIOGRAPHICAL SUMMARY: Eric Morris Andersen

Eric Morris Andersen was born in Waialua, Oʻahu in 1962. He attended Mid Pacific Institute in Mānoa for High School and later graduated from Humboldt State University in California. In 1985 he moved to Maui to volunteer and then work for Haleakalā National Park. He stayed on Maui until 1999 before moving back to Oʻahu for a few years. He has worked at a number of national parks and memorials including the Arizona Memorial, Puʻuhonua o Hōnaunau National Historical Park, the Kīpahulu Unit and the Summit District of Haleakalā National Park, and Crater Lake National Park in Oregon. In 2011, he moved back to the Big Island, and worked for Kaloko-Honokōhau and Puʻuhonua o Hōnaunau National Historic Parks. In 2014, he moved to Colorado and worked at Mesa Verde National Park before retiring and returning home to Maui. His family shares deep connections to Haleakalā.

Eric Andersen at the Halemauʻu Trailhead in December 2020, in his capacity as a trail steward volunteer with the Kiaʻi Ala Hele Trail Steward Program.

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ORAL HISTORY INTERVIEW

with

Eric Morris Andersen (EA)

November 20th, 2021

Olinda, Maui

BY: Alana Kanahele (AK) and Micah Mizukami (MM)

AK: Oh, great. Thank you again for inviting us to this property and letting us interview you in person.

EA: Yeah, this is awesome.

AK: Thank you, would you mind, just to start off stating your full name and when and where you were born?

EA: Okay. Eric Andersen and I was born in Waialua on O‘ahu in 1962.

AK: Were your parents also. . .

EA: My father was also born in Waialua on O‘ahu in 1922. And my grandfather was born well, we don’t know, it’s either Hana or Nāhiku, but because it was in the late 1800s, the 1890s, he was born wherever the doctor was. So, it was probably a traveling doctor. But my grandfather’s parents were from Norway and they came to Maui, to Nāhiku, to work on the rubber plantation. And then, rubber didn’t last very long there in Nāhiku, Hans was his name, Hans Andersen, and so he later worked for Claus Spreckels in what is now Spreckelsville for one of the early sugar companies. And my great-great grandmother was, they call it an au pair today, take care of people’s kids. And so she took care of and schooled that generation of all the kids.

AK: Did you ever go out to Nāhiku as a child?

EA: Not with them, no. I did go out with my parents later, but I never knew those grandparents, great grandparents, actually. My father and I, we went out as a family just to see what we could see at the old plantation out there. And there’s really nothing left.

There are still rubber trees in Nāhiku Valley, but there's no cultivation of rubber out there. Beautiful, though, the landing is kind of still there, so I got to see where they landed.

AK: And your mom's side?

EA: So, my mom's side is more far back - 1850s England, the southern part of the island, of England and my great-great-great (second or third) I lose track sometimes, his name was John Cooper Searle and he was a debtor, which means he didn't steal money, but he didn't pay it back. He borrowed money for some venture in the 1800s and couldn't pay it back, and so they needed to populate (England was populating their colonies) and they sent him because he was a learned man. He just had difficulty with numbers, and so they sent him down to New Zealand and he went with his wife. So, they sent him to a penal colony. But even though… it was not in the sense of sending people to jail like today, it was literally a colony of British folks. Some of them, you know for hard time, but some of them just wanted to colonize the New Zealand and Australian area, and so he taught in the in the prison. But I mean, he had his wife there. She actually died but he had to two children from her from when they traveled by ship.

And then he moved out of the prison area, and he moved to the South Island of New Zealand, and then he became an ordained Episcopal minister, and he married another woman and had two more children. And then about 1870, he was called to come up to the Hawaiian Islands, Sandwich Isles in those days to help establish the Episcopal Church, actually a school for boys, and so he came up and he had sponsorship from somebody, he brought two sons with him, and his wife and daughter stayed behind. And so, he traveled around the islands to kind of gain interest in having a school. And I don't know if the school was ever built it. It may or may not have been. I don't know. But along the way, his son, who is also named John, met and later married a woman named Sarah Yates, whose parents were from England and Ireland. So, Sarah's mother is from Ireland and Father is from England. He was a sea captain, John Peal Yates. And so anyway, John Cooper Searle II, the reverends son, married Sarah Yates in Kealakekua at Christchurch upslope near Konawaena. The church and everything is still there. And the Reverend Cooper Searle returned eventually to Lahaina and was probably involved with Dickinson and the folks in Lahaina. And in 1872 he got tuberculosis and died there. So his grave is there, the church is long gone, but the graveyard is still there. And so back to John Cooper Searle and Sarah Yates. They were married in Kealakekua - Kona and they moved to Hilea, which is near Pāhala, up Nāhiku, mauka, and he did all kinds of things. They together did everything. I mean, he was a small-time cattle rancher. He raised coffee and brought Arabica beans from Africa and had small coffee plantations. Sarah was a midwife, so worked with the Greenwells', the Greenwell family that's still there in

Kona. And whoever was going to give birth, you know, they'd say, I take care of you, and when I get time for give birth, you take care of me, kind of thing. And they had a whole slew of kids, including my grandmother, Jessie. Jessie was born in Hilea on a piece of property that that side of the family still has. And she was raised in the old-style Hawaiian community. She probably spoke fluent Hawaiian before she spoke fluent English. I don't know if she went to school in Honolulu or not, but eventually John and Sarah moved to Honolulu. And so, Jesse must have come along with them or something. They had six kids that survived, but I think there is probably eight or nine that were born. So, Jessie married a young sailor man named Ernest Henderson Morris, who came out this way from Chicago, around World War I time 1915. And then my mom, Meryl, my mom was the second child, so they had my uncle Charles, which we never called him Charles, but Bobby, my uncle Bobby. And then my mom was born. She was raised in Mānoa, O`ahu. So then Meryl found Andy, who is my father, who was born on Waialua Plantation. He worked at a bank, Bank of Hawai'i downtown after World War II like 1947, and they were married.

AK: And how many siblings do you have?

EA: I have three brothers. Billy is the oldest, Leif is the second oldest, and Andrew is the third oldest. Andrew Andersen, the third, third oldest. And then I'm eight years younger than that clan of brothers. So, in Hawai'i, we call ourselves the ratoon crop, and if you know that word ratoon is for sugar cane or pineapple; a ratoon crop, when you harvest the first crop, but you leave the plant in the ground and a second volunteer comes up. That's the ratoon. So, they compare it to me. I was the volunteer that came a little later.

AK: And did you always grow up in Waialua?

EA: Always, yeah. I came home from the hospital to a home that I lived in until I left to come here in 1985.

AK: Did your brothers ever live on Maui at all?

EA: None on Maui. Nobody else moved to another island. My oldest brother, Billy, moved to California for college and then got married and stayed there for 30 years. But he came back to Hale'iwa. Leif has always been in Hale'iwa, Waialua. He never left the island, and he's raised his kids there, too, right on our homestead. So it's really nice that we have that long connection, many generations. And I say homestead, but the piece of property was my grandfather's, my father's father. The word was he got the piece of land from a very good friend of his and when that good friend passed away, he just willed it to my grandfather. So, we've had it in the family since about 1925. It's a beautiful little piece of

land and it's, you know, it's very valuable now, then it probably was not valuable, nowhere near what it was today. It was across from the old Haleʻiwa hotel. So, Lili'uokalani and other monarchs, Kalakāua would come out on the train and there was no.. the property was there the place where our family is now, but it was more or less the dump. It was across the road, across the tracks. So, there was a frog pond there. There still is a frog pond on our property. And so, they used to raise frogs for the restaurant in the hotel, frog legs. Tastes like chicken.

AK: Yes. And so did you guys, all go Haleʻiwa elementary?

EA: Yeah, basically, we all went to Haleʻiwa Elementary. My older two brothers went to Waialua High School and graduated from Waialua High School. My old, my brother, Andrew, went to Trinity Lutheran, a private school, in Wahiawa and then to Mid-Pacific, up near UH, and I followed basically him. So I went to Haleʻiwa Elementary for a little while and then I went to Trinity Lutheran until eighth grade, and then I went to mid-Pacific from ninth until graduation. And I was boarding. A boarding student lived in the dorms. It was kind of hard for me, country boy to live in town.

AK: I was going to ask that would be a long commute every day. Yeah, no.

EA: Even though my dad worked at Kamehameha, he was like "No, you need to, you know, you need to be available to play sports or whatever. So just stay there, stay in the dorms and make friends from all over the state" But it was still hard for me to do. As the saying goes right, "You can never take the country out of the boy." It's very true, can't take the islands out of the boy either.

AK: After Mid-Pac did you go…?

EA: No, not right after. After Mid-Pac I went to Honolulu Community College and got a vocational associate's degree in heavy equipment mechanics, and I worked at Waialua Sugar company as a mechanic helper for big diesel machines and harvesting equipment. I did that for two years. That was in the early 1980s, right about the time when sugar in Hawaiʻi was starting to go downhill. And so 1984 there was a big layoff. It was the first of the big layoffs at Waialua Sugar Company. And since I was one of the last ones hired, I was one of the first ones fired. It turned out to be the, you know, probably one of perfect opportunities for me because I wasn't real established and I didn't have a family, and I was still living at home. So, I was unemployed and free again and later on, I thought, "what else do I want to do with the rest of my life?" Eventually, found my way to the park, which is where I probably had been going all along anyway.

MM: Can you take a few steps back? Like, did your family have any connections to the monarchy at all?

EA: Well, yes and no. Um, yes in the fact that my that John Cooper Searle, who was in Ka'u district, one of the things he did for a few years, was he was a sheriff of Ka'u. And so whenever the monarch would come through, they would basically be in a long train of people in carriages and so on. And whenever they came into a district, the sheriff would accompany them, the sheriff and other people from there. So, my great grandfather, John Searle, when he was sheriff, accompanied Queen Liliuokalani to Kilauea, actually to the volcano and to the original Volcano House. I don't know. I don't think they all stayed together, but I'm sure they all had dinner and stuff like that together. Somewhere in the archives, there's a picture of her whole entourage, and there's my grandfather, my great grandfather. So, in that way, we had some, I wouldn't call that a close association, but they were in the same place earlier than that under Kalakaua time, when there was the challenge of the Constitution under Kalakaua, and I think there's still some of this today. There was a kind of a loyalty where you pledged your allegiance, essentially. So was it going to be to, you know, the American interest or was it going to be to the Hawaiian monarch and the Hawaiian nation? And that fellow John C. Searle and his brother, Richard Cooper, both signed and I have copies of those, both signed allegiance to Kalakaua, the King. So they were never American citizens, they came from England, my family from Norway and England, had never been American citizens until statehood - 1959, then I was born in 1962 and my brothers. So I'm proud of that. I'm proud that, it's a kind of an odd thing to be proud of, but I'm proud of my heritage and that we kind of aligned ourselves with the right people.

MM: And then can you talk a little bit about what your parents did? You mentioned your dad worked at KS.

EA: Yeah, my dad. My grandfather, his father, my grandfather, the one who was born in Nāhiku side, eventually worked for Bank of Hawai‘i when they were establishing branches throughout the islands. So, he actually assisted in the establishment of the Pā‘ia branch of Bank of Hawai‘i, a branch on Kaua‘i. I'm not sure where, but somewhere over there, a branch in Kahului, and several branches on O‘ahu. And he met my grandmother when he was establishing the branch in Kahului because she, Laura June Andersen, Laura June Ambler, she was an orphan from San Francisco who traveled to Hawai‘i by ship. About 1911 to work at her aunt's hotel, which was the Wailuku Hotel, which is about where the hospital is, not the hospital, the Maui Health Department. So it's kind of a hospital, the Maui Health building on High Street. So anyway, she worked at the Wailuku Hotel for her aunt and met my grandfather, Andrew Andersen Sr, and not long after that, they were married. But he, my grandfather, established several Bank of Hawai'i

branches. And so, it was quite natural that when my father was born, and he was an only child, born in 1922, that eventually he would kind of go into his father's business. And so that didn't happen until after the war, after World War II, because in 1941 he would have been 19 years old and he was in the sea scouts on the morning of December 7th, and he was over in Kaneohe Bay with the sea scouts on a Sunday morning, and they saw the planes come in. He saw the attack come in and they all got out of the bus. You know, they were in a bus going to some something. They all got out of the bus and they're all in dress whites because they're sea scouts and a Japanese plane saw them and strafed them as they thought they saw more navy guys didn't hit any of them, hit a car near them, but didn't get any of them. Thank goodness. So anyway, my dad was not called up to get in to join the forces of World War II because he was an only child, so they didn't call him up until 1944. And then he went into what's called the Seabees in the Navy, and he was a clerk, so they didn't even go to boot camp. They just needed somebody to basically do payroll. You know, they needed hundreds of people or thousands to do payroll for the Navy, for everybody.

AK: Did he stay on island?

EA: He went down to the Philippines. He went down to a few islands that had already been taken from the Japanese and then eventually ended up on the Philippines when that was recaptured. And in 1945, he came back home. It was before the war ended, so things are kind of wrapping up. So then when he got back to the islands, back to Hawai‘i, it was quite natural for him to kind of get into Bank of Hawai‘i, and he was a teller. You know, it wasn't anything special. And then he went from being a teller to somehow finding a job with Kamehameha schools and administration and finances in the old Kapalama campus. So, he worked for them for over 25 years, and retired in 1982. My mom, she's actually born in Chicago because my grandparents, Ernest, my grandfather and Jessie were actually in Chicago when she was hāpai with my mom. And so they went ahead, and instead of travel some more, they had my mom in Chicago, in Berwyn, a little suburb in Oak Park, a suburb of Chicago. And then not long after that when everybody was able to travel again - this is 1926 or 1927 - they came back to Hawai‘i and lived in Honolulu, and my mom… during the December 7th again, she was up in ‘Alewa Heights and had been to a party the night before she was about sixteen, went to a party the night before with her friends and Sunday morning they were kind of cleaning up and everybody was going home and they heard loud explosions and lots of smoke because they could see right down into Pearl Harbor and they thought they were going to get invaded. They thought this was it. So, she went back to her friend's house and they hid in the basement of that house for days. She didn't see her parents for like a week, my grandparents, and there was no communication. Eventually, word got around, word of mouth that, she's okay and they' re staying with this family. Because my grandfather, Ernest, being former

navy, they re-enlisted him, or whatever you call it. They called him back up right away. So, he had to drop what he was doing and go right back to the Navy. And my grandmother, Jesse, was a…they called them candy stripers, she was a nurse at Tripler because they needed nurses. So that was their December 7th experience and early parts of the War. And my mom, because she was not graduated from high school yet, she was going to Roosevelt. They sent a lot of kids to the mainland on convoys of ships. And so in March of 1942, she was sent to the mainland and she finished up her high school in a little, little place in Utah, a little academy called Wasatch Academy outside of Salt Lake. So that's where she finished her high school. And then in 1945, she came back to the islands to live with her parents, and she started working at the Bank of Hawai'i, Honolulu downtown branch. Same place my father was, and that's how they met.

AK: Do you have any pictures of your grandparents?

EA: Um, I don't have them here. I do have some I don't have other than the ones I already showed you of my grandmother. I showed you these. This this my father and his mother, Laura June Ambler. This is when they came over here, Maui. So, you've seen these pictures, but none of my grandfather, he was the one behind the camera. So, it's those postcards.

Laura June Andersen and her son Andrew Andersen Jr on horseback near Olinda, Maui on trail to Haleakalā Crater rim, June 1929

Laura June Andersen and her son Andrew Andersen Jr in front of Craigalea Cabin, Haleakalā Crater Rim, June 1929

AK: Do you recognize where most of these were taken?

EA: These three… Well, this one was taken at Craig Lea, which is no longer there but the foundation is still there, this is present day Kalahaku overlook. But the foundation, that concrete work is still there. These were taken in the past, actually right above here, above Makawao because they started here at the top of this road, atop of Pi‘iholo road, there was a lodge. And it was kind of like the beginning point for people who were going to go up to the park because there was no road or anything. It was just old trails. So they rented a horse from that lodge. And so this is somewhere in the pasture, some ways up. And so this is a picture at that lodge where they got the horse. And I’ve never been able to find the lodge there’s a couple of old houses up here that are from that era. It’s got to be one of them. But I think I don’t know which one…

AK: And these are from the 1929 trip?

EA: Yeah, this is… let me look at the back of this. It’s one of these. It has the date, 1929, June,1929.

AK: Do you know how long they stayed?

EA: Overnight, and this doesn't quite look like it in this picture, but they're up on the rim and it's all cloudy. So the crater was clouded over. They never saw down into the crater. So they went up, it rained. They got up in the morning, there's probably a morning picture. It was cloudy in the crater and they turned around and went back down. My grandfather was very disappointed for my grandmother, and for my father it was a great adventure. It stayed with them, though, because all this history that followed it was because of that trip.

AK: How would your dad have been 1929?

EA: 1929, he was seven. So, he was the same age as my first trip in that crater in 1961.

MM: How did you come to hear about all of these stories?

EA: My dad, my grandmother didn't share too much. This grandmother, Jessie, did not share much, I mean, Laura did not share a lot of stories about that time in their life, but my father was, you know, he shared stories of your childhood. And so he was just overflowing with great stories of places they went and experiences. And he wanted to, you know, relive them in a way with his kids. And so, we were lucky that he and my mom were kind of adventurous in that way.

AK: So they went by horse, no pack mule

EA: No, it was just a one horse and what they had in the saddle bags, and they kind of were was roughing it. There was a fireplace in Craig Lea. There's no water. I think there was a catchment outside, but very little water. Then when they got there, it's just a small little stone building and there was somebody else there, so they shared the cabin overnight. So there was just the four of them and in the morning they took off. That's what I can remember of the story.

AK: So they were living in?

EA: At that time they were living in Waialua.

AK: So they took the ship over?

EA: Yeah, they took the ship over from Honolulu to Lahaina because that's where the port was in those days. And he said it took about maybe a day, 12 hours, or something by ship from Honolulu to Lahaina and then they got a big touring car, a big old Model A or something, touring car. And it took them all day to drive the old Lahaina Pali Road from

Lahaina probably at Mala wharf, which is still there, all the way up here to this guesthouse up there, all day. And then the next day they took off to go up to the mountain.

AK: Did they go back, your grandmother?

EA: I don't know he didn't mention any other trips of them coming back to Maui. They went to the mainland a lot. She's from San Francisco. Even though she was an orphan, she's from San Francisco. So she kept in contact with some of her brothers and sisters, so they would go back and visit them in San Francisco. And then my grandfather, being that he worked for Bank of Hawai'i, he was like, the big, I mean, if you were a bank manager in that era in the 1930s in Hawai'i, it meant that you were also the local sheriff because being a bank manager, you had to carry a pistol and so he had the keys to the jail. He was a bank manager and he had a pistol and he would go around to all the businesses and collect the money within those days. Not everybody came to the bank. And so my grandmother would carry the pistol and they'd drive around in a model A, picking up the cash, you know, and so she kept her hand on the pistol, probably shaking the whole bloody time, hoping she'd never have to use this thing and collecting the money that they would then take to the bank, and because it was a plantation community and all these different mixes of races and ethnicity, my grandfather had to really go into those communities and create a trust in Japanese, Filipino, Chinese, Portuguese, and he did. He was well known and well-liked in the community. They always came to my grandfather for help and he would do anything he could to help them. They remembered him for it, and that's why our property in Hale'iwa is because of that friendship. You know, it was a handshake. It wasn't signing on the dotted line, and what is your credit score or anything like that? It was the word of mouth, eye to eye and handshake, and sure, we can help.

AK: Where was the bank in Hale'iwa?

EA: It's in Waialua actually. Yeah, the bank is Waialua. It's still there. It's across from the Waialua Library, it used to be called Sugar Bar. It had many lives after it was a bank, but Sugar Bar was one of them, I don't know what it's called now.

AK: Do you know where they learned to ride? Did you guys have horses?

EA: No, I don't think that they really learned to ride. I think they were just given the horse and said here. I don't know that they ever learned. My father was never comfortable near a horse, so we never had horses growing up when we were young. My brother, Leif, worked for Meadow Gold dairies in Hale'iwa at Kawailoa. And so he eventually got a little bit of horsemanship there, and that's kind of how I got into horsemanship at all, was

from Leif. But my father, even later on in life, when I was a backcountry volunteer up here on horseback, he went in with me, but he didn't want to ride the horse. He walked in.

AK: Can you talk maybe a little bit about your first trip into the crater?

EA: Yeah. These pictures here, these are just a few of the pictures I have from that trip in 1969, April.

AK: Can you hold it up?

EA: Yeah. Do I need to change this in any way or can you see it?

MM: No, no that's fine if you can hold it up that would be great.

EA: My photobook and some other artifacts in here. So, 1969 in April, and who knows how long they had planned this ahead of time, but because it was Easter vacation, so it must have been that my older brothers were in school. I guess we were all in school in those days. I would have been seven. We came up in April and we didn't have the cabins reserved. We were planning to camp and we were not prepared, really. I mean, this 1969, there weren't sporting goods stores or anything. We had our packs, they were all military surplus from the ROTC at Kamehameha. We had hand-me-down jackets and boots and everything else, you know, because you don't find that stuff anymore. Google and Amazon didn't exist back then. And so we got up here to the headquarters, the headquarters today, and asked about cabins if there was any available. And luckily there was lucky, lucky, lucky. So we got a permit and I don't know where it is, it's somewhere in here. We got a signed piece of paper with the permit to go in and spend three nights in the cabin. So we all packed up and rearranged our packs and started out at Halemauʻu parking lot and it was pouring rain. Oh man, it was miserable, rain. Again, we didn't have raincoats. I had a leather jacket, a black leather jacket and hushpuppy shoes. We didnt havehiking stuff like that. My brothers all had military surplus jackets, which were super heavy, canvas jackets. So we were ill prepared, but we charged along anyway. It rained the whole way into Hōlua. And I can't tell, yeah, I think this is all in Hōlua. But then then we got in and there was a fireplace so we could get warm, light the fire, and hang out all our wet clothes and dry them. And you know, there's twelve bunks in there. So, me as seven years old, it was like a jungle gym, you know, climbing in and out of all the bunks. I probably slept on the top bunk and it was not all of my brothers, my oldest brother was 19 at the time, and he didn't want to go, but my brother Leif was 17 and my brother Andrew was 15.

AK: Can you hold it up just a little bit so we can see it?

EA: Yeah, there's the three of us at the at the lunch table in Hōlua. So, we had Hōlua the first night and then we packed up and went over to Palikū the second night, and, stopped at Kapalaoa on the way and had lunch. And then after the night at Palikū, we came back to Hōlua for the third night, and after that first day of rain, we had beautiful weather. It was gorgeous. It was such a memorable trip that it led me and my brother, Leif, especially to have this, of course, my father too and mother, lifelong association with this place because we have that cherished memory that reaches back generations, and I'll share more pictures with you of this, I only have these four in here or eight. I have others digitized and I'll get them to you. My mom and dad, me by a silver sword, the bunks. Yeah, I have somewhere one of these, I think I sent it to you, I have the permit. Maybe this is it? I have the permit that was signed by a woman named Geraldine Bell. Geri Bell was a clerk for Haleakalā National Park at the time, but later on, she moved up in the service. There she is, Kenui was her name, Geraldine. She moved up to be a superintendent later on and I worked for her at Pu'uhonua so I shared that story with her and I showed her that piece of paper and she was like, Wow, that's great. There's our Park Pass April 2nd, 1969. The one-day vehicle permit $1. And I think you have this already, and then this led to, well, we went back to Hale'iwa and Waialua and shared the story of our families adventures and how fun it was and what a great bonding it is, and so my parents shared it with their friends, and so the second, the next trip, was just a year later in August of 1970, and we got together with Bill Paty was the manager of the Waialua sugar company and a good friend of my father's, and so we got together with their family, with the Paty's and another friend of ours, and we all got together. This is Honolulu airport, so we all took a couple cars to the airport, parked them at the old airport and flew to Maui. And through connections that Bill Paty had, we were able to get, well, these are not rental cars, these are borrowed trucks from probably from Hawai'i, HC&S from Hawai'i Sugar Company, anyway the local sugar company Alexander and Baldwin - Hawai'i Commercial and Sugar. And we went in from the summit. We hiked down sliding sands trail, and this is various places along the trail. Oh, this is a different trip altogether, I think. Gets kind of mixed up after a while, you know, this is the same one. This is 1970. This one guy, this is one of my brother's friends., I don't know if you can take out that picture, his name is Lot Toomey. He was a fire chief at Waialua fire department, and he carried, you know what he could in a little rucksack and he had too much stuff. He didn't have a way to carry it, so he just carried a paper bag, it's a good thing we had good weather. He had a dozen eggs and bacon and a six pack of beer in there, it was the funniest thing, but he carried it all the way. And this is us in front of Kapalaoa, and we were ill prepared. We were lucky. We took plastic tarps that they use on agricultural fields, you know, to cover over. So we took plastic tarps and

folded them in half and taped the edges, and that was our cover, our sleeping bag. So if it rained, we wouldn't get soaking wet and we were lucky.

AK: Can you hold that picture up a little bit out?

EA: Yeah, so this is all of us at Kapalaoa. I can't even count how many people, but it was myself and Andrew, my brother and my father, Bill Paty and Megs and Susie and Willie. So three of the Paty's. And then Lot Toomey, and his son, Sean, and one other person, was a gang of us. We never had a cabin the whole time. We slept outside. Lucky, they had good weather. We slept in those tarp things.

AK: Do you remember being cold at all?

EA: Oh, yes. Even though it was August, it was cold, it was cold. But you know, growing up in Hawai'i, if it gets to 62, you're like freezing. Yeah, but it was definitely cold. So, we didn't have a fireplace because we were outside the cabin.

AK: Was that your dad's idea to use the agricultural tarp?

EA: It was Bill Paty's idea. Yeah, they got together. Bill was a military World War II vet also, and my father was a Navy, so they kind of remember back from the days, how do you improvise, you know, with whatever you have. And so that's what they had. So here we are, I think this is Palikū, the old horse shed that we probably camped inside of it because it probably was wet there before.

AK: Is that your black leather jacket?

EA: That's it. Yeah, I still have, I don't have it now, but that was 1970. I still had that black leather jacket that thank goodness it never got soaking wet. And there I was with in 1970, I would have been eight. I was eight years old, I carried a small rucksack and a like a 15-pound sleeping bag because they were so bloody heavy in those days and a little bit of clothes. And that was it. It was heavy.

AK: So was this trip a little bit longer than the first?

EA: No, they were all about two to three nights apiece. This one was another three nights. So we spent the night at Kapalaoa of outside the cabin the first night and then we were at Palikū. We came back to Hōlua and then we hiked out that must be how it is. My father always had a pāpale, a lauhala hat. Here we are at the trailhead, happy to be taking our

packs off. Here's some of those notes that my dad, he always kept, kept it like a little diary day by day.

AK: Yeah, you had that piece of paper, right?

EA: Yeah, I have this other one from 1964, and this is from the 1970 trip. Let's see if I could pull that out. I should get these archives. Maybe when I come to Honolulu, you can show me or tell me how to get archive stuff. So, I'll read a little bit of this, it's always fun to read this. This the 1970 trip "Arrived 6:15 for 6:20 flight, mad scramble with our packs, a four-prop plane," so this must have been like a DC-3 or something like, "Arrived 7:05 Maui, baggage missing - will arrive at 8:30 for Bill, Andrew, Eric and Belinda" that's Bill Paty. "Battery" I don't know what that's here for must be, remember to get a battery… "on the trail at 10:15." That's pretty good, three hours later. "Hōlua at 12:30." Wow, we were moving; "4.5 miles - Shawn first to the Cabin, then Lot." So Lot was the last so his son was the first one, and the father was the last one. "Left Hōlua at 1:30; "Eric is a trooper." What does it say, something about my shoes? Oh, my shoes broke, so I went barefoot, which I had tough feet, so that wasn't a problem. "Arrive Kapalaoa at 4:00, Shawn first, Lot last.". We were all, you know, into how cold it is, right? Temperature, we were all into temperature, temperature at 5:30 was 68, temperature at 6:00 was 56 freezing, 8:00 it was 42.

AK: Wow!

EA: He has a note here, "Hippies Bill and Betty Dunford, hi brethren, how are you doing?" "Arrived at Palikū at 10:20", wow, we made good time. "No Andrew, Belinda, Eric or Willie, they made a wrong turn." I remember that we made a wrong turn. "Bill and I went back to find them." They found us. We did take a wrong turn. "Ranger was going to pick up a lady who couldn't continue, saw them crossing over" so he must have seen a ranger on horseback. "Bill offered to take Belinda's backpack, but she said all was well so that they came back to rescue us and carry our backpacks." "No feet were sore rough trail. Very rocky, very rocky the trail between Kaupo and Kapalaoa is very rocky; Lunch at Palikū, we are tired; I'm taking a nap; the weather is 100 percent clear; but wait, rain, rain at 10 p.m." Lot and the Paty's to the horse shed, Belinda, Andrew, Eric and me roughed it out; all the foul weather gear worked all night; 100 percent; two miles down Kaupo trail, nēnē; more hippies, we saw 13 more hippies." Oh, "we all went to the lava tube at Hōlua, which we heard about from the hippies; Eric and I were too late to take the trip too bad; dinner and cold, a misty cold was wild; kids slept in the cabin" so somebody must have let us in the cabins… "by invitation of the Dunford's, the hippies, who were signed up for each cabin; Lot, Bill, Willie and I slept outside 48 degrees. Eric rested one time and led Lot and I out to the cars. It's awesome to read these little fun notes. Relive them.

AK: Thanks for sharing, so that's from the 1970 trip.

EA: This is the 1970 one trip, yeah, and then there's a similar one from the 1969 trip. He kept these little note things. But I should put them in some kind of archival paper of some sort. So, then we move to, well, this is still the 1970 trip, then we move to 1975, so I'm about 13 years old. So, 1976 and so this is just me and my dad, just the two of us. And again, we're starting to get a little better equipment: rain pack, a better sleeping bag, good shoes. And see we had tarps, we still didn't have a tent but we had tarps and poles and this campsite still exists at Hōlua. I don't know if you can see that, the sun might be a glaring

MM: It's fine.

EA: So this time we went Hōlua to Palikū, so we hiked over the central part of the crater and when we got the Palikū, my dad knew this fella here, whose name was Joe Medeiros, Joe worked for the State of Hawai'i as a wildlife biologist, and my dad knew him. So he coordinated ahead of time that when we got to Palikū, we would stay with the wildlife biologist in the cabin, in the Ranger cabin. So that was an experience. This is the old pot belly stove at the Ranger cabin. It was full, there must have been twelve of us in that cabin, a bunch of cowboys, Joe and Eddie Andrade, Here's Joe and this is Eddie Andrade.

AK: Where's the Ranger cabin?

EA: It's just past Palikū visitor cabin, just go across the bridge and it's a little more tucked into the pali. You guys should go awesome place. They went hunting for goats, so that was exciting. These pictures are kind of kind of chopped up a little bit. So after Palikū, we hiked out the gap, me and my dad at the what was the old koa tree site, kind of the boundary of the park and the ranch, Joe had a car there, a truck, and they took us all the way down to the road, and then these guys went around this way…I'll wait for them to pass. Joe Medeiros, and Eddie Andrade and them, they all came back this way towards Kahului, and my father and I and this guy here, Cy Hederman, went the other way, went towards Hana. So, this is Wai'ānapanapa. We spent the night at Wai'ānapanapa. And then the next morning, we hitchhiked to the plane at Hana airport and caught the plane home. So, I'm happy.

AK: Wow, what was that like?

EA: Yeah, it was neat. It was the old Royal Hawaiian Air Service, little tiny prop plane that was so fun. And this is a mix of stuff. So, here's the mix of things. My brother Leif was building jeeps at the time, so these are jeeps that he had.

AK: Is that the one in your garage?

EA: Yeah, I have a I have a Jeep similar to that. Kalaupapa or Keanae actually from that little plane, because that little plane we flew from Hana to Kahului. And then I think we even went from Kahului to Molokaʻi to Kualapuʻu or wherever that airport is and then to Honolulu. So, that was a really fun flight because we were flying low the whole time and we were watching everything. So there must have been other trips in between. I'm sure there were between 1976 and 1980. But here's one that we have captured again. This is me and my brother, Leif, and the fellow that my brother Leif worked for Lowell Terada, and Myrtle, his wife, and this is Gloria, Leif's wife and Kailani, their daughter. Kailani didn't go with us at that time, but the rest of us all hiked in.

AK: You've been into the crater several times before you started working there.

EA: Oh yeah, almost 20 times before I even started working here. And after that, I quickly lost track. Yeah. We stayed at Hōlua. We probably fed the nēnē. Yeah, going up to the campground. They must have been doing some work in on the cabin because the Rangers had this big tent in front. Bottomless pit.

AK: Was your dad still accompanying you on these trips?

EA: Not on this trip, but yeah, he was still accompanying us. On this particular trip, I think he dropped us off and picked us up because we went all the way through to Kaupo again. So,1980, my dad would have been 60, no 58. That's right, how's my math between 1922 to 1980. About 58, right? Yeah, and you don't want to do Kaupo gap when you have older legs. It's rough, it's a rough trail. There's that note, note paper. You know, I probably kept notes that time. Yeah, so we hiked all the way through the gap. This is Palikū, we spent the night there. We hiked down the gap and this is that koa tree area about halfway down. And then when we got all the way down to the road, this is where my dad and my mom picked this up. And so here's, looks like Lowell and Myrtle. And Kailani, she stayed with her grandparents there in November 1980. Kaupo trail end, and she came with us after that every single time, Kailani. So, there must be two trips then, because this is a separate trip. This is November and December 1980. But this trip here, this is a much later trip, but probably one or two years only and that's it. Here there's a whole gang of us, way more people at one of the cabins. And that's Kailani, and she's

grown a few years. So this is my mom, me, Leif, Gloria, this is a high school friend of mine, John Pu and Gloria's brother, Gabriel, and I can't see who that is behind there.

AK: And which cabin is this?

EA: This would probably be Palikū. We stayed at Hōlua and Palikū that trip and we had horses. Through my brother, Leif, we got a hold of somebody over here who had, I guess, it was four horses in Makawao and they drove us up to the trailhead with the horses in the trailer and packed them all up for us, and then we led the horses after that throughout the entire trip, and then when we came back, they met us at the trailhead. There we are, there's Gloria.

AK: What year did you start working with the park?

EA: 1985, so a couple of years after this trip. All these pictures are before I was working here. I love these pictures where something is captivating us over here, you know, we're not looking at the camera like that. My mom, this is probably one of her last trips in the crater. It's hard on the legs.

AK: Did you ever meet any of the rangers before you started working at the park?

EA: A few Rangers. I met a guy named Jimmy Korn, who still lives in Makawao. Um, but it was sporadic. You know, we didn't really, we always met different people at the headquarters and we'd see some of the same people in the crater that were working on cabins or something, but we didn't really talk story with them too much, at least I didn't, my dad probably did, but I didn't, I was young. But then when I started working here, you know, we'd talk story and what's this and there. And I do remember you from that trip way back. This is just before I started working here, not too many, maybe a year before. That was an awesome trip, they were all awesome trips.

AK: So when you went with your family it was usually not going all the way down to Kaupo?

EA: Yeah, we went, well, with my family, with either my brother or my parents. I hiked Kaupo before I worked for the park twice. Yeah, two or three times all the way down, Kaupo. When I started working for the park, I must have hiked out about six or seven times, and then we also had access to the koa tree. So I drove up to the koa tree through Kaupo Ranch a couple of times and hiked up to Palikū. This is all that 1981 trip, so it was a year later, that 1981 trip. Here's the guys who loaned us their horses. This is Buster Brown, he's passed away now, but he was a fire chief at Makawao.

AK: Thank you for sharing.

EA: And there's a whole other book. Am I answering your questions or am I getting to the stories that you want to hear?

AK: Absolutely. Would you mind sharing… before we move on, I think it was the 1969 trip, maybe that your dad had notes on?

EA: Yes. So, this is the 1969 trip, so there's two little notes.

EA: These are kind of neat to look at, these are, you know, vintage 1969 park brochures. They probably have them in their archives up there, but these are from the original. So this is what we had to go on. You know, this is what we had for trip planning. And the map, of course, that was important, so we probably got this ahead of time as we were planning the trip. And then this is another brochure that was vintage the 1960s, and a little more to it. It's really neat, this old style. And then you can see my dad had the trip planned out. So, here's the 4th and the 5th of April, the first trip in the crater. Hike in to Hōlua, hike across to Kapalaoa, but we didn't spend the night there, we got here to Palikū, and then back out. And then this is the list of your permit, and then my dad was a list maker. He was an accountant, so numbers and stuff like that were important to him. So this is the list of what to bring and who's bringing what, a description unit. "Breakfast, Lunch, Dinner, breakfast, lunch, dinner. Look at that, "Cans," fifteen cans, five cans each day for bread jelly cheese. And this is this is military can ration, you know what we call C-rations. So, this cheese, peanut butter and jelly, these are all the little, tiny military can rations. And here's the corned beef got to come out of a can, canned tomato, so it made corned beef and cabbage or corned beef and onions. And that was their last night and canned beans, so it probably had a loaf or two of bread, we even brought in eggs, that's pretty amazing, huh? And this milk was probably powdered milk, coffee, chocolate cocoa, yeah, we were loaded down it was heavy.

AK: And this 1969 trip, this is just one brother or two brothers?

EA: Two brothers, so there's three boys and my mom and dad and there's five of us. Leif, Andrew, Mom, Dad and I. So here's the "What to wear, and where it's going." Who has the first aid kit? Look at my dad's list, every single box is checked. Mom got to carry hats, jackets, shoes and socks and clothes and a swimsuit. I have no idea, it must have just been shorts; it must have just shorts because we weren't going swimming up there, so it must have just been shorts. So here, here I am. What did I carry? I carried my hat, my jacket, I was wearing shoes and socks. Pants, I carried my clothing and a hiking shirt,

probably the one I wore and the shorts again. It's just neat to see my dad's handwriting and his thought process.

Eric Andersen 1969 next to a silversword in Haleakalā

Hōlua Cabin Kitchen Pot Belly Stove, 1969

AK: Thanks for sharing.

EA: Yeah, thanks for asking. It's nice. You know, it confirms that I had these wonderful experiences when you ask the questions. It's good.

AK: Thank you. What kind of pictures to have in your other binder?

EA: So this this first one was from 1969 to 1981. This next one looks like some more, oh, this is 1988, 1989, 1991, 1993. So, this covers trips I took with my family but after I was working here. So, when I started to work here as an employee, it didn't stop my parents or my brothers from wanting to come visit. And now I had keys to places that didn't have keys before. So, it's even better, so come on over, we're going to go do this or that. So, this was one of the first trips after I started working in 1985 with my dad. This is the old Hōlua Hilton. This is the one we later made much bigger. And this is a horse that I had when I got here. In 1986, I decided that needed my own horse so I could have somebody else carry a lot of my stuff. So I bought this horse, Kona.

AK: And where did you keep them?

EA: Up there at the park. I kept him up in the stables where the mules are now. But they allowed me to keep the horse up there because I was going in the crater every week, Monday to Friday. Since I was rarely out, not in the crater. So, this is Palikū, my dad came with me to Palikū, and see, that's about as close as my dad was comfortable getting to a horse. He didn't appreciate the horses. And so, this is a different trip altogether with this gal here, Judy, see, my father had had open heart surgery, he had a four valve or for whatever bypass, and six months later, he wanted to go in the crater. So we're like, Okay, we'll set it up, and she was a part time nurse, so she came along; she was a family friend, just more for peace of mind. He didn't have any issues at all but it was neat. This is inside the lava tube. That's the lava tube, that's Judy and I in a lava tube. My mom and dad, there we are.

AK: Feeding the nēnē.

EA: There's confirmation and evidence, there's pictures. What does this say, "Trailhead, December 31st." Wow, the end of the year, "1985, temperature 35, the wind was 40 to 60, knots; rain moderated to heavy." Look at that, just completely socked in, but it didn't stop us, we went anyway. Oh, this is interesting, remember earlier when you were asking me about my ancestors and how they got to Hawai'i, this is the grave for Reverend Cooper Searle in Lahaina, and my mom that would have been her great grandfather and my great great-grandfather. And that's pretty much the way the grave looks today, yeah, there's a

wrought iron fence around it, you barely see the headstone back there and it's got a plumeria tree over the top. This is the name of the graveyard. Hale Aloha, it's on Prison Street,

MM: Can you hold it up?

AK: Are you okay with the sun, the sun is right in your eyes?

EA: Yeah, as long as you guys can.

MM: Yeah, we can move.

EA: You know, if the lighting is bad or whatever, let me know.

MM: No, are you comfortable?

EA: I'm comfortable, I'm fine, thank you. This is a different trip because this has grandkids in it. So this has Kaleo in it, which would be Leif's son, yeah, so 1985 or 1988. And my dad was writing captions there, so the grandkids, now we're talking about the next generations, so this is Leif's kids. So there's Leif and Gloria and their daughter Kailani and their son, Kaleo. Kailani still comes in the crater, and Kaleo is a recruiter for Hawai‘i National Guard on O‘ahu and he still comes in a crater, and they both have brought their kids in the crater. So we keep the generations, keep the connections going. It's difficult, they have families of their own, and there's four of them with her husband and two kids, and Leif and two kids, plus their kids. And so to try and get our family together, it's way more than 12 people.

AK: When your family would come into the crater, did you guys ever make lei or collect anything?

EA: Not so much, we did pick berries, we picked ‘ōhelo and akala berries, and sometimes we bring in extra sugar and make syrup for pancakes and things like that. We didn't make lei so much like, for Haku or anything. My sister-in-law, Gloria, Leif's wife, I think this is her, yes, she would later on dance hula with Kimo Awai in Hale‘iwa, and so then she started to learn how to make Haku and so on later on later trips, she would come in and make little lei po'o or kūpe'e And if you go into the Hilton today above the door, when you go in the Hilton, there's a haku lei that she made, she made it for my father when he passed away. But that lei is still there, nicely dried. But we didn't collect, other than

berries, we didn't collect a lot.[1] See, this is pictures of the old Hilton, the sign used to be on the inside of the door. My mom, and then we slept on mud floor, a couple of times when we didn't have tents. The lua. Our favorite place - Hōlua. I don't know my parents are well into their sixties by this point. So in 1989, my dad would be 67. How's my math?

AK: Quite accurate.

EA: Yeah, very much. So he would be 67 and she'd be 63. I haven't even made it to 60 yet. So I got plenty more trips ahead of me. This is our patio in Haleʻiwa, so you can see that we have, again, my dad being the organized person, he's got all the packs spread out. Who's going to carry what? This is in one of those small planes, one of the Royal Hawaiian Air Service. Sorry, I'm kind of flipping through these quickly, but for future reference too. You know, this is a trip when we were working, I was doing some work on the cabin, Kapalaoa, and my dad and I think my brother was with us, and this is my nephew, my brother, Andrew's son, that came in with us there. They live in West Virginia. This is Palikū. So it's me, my former wife, my dad, my mom, and this is Ted Rodrigues.

AK: He looks like a ranger.

EA: Yeah, he does with the pāpale here. And there's Ted, it's Ted and that's Kimo the horse that the park used to have, a wonderful horse, and that's probably Ricky. Ricky loves horses. My niece, and then this is kind of neat. So does this have a year here anywhere? I was trying to remember this the other day. Maybe it's on the back of the card, back to the picture? So our first trip in 1969, remember I said my oldest brother didn't go. No date on it. So many years later, like, I don't know, 20 years later, he finally came. He was living in California and 1992 that's about right. So my dad is 70 now and my mom is 65. He went to my parents and said, "You know, I missed out on that first trip when you all went in, when we all went in as a family, I didn't go, so I didn't have that experience, so I want to go into the crater now and go with mom and dad." And so I was working here at the time, so I got the Hilton and we all hiked into through Halemauʻu trail to the Hilton and stayed at the Hilton, so my oldest brother could finally have a trip with his parents. So there's still time to keep your parents young and lively, there's still time. These are various trips in 1992. This is another trip, see, I was working in the park by this time, so we must have had three or four trips a year.

[1] Only certain fruits, nuts, and berries may be gathered from within Haleakalā National Park. The gathering of plants or plant parts from Haleakalā National Park is regulated by the terms outlined in Title 36, Code of Federal Regulations, Section 2.1(c). Please see the most recent Haleakalā National Park Superintendent's Compendium for additional details.

AK: Were you a backcountry ranger at this point?

EA: Let's see, in the 1990s, I was working in resources management, feral animal control and fence building. That's primarily what my job was for the first 10 years that I worked for the park from 1985 until 1994. And so I went in the crater weekly. It was like 50 times a year, just wonderful, either in the crater or in Kīpahulu. Yeah, it was fantastic. I hope for the rangers that are, you know, working for the park now, I hope that they have a similar experience in there time at Haleakalā and in their careers, like we had because it was such a magical time and to be able to be among the stuff you only read about in books. You know, you read about it in National Geographic, or you read about it in Hawaiian history books, or you look at species, you see them in the trees above you, and those are the ones you see in the magazine. You know, that was magical. I met, yesterday when I hiked up from Hōlua, I met three young boys, but they're probably in their twenties in resource management. They're doing what I did in when I first started and I was so happy to see that I went up and shook their hands and said, "Right on you guys, you're the next generation." They went "Oh, uncle, you used to do this?" Yeah, that's cool. Those shared memories are the most powerful memories you have in your life, and that's what this is. All of this is because I shared these memories with my family and friends and coworkers, people who became coworkers later. Those are the most meaningful, cherished memories of my life, and I'm not that old, but I did retire from the park service but I still cherish those memories very, very much. They're the most meaningful in my life. Yeah. All this, all this history. So I'm passing it along to these guys, my niece and nephew and their kids, and Kaleo, who's now a recruiter. This guy right here for the National Guard in Hawai'i, I'm trying to get him to do projects with his National Guard unit up at the park at Haleakalā because they could always use help, you know, whatever it might be. So to get a crew of National Guard recruits from here on Maui or O'ahu or wherever and bring them up and do a couple of days or a week or whatever it is, some project, that's valuable to the park and they get to use their skills and then they start to grow that connection, that personal connection to the park. So we're working on it, we'll get it done.

AK: When did you and your family start to work on the cabins?

EA: Yeah, that was in, well I want to say 1990s. Right in 1990 was when we started doing work on the shed behind the cabin, the little room behind each cabin and then in 1992 and 1993 is when we started working on the Hilton. And the park wanted these projects done but they didn't have all the means to do them; they didn't have big crews. And so mostly my dad, he was retired, long, retired by then and had all kinds of skills and interest and passion. And so he said, well, to me, he said, I'll come up with a list of materials if you

can get it to the park and they can provide the materials, we'll put together a crew of people and go down and do the work and then just, you know, basically have a building structure and pass it on to the park to finish whatever they want to do. So that's what we did. We did that for the shed behind the Hōlua cabin, the shed behind Kapalaoa cabin and then the Hōlua Hilton. We expanded it from that one little tiny room to the bigger place that it is today. I was looking for those photos, they have to be in here.

AK: Who all worked on that in your family?

EA: My father, my brother. Here it is, "Material required, Kapalaoa cabin shed." See, my dad being the organized planner, here's the list of materials, here's the rough, rough plans, and this is the work that we did at Kapalaoa. And then here's the one similar for the Hilton, Hōlua storage shed September 1990 "Bill of Materials - lumber, siding." So, this is the list he gave to the park and said this is the list of materials we need. If you can get the material purchased here on Maui and get it to the site, we'll bring the crew in and do the work.

Hōlua Hilton demo-Mike Felix, Eric Andersen, Leif Andersen (brother), & Lowell Terada.

AK: And I assumed they just helicoptered it all in?

EA: Yeah, they helicoptered it all in. There's drawings. My dad was not an architect, he was a carpenter. But this is neat to have all this stuff. I'll give it to the park, or copies of it if they want it.

AK: How long did you guys work on it? Would you go in for a few days at first?

EA: The first trip was five days. We went in on Monday and wait, that's a different trip. This is the shed behind the cabin. Here it is. So this is December 1993, if you remember this, this note that I had back here with the materials list, I think it had a date.

AK: Cold time to be in the crater.

EA: Yes, very cold. So this was almost three years later. It took us about two years of planning to finally get it together where all the materials were there. We had a crew ready to go. So December 1993, and again, more or less where we're staying, food, who's carrying what…

AK: Breakfast, lunch and dinner…

EA: Tools. When you're down there, you can't forget tools. And this is days before power cordless power drills. We went to hand tools a lot. So here's the day by day of everything we did for the Hilton. So we got there on Monday, I was already here, was working here. But Monday, my father, my brother Leif, Lowell Terada who was with us on several other trips, this guy Michale Felix, a good friend of ours, and Ted was riding in on horseback, and they fly in and none of the materials are there, the materials were purchased by the park but none of it got flown in. So as they were hiking in, we were flying the materials in, it was that close, that Monday. So we got there Monday afternoon and we hiked in and we got there Monday afternoon, and we emptied everything from the net, organized the two by fours and four by fours and plywood and everything else, and buckets and nails and everything else, and started dismantling the old shed. And so this is I don't know if the dates are, right. But this would be the first day and this kind of takes you through the various days of work. So we had to dig out the foundation, put in cement blocks, build a floor, a subfloor with two by sixes and then plywood over the top and then build these walls and build them flat and then stand them up, we had to raise the roof to to go under, because how do you build a house when the roof is already there? You got to go up and build the walls underneath it and so here we are. We did have a generator, but it finally gave up. So we were cutting two by fours and the big pieces of wood and plywood with a handsaw.

Eric Andersen's father, Andy Andersen, framing a wall at Hōlua Hilton using a handsaw

Hōlua visitor cabin shed, Andy and Leif Andersen

EA: Boy, that was tough on our shoulders because the generator finally gave out. My dad was, we kind of like had a workstation, my dad would look at his plans and he would mark out the lumber and he'd mark the measurement, and then he would measure, mark the wood, and he'd go back through it again, measure again, mark the wood and cut because if you if you cut wrong, you can't go grab another two by four. You only have what you have. So he would measure twice, cut once. And we worked from sunup to sundown the whole week. We were beat tired at the end of the day. So this is me, Leif, Michael, Lowell. That was one week, Monday through Friday, Friday, this is getting close to Friday, dad cutting with a handsaw.

AK: Your dad was in his 70s?

EA: Yea, he was in his 70s, he was 72, no 71. 1993, yea he was 71 that's pretty good. My brother Leif will be 70 next year, and so I told him, "Got to stay in shape brother, got to go in the crater." So this is our crew, Leif, Lowell, my dad, me, and Michael Felix, and Ted helped us out too. So this is the five of us that made the Hilton. This is the guy who took the picture. He came up to our campground and said, Can we take your picture?

Hōlua Hilton new floor

Hōlua visitor cabin shed, built by Andy Andersen Jr., Leif Andersen, Gloria Andersen, supervised by Ted Rodrigues

Hōlua visitor cabin shed, Andy, Leif and Gloria Andersen

AK: So after the five days…

EA: After the five days, it was basically a shell. It was a big building. It had windows and two doors that are there now, and we netted up all the materials that we had taken away when we demolished the old parts and hiked out on Friday. And I can't remember if they came in on Friday and picked up the nets or not, I don't remember. But my brother, Leif and I came out on horseback. My dad and the rest of them hiked out of the switchbacks.

AK: Was this your dad's last trip?

EA: Yes, yes, 1993 was his last trip, he was 71. And we continued working. We, meaning my brother and I, continued working on the interior of the Hilton, put in the bunks, put in the kitchen sink, and the cabinets. And there were other volunteers too, that came in and did some of the work. We had a circle of probably five or six groups of people that were interested in doing it. So, we would do a section and they would come in and do a section and like we'd put in all the bunks and put in the cabinets, and then somebody would come in and paint and then we'd come in a couple of months later and we worked on the windows or the doors or whatever else the next thing was. So, it was nice. There was one guy who was another carpenter, and he made the nice saddle racks that are inside the horse shed part. And Ted, I think it was Ted mostly who kind of wrangled that kept all those groups together.

MM: I don't remember if you talked about this in your previous interviews, but do you know how it got its name?

EA: The Hilton? You know, I remember, from my memory, it's from my dad, and my dad coining the phrase "The Hōlua Hilton." The Hōlua Hilton makes sense, it kind of rhymes with Hōlua. But other people may remember it a different way. But my dad made the sign, my dad made the sign that said Hōlua Hilton on the original, where is that picture?

AK: Is the sign still there?

EA: The sign is still there. Yeah, so he made this sign. It was on the inside of the original door of that little tin shed and then we took part of it off in the demolition on that day, we took the sign off and when we left it, we put it outside. And it's above the door on the outside. And that's the original sign. It's very weathered and needs some paint.

MM: Which year did he make it?

EA: When did he make it? He must have made it about 1980, right around 1986 or 1987. Not long after I started working here because it was only a matter of months after I started working here at the park that my family came in as visitors. But I was employed here already and I got to introduce them to that old shed. And my dad fell in love with it right away.

AK: Was this badge for your…?

EA: Yeah, when I was volunteering, when I first started, I was a seasonal worker in 1985. I only worked for six months. You work for six months and then you're off for about four months and then you work for another six months, then off for four months. It's not seasonal work, but that's how the money came through. So I worked that first season in 1985, started in May and ended in November. And then from November until March of 1986, I volunteered and that's when I got that horse and I volunteered as a back, as a backcountry volunteer and went into the crater every week, Monday to Friday, and that was wonderful.

AK: After your parents passed, did you and your siblings still go into the crater together?

EA: Yeah, Leif's kids, Leif and his wife and kids, definitely. We continued trips in the crater after my father and my mother passed away and their ashes are scattered around Hōlua Hilton.[2] And the family got bigger. You know, kids get kids and friends. We introduced a lot of my nephew, Kaleo, and Kailani, my niece, Kailani's friends to Haleakalā. They hadn't had that experience. And so every time we did those trips, you know, so and so's friends want to come, ok sure. So we had games that we would bring into the crater, but we tried to keep it to twelve. Then in 2018, Gloria passed away. She's in a lot of those pictures, Leif's wife. And so that was the last trip that Leif came in, and we scattered her ashes around the Hilton. So, three of our aumakua are there watching over.

MM: How did you feel when you started working for the park after your family connection?

EA: After my family connection it was very natural to be working for the park. Of course, I loved it because I didn't have to leave, you know, it was 24-7. It was awesome. And I mean, I enjoyed the work very much every day. It was exciting and new and interesting every single day. And then on the weekends, I'd go in the crater or I'd hook up with a

[2] A Special Use Permit is required to scatter ashes within Haleakalā National Park. Haleakalā National Park must abide by the terms outlined in Title 36, Code of Federal Regulations, Section 2.62(b), which states in part: "the scattering of human ashes from cremation is prohibited, except pursuant to the terms and conditions of a permit, or in designated areas according to conditions which may be established by the Superintendent."

couple of the other people on their weekends and we'd go, you know, we'd go to Kaupo or we'd go to the other side of the island, go fishing, whatever it was, it was just so much fun. But it was all associated with this mountain. Haleakalā is more than just the park, it's the entire mountain.

And I felt, I don't know, I mean, if you asked me, then how I felt, I probably felt connected, involved, included, at home, at peace, complete, maybe not yet complete but it was definitely a nice feeling. Over time, I began to look upon it as, "Oh wow, this is making pretty good money" I can hang on to this as a career and then I began to think (this was many years later), what do I want to do when I retire, when I'm not working anymore? Well, most naturally, I want to go back to Haleakalā. It would be perfect if I worked for them my whole career, and retired, and came back and volunteered again like I did in the beginning. So, I'm working on that. I'm signed up as a volunteer, but there's projects that I haven't done yet that I want to do.

MM: And how did your family react when you started working?

EA: My father and my mother were thrilled. Of course, they were, you know, your parents, but none of us growing up, even though we visited the park many times before I started working here. None of us really thought of the National Park Service or being a park ranger as a real vocation. You know, it was like, gosh, that's nice to do and good fun for a little while. It's like a big Boy Scout, you know? But I took a placement test in high school, like you do your senior year, you know what courses you're going to take in college or whatever, and I remember taking one of them, and after the test, it said Forest Ranger. And that's when its kind of… maybe that planted the seed because I didn't know what a forest ranger was. It says forest ranger, what is that? So even though I had this association with the park, I had no idea what that meant. So, I always kept that in the back of my mind. What is a forest ranger? Well, it's a park ranger, too. So, I guess my life was pre-planned by somebody else and I'm just living it. But yea, my brothers, all of my brothers and my parents, of course, have been very happy that I have had this really close association with the park; it really kept us all connected as a family and our connection with the park. It allowed myself working here, allowed that direct conduit and direct facilitation to the park. And that's, you know, pretty much what I want to maintain now that that personal connection.

AK: Were there any sort of cultural reasons that you went into the park?

EA: When I worked for the park, yes, there were specific cultural landscapes or sites as I began to get the terminology of, you know, what is a cultural landscape, what is a cultural site, what is an archeological feature? As I began to learn that kind of terminology and

that language, then you look upon the landscape a little differently than just kind of hiking through a desert cinder environment. So, I looked for possible burial mounds, looked for platforms that may not be burial, just maybe ceremonial of some sort, inside cinder cones. And then it's only been a National Park since 1916. Before then, it was, you know, well used by the ranch and by other travelers going to the crater district and then by then, or before then, I'm sure Hawaiians used it for their own light travel. Probably not a lot of them, because it takes a lot to get up there. But we found caves that had, artifacts of Hawaiian travelers, small adze pieces. I think there was a cave up there where they found one either ti or lauhala slipper, a thatched thing that wasn't completely wiped out. And after a while, your awareness starts to expand, and I remember hearing and reading about stories of Kaʻoʻau and the brother of the chief, I can't remember his name. And they are like the heiau up there on top of Haleakalā peak is significant with some of his struggles between the chiefly family members. So those things started to be of interest to me later when I was working here in the 80s and 90s. But the park's focus when I first started here was not so much on the archeology or the culture resource, it was there and it was valid, but there wasn't a great deal of movement, of kind of gathering that information together and making sense of it, that didn't happen until the 90s and largely from Elizabeth Gordon when she started working as an archeologist here. She was like getting together, the stories and the loose fitting of artifacts and trying to make her a running timeline, if you will, of the prehistory pre-contact history of Haleakalā. And then again, later in life, through personal interest, being with the hula hālau, I began to pay more attention to how does the Hawaiian culture thrive culture thrive in these environments, these natural environments that are going through massive change and I think I learned it from a Native American in the mainland, but if the natural landscape, the natural cultural resource, is allowed somehow to thrive, then the cultural resource will also thrive. Because we have our foundations from the natural environment to then our cultural environment can survive and thrive as Hawaiian culture is based upon these islands, these lands, no place else. We have ancestors that go back to other islands in the Pacific, but our unique Hawaiian culture is place based, this is it. So if we can do what we can to protect and preserve that landscape of native Hawaiʻi, then our Native Hawaiian culture will survive as well. And there's the physical environment that needs to thrive and then there's also the emotional environment of the connections to stories and places. The places may not exist in their ancient form, but the place names and the stories that went along with them, they're as important. To say a person's name, to say a chief's name, to say of Hawaiian God or goddesses, to recall an event is to recall them. It is to bring them back from some time in the past to the present and every time we do that, we keep nurturing that culture and it's thriving. So that direct connection must continue. And that's why I love to see like I saw yesterday, because these three young guys in the park doing exactly what I did 30 years ago and the smiles on their faces and the banter between them, that gives me such a good feeling because it's continuing. That's great.

It's awesome. It's thriving. It is in fact thriving, with all of the wackiness in the world, Hawai‘i is still thriving.

AK: Can you talk a little bit more about your time as a haumāna within your hālau?

EA: Yeah, my time was lucky again. I mean, I didn't go pursuing a hula hālau. I wanted to learn more of the language. I wanted to learn how to speak and understand more of the Hawaiian language brought up in Hawai‘i. You catch a lot, but you don't always understand. What does it mean? You know the word Halemau‘u, Hōlua, what does it mean? How did it get that name? And so I just happened, Keali‘i Reichel used to be the executive director, think it was his title of the Bailey House museum. This is in the 1980s and 1990s, and he was very open and available to just go and talk to. And that was his thing. You know, he was about connecting people to their interest in Hawai‘i and Maui and I don't know exactly how I I probably just stopped in at the Bailey House Museum one day and he happened to be there and we started a conversation and your commonalities of stories. You know, he was born and raised in Lahaina and I'm born and raised on O‘ahu, but we're the same age, pretty close to the same age, so we have a similar, a similar history of growing up in Hawai‘i. And so he asked me if I would like to learn Hawaiian ‘oli chat and language, the actual meaning of the ‘oli, and I said, of course, and he said, Well, if you say yes, it means you got to learn hula too. Oh okay, I'm not going to be a great hula dancer, but I will learn, I will try. And so that's how I was able to get involved with hālau. And the hālau is Hālau Hula O Ka Makani Wili Makaha O Kaua‘ula and it was Keali‘i and Uluwehi Guerrero, and that has since disbanded or changed, Uluwehi now his own hālau and Keali‘i has his own. But it was a great time. I mean, you're hungry, you know, hungry for knowledge, you're hungry for understanding. And we're all about the same age. Keali‘i and I are the same age and a lot of my hālau brothers and sisters about the same age, so all hungry at the same time. And so not only the learning and the teaching, but you teach what you need to learn as well. So it was really good for a good time for me because I was learning as I was, then turning it over and teaching my coworkers up in the park because a lot of us didn't have this knowledge and understanding. Nan was here then and she had a lot of it, but she wasn't able to share it. So I had that opportunity. So wow, this is cool. So, I just became a conduit, like a parrot. You know what I learned on Sunday at hālau, I would come back on Monday and talk to my bosses and my supervisors who were from the mainland and tell them everything and my eyes would get bigger and bigger, bigger and their eyes would get bigger and bigger and bigger. OK, all right, getting into it. So that was my first real connection to getting a deeper understanding of the place and the events and the people. And it's a very good way to go. I mean, if you can turn just the words to action through hula, then you really do bring it to life. You really do take the words off of the piece of paper. And I've always said that. You know, read a book, any book, read it aloud or read

the words as if they're going to tear away from the pages. It's not static. It's not supposed to be in the book. Hawaiian chants and history and stuff, if that's not the way I read it in the book, that's okay, that's the way one person put it down in the book one time. That thing has to have life. You've got to give it life, bring it out of the pages, that chant or oli or that story whatever it is, and so that's what the hālau did for me. It provided that entrance into understanding just a little bit more, a lot more actually, about Hawaiian cultural places and people and events and the way to pay reverence to them. I learned from stories from my grandmother. So a lot of those stories are not written down anywhere. And so when I would tell a story, I would always say this is my source. My source is my grandmother. And when I went up here I always said just state your source. If your source is Beckwith, tell them, I read it out of a book that's okay don't have to be ashamed of that. But the other thing is Keali'i,I hope he still has the opportunity to be this way, he can be very animated and very lively about the stories and it's very captivating. He is a really good storyteller and you just get the reverence from him, just listening to him talk, listening to him speak. So I was lucky I was in the right place at the right time with the right people. I had great teachers. And honor, those people, he taught me a lot of wonderful chants that I still have. I didn't learn the hula very well. I don't have that memory, but I can appreciate good hula.

AK: Are there any oli that you would practice there that you would chant going into the crater?

EA: Oh yes, there's two that are very often chanted or used as entrance or kind of expressions of joy at being there and starting upon another journey. And I want people to be with me on this journey. And so there's an ʻoli mele that was given to me by Kealiʻi and one of his my hula sisters. It's an ancient Maui chant. No, not ancient, turn of the century, 1800s or 1900s. But it's a beautiful, beautiful chant. Nani Ke Ao I Haleakalā, and so I often will offer that one. And when you offer something of the place and of the voice of the place, it listens, it hears you, and so there's often a response, and I always tell people, it may be subtle, but there will be a response. So be aware of that. And then, so that's Nani Ke Ao I Haleakalā. And then the other one is a chant that Kealiʻi's sister, Erika Lei helped in composing an oli, it's an aumakua chant, so it's not exactly based on that one, but it's a little more specific, it's more about asking the aumakua, the kini aumakua, the gods of this place, collectively all gods, the ones I believe, in and associate with, and anybody else around me. There's no right or wrong, that they join us upon this journey and that we are open minded to the journey itself and everything that comes to us. you know, in a more subtle frame and directly to us, if it's the caressing of the the mist or the wind, or if it's a call of a bird or or if it's some dream that we have along the journey that it be allowed to sit with us for a while and we'd be open to it and not afraid of it, and hold on to it, grasp it. It's a gift. And then if there is an opportunity for us to transfer that, to turn

that into something that is tangible or intangible with another person, or to share that with some other group that it's our choice to do that and that it's okay to do that. So that's two, one is an oli mele, Nani Ke Ao I Haleakalā. I can do that for you if you'd like.

AK: Yeah, if you're comfortable. Is there any protocol that you would like us to follow?

EA: No, I don't. There probably is. I'm not super aware of them. I just, these are just things that were composed or gifted to me and they're mine to give. I don't know that there's any specific protocol for them, honor them, recite them, share them, and be open to all the fun that comes from them. Maybe you've heard of them. I don't know. Nani Ke Ao I Haleakalā is an oli, there's actually a book that was put together with a grant through the University of Hawai‘i system to Pua Kanaka'ole Kanahele. So maybe related to you somehow, and it's called Maui Chants and they probably did some research looking at old newspapers and various publications that were written publications and put this stuff down on paper through a grant that Maui Community College at that time and then Pua got a bunch of students, probably students or just folks in the community, Hokulani Holt Padilla, Keali‘i and many others, and because these were a written collection of ‘oli's or chants or stories or mele, but the audio, they didn't have that there wasn't any musical notes or anything. So they had to kind of figure out and really study the context and the kaona or potential underlying meaning of these to then put a voice to them to then figure out what is this? Is this an oli? Is this a mele? Is this an u‘e, is this a heart wrenching song? And they had to figure that out and they did a really good job. So, Nani Ke Ao I Haleakalā is in that book, and I don't know who came up with this melemele, but it's beautiful. It's a beautiful thing.

Nani Ke Ao I Haleakalā

Nani Ke Ao I Haleakalā
Ohu'ohu I ka noe o uka
‘A'ahu I ke kapa o ka hau
Anu e kai o Kahului
E hului pau mai kaua
I ua mea nei he aloha
E ko a pa'a ka mana'o
I lua no ku'u makemake

English Translation
Beautiful are the clouds of Haleakala
Adorned with the mists of the upland
Dressed in a garment of snow

Whose cold reaches down to Kahului
Let us take all to ourselves
This thing that is called love
Grip and hold fast to the thought
That accompanies my desires

EA: Nani Ke Ao I Haleakalā, Beautiful are the mists of Haleakalā. And this mele, it compares the longing for a lover to the caress of the mists of Haleakalā. So the composer goes to the summit of Haleakalā and looks down towards Kahului and remembers his lover and then the mists come in and lightly caresses the hairs of his hand and arm and he remembers that wonderful embrace. And so then, that longing, and this wonderful experience of Haleakalā makes me long for my lover down in Kahului. So it's a nice… it's a beautiful chant. And so that's one that I share often it's of Haleakalā. And then the second one that I had help in composing was much more … When I was working in interpretation, we would bring students, Hawaiian elementary school students in third, fourth and fifth grade, and I wanted to present them to do lots of things. A chant will calm people down, you know when there's kids buzzing around looking for their candy bars or where's my lunch, and I want to go stand next to so-and-so, you know, a chant would just calm them down or be like, OK. So I wanted that. I wanted it to be something that would calm them down. I also wanted it to be something that would, if they weren't completely conscious to it, at least subconsciously, they would be open to the possibility of what this experience would mean for them today and into the future. So that was the thought process behind this oli.

E Nā ʻAumakua

E nā ʻaumakua, nā kini akua o kēia ʻāina nei
E mālama mai ia makou i kēia huakaʻi ana
E wehe i kō makou noʻonoʻo ana, e hōʻakaka mai i nā mea kūpono a kūʻonoʻono o kēia ʻāina nei
E ho mai i ka māna ia makou pākahi
I mālama a aloha makou i kēia wahi me ka oia io.
ʻāmama ua noa, E ku lele.

English Translation
Ancestors, guardian spirits; all gods of this land
Care for us on this worthy journey
Allow our minds and spirit to be fully aware, that the clear and appropriate understanding of this experience flow to us
May the power and knowledge come to each of us
May we learn to love and care for this sacred place.
It is free, let it rise on the wind.

EA: I love the two lines, the ending lines of the chant. In Hawaiian there's never a period at the end of a sentence, if you'd like to add to it or collect it, or so ʻāmama ua noa, not exactly that it's finished but for now. And then E ku lele, let it be lifted, let it be carried, pulled off the pages, you know, let the story have life. And very often we'll get an answer, an acknowledgment. from that.

AK: And when did you compose this?

EA: That one I got help with composing in when I got help with composing in the late 1990s, it would have been about 96 or 97. Yeah. And there are others that are very similar and have the same kind of E nā ʻaumakua kind of chants, oli kāhea. Oli komo would have been the response. This one doesn't necessarily have a response, but the responses from the natural and cultural environment.

AK: Can you maybe talk a little bit more about the translation of that,

EA: Of that particular chant?

AK: Yes.

EA: E nā ʻaumakua, nā kini akua o kēia ʻāina nei
Your family first, or your familial ancestors. You know the kin that exists today and the kin that exists, that is your foundation from the past. The whole arc of who you are.

E nā ʻaumakua and then nā kini akua o kēia ʻāina nei
The gods of this land, whether they be Pele or Hi'iaka and Lohiau, Kamapua'a and Kane, Lono and Kanaloa and Hina or Yaweh, or God, and Jehova, welcome, come be with us on this journey.

E mālama mai ia makou
Please care for us, watch over us and be aware with us on this journey so that we don't fall into… so that we're safe on this journey.

EA: And then it goes on into a little more specifics of basically asking us to have an open mind as best as we can to have an open mind of the experiences and that we are not closed minded and are not afraid of the things, the concepts or whatever may come to us on this journey that we are not afraid to hold on to it for a while, that it's not something to be fearful of. A lot of times people are fearful of things they don't understand, and so it's

a specific ask that don't be fearful, don't close the door right away. It's OK, just set it aside. And of course, the mana, the power, beyond the conscious into the subconscious and into the kaona, the underlying influences of our natural and cultural environment. That those also be there and then any of those things that we then decide in the future that we can share with others or grasp and translate or teach and learn, you know, learn and then teach to others that we have help from our aumakua and our akua to translate it in an appropriate way that's appropriate for your knowledge and your audience and the people that you're translating it to and that you always remember the context of how you teach and who you're teaching. And that's basically the rough translation of that,

AK: Were you thinking about Haleakalā as you were writing it?

EA: You bet. It was composed for Haleakalā, for experiences of Haleakalā. Every time I go in there, that's one that's always an entrance and I always get a response.

AK: Thank you. How are we on time?

MM: It's 3:00. I don't know if you need a break, you've been talking for like two hours.

EA: I'm OK. It's more you guys, you got a plane to catch?

AK: Is there anything else that you'd like to share and that maybe we haven't touched on in any of the interviews yet.

EA: Something I'd be interested in, and maybe you guys are not quite there yet, but I'd be interested in two things. How other people that you are interviewing, how their connections with the park are similar to mine and how they're able to express it. And then for those in the park, like Rachel and I don't know who else is seeing these, but how are they receiving it? You know, is the message that we're giving of our life and heart and kinship and love for Haleakalā, is it registering. I'd like to know. That's not part of an interview, but that would be interesting. I remember in one of our first interviews, I said it'd be really cool to get all of us together in a room, all of the interviews with the park staff and just start kukakuka, talk story. And then, you know, put the cameras and the microphones someplace so that you'd catch them all because they would be incredible.

MM: Two days ago, Alana interviewed Chris Alexander and your name came up. Can you talk about your working relationship with Chris?

EA: Oh, man, yeah. So Chris this was 1985 when I started working here, and Chris had been working a couple of years before. And so he was, um, he was my first supervisor, and we kind of hit it off right away. He's a fun, fun guy, kind of quirky, has great stories, great laughter. And so he was one that, you know, we'd work together Monday through Friday, and then on Friday afternoon or Saturday morning it was like, you know, once you got everything squared away, what are you doing? I don't know, let's go into the crater, let's go camp at Kīpahulu or something. And so I had a big yellow Chevy Malibu Four-Door big old car. So, we threw everything in a car and go cruise around and go camp or whatever, you know, free and easy.

But Chris came up with some really fun ideas and one of them, one of many, was when we were working on the fence line at Kuiki, we would carry a generator along the line so we could drill holes for the fenceposts that needed to go into rock. And so when the generator got close to where our campsite, we should really do something cool because now we have electricity at our camp. So it was close to his birthday, and I think that's the one I remember. So, we carried the generator down to camp and we ran like a hundred-and fifty-foot extension cord because the generators are noisy, and I had a little black and white TV and we put it on the table of this tent camp site and we watched the NBA Finals. I think it was, you know, it was Boston, the Celtics and the Lakers, and we must have watched anything we could. We were picking up the signal off the Big Island, off a translator gizmo. But it was just an experience, another experience, that was just kind of goofy kind of fun, and we have pictures. I'm sure Chris showed you pictures of us, you know, having our after-work beer and boiled peanuts or whatever watching the NBA playoffs in this very remote backcountry camp. So that's the kind of fun stuff we did with Chris. And he was a great supervisor. He had the knowledge of how you build a fence and where to build a fence and the quality of the brushing, the preparation for the fence line and everything. And we had a crew, it was a mixed group, but I stayed with the crew into the till I went to Humboldt state till I went to college in the later 80s and yeah, it was just again, it was a magical time. You couldn't have you couldn't have intentionally placed all of those people together and asked for that outcome. It had to be kind of, it had to just be given to somebody else, to somebody else's plan. And he later, as you do in the park service, sometimes your jobs don't always become permanent full time positions and his didn't. And so it was real, real good and lucky that he got to work with the state and carry on. Yeah, he retired from the state after 25 or so years.

MM: Yeah, it's great. And another individual in your photos, Ted.

EA: Yeah. Ted Rodrigues again right in that same time, 1985 or 1986. And he was a backcountry ranger at the time. And you know, of course, we loved the backcountry, so we were guaranteed going to bump into him a lot. And once he saw that we shared the

same passion for the place and wanted the same things for Haleakalā to be great and be shared with a lot of other people. It was that kinship that we still have that I still have with Ted. Yeah. In fact, when I retired, one of my major goals was to come back here and work with Ted again. He's older than I am, so I want to make sure he's OK and can continue to do good things.

AK: Can you talk a little bit about the property that we're on now?

EA: Yeah, this place right here is on Piʻiholo road and Piʻiholo road is part of the old trail system that went up to that guest house that my grandmother and grandfather used to go up to Haleakalā in 1929, so this was an old carriage road, probably. And this particular property here is the house and orchard and pasture that Don Reeser purchased not long after becoming superintendent here. So probably about 1989 he purchased the land and house and he was superintendent at the park from 1988 until 2005 I think it was, 2004 or 2005 right in there. And he was a very forward thinking, as I'm sure other people have said, Brian Harry and others, he was a very forward thinking and in the right place in his career at the time. He was not afraid to risk and not afraid to try different things. And a lot of times, you know, there's ready set go. Well, a lot of times it was go ready set. If he hadn't completely thought it out, but we're going to go do this thing and we'll figure it out along the way. And it's kind of like his style. And that's OK. That sounds kind of adventurous and interesting. So, OK, we're going, how are we going to do this? I don't know. We'll figure it out. We're just going to go, we're going to do this. And that's why he and I got along really well, and it's why he supported many of the projects that my family did because he's like, Yeah, fix the Hilton. That's great. That's a great idea. Go ahead, go. How are you going to do it? I don't know. You figure that out, you know, but we had his support, so that was great. So he had a wonderful long career in the park service. I think, like 40, 45 years or something, really long time. And he finally retired in 2004 right in there and lived here and that's his big old truck over there. When he retired, he wanted to be able to take visitors and volunteers up and do service work at the park. And he understood the park didn't have the big truck to do it in, so he bought a big truck and he hauled people around in it. And he kept a pretty good close association with the park through the Friends of Haleakalā organization up until right before he got sick in about 2018 and then he passed away in 2019, and he passed away right here in the House. And then his children want to keep the place together, keep the place as they remember it. And then I happened to come along at the right time and they needed somebody to take care of it. And I have that connection with him and his family. And I needed a place to find myself again too. So, this worked out really well, has worked out really well. And that's at this property. I don't know if they call it Reeser farm or anything like that, but it's a great Puʻuhonua.

AK: And you mentioned, it's got the orange trees.

EA: Yes, lots of citrus, banana, coffee, guava, strawberry guavas, persimmons. You guys want persimmons? They're going off right now. There's way more fruit than I can handle. There's a couple of coffee, there's like two rows of coffee tree, and there's just wild coffee growing all over the place up there. And you remember part of what I was saying about my great grandfather in Kaʻu on the Big Island. He planted Arabica beans, coffee. And so actually on this property, some of those starters are from those same trees, from my great grandfather's farm. So that's kind of neat. That's pretty neat that there's that connection to this land from land that my family also farmed.

AK: Yeah, and you mentioned the high elevation lychee.

EA: Yeah, a rare lychee tree. We're at about 2700 feet above Makawao and this is the Makawao rainforest. That's pretty high elevation for a lychee. This is, of course, jacaranda above our head, beautiful when they blossom. That's a redwood tree over there. I think that's very appropriate to have that, so that pine tree conifer over there, somebody planted that and it's a redwood tree from the Pacific Northwest, which is where Don was born. Don was born and raised in Oregon. So, I think it's very appropriate that there's an iconic northwest redwood tree on the property.

AK: Thank you, thank you.

EA: You're welcome.

AK: Such a pleasure getting to talk-story with you.

EA: Thanks for your time, it was fun. Keep the story alive, keep them vibrant.

AK: Yes, off the pages.