

## BIOGRAPHICAL SUMMARY: Eric Morris Andersen

Eric Morris Andersen was born in Waialua, O‘ahu 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 O‘ahu for a few years. He has worked at a number of national parks and memorials including the Arizona Memorial, Pu‘uhonua 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-Honokohau and Pu‘uhonua o Hōnaunau National Historic Parks. In 2014, he moved to Colorado and worked at Mesa Verde National Park before retiring and moving home to Maui. His family also has deep connections to Haleakalā.



Screenshot of Eric Andersen during the first interview on February 12, 2021.

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## ORAL HISTORY INTERVIEW

with

Eric Morris Andersen (EA)

Part I

February 12<sup>th</sup>, 2021

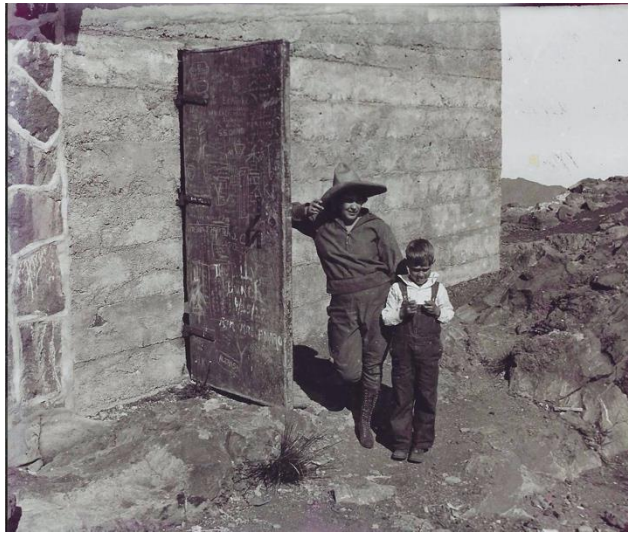
Via Zoom

BY: Alana Kanahele (AK)

- AK: Okay, so as I mentioned, the first questions are just kind of the background questions that we went over during the initial phone call. So right now it is 10:10 Hawai'i Standard Time and our featured narrator is Mr. Andersen. So can you start off by telling me your full name and when and where you were born?
- EA: My name is Eric Morris Andersen. I was born in Waialua, O'ahu, 1962.
- AK: Thank you. And can you tell me a little bit about maybe family connections to Haleakalā National Park, either mother's side or father's side?
- EA: Yeah, most of the connections to Haleakalā are farther back on my father's side. My father's recollection of his first trip to Haleakalā was June 1929. I have pictures I found of the trip which he made with his parents, Andy Andersen Senior and my grandmother was Laura Ambler and then Andersen. My dad's name was Andrew Andersen Jr. Well, he came over to Maui with his parents on a steamship from O'ahu to Lahaina and then spent all day in a touring car—an old Model T, it would have been—to Olinda, to a lodging house cabin, something like that. And then the next morning they had a horse and they rode up all the way on the old trail, which still some of the trails exists all the way up to Craig Lea, which is the old stone hut, or stone camper's house, I guess they call it, which is at the present day Kalahaku overlook, and that was 1929. And they didn't get a view. It was completely socked in and turned around the next morning and went back down the hill. And I have pictures of that, if anybody wants to see them.
- AK: Yeah, that would be great. So, we're both your parents from O'ahu originally?
- EA: Yes, my father was born in Waialua and my mother was born in Mānoa.
- AK: Thank you. And can you tell me a little bit about where you grew up and what school you attended and graduated?
- EA: I grew up in Hale'iwa, Kam[ehahea] Highway. We went to Haleiwa Elementary and then to Trinity Lutheran School for elementary and intermediate in Wahiawa and then to Mid Pacific Institute in Mānoa for High School. And then several years later, I went to Humboldt State University in California.



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: Thank you. Can you tell me a little bit about some of the places you've lived both on Maui, O'ahu and elsewhere?

EA: Yeah, as I said, grew up in Haleiwa, moved to Maui in 1985 to volunteer and then work for Haleakalā National Park. Stayed here on Maui until 1999 then moved back to O'ahu for a couple of years, worked at the Arizona Memorial, then moved to Kona to South Kona, Ka'ū and worked for Pu'uhonua o Hōnaunau National Historical Park. I worked there for a couple of years, then moved back here to Maui, lived in Hana and worked at

the Kīpahulu Unit of Haleakalā National Park. Two thousand and five, I moved over to Kula and worked at the summit district of the park for the new superintendent, Marilyn Paris. And then in 2007, I moved to Oregon and worked for Crater Lake National Park. I lived in Chiloquin, Oregon. In 2011, I moved back to the Big Island, lived in Waimea and worked for Kaloko-Honokohau and Pu‘uhonua o Hōnaunau National Historic Parks, both of them. And I was there for about four years. In 2014, I moved to Colorado and worked at Mesa Verde National Park, lived in both the park and park housing and also in Cortez, Colorado and then 2019 I retired and moved home here to Maui.

AK: Wow. All over the place. Can you describe your first trip up to Haleakalā and then maybe your first time in the crater?

EA: Yeah, well, my first trip is not much of a memory, but it is a memory in my family and my parents. I was two years old, 1964. We came over as a family summer trip, and I don't know where we stayed, but that doesn't matter. We came up to watch sunrise and I sat on my father's shoulders, you know how you do, the kids, and watched the sunrise and as a family and I think it was one of my father's first return trips back to Haleakalā since his trip in 1929. So, it planted the seed in him and in our family to kind of make that pilgrimage back to Haleakalā more frequently, we kind of fell in love with Haleakalā in Maui again.

And then my first trip in the crater was 1969. We all came over as a family. We intended to camp, which probably was pretty foolish. It's a good thing that didn't happen. We came up to headquarters and actually Gerry Bell [Geraldine Kenui Bell], who was then a clerk, who later became a superintendent that I worked for later met us at the headquarters, at the front desk, and we inquired about cabins and she said, "Oh yes, there's been cancelations, there are cabins available, would you like them?"

Of course, only we have mom, dad and four boys, four kids, a cabin would be way better than anything we had for tents. (Chuckles) So, 1969 was my first trip and I carried as much as I could on my own back, a very heavy sleeping bag and my own clothes and some food, and these were old military style backpacks, so the backpacks themselves were probably five pounds empty and it was a fantastic trip.

It rained most of the day going in, which is pretty common, going down the switch back trail. This was April 1969, Easter vacation and the memories of that trip were, of course, staying in the cabin, the excitement of being, you know, in a very, very pristine, rustic, quiet place. The quiet—the silence—of Haleakalā, has stayed with me throughout these years, it was quite inspiring to me to be in a place that it was so quiet. You can actually kind of imagine and hear the buzz of your own brain kind of taking this in. We stayed at Hōlua Cabin, then we hiked over to Palikū via Kapalaoa Cabin, and we had lunch at Kapalaoa, then we stayed at Palikū.



Eric Andersen 1969 next to a silversword in Haleakalā

EA: And my father, none of us had been in the crater—so this was all of our first trip. And Palikū was awesome, you know it's so different than Hōlua. I think the morning of the next day, so we had Hōlua, Palikū, and then Hōlua in that order and so when we left Palikū, our Haleiwa North Shore gear was looking pretty, pretty bare. And the volcanic, just environment of Haleakalā was kind of beating up our shoes mostly. So, two of my brothers, by this time their shoes had given up, so they were down to bare feet. But we grew up in Hawai'i and you kind of walk around in bare feet all the time anyway. So, it wasn't a big deal.

We stopped at Kapalaoa for lunch, again, this is on our way back to Hōlua, and the memory, the thing I remember most about that, was we just kind of kicked back on the side of the trail and watched the goats. There were so many goats, hundreds of them, and they were crossing the trail in front of us and they were climbing up the ridge above us and I had never seen any goats before, I guess none of us really had and that was interesting and exciting and, you know, it was like wilderness, Hawaiian Wilderness is Haleakalā. (Laughs). Those are some of the memories of that trip.

Pot-belly stoves in the old cabins. They were so hard to get started, and to cook—for Hawai'i people to cook—on a wood stove, is a unique thing just to get it started, period, and then to cook on it was pretty fun. And then we hiked out on the fourth day and those days you had a key, so you return the key to headquarters.

U. S. DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE  
HALEAKALA NATIONAL PARK

CABIN USER PERMIT

Application is hereby made for a PERMIT to use the following crater cabins on the dates indicated below:

CABIN	No. NIGHTS	No. of PEOPLE PER NIGHT	1.00	AMOUNT
Kapalaea #1	4 ( )	(A) \$8.00 // (C) \$1.00		\$4.00
Paliuku #2	4/3/69 (1)	(A) \$ // (C) \$		\$
Holua #3	4/2 & 4/69 ( )	(A) \$6.00 // (C) \$2.00		\$8.00

Total Amount . . . . \$27.00

Cash -    
 Traveler's Check -

Asst. A. Anderson 47  
 Signature of Person in Charge Age

Street Address and/or Box Number  
HALEIWA H 96712  
 City State Zip Code

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HALEAKALA CRATER CABIN USER'S PERMIT PERMIT NO. 414  
 ISSUED FOR Asst. A. Anderson DATE March 2, 1969  
Twenty-seven and 00/100 \$ 27.00 DOLLARS  
G. Kemi, Clerk - Stoves  
 PERMIT ISSUED BY - TITLE  
 EXPIRATION DATE: 4/5/69

April 1969 Cabin Permit



Hōlua Cabin Kitchen Pot Belly Stove, 1969

EA: Oh, one thing I forgot to mention, this is 1969, there were phones in the cabins, they were the old style crank phones, and we were asked by Gerry Bell to read the rain gauge and then call on the phone inside the cabin, she gave us the number of how many, rings and to call headquarters and let them know what the rain gauge said, so that was also very exciting. We felt like we were doing our part. And so I have pictures of that too reading the rain gauge and then we called it in to headquarters and, you know, to us, it was a very big deal. To them, it was probably very routine; they probably just marked it down on a form somewhere. But to us, it was a very big deal. So I definitely remember that.

And in subsequent years, many, many years later, when the phones got taken out of the, the crater and all the phone lines were taken up and the advent of two-way radios, I actually put a bid in an auction and purchased some of those old phones. And so I have some of the old phones that the park used many, many years ago. Those are some memories of that first trip.

AK: That's great, and you said rain gauge?

EA: There was a rain gauge near the cabin. It's not there anymore, but it was a big brass metal tube and just took the top off and stuck a little measuring tape in there and read how much and then emptied it out. Yeah, I don't know if there's any rain gauges in the crater anymore. There was for several years, I used to read them when I was working for the Pk, but I haven't seen them in years.

AK: Before you started working at the Park, were you able to go up into the crater a few more times?

EA: Yeah, as I said before, Haleakalā became kind of a touchstone for our family. Either all of us or one of my brothers, or another brother, or different family members, or my dad and other family or something would make several trips back about every two years from that first trip in 1969 until I started working here in 1985, and so by the time I had started working here, I had already made 18 trips into the crater as a visitor.

AK: Can you talk a little bit about your first involvement with the Park either as a volunteer or working there?

EA: Yeah, well, 1985, was May. Karen Newton was the volunteer coordinator for the Park, and I had contacted her through the Honolulu office of the National Park Service at the federal building downtown, and so she invited me over to be a volunteer. And I started in May. My duties were pretty broad on purpose, she didn't want to kind of pigeonhole me into anything. I was new to it and sorry. . . (phone ringing)

AK: You can answer it if you need.

EA: No, no, it's fine. So. I started as a volunteer, and she kind of gave me the ability to kind of mix up and go see how all of the different aspects of the Park, all the different divisions,



work. I worked, I kind of shadowed maintenance for a day, I shadowed law enforcement for a day, I helped out administratively.

Susan Nikaido---I'm not sure where Susan is now, but she picked me up at the airport. She was the first person I had contact with at the park. And she was an administrative clerk or secretary and then she introduced me in that first week to Ron Nagata, Ron was putting together a fence crew, a fence labor crew. This was 1985. So the fence work had already started, I think it started in 1983 or further back than that even. But he was putting together a crew and he had some vacancies, he had some openings, and so he asked me about my experience and skill and if I was interested. And of course, I said yes, you know, I really wanted to work for the Park and I had the skill set that they needed for the physical labor and the hunting skills for that fence crew. And so in June of 1985, I started on that that crew. Chris Alexander was my direct supervisor. You want me to put the names of the people I remember from those days?

AK: Yeah, if you don't mind talking about some of the staff you worked with during that time, I know you mentioned Chris, Karen. . .

EA: Yeah, Chris Alexander was the fence crew leader, the superintendent was Hugo Huntzinger, Peter Sanchez was the chief ranger, and Ron Nagata was effectively the chief of resources management, although he wasn't called the chief in those days, but he ran all the resource management program. And so that's how the tier of administrative responsibilities and program management went in those days, it went from the superintendent to the chief ranger. The chief ranger was responsible for—that was the chief law enforcement ranger—and was responsible for resources management, which was very, very small at that time and law enforcement, of course, and the administrative and the permitting for the backcountry, meaning the cabins and so on, was kind of a mix of interpretation, and law enforcement. Interpretation was also at that time was under the chief ranger, so that chief ranger was kind of like an assistant to Hugo - to give you some of that administrative history, Hugo again with the superintendent, Peter Sanchez was the chief ranger and then Ron Nagata was a park ranger, but he became the resources management responsible party, so chief. Also working for him was Ross Hart, Billy Han, Scott Splean, Chris, I mentioned Torrie Huarez, who had just come over from Ball State University.

AK: What was the last name?

EA: Haurez, H-A-U-R-E-Z. She lives here on Maui. Her last name is—oh, darn—she works for the State for the Department of Land and Natural Resources, Na Ala Hele program for the trail system. I'll think of it, I'll think of her last name, but she's here on Maui, if you need to contact her. Nohara, N-O-H-A-R-A Where am I? Oh, let's see. Other people.... so on the fence crew with me were Barry Fox, who was a graduate student or a university student from O'ahu. I can't think of her first name, a local girl from Makawao, Roxanne Dutro was also on the crew. So there were four of us, Chris and me and Barry and Roxanne. We were on the fence crew, and then that summer there was also a YCC crew, a Youth Conservation Corps crew, and that was mostly two students. I don't remember if

they were juniors or seniors, but it was Smitty—we'd call him Smitty—his name was Billy Caires, local boy from Makawao, and Trish Fernandez, who was also a local girl from Makawao. And so we did a lot of trips together. The YCC's were not able to go overnight trips with us, but on the day trips or day work excursions. That first summer we worked on the West Side fence, which is the west boundary, which is the boundary that's above the Kula I guess, forest reserve. And also, we did some work across Ko'olau Gap. And definitely Kuiki, the upper section of Kuiki, from the very top of that ridge all the way down to about the four thousand foot, maybe five thousand foot contour, that was the primary job that first year, 1985. And that season ended in November of 1985, meaning the money for that project basically ran out, so they had to lay us off.

AK: Wow, that was a lot you did your first year. Can you talk a bit about some of the programs and projects that you were responsible for? I know you mentioned the shared experience program or the cross training that you were involved with.

EA: Yeah, that came years later. So that first year 1985-1986, I was on the fence, grew again. I had volunteered in between in the backcountry in between seasons and then I went to school at Humboldt State University and then came back through a cooperative education program, which was a shared responsibility between the Park Service, Haleakalā National Park and Humboldt State University and, of course, myself. I was able to get a permanent job after graduating. And then I started working in resources management, and then 1995, I began to seek out different experiences in the Park Service. I saw that I had worked in resources management for ten years by that point and I wanted to get some different, varied experiences, and I had the opportunity.

So with the superintendent, by this time was Don Reeser with Ron Nagata, who was my supervisor and the chief of interpretation was a guy named Bob Butterfield, we all kind of came together with the program for a resource immersion program at the park for staff. It started off just being between resources management staff and interpretive staff. We kind of saw the need because a lot of the interpreters, the ones who spoke for the resources of Haleakalā and those who spoke about the place (to visitors) had very little firsthand experience of actually being in the place. A lot of them were from the mainland and they read about it in a book where they heard about it from others, but they couldn't speak from personal experience. I could because I'm from here. I had that ability, but they did not. So we devised a plan and a program so that I would transfer for a week or two every month to interpretation, so I would go and speak about the resources to the visitors and those park ranger interpreters would go do some of my responsibilities in resources management. So they would actually get immersed in the resource. They would go in and do the fence work, they would go and, you know, whatever the, the task was, they would go in the back country, they'd go in a crater for a week, or they'd go into Kīpahulu for a week and experience what it's like to live in a rainforest and see all of these native species of birds and plants that we hear about and look at pictures of in books. And you see them right there in front of. You hear them, you hear the bird calls, and so they could speak from personal experience and their passion for the place and their ability to speak about that came through in their interpretation. So greater lends itself to the stewardship message, trying to instill in our visitors, locals and mainland visitors alike.

That program started in 1995 and it continued on until the early 2000s. I went to the Arizona memorial in 1999. And I believe the program continued on for a few years. It takes people to carry these programs forward. It takes, of course, the people who are benefiting from it, but also the visionary people, Don, believed in it, Bob Butterfield, of course, believed in it. I did, of course, Elizabeth Cheesman, who is now Elizabeth Anderson, who works for MISC (Maui Invasive Species Committee) I think, she's still here Maui. She believed in it one hundred percent, and so as long as we had that kind of support, the program continued and it was excellent. The benefits were incredible, not only to the visitors, the ultimate people who got the message through the passion of the interpreters, but also just the park staff themselves. We became friends, friendly, we talked to each other and it took down these invisible barriers of divisions that those law enforcement people, or those interpreters that talk to people, and those maintenance people that clean the bathrooms, those RM guys there in the field all the time, it took down all of those those invisible barriers and people started talking to each other. So that was a fun benefit of that program, the camaraderie in the park, really, really thrived for that period of time.

AK: Was the cross-training program open to all staff members? Was it something that you signed up for? I know I keep calling it the cross-training program, sorry, does it have an official name?

EA: I don't know that it ever had an official name. Cross-training is probably a good, good reference. It was informal. Any other division could I mean, any other program, could participate. We intended it to be interpretation and resources management, but maintenance, I mean, it kind of opened up the opportunity for people who, if they were interested in administrative work, could help administratively for a week. And maintenance there. . . . I mean, there were some tasks that you needed certain skills or background or training and so on, so you couldn't actually do everything even in resources management a lot of that work in those days required us to fly around in helicopters. And so you had to have a certain level of safety training to be able to even sit in a helicopter and be a passenger. And so the people who, whether they're an interpretation or law enforcement or maintenance or any place, they had to have that training. So it wasn't just a free ticket to ride, there was some skill and abilities that you had to kind of learn or at least get the training in before you went to those programs, before you were able to do some of it. And law enforcement, for example, you can't nowadays, you can't just jump in a in a law enforcement car and follow around a law enforcement ranger. In those days, you could. Nowadays you cannot. So, some things--- nice to think about, but couldn't actually do it.

AK: If you're comfortable with it, could you talk a little bit about or can you share anything about sort of the budget for these programs and projects that you were involved with? I know you mentioned fencing kind of lost money for a bit of time, and then with this crash training program.

EA: In those days, I wasn't really privy to the dollars. Others would be able to answer that question more specifically, it was for the fence construction, it was in the millions of dollars. These were congressionally appropriated funds that were filtered down through Interior, through the National Park Service and to us at Haleakalā for this feral animal control program, and it was a big deal and it came with big, big money, millions of dollars were spent to construct all of the fences around the crater district or summit district and across Kīpahulu Valley in various sections. Yeah, I couldn't tell you exactly how much.

I started as a seasonal. Excuse me, had to go off camera, whatever way it is. So I started as a seasonal working for the National Park Service by my second season, so in 1987 or 1986, Ron had hired contractors to do a lot of the fence work, and so those were federal contracts and those were very expensive. Those were in the hundreds of thousands of dollars. Torrie Juarez or now Torrie Nohara was hired to be a contracting officer. So I don't know if she was involved with the dollars and cents, but she definitely was a conduit with the contractors.

AK: Sorry, can you say her name again?

EA: Torrie Nohara, she's married to a taro farmer, she lives down on Maui and she works for the Department of Land and Natural Resources for the State. So, anyway, it was a lot of money. There was a lot of money but the mid to late 90s, I'm sure we were all looking at ourselves like, wow, it cost millions of dollars to build this fence. How much money is it going to take to maintain this fence? So, some of my last tasks for resources management before I transferred over one hundred percent to interpretation were to kind of look forward three to five years down the road and come up with some estimates of what the cost would be to replace, repair, maintain various sections of fence and it was expensive. I don't remember the exact dollar. It was daunting, I'm sure. Ron and others looked at that sign and started right away, putting in their request so that we could do the best we could. I mean, we did. Congress had invested millions of dollars in this program, and so it was justifiable to ask for hundreds of thousands of dollars to maintain. And that began in earnest in the 1990s.

AK: Can you talk a little bit about or maybe provide a kind of a timeline, I know you said you started off as a volunteer on the fence and then sort of shifted into resource management and interpretation. Can you give me a little bit of information about sort of your role as a staff member over the park and how it changed over time?

EA: Yeah, my staff membership and participation changed over time. So I started as a volunteer in 1985. Within a month, I was a seasonal laborer, it was a wage grade position for the first season until November, then November through March of 1986, I was a volunteer again in between seasons, but I stayed up associated with the Park, a volunteer that lived in quarters in what was the old bunkhouse, and I had a horse, so I would go in the crater every week and it was great. I loved it. That was one of the most wonderful memories I have of my experience with Haleakalā was to be, effectively, a backcountry

ranger even though I was volunteering on horseback. I'd love to do that more when they kind of open up the park again.

And then 1995, I started as an interpreter, and that was kind of that resource immersion, the cross-training program that I mentioned, it kind of gradually moved into there was a position, vacancy in interpretation, and so I moved from resources management directly into interpretation in 1995. And then 1999, really close to the end of the millennium, I moved to O'ahu and worked for the Arizona Memorial. Then, as I mentioned before, Pu'u honua, and then I came back to Haleakalā as a unit manager for the Kīpahulu Unit.

So in that span of time that I was away, the management team and Don Reeser. . . . there was a beginning of an emphasis at that time on cultural resources there hadn't been much, it was mostly geologic or natural resources up until, I'd say the late 1990s. So there was a shift and part of that shift included Kīpahulu district which had kind of been this this far off child of Haleakalā, the summit district got a great deal of attention and of course, the budget, and the Kīpahulu district kind of was just another part of the park. So the management team decided to try to have a program manager and operation manager out there in Kīpahulu and I was hired into that position in 2003.

It was a task. I mean, there had been no responsible manager out there for several years and I had a budget of about seven hundred and fifty thousand dollars, but that budget was not enough to actually, to fund the staff that I had up there, so we kind of beg, borrow and steal and find resources of money and stuff from the summit, it was it was an unfortunate situation. One of the funniest things, I had no office, I was responsible to all these people in this budget and program, I had no place to do the work. And even in my job description, it said something like the, the administrative functions of this position will be carried out from the employee's assigned government vehicle. So I was assigned a government, a Dodge Durango, and I joked with Don, I said what am I supposed to do, bolt a couple of file boxes to the back seat. (Laughs)

But what we did what we could and tried to make it work. We had some successes. We didn't fail, we just you know, it was a trial and error kind of thing. From my point of view, it was very difficult to be held on an equal footing responsibility wise with the summit district because they got all the attention. And so I really realized why this was a necessary thing, you had to bring a manager to Kīpahulu district, and you had to put them, or at least provide the means for them, to be on equal footing with the summit district. And that, unfortunately, didn't quite happen completely in the time I was there, so 2004-2005, really, Don retired, and the new superintendent, Marilyn Parris, came in, she kind of had a quick overview of the operation and program and said, you know, that's not a good situation out there. And moved my position up to the summit district, so I was still, kind of, not really closely involved with operations out in Kīpahulu, but definitely they on my mind. So when things came up with the management team, I kind of spoke for them, in a way. But there was no, no manager when I left and moved up to the summit district, they didn't refill my position, there was no operations supervisor out there, and so again, it kind of slipped back into that faraway place, unfortunately, until sometime recently, they hired another area manager out there, I don't know what his title is, but he's

still there, he's a law enforcement ranger. And then 2007 is when I left Haleakalā and I never returned as an employee. I'd come back as a visitor and of course, I kept my contacts with other staff people, longtime friends of mine, and still to this day.

AK: Mahalo, can you talk a little bit more about your time as a backcountry ranger?

EA: Yeah, I was a backcountry volunteer. I wasn't a ranger, I wasn't an employee. It was a volunteer stint and that was after my first season as a laborer, as a fence crew, and remember, I had that previous history before I even volunteered for the park, I had been to the crater as a visitor for many, many years, over eighteen times, so I knew a lot about the crater district and the crater, the cabins, and I loved that. I love being in the crater and I didn't mind being by myself or anything. It was wonderful. So when they offered me the ability to be in the back country as a volunteer, I said, "Well, can I get a horse? Because I cannot hike in and out and around and do all the stuff that I should be doing without something to pack me and a lot of my gear and other stuff in."

And they said, "Sure."

So I said, "Okay, I'll buy a horse and I'll get the saddle and vet it and shoe it and all that kind of stuff. Can I keep it in the park? Obviously five days a week, I'm going to be somewhere in the crater, so there's pastures in the crater. I can keep it but what about on the weekends?"

And they said, "Sure, just keep your horse away from the other park animals, horses and mules, and there was this little enclosed pasture."

And so it worked out really cool. That was awesome. It was a lot of Karen Newton's doing, she allowed that to happen. And so I worked directly for Ted Rodrigues, Ted was a backcountry ranger at that time as a volunteer and I would ride in on Monday and I'd have a list of chores, most of them involved with general maintenance, of course, cleaning the restrooms, cleaning around the cabin in the cabin, go into the cabin and make sure the fire was put out and make sure the ashes were put away in the ash can and packing the trash, because even though there was this request to pack out your own trash, you know, there's still a lot of stuff that gets left behind. And so I would clean the cabins and make them ready for the next people coming in, and then I'd go on to the next cabin so I'd ride in switchbacks on Monday and across all the way to Palikū, and then I'd be at Palikū from well, Monday through Thursday and it was magical. I mean, I had chores every day I would do trap lines for rodents, I'd do, of course, the cleaning, sometimes I'd have tasks that were little longer, like fixing water leaks and transferring water from one water tank to another and checking the condition of nesting nēnē during the winter. This is in the winter months. You know, there were plenty of things to do during the day, but it was just magical to be there a lot of times by myself throughout the entire day.

In the morning, visitors would leave the campers and the folks in the visitor cabin by nine o'clock, they'd be on the trail. So I would kind of send them on their way, and then about five o'clock in the evening, another group of visitors would come in and so, I'd welcome

them and check their permits, make sure their permits were correct and help them in the cabin. Because, again, like I said before, a lot of people didn't know how to deal with how to light a wood stove, so I'd help them with that and just, you know, be the friendly ranger and that was very rewarding, that whole time was very, very rewarding, very young---I mean, I was not even twenty-five years old, I don't think at that point. On some time, this is in the winter months and there were some times when there'd be a winter storm and everybody, the visitors, nobody would come in the crater, the people with that cabins or camping, would cancel. And so there would be times when I would be in there for a week and not see anybody else, and it'd be storming and raining, oh man, but it was again the waterfalls coming down the mountain behind Palikū. It was beautiful. And I only had myself to share that because there's nobody else. I would even get on my horse and ride around in Central Crater, not see a soul. It was kind of eerie, but it was also very, very interesting. Those were my trips. I did that from November through March of 1986.

And then I started on the fence crew again, and I sold that horse to another friend of mine and I never had my own horse or did that kind of back country work that closely again. And I'd love to do that again as a volunteer right now.

AK: Alright, I'm going to share my screen right now, and I'm wondering if you can maybe kind of talk me through some of the features of the park. I'm going to put a map up just to get that going. Can you see this okay?

EA: Yeah.

AK: Great, let me grab this.

EA: Have you been in the crater before?

AK: I have, yes. It's beautiful.

EA: As I'm describing things you might know, where I'm talking about.

AK: I'm sure, and so I guess I mean, since you were involved with Haleakalā for so long, what additions to the park were made during your time there? I know they've acquired some new lands...

EA: Yeah, during my time, this Ka'apahu section over here. On my screen where the white arrow is on your screen, it's below the Kīpahulu Biological Reserve closed entry. This little finger, yeah, you were just on it, this little finger that comes down, Lelekea Stream. And Alalele this is called the Ka'apahu Unit. That was added—I think that was added—while I was unit manager at Kīpahulu, or was close to that same time. And the Nu'u section, which is over to the left on your screen, this big, long finger that comes down.

AK: This one here.

EA: Yeah, down to Nu‘u and I don't know if it goes, I don't think it goes to the ocean, I think the Maui or Hawai‘i Land Trust—or maybe it's the Maui Land Trust—has that area. But that was added right in that period in the mid 2000s. I can't remember exactly what the dates were, but I remember that it had transferred over and, you know, as park staff and managers, we all kind of looked at each other and said, oh, wow. And we just took on a whole big chunk of land and how are we going to manage that? We were struggling to manage what we had.

The other part that was really interesting and notable was, and this would have been in the late 1990s, the section down Kīpahulu where Kānekauiā Heiau is. On the map here it is Puhilele point. Yeah, that section was added in the late 1990s and I was here for that. I was a park ranger working in interpretation. I went to the ceremony; it was Laurence Rockefeller who gifted the land to the park. And so I went to the ceremony.

During that same time, because I had kind of that closeness to Kīpahulu and the staff that were there, I was asked to do, I don't know, some of the liason kind of things and I met a fellow by the name of Parley Kanaka‘ole, who you may know that name or maybe a relative of yours. He had been the principal of Hāna High School and elementary, middle and high school, years before and had since moved back to Hilo—he's a Hilo man. He was on the Maui—oh, I'm going to get this wrong—but it's basically the Maui Hawaiian Burial Council and this council is a group of people I think they work for the state or they're appointed by the state to kind of manage iwi kūpuna, so bones of our ancestors, who are found wherever they are found and then repatriated, so or put into a place of reverence, safe place of reverence.

And Parley Kanaka‘ole was on that council and he was a caretaker for Kānekauiā Heiau where that parcel of land was. I guess that's why I was responsible for it. So, on occasion, I would meet him there at Kānekauiā and I would basically just meet him and say hello and kind of stand outside and make sure nobody else went in and bothered them when they were reburying iwi kūpuna, and I never really asked him any questions about it; it was just his responsibility. Many years, not too many years later, unfortunately, but a couple of years later, he was killed in an accident on the Hāmākua Coast of the Big Island, and he is buried on Kānekauiā Heiau and I was there for that ceremony. That was very moving, and for me, it was a coming home for him. He, of course, loved that heiau, he had such tremendous personal connections with it and spiritual connections with it. And for him to be placed there was definitely honoring for him and for his family and friends. That's one of the events that I remember and cherish, in my mind and history of being with the Park.

AK: And Kānekauiā Heiau, is that where you said, it's near Puhilele Point?

EA: It's not showing there. But you see, see that white section on the makai side of the road? There's that little carve out right there that is, actually, I think, it's the responsibility of the Catholic Church. And that's where the see, the Catholics or the whoever the diocese is, they actually built the church on top of the Hawaiian heiau, not uncommon, but Kānekauiā Heiau is a pretty powerful heiau in its own right. And then this church was



built, this Western religious church was built on top of it and the church graveyard, the burial grounds were on top of the heiau, so the significance of the heiau wasn't diminished by that, but it definitely changed over time and Kānekaūila is the lightning wielder, you know, it's a serious heiau. And Parley knew that, other Hawaiian people knew that.

So, when that land came over, when Laurance Rockefeller gifted that land to Haleakalā manage, he could not give the portion that was under the responsibility, I guess you'd say, of the church. But he could gift the, the heiau walls. So the structure around the heiau, but not the top, which we all felt was kind of odd, but anyway, there's some kind of a partnership agreement, probably still is between the Catholic Church and Haleakalā National Park as to who is responsible for what and maintaining what portion of the heiau which, the Park, Haleakalā would be interested in preserving and maintaining the heiau. And so we did work on clearing the walls of the heiau, not the top portion, but all the walls around it that were completely overgrown and all kinds of non-native junk. And cleared the walls and it's beautiful, big, big heiau, like I don't know thirty or fifty feet tall. It's really huge.

AK: And what year was this that you guys were able to clean it and had access to it?

EA: This would have been the late 1990s, I don't know the exact year. Yeah, I can't remember the exact date, but it was in the late 1990s, so 1996, 1997, or 1998 right up until the time I left in 1999. I can't remember exactly when. And even before that, I mean, in the mid-1990s, I don't know the date of all these agreements and stuff going taking place, but I certainly remember working on clearing that heiau in the mid- to late-1990s.

AK: Can you also talk a little bit about maybe the areas that you fenced as well? Was that also down Kīpahulu area or was that sort of all over?

EA: When I first started, it was the crater district. So on your map, the first fences I worked on were the west boundary. So that's the, the west boundary of the Park. You probably can't see my pointer but this whole line that moves west of Park headquarters and Haleakalā Visitor Center. Yeah, right there, that was a fence line I worked on in 1985.

And then also we call them wing fences these days were to limit the movement and remove goats, feral goats and so from Kalahaku overlook down to Leleiwi overlook and down towards the Halemau'u trail along this ridge we built little wing fences all along there to keep the goats either in the in the crater district or up on the West Slope. And we would go up there on hunting trips. Every week we go. . .

AK: Oh, sorry, go ahead.

EA: We shot lots of goats up there, hundreds of them, and then so that was the early first couple of fences, I also worked on a fence that goes across Ko'olau Gap. The boundary, you see the north boundary of the park, Ke'anae Valley, so that right in here is what became the Waikamoi Preserve, the Nature Conservancy preserves and it's not on this

map, so the fence runs into actually out of the national park land adjacent to the switchbacks coming down the Pali up here. Too bad you cannot see my pointer.

AK: Yeah, sorry I cannot see.

EA: That's okay, but it goes across Ko'olau Gap and then over towards the top of Pohaku Palaha, which also is not on the map, that's too bad, but the north side of Kalapawili Ridge, so I help on that brushing. That was a contract built fence, so I helped brush the line and then the fencers, the fence builders came in and put a fence where we had a brush line. Also, Kuiki, if you look at Palikū and go to the east and south a little bit, you see a ridge right there is. . . . Yeah, that ridge line right there I worked on that was a contractor built fence. And then we built the fence from the flat, from the flat section up there in Kuiki all the way down to this adjacent to Kaupō gap, opposite side. . .

AK: Here?

EA: Yeah, over there. We built that whole fence all the way down to the boundary down there by where it says Kaupō trail, there's a 3,300 foot or something like that. We built that fence all the way down that ridge. That was 1985 and 1986.

AK: Does the fence stop here at this green boundary or does it go all the way down to Kaupō?

EA: It follows that boundary pretty much. And that was years before I got there, 1983 or 1984 when that Kaupō Gap fence was built. The south boundary, if you continue moving left along that along that boundary, you come to the yeah, right there, that fence was built by contractors. When was that? It was about 1988, I guess right in there. And it goes all the way. . . Yeah, not the Nu'u part, but it goes from Haleakalā Peak, which there is a heiau up there you might know about that, it goes all the way on the south edge of the boundary of the Park, all the way over to Science City. That was an incredible fence. I didn't build that. Contractors built that, but we had them inspected and walk that fence, that's a long fence.

And then in Kīpahulu Valley again, these fences were largely built by contractors, but I was involved in brushing the lines, so establishing where the fence was going to go, and then clearing the brush from them of. . . . I can't really point these out to you, but Charlie fence was the upper section of the park about where your arrow is now and then there was a. . .

AK: Palikea Stream?

EA: Yeah, Palikea and Kaukau'ai so the fence goes from Palikea to the what's called the Dog Legs. So it's hard to make out on this map but there's a change between the lower and the upper section of Kīpahulu that's Charlie fence and then Palikea fence is down about another, right there to the Dog Leg, like you were just at it further up right here, see this dog leg? Your arrow is right there. That's where Palikea fence is. So Palikea moves towards Kaukau'ai again and then down that Dog Leg and over towards Kaukau'ai, I'm

sorry, Palikea, and that's Palikea fence. And then there's another fence called Delta which is down here by that where it says Palikea twenty-two or twenty-three, there's a fence line down there called Delta fence or Delta Camp, I forget what the name of that fence is, and so we established not only where the fence line was going to go, but also camp areas, backcountry camps. So there were one, two, three, four. . . . I think there were five different camps in the Valley.

And we also established camps up in the bogs up Kalapawili Ridge, if you go back up to Kalapawili Ridge, this area to the east and north—again, it's not well put together on this map—but this area is known as the Bogs and we put in at least three different backcountry camps. And the reason why we put these in is because we, we were doing a lot of fencing up there or at least brushing for contracting fencing and so we were going in and out, in and out. And we didn't want to have to pitch tents and do that every single time we went, so we would build these temporary structures that are about ten by ten by ten and build them into, some of them are still there and put them on the ground and that also reduced the amount of resource damage that we were doing as we were trying to work in a concentrated location.

AK: What was the, were the contract fences mainly just in areas that were difficult to get to or what was the need for contractors for certain areas?

EA: I think the move went from Park Service crews to contractors just for efficiency and effectiveness—cost effectiveness. It's not that they could build the fences any cheaper, but they could build them quicker. They didn't have other responsibilities. They would get the contract, build a fence, you know, they were in and out and they would build miles and miles of fence much faster than we were building. As a crew of four, it would take us, you know, it took us six months to go, I don't know, a half mile or something; it was hard work and there were only four of us.

For these crews there were eight, up to eight people, and they had a cook that came in so they didn't have to worry about stuff back at camp, they were out working from dawn to dusk and worked very hard, they had equipment that we didn't have, tools and I think just sheer efficiency it became. So we became the fence inspectors, we would brush the line ahead of time so they would know where to put the fence and then we became inspectors. So we'd go along after they had put in the posts and put up the fence and that started in about 1987 or 1988, right in there, and it was not about remote areas, it was all the same kind of stuff that we were building fences too. It just was efficiency.

AK: Were they Hawai'i based contractors or mainland?

EA: No, they were they were all mainland based. They knew how to bid on a government contract and this would be federal government contracts. And so the Hawai'i based companies, I don't know that they could compete against that. And so some of the first companies were from Oregon, I believe there was a company from Montana or somewhere up there that got a bid. Later on, after I had left Haleakalā, I think some of the

contractors were done by locally based companies, but I don't remember exactly who they were.

AK: And could you also maybe tell me some of your favorite areas of the park or things that you think are just some of the preeminent features of the park as well?

EA: Well, my first associations were with the crater district of the park, so, the Haleakalā—what we call—the Haleakalā wilderness. So, of course, it's beautiful for its grandeur, its geologic incredible, you know, this stark volcanic landscape. But also very lovely and awe-inspiring. You really feel small in a great big wilderness like this. In Hawai'i, we don't have expansive wilderness like they do in the mainland United States or anywhere else in the world. So for my experiences growing up in Hawai'i, this was wilderness and this was that great grand landscape that doesn't make you feel small or insignificant, but really begins to implant in you how much greater and larger life on the planet is and how much more. . . . there is an interaction between the natural and cultural resources, or the natural and cultural features of these big, great wilderness areas and our responsibility to them. And that's where it was planted right there in me, it was planted in Haleakalā and the crater district.

In later years when I had the opportunity to work in the Kīpahulu district and Kīpahulu Valley. I mean, it says it right there on your map, it's a closed scientific research reserve. To be able to go into those areas and be some of the first modern human beings to, to be responsible for that area, knowing that, you know, there were places that I would step and there hadn't been anybody else, any other human beings in that area for at least 100 hundred years, if not if not ever. I don't know Hawaiian habitation of Kīpahulu district or Kīpahulu Valley but it was not very many people. These were pristine rainforests where all of the plants, all of the birds, many of the insects, everything you saw was native to Hawai'i—native sometimes specifically to Kīpahulu Valley—found nowhere else on the planet, and again, it made you reflect and think upon your own time, you know, this short time we have on the planet and and what effect we might have on the landscape and what we leave for future generations.

And this is about the time when I began to kind of—this is the 1980s and into the early 1990s—when I began to look upon my own life and see the parallels of the ethic of the National Park Service to the responsibility of working for this particular national park and my own ethic as a person, and also Hawaiian cultural values that I was raised in where you care for the land, your kuleana is to the land first. If the land thrives, the people will thrive, and this is where I learned it firsthand. And so, it became my personal responsibility to do all I could to make sure that the land continued to thrive so that the people too can thrive.

Yeah, so Kīpahulu district obviously is very special; the crater district is a place I continue to return to physically and spiritually, definitely emotionally. And I'm back here

on Maui looking at it up there every day because when we're able to I'm going to travel back to my place. My parents' ashes are scattered in the crater.<sup>1</sup>

AK: Thank you for sharing. Can you talk about maybe native Hawaiian relationships and cultural practices within the Park, either some that you've participated in or that you're aware of, that may have changed over time?

EA: Yeah, during my working time at the park up until 1999 and into that period of time in the early 2000s. The kind of Native Hawaiian interactions with the Park were very, I would say, minimal. I was in a hula hālau dancing hula and practicing Hawaiian language and oli and gathering plants<sup>2</sup> for hula performances. And my halau never thought about coming up to Haleakalā. And so, I kind of talk to them, my kumu about that, and of course, other than coming up for sunrise and it being really cold up here, and that's that faraway place, they had no real association with the Park. And yet we did hula about Haleakalā and places and we also had oli from people, composers, who had experienced Haleakalā. So, I was able to—this would have been in the early 1990s—I was able to bring some of my halau brothers and sisters and kumu up to Haleakalā and kind of take them to places behind the scenes, I guess you'd say. We went into the Waikamoi preserve and I was able to take them to places where the plants exist that we spoke about in hula, where the birds sing, that we portrayed in hula. And so that was really, really interesting. And I, I didn't do it on work time, but I was encouraged by my supervisors, my people at the park to continue those kinds of relationships and encourage those. And I have---I still see some of those people, but those were many years ago now and they've gone on to have families of their own. My hula sisters are still on Maui. I know I hear of them every once in a while, and then I went away to.

So those were the firsthand cultural, Hawaiian cultural, immersive kind of programs or events, but they weren't necessarily sponsored by the Park. These are things I did personally, but they included Haleakalā. When Liz Gordon began to work at Haleakalā as a culture resource program manager, she worked for Ron Nagata. She really kind of changed the focus, and turned the focus away from geology and the birds and the plants and towards the Hawaiian culture of the Hawaiian people, Hawaiian associations with the Park Summit District and Kīpahulu. She was the one who initiated the Kūpuna Program, the Elder Council, I don't know all the words for them, but she's the one who got that group together, both the summit district group and a group out in Kīpahulu and Hāna, and these were predominantly Native Hawaiians that had associations way far back with Haleakalā in one way, shape or the other, their family had worked at the park, or they, like me, had associations when they were real young with going into crater. There's also the CCC period in the in the 1930s and 1940s when there had been, well the cabins were

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<sup>1</sup> 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."

<sup>2</sup> 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 detail.

constructed, a lot of the trail was constructed, a lot of those people are still alive, and so she created avenues to speak to them and get their insights into how the park functioned and the focus of the park changed in their lifetime.

Formally, besides the Kūpuna Council that we had, and I think there's still is a council, I don't know how active it is, but there was an event, and I believe this was during Marilyn Paris' this time---and I wasn't really involved, I was kind of on the periphery. But there was a group of Native Hawaiians that might have been during Charlie Maxwell's time, where they wanted to have their own time for a sunrise period up at Haleakalā, at the summit district, the summit area, and they didn't want to have anybody else around. They didn't want to have visitors, they didn't want to have park staff, they wanted it completely to be their own. And so the superintendent granted that. And we all provided access for that event, provided help, make sure the restrooms are open, facilities are available to them, but then we kind of stood back and let them do everything they were going to do it and film it. As far as I remember, we didn't want to have any responsibility of advertising that, that was up to them. I wasn't there, so I couldn't tell you how that went, but I think it was a really good experience. It seemed like a good experience from our standpoint, from my standpoint.

This is the period of time when the telescope was beginning to be—the Air Force telescope, so the big silver one that looks like a tin can up there—when that was under construction or going to be under construction and that really circled the Maui community, the Native Hawaiian community in opposition of that. Similar, not exactly to the same level, but the Kū Kia'i Mauna on the Big Island, similar to that, but not at that scale and not in the same way. Anyway, as that plan for the Observatory was going underway, there were several groups of Native Hawaiians and Maui people who were in opposition of that, and of course, the Park had to take a stand, and Marilyn Paris was willing to do it. She was willing to stand up against the telescope and because the Secretary of Interior, through the superintendents of national parks, cannot allow impairment. Impairment is a big word, cannot allow impairment of national park resources, and so Marilyn was basically saying, I cannot allow desecration of Haleakalā National Park resources, cultural or natural, and she kicked it up the line to the Secretary of Interior, and the outcome is the telescope's there; we lost that battle.

The impact of the resource of the telescope and all of them really is similar to what you see on Mauna Kea, where you've got this western observatory, which has its own benefit in science, but it's also on the landscape. And so the summit of Haleakalā, similarly to the summit of Mauna Kea is not a place that has been put down by a volcano, by the spiritual connection to our gods and goddesses, but it is manmade. But the summit of Haleakalā, is now a man-made telescope similarly to the very highest point of Mauna Kea. So the park stood up against it, and in the end, we lost the ultimate battle. The telescope is there. Mitigation measures. . . . you know, mitigation is, we're going to get this, we'll give you this. The federal government through the Federal Highways Program made improvements to the road going up to the summit. Of course, because big trucks, very heavy trucks were using that road and breaking it all up, cracking it, it even cracked a lava tube near the

Halemau'u trail entrance. It had to be filled in and it was very sad. Very quick and very sad.

AK: And this was a truck that was used to bring parts up to build the telescope.

EA: Yeah, cement or just heavy equipment, big iron stuff, whatever it was, they were very heavy and volcanic landscapes, of course, they're not solid—it's not granite, not like the mainland. There are lava tubes all over the place up there, and there's lava tubes under roads, existing roads, and one of them, the roof of the lava tube was only a few feet from the surface of the highway, and enough trucks went by that it collapsed a portion of the top—the roof of the lava tube—and there was a hole in the road. And so, and again, I wasn't closely involved with that, but I was shaking my head the whole time because it went by so fast. It seemed like, you know, one day they discovered that there was a crack in the road, the next day it collapsed and by the end of the following week or something, they had filled the lava tube so that the road could be rebuilt and move forward. And I thought that was really sad. I understand that you got to fix the road, but what about the lava tube, what about the resources? What about the story of that lava tube? So, that's mitigation.

AK: How do you think that, I guess kind of a segue, how do you think the mission of the Park has sort of changed over time with kind of all of these layered aspects?

EA: The mission of the Park goes back to organic act. The two main components are to preserve or to protect, conserve the resources found in these national parks while allowing for their use and enjoyment, and those are two opposing kinds of focuses. It's been a tug of war my entire career, way before my time from the inception, and maybe it was put that way on purpose to cause us to always think about the other side, you know think about the natural and cultural resources and the value that they have, but also the current value and stewardship in our present day and what national parks mean. And these old resources and new resources, what they mean to our modern people and nations, it's been a tug of war.

When I started in the 1980s, it was very natural resource focused in most national parks. Well, national parks that had significant natural resources, over time and in my time, with the National Park Service, it has changed or kind of shifted towards culture resource values, whether it be older cultural history, so the actual people who inhabited the place where the national park exists now or cultural values of who we are now as Americans and as a nation and how national parks have shaped that. National parks now are that visitor use and enjoyment side, I definitely see a swing towards that. In a good way. I think national parks should be considered to be a safe place to speak about the conditions that we find ourselves in America right now, today, and how much do we appreciate our own history as Americans and how much do we appreciate our history as Hawaiians and how much do we value and carry forward and become stewards—actual on the ground stewards—not talking about it, actually doing it in our places? How much do we preserve and protect ourselves, our own kuleana and the kuleana of our ancestors and our

offspring? That's where the National Park Service, I think, and Hawaiian values parallel and my own personal values. It's a tough, tough thing to continue.

And many of the National Park Services and national organization, it's in the Secretariat of Interior, so it's at the whims of the President. Whoever the President is at the time, is going to somehow influence what happens in this little national park up here in Haleakalā, and so the appointment of superintendents, the appointment of certain people working in the national park, you know, it's not always the ability of the people of Maui County or the people even of the western region of the National Park Service to have the ability to say who gets to work where, you know. Who should have the opportunity to, to manage and operate a national park in Hawai'i or any place else? I saw that in my own career. I mean, I worked here until 1999, and people were my supervisors all came from someplace else. And I began to kind of be puzzled by that. How come I have the knowledge, definitely, of Hawai'i and I had knowledge administratively of working here and managing Hawaiian things, or at least attempting to, but these other people come in from someplace else? And I kind of have to, like, I have to educate them on how to do that. Doesn't quite make sense, but in my own career experience, I didn't have any experience in the mainland national parks. I didn't have that greater experience, so that's when I started to kind of expand my own skill base. Arizona Memorial back to Pu'uhonua, and then really in Crater Lake National Park in Oregon and Mesa Verde National Park in Colorado. Unfortunately, I didn't get to come back to Hawai'i, to Haleakalā again to put those skills to practice here at Haleakalā as an employee. I still hope to be able to contribute as a volunteer emeritus.

AK: I'm wondering if you can talk a little bit more. I know you sort of touched upon this already, but what are some of the conflicts? Maybe that's the wrong word, but that that you've observed in the park between resource conservation and the current recreational uses of the park. And then maybe if you don't mind talking a little bit about what you feel are the natural resources or conservation qualities of the park. And then on the flipside, some of the commercial uses with tours and helicopters.

EA: Yeah, again, I haven't had close association---I haven't been an employee of Haleakalā in more than 15 years, and so I couldn't tell you exactly currently what is actually happening; however, I know when I started with Haleakalā in the 1980s the focus was on the resources, natural resources, those endangered species and significant species in Kīpahulu and also crater district. So, it was very natural resource focused. And the budget—the large share of the responsibility of the budget—and the people working in the park, was in ours, resources management. I don't know what the budget of the park was, but we had a lot of it.

And then it began to kind of shift over the years and again, I didn't have close ties on the budget, but it began to shift to visitor services, so law enforcement and interpretation and a heavy focus on what I considered to be places where the visitors spend well, they spend a great deal of their time in about ten to fifteen percent of the park—meaning that a higher number of visitors, their experience of Haleakalā is the road, the visitor center, the overlooks, and then they get back in their car. They might take a short walk. You know,



Kalahaku overlook or Leleiwi overlook, down in Kīpahulu they might go out to see the river or they might go up to the bamboo forest, or a portion of it, up to Makahiku, but not many of them. And so we spend a great deal, the parks expend a great deal of time and energy, making attention or creating attention to that very small, significant use that our visitors come to see. And so, I saw this and, you know, resources management, the budget tended to kind of dwindle and get less and less and less—the base budget. So not the money that comes directly from Congress on an annual basis, but the money that comes every single year through the appropriations to the National Park Service, that money either stayed the same or got even less. And of course, we had mandates from those executive branches, the president on down that would tell us through the Interior in the Park Service to do things a certain way, and so our hands were tied to some extent.

Definitely, I think now, up until the time I retired a few years ago, it was a true statement to say that the National Park Service is very good at managing experiences that we invite visitors to come and have, and we manage the experience really, really well. We show people how to get to places, we show them what to do at those places, and we show them how to be there safely, and then we show them how to move on. In other words, we build and maintain great access roads, trails to facilities that we build oftentimes to get a view or an experience of the park that the National Park Service has decided is significant. Not necessarily, and some of these are truly significant, I mean, driving up to the summit of Haleakalā and seeing that vast wilderness out there is definitely a significance of Haleakalā. However, you know, that's a great investment of time and energy and resource, human resources and financial resources to those, fifteen or twenty percent, to allow visitors to have that small experience.

Whereas those who choose to go more than a mile down the trail are left to themselves to . . . For example, the Crater cabins or the crater campgrounds, they're not in great shape today, even though we're not able to visit them or get to them today. They've never had the kind of, in my experience, the kind of financial resources to keep them in the best shape they should be because that smaller number of visitors that actually take time to go to experience these natural cultural, geologic—the features as to why this is a national park, why it was established in 1916, to give them the opportunity—those don't seem to have the attention of finance, you know, the financial benefit, and that's that's kind of sad for me. I understand it. I understand that superintendents have to find a way to pay the whole thing, natural, cultural, use and enjoyment versus conservation or preservation. It's a huge nut and, you know, if you don't spend a dollar on a bird, it might it might sing and call out, but who's listening? If you don't spend a dollar on cleaning a toilet, you're going to hear about fast, you know? And it'll be in the papers and the senator is going to call you and so that's out of whack too.

I'm trying to get your, you know, not only weighing visitor use and enjoyment and natural and cultural, but also just within natural and cultural to have a balance between natural and cultural. Here in Hawai'i, I don't think it's that difficult to make that bridge. You know, as I said before, if the natural resource is thriving, the cultural resources thrive. So, to pay homage and financial resource responsibility to the natural resource and to try the best as we can to protect and preserve at least a little segment of it as much as we can, so

that the culture has the ability to thrive, and that means allowing access, allowing access to the native peoples to do whatever they want to do, understanding they have responsibility to it too. There's a place where we shouldn't get involved. I don't think--- there are some of us in the Park Service who maybe should be involved, but others should just not try to manage that experience for them. That's their experience to have. That's theirs, that's their kuleana. All we've got to do there is say yes, here you go, here's the keys, the gates open, whatever, just let me know when you're out, you know. And when I grew up, that's the way things used to be. I wish we could go back. I wish we could do those things today. Some of those things and just say, look, they're going to be responsible people. Let them go. They're going to have a great time, we'll hear the stories later.

AK: Thank you. And then I guess sort of in line with that, how do you think---you kind of talked about how Native Hawaiian and natural resource values interface with each other, are you familiar at all with maybe how research or military activities have really impacted the park? I know you mentioned the truck going over the lava tube, are there any other instances of that, that you can think of or that come to mind that sort of show the impacts of commercialization of the park?

EA: Yeah, the military is not necessarily commercial, but I mean, the impact of military and other government entities on Haleakalā is a fact, I mean, it's going to happen because you've got the State of Hawai'i, you know, the boundary of the national park only goes so far—the actual summit, Redhill, what we call Redhill, is the summit, but it was severely impacted by the military during World War II, and it is the highest point and it is inside the national park, but it's just a stone's throw away from this whole Science City complex, which is under the management of the University of Hawai'i, State, and also the US Air Force, so having that close association and only one access road to all of those places is, as I said before, it's going to create conflict. You need a certain kind of support for those facilities up there, and they got to go through the national park and so the road is the main impact, of course, but there's also anything that comes up there. You know, whether it's riding along on a truck or intended or not, dust particles, insects, just debris, debris, rocks from another place, you know, they're going to ride along, they're going to hitchhike on whatever way they can and they're going to go right through the park and then they're going to end up where they intended to be. And while that exists, while there are these other entities right next to the national park boundary that conflict is going to exist. And that's just, that's a tough one, you know. Kū Kia'i Mauna brought that to light. It's like, how do you manage for this? Wow.

As far as commercial activities, biking, the bikes, when I started there in the 1980s, it was just the very beginning of like Cruiser Bobs and some of these others—these commercial activities—that would benefit from having the national park here, benefit from having the roadway, they could put their bikes on their bicycles and their clients. And also, of course, benefit of picking up visitors, allowing them to have that that small, from my point of view, that small connection, interaction, with the park and then take off on a bicycle and have this endless, exciting ride.

I did see in my time there that it was very lopsided, in other words, the commercial use not only bicycles, but also horseback guided tours, hiking groups, guided hiking groups would come up and they would, of course, and commercial busses the tour busses, oh man, parking lots in this in the morning before sunrise were just slammed. I used to work up there at sunrise and wow, fifteen busses double parked—big busses—and then the bikers with fifteen vans and their trailers and everybody else and all those people, it was just crazy wall to wall nuts. That was not a good thing and Marilyn Paris—I have to give her credit for that—she, she saw that and went, oh, my God, this is not responsible. This is not the way to be a responsible manager for this national park. And so she started the inroads of the commercial services study, and I was involved in that, too. And then it became a commercial services plan, I don't know. I haven't seen the actual plan. I was there in the early, early stages of that and that became a real threat to the commercial operators. I know we had meetings with them in Pukalani, you know, the bikers came in and we said we think you have too many people, this is too much pressure on the resources. In this case, it was facilities of the of the national park, and so what's happening is there is a direct resource damage because of there being too many commercial operators, that the general visitors that come up and pay the ten dollars to get through the front entrance are having a terrible experience and the facilities are in terrible shape and partially because the commercial operations are too much. So, we started to move towards what's called a visitor carrying capacity or visitor use carrying capacity. And people came from the NPS regional offices and other places to kind of help us with that, with the commercial services study, and that was super eye opening.

Bike companies were not happy with us, you know, they were saying, well, you're threatening our livelihood and so on and we're like, well, we have a mandate to preserve and protect this particular place, if we find an impact we have to act and that's Marilyn. Marilyn was like, “This is an impairment, but I can't allow that. So sorry, you've had your day, but there will be a restriction.”

What was really interesting during that time, we didn't know how—this is Marilyn and I and the management team—we didn't know how the county was going to respond. The county of Maui because the county gets a lot of money from tourism, and if tourists have a good experience, they're spending money on Maui that benefits the county. A visit to Haleakalā and a ride on a bicycle was one of the top visitor attractions for Maui. And so, you know, if we were going to put a threat to that, we were a little bit worried. What was the county going to think and were they going to put pressure on us to look the other way, because that was bringing in millions, millions of dollars to the county. But we went to have a meeting with the mayor, Alan Arakawa—this is his first time as mayor—and that was actually a very fun meeting. And he basically shrugged his shoulders and said, “Don't worry about it, they'll find other things to do if you know, if there's a reason, a valid reason to limit the number of commercial operators up in the park, visitors would still be here. They will find something else to do for.”

And we were a bit surprised and shocked and happy with that meeting, and then it was a good relationship. He understood, at least in that way, he understood that it wasn't going to be a major impact on the millions of dollars that was coming into the county. He also, I

think, he understood that it was an impact, an impairment to the national park that he couldn't allow either. And that was bothering himself, his county, and many constituents and everybody who lives on Haleakalā road or highway. They were very upset about having all those bands of bicycle on their right to get to and from their houses and businesses. So sorry, long winded, but I think I'm getting through your answer.

AK: No, that's great. And I want to be respectful of your time, too. I know we're coming up on two hours right now. Would you be open to scheduling another meeting to kind of do the last bit of questions, sort of on educational and your volunteer? I know you mentioned you had a lot of volunteer programs that you did with your family and maybe a little bit about fencing. Is that something that you would be open to?

EA: Yeah, you know, you have a better idea of the questions that are coming up and the outcomes that you're looking for. I have lots of time, but it's been two hours. So if you want to reschedule for another Zoom, Zoom, it's no problem.

AK: Yeah, I think let's do that. Just give you a break, too. I know it's hard to sit in front of a screen for that long.

EA: Yeah, and from like what I said today, you might restructure some of your questions or have time to look at it and restructure your questions.

AK: Yeah, exactly. That would be great. Yeah. But I'm happy to reschedule kind of based around you. I can send you an email or phone call or something if that's easier.

EA: Either any which way you can text, email, whichever and I'm fairly open, I don't have a lot of obligations, so it's kind of like whatever your schedule is and then other people you're going to talk to too so if you can fit me in that would be great.

AK: Yeah, I would appreciate that. I'll give you a call next, maybe on Monday or something if you want to kind of carve out a time. And I think it'll be much shorter just because fewer questions, but happy if it goes longer, too. Thank you so much. I really appreciate all your mana'ō on this and. . .

EA: Yeah, it's bringing up lots of happy memories. That's great. Okay, appreciate the work that you're doing and you know, you guys, you're the next generation. The reason why I worked in the national park and did the things I did for Haleakalā specifically was to pass it off in better shape to your generation. So I'm glad you're here.

AK: Thank you. We appreciate all of your hard work you've put in and continue to do so. So, thank you. Alright, well, I'll let you go and enjoy the rest of your day. Hopefully not too rainy there.

EA: Oh, it's actually cold. You see me? It's been cold here. Wow.

AK: I bet.

EA: I'm up in the Olinda area. It was 58 degrees, it was still 58 just a little while ago.

AK: Oh, that's cold.

EA: Well, thank you and have a great weekend yourself.

AK: You too. Enjoy your three-day weekend. Aloha and thank you.



Hōlua Hilton wall framing – Eric Andersen's dad



Hōlua Hilton demo-Mike Felix, Eric Andersen, Leif Andersen (brother)



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



Hōlua visitor cabin shed, Andy and Leif Andersen