

Madyson Miller: Okay.

Matthew Kalani Souza: Got it.

MM: Awesome. So, good morning, Kalani. Before we get started, I just want to break down exactly what we are doing. And I know we have talked about this, but it was a while ago. We will start at the beginning. These are oral history interviews – so they kind of just track through your life – and talk about all of your different experiences. We will definitely try and touch on coral reefs a little. Something I really want to know – and we will talk about this later on – is if you could tell us the story of coral reefs in Hawaii. Because I know their corals are very special in Hawaiian culture. But do not answer that first. Keep that in mind though. [laughter]. Anyway, so I'm Madyson. I'm the interviewer. Madyson Miller, I am the Knauss fellow for NOAA's Coral Reef Conservation Program. Today is Friday, October 28th, 2022, at 1:11 p.m. EST. Kalani, could you state your name and the location that you're calling from?

MKS: I'm Kalani, Matthew Kalani Souza. M. Kalani Souza. I'm in Pa'auilo, which is north of Hilo on The Big Island, about seven minutes south of Honokaa town. And Pa'auilo means where the rain stops. So, I'm in the northeastern quadrant of the island, just where the trade winds turn off the island and the rain stops.

MM: It is definitely one of my favorite parts of Hawaii. [laughter] I love Hilo, the Hilo area. Okay. So, we are just going to jump right in then. I kind of like to start at the beginning, like I said, so I was wondering if you could start by telling us a little of what it was like for you growing up in Hawaii.

MKS: It was unusual. I grew up in a very rural area. And then also was educated in Honolulu, which is a very urban area for an island, which is interesting. Of course, when I first got to Honolulu, there were just, I'd say, maybe about 150,000 people in the city itself. And then there was maybe about another seventy thousand rurally on that island. Now, I think there's something on the order of 1.1 million people on that sixty-four-mile island. So, you can imagine the impacts to the nearshore environment and the changes I saw in that area. I say that because the other areas on the neighboring islands or adjacent islands were less impacted until, say, the late eighties and nineties when you started seeing more of a population increase and influence. But in the early days, I remember being able to harvest limu and fish and – near ocean supplies on O'ahu, on the west shore and on the south shore. And O'ahu means the altar. So, I guess you could translate it into the gathering place. But it really means the altar and everything that that would imply from a spiritual perspective, as well as what the Earth might give at the altar point – you know what I mean – to all who are worshipping, as my grandfather would say, right? So, our hunting and fishing was superb, right? And the garden impacts the amount of food that was growing in the water system. They say Hawaii doesn't have an estuary, but I think that's only because Corps of Engineers filled it in, right? And they call it Waikiki now. And nobody wants to pay for that environmental damage, right? The Ala Wai Canal that is now heavily polluted, and we're trying to clean up microorganisms. And I think we could take a lesson from Lake Erie and the zebra mussels, right? [laughter] Yes, I think there's way to clean up waterways, but principle to that would be human behavior. And that's interesting to talk on. Because as a young child, I saw our behavior change as we got older, more used to development, economic

development, increased pressure. For thousands of years since Rome, or I guess I should say since Naples, we just take the trash down to the ocean and throw it in the ocean, right? And we just sort of kept that. Unlike years ago, that's all biodegradable trash. Now, it's a different story, right? And so, that impacts the nearshore environment. And so, as I was saying, as a young person I remember harvesting seaweed, *ogo limu kohu*, different types of seaweed along the western and southwestern shores, really plentiful. You would float out with a inner tube, a big construction tire inner tube with a big – we call it (*pohkini?*), but it's a steel bucket, kind of a big one that you do laundry in. But we would strap it into the middle of that tube and float it out into these beds of seaweed. And you just pick through the best limu. And you don't hit a place too hard, right? We migrated. Everybody understood in their behavior that you pick some young leaves that are growing and you just move along the bed, and you never impact it. And now, it's like if they even see seaweed anymore, limu, it's like they bang and hit the whole thing and don't give it a chance to recover, or they don't live in the old *kapu* style or the – we had this thing about taking what you need, not what you want, right? And it was like this real understood value set that everyone understood. This story my grandfather used to say, "If you're walking down the beach and you find something, you should pick it up and look at it. And if it works for you, you should put it in your pocket, right? And if it doesn't, then leave it there. It might be for somebody else," right? [laughter] So, it's like this idea of leaving as much as you take, right? That there is someone else coming down the beach behind you, right? This idea of continuation, of continuity, that's missing from today, right? We don't see that in the same way. I mean, I remember fishing in Waikiki. Wow, I remember fishing in the Ala Wai Canal, which there's no way you could do that today. I mean, they say today you shouldn't even let your feet touch the water, right? [laughter] It's like yikes, that much microbiology going on from city runoff from everything else. And that was the estuary on O'ahu, four major river valleys dumping their water down into this flat way that ran out, taro fields growing naturally. Waikiki, *kiki* means to bubble up and *wai* means fresh water. So, Waikiki means where the fresh water is bubbling up, right? So, it's sort of the rivers are emptying down into this area that they called marsh before, right? It was identified as a marsh, but there's no estuary, right? It's like all righty, thanks, right? [laughter] It's all about land development, right? And so, now we have a two-mile drained coral and sand island that they call Waikiki. And they keep building these big buildings on them and bringing people from Ohio to sit on the beach – you know what I mean – and just lather up with suntan lotion because of the ultraviolet radiation and the product sales, right? And then take all that Suntan lotion into the ocean, which also impacts the nearshore environment. So, the Waikiki that I grew up with, the gentle sort of sandy beaches and the sea life that was just off there, the fishing and really beautiful water, beautiful – I saw my first twelve, thirteen-foot tiger shark there swim right past me. I was so scared, this big animal just moving past. But yes, you don't see anything anymore. You enter the water, the rocks – now a lot of the sand is gone, and what sand is there was imported from Redondo Beach – you know what I mean – on a barge and dropped off for the hotel guests. Yikes. But as the erosion is happening and it moves away, you don't see the limu growing on the rocks anymore. You don't see the fish, the bottom fish like *kala* or yellows, the tangs, and stuff. You don't even see those anymore, and they were an annoyance of the seventies. But even they, you don't see anymore. You certainly don't see any of the old native fish or any of the larger pelagics coming into feed. Before, they'd come in to cruise, right, looking for the little feeders, and they're going to hit them. And so, you could go out there and dive in pretty good water, fifteen to twenty feet, and see these big boys coming in to hunt the little guys. And so, that was good fishing, really good resource. And everybody had

plenty. But you don't see that anymore. You just see tourists – really, overdevelopment – large crowds on the beach. You can see the impact of the suntan lotion. And now, I of course live on the neighbor island. I so much do not want to see that, right? I live up in a place where one of the last fishing association is old, protected ground where we can go into the water and still see fish. But it's a very new shoreline. So, it's interesting. It has very little coral growth. It has some, but that's occurring naturally. A lot of rock, a lot of bear rock, and what looks like landslide over the last couple hundred years. A big wave impact identifier is big blue right off the shelf. So, the west side of The Big Island where I live, there's more of a gentle slow bout, some sandy pockets, and some coral; good coral growing strong like it used to in – on O'ahu. But you don't see that much in O'ahu. I know that on the southeast shore of O'ahu, there's a concerted effort to eliminate the invasive seaweed and to restock coral growth. So, I know students are working on that vigorously, applaud those programs. We have a couple of those programs we're trying to initiate here on the west shore also. But yes, coral, it's been impacted greatly by the development over the last forty to fifty years by human traffic. And there's never been more than in the last two years of the pandemic. I mean, Hawaii has become the place to go to from the United States. So, we're upwards of ten million visitors a year. I keep wondering, where do they use the bathroom, right? And again, the nearshore environment is impacted, right? So, here we go. How do we adjust for human interaction into a natural environment that is perhaps under stress, right, at a point where it's having a problem recovering? So, how do we adjust our behavior to assist it in the recovery? And why should we, right? Why should we adjust our behavior? It's like a meh, M-E-H. It's a meh, right? So, not really, not from the Hawaiian perspective, right? When we talk about our creation stories, when we talk about our creation tales – and I'll spare you the chanting, right? It's like let's just talk about them as they are. So, we talk about creation coming from the *pō*. And the *pō* the deep darkness, right, that blackness of space that is so black, right? You just stare into it and say, there's nothing there. There's nothing there. But actually, there's something there, right? It's like that's the way we see it. And from that deep darkness which we call (*makapō*?), which means belonging to the *pō*, we see as the great-great-grandmother. So, the creator, Akua, who stands behind all things, right? The creator is a masculine principle. But the creation, the universe, is feminine, right? So, the creation itself is feminine. So, the great-grandmother in the deep darkness of space, right, brings us life. And from the *pō* comes the *pōhaku* or the rock. And traveling across space is this little rock. And inside that little rock is a drop of water, right? And that drop of water is the stuff of life, at least that's the old people belief, right? So, from across the darkness of space come these little rocks, and they all start collecting and compressing together.

And as they compress and heat and cool and heat and cool, the water, the *vai vai*, it comes (*pi'e pi'e ya?*) or it comes *kiki* like Waikiki, right? It comes bubbling up to the surface, right? And there on the surface is the rebirth of the great-great-grandmother from space. She's born again as the young ingénue or the ocean, right, or as water. So, she's reborn as the goddess of water on this planet, as the life. And it's interesting the way they see it. So, from the darkness of space, the great-grandmother comes and brings, right, her rebirth to the planet. And the planet is the earth mother. So, kind of the matron, sort of the older sister to the rebirth of the water on our surface, that young sort of teenagery maiden that's just starting out in life. And then the sky father, right, is the consort of the earth mother. And they're both the children of the grandfather sun and the grandmother moon. Now, you notice the water is the great-great-grandmother. So, the water then is older than the sun. Because the sun is only the grandfather, right, and the moon

is the grandmother. And they're moving around the earth mother and the sky father. And the woman who is the sea, who is the rebirth of the great-great-grandmother – great-great-grandmother comes past the grandmother, past the mom, born again as the young great-great-granddaughter. And that part of the story is the thing that tells us about mitochondria and how biology is actually passed on by the great-great-grandmother down to the maiden. She was actually fully formed as an ovum in her great-great-grandmother, right, that became her grandmother, that became her mother, became her, and will become her children. She comes in holding all of her children and all those bacteria, right, that comes down through the mitochondria along with this woman that forms inside the sea. So, the creation tale goes like this. The sky father, he has an affair with the woman who is the sea, right? And right there in the tidal pools, right there along the shoreline, the single-cell coral polyp, right? And we say in our legends of creation that the coral was the first form of life. It was the single cell that began growing in the primordial sea, which we call *nalu*, the waves. And *nalu* is also our word for amniotic fluid. So, what's inside the woman's private personal sea is *nalu*, right, and what is in the ocean is *nalu*. And both begin life with that single cell. So, the old people would tell you that makes us the oldest thing on this planet. We were those first single-cell coral polyps. And that's how we know to do our reincarnation. We do 900 million years of evolution in nine months in our own internal sea because we're that good at it, right? It's like we've been doing it that long that we've become these crazy little sea monkeys, right, that are hanging out. We're not the latest evolutionary existence. You see how evolutionists have it backwards according to the old people's stories? We're not the latest evolutionary advancement. We're actually the oldest. That's why we do it so good. And we're such a highly developed life form because we've been doing this again and again and again for two and a half billion years since the first coral polyp. So, it's like we've gotten really good at it, according to the old legends of the Hawaiians. So, here's the sky father, *Wākea*, having an affair with the woman who is the sea, *Nā Wāhine 'o Ke Kai*, and they have the single-cell coral polyp right there in the tidal pools and the corals develop. And they start changing the chemistry of the world, right? And we even talk about how our lives are tied to the tidal pools, and how our *Kumulipo*, our tales of creation begin with the coral polyp, begin with – so, okay, it's only in about the last twenty years that science is proving that the water is older than the sun, right? Some 7.2 billion years, the sun 5.6 or something like that, right? The Earth, 4.2, 4.3, right? It's like we're beginning to date these things cosmologically. Well, how do Hawaiians knew that, right, if in the story, right? Then how did Hawaiians know about the coral being the first? And it is. I mean, we know now in those first early shallow pools, right, coral – those coral heads were the first thing to develop and start changing the chemistry. How'd they know that, right? Then we start getting to, what else do they know? Well, that story about the creation along the tidal pools, that story also tells you when you get married, never let your kid sister move into the house, right? There are all kinds of lessons going on in the social behavior of those stories with the old Hawaiians, right? Because men are not to be trusted, right? That's another thing that's in that story, right? It's like the sky father, what a schmuck, right? And yet here we are. Now, why is that story important? Because as the corals develop and life comes to the sea, life becomes so plentiful that at some point life has to crawl up on land. It just has to, right? The ocean is too crowded food resource. For God's sake, oxygen in the water, right? It's like we got to get out of here. So, life adapts and begins moving onto land. This is the moment that the earth mother's been waiting for. So, interventions against that cheating sky father, right, that schmuck, right, with her kid sister of – I can't believe it, right? This is her moment where she can take vengeance, but she doesn't do that. She welcomes life

onto land. And the earth mother is so compassionate, so forgiving, right, that she multiplies life, right, a hundred, a thousand-fold. And soon life takes to the sky, to the air. And *Wākea*, the sky father, can enjoy his creation, right? So, the earth' mother has shown us, shown us by our own existence, that if you value life, then the first law is compassion, right? The first law is aloha. The first law is empathy and understanding, right? And then support and engaging as family in relationship no matter how tough the going gets, right, that is a very Hawaiian perspective, right? Which doesn't belong to any one ethnic group but is the perspective of people who live here and live close to nature and hear the stories of relationship and interconnectivity. The other guy has got a story about a talking snake and a fig leaf and a garden, a couple of misguided kids. I don't know, it's a good story too. I just like our story better, right? Our story has this real interconnectedness where they talk about how you have three families, right? The family you're born to, that's the one that came to teach you karmic lessons about yourself, not all of them good, right? Then the family you choose, your husbands and wives and lovers and friends and the people you work with, and that deep relationship that goes beyond genetic tie. You know what I mean? It's like it's deeper than that. It's the family you chose, right? And then the family you were never without, right? The grandmother moon, the grandfather sun, the woman that is the sea, right? When you get old, as you get older, the people of your lives – your contemporaries, your peers – they die and they're gone, right? And they fall away. And soon you're alone. And you realize one day the people you've spent the most time with – the grandfather sun, the grandmother moon, the woman who is the sea – they actually know you longer than everybody else and they're consistent. So, that relationship we have with nature, we should cultivate it early, right? It's like you shouldn't discover them at sixty-five. It's like you should know them at fifteen. So, they're there the whole time, right? It's like they're right with you. You should learn about them at seven. So, the way we educate our young to nature, right, to the world that surrounds them as relationship not resource, not for economic development, right, not for this idea of expanding bottom line, but the idea of what you need, not what you want, right? It's like how can you be of service. I remember young people asking me, "When you were young, what kind of fish did you guys used to catch when all that fish was there?" It's like, "What was the fish, the favorite fish to eat? What was the thing you guys would get?" I would say, "Whatever we caught that night," right? It's not like a grocery store. You're not going like, "Oh, I don't like this one. Let's put it back and get another one," right? It's whichever one you caught, that was the one. That's the fish you're eating tonight. But you didn't catch forty of them. You caught one, maybe two if somebody was coming over, and then you went home. And that's what you cooked and that's what you ate, right? Crabs and lobsters. There were so many things straight from the ocean that today, a young person has no idea how that shoreline was the refrigerator, right? Instead, the ships come, and now they go fishing in the refrigerated section of the Safeway, right, or the Foodland or whatever the store chain is, the Skaggs-Albertson – wherever it is we are. We now go hunting and gathering in the grocery store with our EBT cards or what have you. So, it's definitely changed since I was a youngster. So, what could we do to get that all back? Because for sure, the fisheries are in trouble. I understand the snow crab fisheries are closed for the first time ever, right? There's going to be no fishing season. And of course the immediate worry is, what do we do with all those fishermen and their boats and the economy and the – really, why is it closed? Oh, because we can't find any snow crabs actually. Well, then you really got no choice, right? When you can't find the tuna, you got to stop fishing for tuna. At least let them recover, right? I don't understand – oh, yes, that's right, I do understand. It's about making money. So, they don't even care if it's actually consumed, just as long as it was packaged

and sold, right? You following me? Not even whether or not it was consumed, or it even fed a child somewhere in the world. They're just concerned with it being packaged, upscaled into a value-added product, and then sold. So, it's like George [Herbert] Walker Bush said, right, "It's the economy, stupid," right? It's like we've all been really stupid. We've been focused on the economy instead of focused on the relationships, right? We focus on the transactionality. We focus on the transaction, not the relationship. We equate it to some zero-sum game. There's a positive-negative line and somehow we're in one category or another. But when I'm in the real world, there are no borders. I don't actually see the thing that they've drawn on the map, right? It's like I don't actually see it in nature. It's like it's implied in my head, the rules are or the – there's actually something else going on in nature, something we should be aware of. And I even think Japan's 1.8 population decline, China, even in the U.S., most modern nations have a population under decline below 2.0. That's I think a part of a natural occurrence. When Pavlov was training the dogs or sticking rats in a cage, right, it's like it's easy for us to skinner, right? It's those kinds of behavioral models of overpopulation that lead to stressors that impact the socioemotional well-being of the life form. Well, if we're seeing it on the coral reef and that's where life began, what do they think is coming for us, right? I mean, this should be like third grade elementary stuff, right? It's like just take a look, what do you – what's happening there? Where is it going to happen next, right? So, clearly, it's already occurring with us. And now, as a species, we got some folks wanting to get off the planet – thanks Elon, right – and other people trying to figure out how to escape and get to a little life raft or a little pod where they dig underground, and they store their little nuts for the winter, and they hope to get by. I think the world is more relational than that. I think we are either going to get through this next evolutionary bottleneck because some of us get smart, right, and put away some toys and put away boys and girls and wait for the storm to pass, right? And then bring them out with the right kinds of toys and the right equipment and go, "Now, this time, try not to shit in your sandbox," right? Or be honest enough to say it in that way to the kids, right, to go, "In fact, we shouldn't have been coating it all with chemicals and shoving it out to the sea three and a half miles," right? The humanure should have been gathered up and turned into compost, right? There's no such thing as marine debris. It doesn't exist. There's no such thing as marine debris. That's just our shit in the ocean, right? It's like what are they talking about, it's our waste, right? It's our trash there in the ocean, right? Why are we calling it something sexy, like it's a brand-new thing? It's marine debris. And now we can make a marine debris industry where we go out and make money collecting the marine debris that we put there, right? It's like there are no fishes unwrapping cookies, right? None of that is going on in their world, right? Everything that's there, everything on the beaches, everything killing the seabirds, everything impacting the fishes in their – all of that, the microplastics impacting the krill, all of that is from us, every single gram, right? It's like forget the pounds, right? Every tiny, little micro piece of that is from us. And now we're going to pretend that fisheries is doing a good thing, right? Exclusive economic zoning. That we go out, we tell China, "Bad on you," but we're doing the same thing, going out raiding ocean resources so we can have chicken of the sea. The chickens of the sea are the terns, right? That's not the tuna. But if you want the chicken of the sea, then go eat that seagull, right, or that tern. That's the chicken of the sea, right? It's not the tuna, right? Tuna are more like the buffalo of the sea, I mean, if we got to talk about it that way, right? It's like they're running around through the thermal layers. So, I believe that the tuna are there, but we can't find them, right? The fishing boats can't find them as they duck through the little thermals and they disappear on the big fishing fleets that used to pile onto these big herds of tuna that they would

find, right? So, I for one am glad that we're running out of tuna and we can't catch them. I mean, I'm hoping the oceans recover. I'm really not that optimistic other than we could create some tech, like drones can operate underwater like they can in the air. Yes, there are some impacts, but there's thermals, there are impacts in the air too. But drones could take micro netting and we could come out into these current places, like at the Solomon Islands – a NOAA current mapping could identify these gyre spots, and we could get there with these nets and be sweeping. We could be cleaning up so much more than we do. Somebody once said to me when I was talking about this idea good ten, twelve years ago in Guam – I think I remember I was in Guam at some conference about this – and they said, "Well, even at best you would only get eighty percent. You wouldn't be able to clean up the whole thing. There's just too much." Eighty percent is way the fuck better than nothing, right? It's like way better than what we're doing now – my apologies. It's like we just are not doing anything, right? I mean, there are a couple guys from Norway who are trying real hard, right? And you think we would take the hint and everybody get on board with this idea. Waiting on the beach to pick it up, after it's already impacted the ocean, is lunacy, right? The kids shouldn't be standing on the beach with plastic bags picking up trash. They should be standing on the beach holding hands, facing inward, not allowing any of the trash to get to the ocean, right? It's like, "Kids, we want to do something," right? It's like let's stop the garbage at the garbage point, right, let's stop the practice. Let's stop ocean liners, right? Let's stop this dumping that these luxury liners do three times a week, all of them all over the world, just because it's good for the guests to not have to live with their own garbage that they make. I think that should be the lesson. You should make the guys in the ships take their garbage off at the end of the cruise, so they see how much they produce, right, and to have them take it to a recycle-upcycle regeneration center. No, what am I talking about? They're not going to do that. They're just going to frack the oil field still. We've totally messed up the planet. Okay, stop it, no more fatalism.

MM: No.

MKS: This is a lovely world. We started with grandma. We started with forgiveness.

MM: But I want to play along a little though. So, you mentioned that you are not very optimistic. And I am wondering if you could elaborate on that. But also, maybe explain how through your life, how the degradation and the mistreatment of our oceans has made you feel.

MKS: So, I get arrested way back in the early seventies because we're doing all this environmental protesting, right, through the middle seventies. And we became acutely aware of the chemistry, of the impacts to the food structure of what was happening. So, a bunch of people got involved with the Clean Air Act, the Clean Water Act, the Environmental Protection Agency. Our ability as community to protect our resources, how's that going? I mean, how's that working for you? It's not, right? So, pretty much when I look back on my life, it's meaningless, blah-blah-blah, right, and way too many conferences and way too much policy making, right, for anything to actually occur. So, I'm hoping it's like you guys rise up. It's like get a rolling pin from your grandma's baking drawer and go whack somebody on their head. It's like do something, right? Because clearly, we failed, or I would not be having this conversation with you today, right? If the ocean was uniquely protected and we were all witnessing this great revival, we wouldn't even be talking. You would just be some happy person living in the Virgin

Island sipping on a mojito and talking to Frederick, right? You know what I mean, right? It's like we both know what we're working towards because the stress has increased. And this, from the generation of people who totally understood the chemistry and what was about to impact to the world, we completely got it. And my classmates went out and got really, really rich instead, right? And I belonged to that eight percent that hung out with the drama geeks. We're helping out at the volunteer fundraiser at the – are you following me? It's like I've been doing this since 1969 in my first anti-war protest arrest. So, I'm watching it, right? And it does seem like I've been very unsuccessful. And all we've been doing is throwing logs in front of this oncoming monster of a vehicle, right, that just – it just keeps running over everything in its pathway. And we keep standing in front of it like Tiananmen Square, and we're watching the whole world become a really distorted reflection of its capacity. Nowadays, we look for the meaning of life, not the meaning of life, right? We walk around looking for the meaning. Elon Musk walking in with a sink to Twitter's office yesterday creating a meme. Let this sink in. What, \$44 billion that you never had, that is digitally created, that you are going to promise – seventy-five percent of the people are going to lose their jobs. You're going to lay it off, divest, and sell off the company, make back whatever you can in your pretend money. But seventy-five percent of those people are going to be out of work and unable to feed their children and pay for living space, while you plan to go to fucking Mars. Did I miss something, Elon? Did I miss something you great humanitarian? So, no. In answer to your question, Madyson, I would say my life has been an abject failure, right, the kinds of people that we're creating. But I don't know how to give up, right? So, that's the other side of the coin, right? So, there's got to be a seven-year-old in New Delhi or a thirteen-year-old girl living in Argentina who we know nothing about, who's come up with a better idea and another way to do this [laughter] right? It's like the young people, they're coming from the spirit world most recently. And they're equipped with the answers, with the codes that they need to achieve greatness in their life. I mean, I don't want it to be misinterpreted. I'm grateful for my life. I love my life. It's been unreal. You know what I mean? It's like rock and roll bands. It's crazy-ass parties in New York City, beautiful nights in Palau – you know what I mean – on the beach, it's excellent. High in the mountain tops, Alps, just amazing, amazing life. And yet, there's been more degradation by the culture of modernity than I would like to have seen. So, I'm hoping these young children – the two-year-olds, the four-year-olds – coming with the codes they need to survive the moments ahead. There's no doubt that climate is being impacted across the solar system, if not the galaxy, right? Magnetic influences, altering graviton waves moving, this is a big, bold, beautiful universe. And when we stare at it, sometimes I think the entire thing is down a big black hole, right? I mean, we try to look to the horizon, and we can't see it. We can get to it within fifty million light years, but we can't see towards that curtain, that edge. Well, that sounds like the light at the edge of an event horizon, right? The light's never going to get out of the event horizon. You're only going to be able to see so close to where the edge is, and the rest of you are falling in. And you're falling away from each other, and you're moving faster and faster and accelerating like down a drain, just like what Einstein predicted and what our mathematics is showing us is happening with the universe. So, how do we know that our entire universe, this multiplex of all these galaxies and strands aren't actually all in a really magnificently large dark hole that is part of another universe? It's like it goes on ad infinitum. And at that point, what is the relevancy of spending billions of dollars looking thirteen and a half billion light years away? What is relevant about that? Why aren't we spending, I don't know, a couple billion dollars to end world hunger, right? Because probably two billion, three billion would really impact hunger in the United States for



sure, so a hundred billion globally. So, once all this BS by these well-intentioned IGOs and NGOs, right – I don't actually see action targeted at solution building. So, when we talk about STEM or STEAM or the need for new thinkers in new science, in new applications, well, inside the same framework, that just means new IP rights, new potential technologies developed for new extractive models, for new moneymaking schemes. It's like I'm not really hearing the kind of clarity you would expect, right, if we were making an honest effort to solve the problems facing the youth coming into the world today. And it is your world, right? We are in your yesterday. So, why do seventy-year-old men make decisions for a world that's going to impact twenty-year-olds? That makes no sense to me as someone who tries to use logic model as much as possible.

MM: So, if you were in a room with tomorrow's youth – so ten, thirteen-year-olds from all over the world who have dedicated their life to making it better, the earth better – what is one lesson learned that you would share with them?

MKS: Well –

MM: Or two. You can give a few [laughter] if you want.

MKS: One of the lessons, one of the first lessons is the moon is always half in shadow. If we're observing, we think it's going through phases. But that's only because of our perspective. So, what we need to do is change our position in the circle and look again. That moon is always half in shadow. So, if you can recognize that about existence, then you will be less likely to think that your perspective is the only one that matters, right? In fact, there's other perspectives on that 360-degree bowl. And on that circle of understanding, in that council, there's always somebody sitting 180 degrees from you. So, again, the moon is always half in shadow. Someone is, by the very nature of their positioning, looking at the problem from the opposite direction as you, right? And knowing that as a young person coming in – because it's a struggle to move from eight years old to sixteen years old – you know what I mean – where your mouth actually moves and you say your ideas out into the world, right? And you hear them, you try not to critique them too badly, but you mostly harden yourself as you try to express yourself into the world that's full of a cacophony of expression, right? And you just want to contribute or be a part of, right, or even be true to your own understanding, right? So, that is a hard journey. And then to get there at sixteen and realize that your voice is just one voice in that cacophony, right, that there's so much going on that when you learn to throw your voice, you think you just want to throw it harder to – yelling louder does not actually make somebody hear, right? To make somebody listen to you, a lot of times it's better to go soft and get quiet, and then really say what you have to say. But at sixteen, seventeen, that's hard to understand. You know what I mean? So, if there was a piece of advice I was going to give young people, it's that. Look to your own perspective, understand that you are the god of your universe, right? What is internal to you, what's happening in your space, protect it. Don't ever let anybody into your personal space, right, to control or manipulate you. But right beyond your personal space, that's where your godhood ends, right? [laughter] It's like now it's over. Now, there's a million other gods out there in the universe, and they're all negotiating for space. So, now you get into the power of we over me. And that is a decision, as a young person, you have to make consciously. When is the power of we superseding my own desires? When do I operate for the service of all, for the good of all? And not just the two-

legged bipeds, but the feathered and the furred and the finned and the – all the rest of the creepy crawlies that make up the mycelia that is the web of life on the planet, right? It's like how do we relate? How do we have relationship to that, and how to be yourself? And the other piece of advice, learn to forgive yourself. It's really easy to forgive other people. But forgiving yourself, that's a tricky one, kids. It's hard to do. It's easy to talk about, but it's really hard to do. You keep catching that rock and sticking it back in your bowl because you put the rock there to begin with. You know what an ugly little schmuck you can be, and so you're really hard on yourself. Don't be. It's an adventure, this ride. And one day it's over, so you want to enjoy every day of the ride. So, really work on forgiving yourself, getting back in. Strap in better this morning. You know what I mean? When the sun comes up, strap in better to life. You know what I mean? Make the ride a little bit better this time and just keep on going like that. When you get to the end, it's just the beginning of the next ride. So, it's like practice, practice, practice, practice forgiveness.

MM: I love that. I think that is great advice. I kind of want to shift gears a little. So, when you were first talking when we first started the interview, you mentioned the first time you ever saw a tiger shark.

MKS: Oh, yes.

MM: And I am wondering if you can recall maybe and tell us how you felt the first time you saw a coral reef.

MKS: Yes, definitely. I mean, I'd always known it was there. But I grew up on the northeast side of the islands, the coral outside tends to be – it's called the windward side. And they tend to be rockier. Now, on O'ahu, it's the opposite. On O'ahu, the windward side has this incredible coral reef. But on the newer islands, like Maui and Hawaii, the northeast side is very raw, very – rivers down to natural rockway spills. So, you don't see a lot of coral. So, I kind of grew up there fishing at the river after the (tower?) patch, fishing out at sea. I guess the first time I became conscious of coral, I was probably about eleven years old. And I went out to this place called Hanauma Bay, which they – Hanauma, they used to say in the old days. *Hana* is the old word for bay. *Uma* was the interior. Now, they say *hono* because there's little bit of a scuffle over the high language and the low language. But people still pronounce it Honolulu, right? Nobody says Honolulu. They all say, "Honolulu, you're going to Honolulu?" Just like Honolua Bay or Hana Maui, right? So, Hanouma, or Hanauma Bay as they say now, was out on the northeast side. And it's an old volcanic crater. So, I was about eleven, going on twelve years old, and I went there for my first time in a school excursion. I was at Punahou School. And it was one of those early oceanography jobs, right? But it was where you're conscious of the water. And I remember the kids were all sort of citified kids, but I came from the country. So, when we got down there, it's like I had my mask and my fins and my snorkel and my three-prong and everything. I had broken it down into like a little case that I brought with me, which you're not supposed to do. I had no idea it was a sanctuary. Who knows these things, not Hawaiians, right? [laughter] It's like Hawaiians go diving where the food is. So, the rest of the kids are – they're in the fifth grade or whatever, and they're running around with the teacher. But no way, me, I'm like all business. We pull up in the bus and I'm out the back door of the bus with my gear, and I'm headed to a corner because I'm not really getting along with the city kids. So, I get on my

gear, and I go out. And I did end up scaring the teachers and everybody because it was a while before I came back in. But I came in with some fish, lots of fish. Of course I had no idea it was illegal to spear those fish. Somebody should have told me. But I went out, and the coral was magnificent. And that's why I – I got maybe about six fish and came in this really big *uku*, a parrot fish, really good sized one for cooking. Boy, they were so mad at me. It's like they're going to the fish away something about fines, blah-blah-blah, even way back then. Because it was one of the first fishing reserves in the world, I understand, or United States, right? It was this little crater. And the corals created this maze. So, the top of the corals were maybe about six to eight inches from the surface of the water. But then in between the coral stands, it would drop down to fifteen feet, to a sandy bottom. So, little pockets of sand. So, you could go down into these little mazes that I can cruise through and a big fish down in there. And I was just in heaven. Of course, I never got to go spearfishing there again because it's a monument and all of that stuff. But you take the good with the bad I suppose. I am a little concerned that there are many more monuments cropping up, that look like a federal land grab here in Hawaii, to establish themselves. I understand the need to preserve. But I'll give you a definitive example. They took the old beach of Wailea, Happy Water. It was a great fishing spot. The locals would go there while the tourists are up at Hapuna Beach, about three quarters of a mile up the road. Now, they've turned this Wailea Beach, they've renamed it into the Hapuna Recreation Area. And when they closed Hapuna Beach up there for whatever reason, they say the water at the main Hapuna Beach is jeopardized. And I'm wondering, well, how does the hotel have six hundred rooms and each one with its own tap, if there's no water for the bathrooms at the public beach, right? There's some really interesting stuff going on here. So, they closed that beach down, and now they're all down at Wailea that's renamed the Hapuna Reserve Area, right? This is the same beach three quarters of a mile away. And they've made it all a fishing sanctuary. So, you can't fish there or collect limu or anything. So, the native people, the locals that now run off the beach that has paid parking for the tourists, and they can't fish there. And yet, this is a marine reserve. We're saving the marine life, but we're sending hundreds of tourists there every day with their suntan lotion and they're actually poisoning the water. You can see the mollusk and the sea life dying back. It's like the place has become like a tourist beach and a mess now, when it was pristine. Oh, that's right, the NOAA Sanctuary Programs, right? So, this is us thinking we're doing a good job. So, I'm here to say on the record, we're not. We need to reevaluate what we're doing. We need to listen when the – every region, whether we're in Alaska, the Gulf, the islands in the Caribbean or out here in the Pacific or Western Pacific, we need to listen to the local fishing families who are in fact the stewards of the area. They understand more than most how we need to keep the source regenerating, what to take when. And we come in as the government, and we frankly don't listen, right? We send in facilitators so that we can shove up the government's agenda and process and really sort of railroad these community leaders into agreements that were never going to play out in the end. Sorry, was that off limits?

MM: No. That actually leads really nice into my next question which is going to be, could you – since you have had experience working with the federal government, FEMA and NOAA, et cetera, I am wondering you – and you are native Hawaiian. So, could you elaborate more on what the relationship – I know right now it is pretty skewed with Red Hill. But the relationship between the federal government and Native Hawaiians, maybe from back in the day to what it looks like now, has it changed? Is it better? Is it worse?

MKS: Could be dramatically changed. I was raised understanding the skewed political system. So, when I was in school in the seventh and eighth grade, I never once thought I was American or that it was an illegal possession. That's not true of most of the population. Most of the population are descendants of immigrants brought here from 1905 to 1930, prior to World War II, who now think that they have rights here because Pearl Harbor, right? It's amazing. It's like a lot of people die everywhere, I don't understand why U.S. sailors dying in a harbor suddenly makes this all America, meaning the whole of the Pacific. Because that's how America acts, right? Well, our people died there. Well, a lot of Hawaiians died in the forty-eight states, I don't see us claiming America, right? And I mean, by the thousands they died, in the logging and weaving industry, but we're not claiming the West Coast, right? And here's what I tell all my friends about the relationship with the federal government. Have they given Manhattan back yet? Oh, they didn't? Oh, no. Oh, they didn't give back the Carolinas. They didn't give back Missouri. Okay. So, they didn't give back Colorado, or how is – okay. So, what are we waiting for out here, right? And that's the truth of it, right? America has done nothing but seize land from the first day it landed at Jamestown, Virginia. And in fact, the first forty years they wiped out the colony three times. But darn it, those pesky Europeans just keep on sending more religious prisoners over every month. Turns out they got a shit load of people in the jail back there in Europe they keep sending over to the continent. Not their fault, not the people in chains, right? It's like they're getting here and trying to figure out how to stay alive and do whatever. So, wow, how do we write unrightable wrongs? We start. [laughter] You know what I mean? There's that, right? It's like we could start addressing them, right? But even that, you've seen the political negative reaction in the United States. Forty-eight percent of the population believes that the whites are entitled to rule the United States with an iron fist. And they aren't giving it up pal, "You aren't taking our America. We got these here, guns. We're going to make sure that our children get their rightful benefits." I'm sorry, it's as if they don't actually know where they come from. Oh, that's right, they don't. Because the American civil education system is so emasculated to the technology and the service industry. I mean, right now in America we train the most excellent influencers or maître ds or poker dealers or – I don't know. You know what I mean? But most of the students that come in who study technology and advanced science are from other countries. "They're just getting educated, you're an anomaly." But actually, you grew up in another country too, right? [laughter] It's like the way you grew up is more global. And so, you look at it like, "Okay. We're going to work." And so, that's the way I'm working. Because I don't think it's a good idea to pretend the United States of America isn't the biggest stick in the room, because it is. Is it a good stick? It has its moments. I mean, a lot of us like to be beaten sometimes, if it's the right beater. I mean, I think that's the way we look at it, right? We're all that dysfunctional. The moon that much in shadow, right? We recognize that we're driving cars, that we're eating the boxed meals, right? We recognize we're part of the poison that is the glyphosate system, that we created this in Vietnam with the antifoulants and the – we recognize that we all bought Walt Disney and Monsanto's Better Living through Chemistry speeches of the sixties and seventies, right? So, we're all there. There's natural flavors in almost all things now. So, literally, we're allowing them to poison our neurological systems because they want to control global population. It's pretty insidious if we take our sharp sea monkey minds and we turn it towards the framework and the industry that we see today. It is very insidious. And yet, every day we wake up, try to do the right thing – you know what I mean – try to put in the hours and the time and find the answers and move the conversation forward just

a little bit. Some people might call that a start. And that's better than nothing, right? It's better if we get eighty percent of the stuff out of the ocean, that's way better than nothing, right? So, I mean, I think that's what surprises the uber rich and the powerful, who seem hell bent on destroying the world, is I think they're surprised by the optimism of the young people who come in and go like, "No, we always got time to right this ship, right? We always know that those seventy-year-olds, they're going to die sometime soon, right, and then we get control of this mess." The thing is, will you be ready, right? Are you ready? Are you ready to make tough decisions about our lifestyle choices, about how we share, about what it means to be on the planet in a right way? These are tough choices. You know what I mean? I've made a few of them, and been ostracized for a few of them. But I'm kind of one of these crazy optimists, I think you're always supposed to try and do good. I'm probably wrong, I don't know. You know what I mean? I complain about the world, then go out every day and try and do something better. I don't get it, right? It's probably some disease, some strange disease. I'm uncertain.

MM: I love that. I also find myself complaining a lot, but then I take a moment and reflect. [laughter] And I'm like, you know what? It is what it is. I can't change what's happening.

MKS: I got you, man. I recognize a kindred spirit. [laughter] I see the cocktail potential in your right hand there. It's like, yes, fuck it. You know what I mean? It's like here we go.

MM: I know. I think that is inspiring about you though is that you – like you said before, you refuse to give up. You do not know how to give up.

MKS: I don't know how. It's a problem. It's a real problem.

MM: You would regret it though. If you gave up, you would regret it. And so, I think –

MKS: Yes, probably. I probably would, right? [laughter] It's like I want to go kicking and screaming, right? And we're going to always try to improve it, always try to make it better, right? It's what we're here for. If not, then we're here to make it worse, right? I mean, there's really two sides to that coin, right? It's like, wait, which one are you doing? And I know folks who live on the other side, and I wish them the best. You know what I mean? I wish that they would see the best and come out of the worst of it – you know what I mean – and see what is endearing. And they will, given time. I just hope that we have enough time and resources for the next generations that come. You know what I mean? It's really self-indulgent of my generation to just party the cocaine nights away and just hope that's – well, we hope the kids will be okay. Oh, man, are you kidding me? Is that what we're going to do, we're going to send them thoughts and prayers right after we burn up all the nitrogen? Is that what we're doing, thoughts and prayers? I mean, that's what it feels like at times. But I know there are good people out there trying to do good things. And I work with a few of them. So, I know that they're out there. And we keep plugging along, right, every day. It's not about science versus religiosity, right? And it's not about economic solvency versus the economically depressed who are used. These are just distractions towards the larger concern, which is when do we grow up as humanity, right? It's like when do we move beyond these false narratives of religiosity and the end of life or the need to be of – in service to the big corporate machinery, the need to succeed. I always like saying, if at first you don't succeed, well, then suck harder, right? It's like that seems to be

their model, right? It's like if you don't get it right, then work harder and dig in. And maybe it's just a bad model. Maybe the thing is never going to make us happy, right? And we're just pursuing it because we think that pursuit is victory, but it's not. It's just pursuit, right? And we keep chasing it, hoping one day we'll feel better about ourselves. And really, maybe it's worth the time, like you're doing, to just stop and evaluate, right? It's like look at it and discover what is worth the time, right? Where is it? What makes me happy? What is my *le'a*, my happiness, my *wei' le'a*? How do I raise that up, right? And how do I respond to that, to the thing that makes me happy and gives me joy? Because in the end, that's all I get to take with me, right, is the energy. The love we either made or didn't make is what goes. Everything else stays, including our intestines, right? It's like the whole thing, the whole mess, the entire mess stays. It's kind of freeing.

MM: Yes. I realize we are way over the hour. If you have more time, I do have a couple more questions.

MKS: No, go, go, go.

MM: Okay. So, I am going to, again, sort of shift gears here. One of my favorite questions to ask Native Hawaiians is, do you have a fish story? [laughter] Have you ever had an experience with a fish that just sort of shaped your life or sort of made you think?

MKS: Actually, I do, but it's more of I guess an arachnid story. It has to do with octopus actually. So, the cephalopods, right, they're so surprising. So, this is later in life. When I was eleven, I remember cutting out of school for my first time in Honolulu and going snorkeling up in Hau'ula. And I caught this *tako* or octopus. And it came out and was wrestling me, trying to get my mask off and literally trying to drown me. I was way out, about two hundred yards, and I was in about maybe twenty-five feet of water by myself, cutting out of school. So, this is no place to die, right? So, I wrestled this thing, and it was a fight to the death. And I ended up killing it and coming to shore. And it was a real rite of passage. And I remember it freaking me out, right, as a little kid, right? This thing was as big as me, right? And it was really something. So, years later, I'm sitting down in Kona on the south side watching the sunset at a place called Ho'okena. And I'm watching the sun go down, and I'm sitting kind of meditating on a rock being all zazen, very still, very in the moment. I do that from time to time. And out from the ocean, about six feet away from me comes an octopus, a large one, all red, little black modeling spots, and climbing up onto the rocks. And it doesn't see me, right? I'm sitting there still, watching it, just aware of it. Not even looking, just aware of it coming up. And it comes onto the rock and it's turning itself around. And I'm wondering, what is it? Because it's like it's coming up to go hunting, but it isn't hunting. Stops about a foot from the edge, turns itself around, and then it sees me. And it starts freaking out, right? It turns black immediately. It tries to blend into the rocks and the coral. It knows that if I reach right out, I can grab it, right? And it won't make it to the water in time. It's about a good foot away. It will have to slither. And I'd have it before it got there. So, I just put my hand like this and sent it this vibe like, "I'm cool, right? I'm not wanting to eat you. I'm just here to watch the sunset." And I even motioned my hand like that, came back, gave him the signal, and went right back at this sitting in my zazen position. And it was hunkered down, I saw it begin to relax, and it went back towards its red color. And it turned around and watched the sunset. And I sat there for about, I'd say, maybe six minutes, seven

minutes, watching the sun hit the horizon and go down all the way down. And when the sun went down, I turned towards it, put up my hands like this. And that *he'e* wiggled its two little arms at me like this and then went slowly back into the water. And I've never eaten octopus or squid or anything like that again since that day. Because if they're that intelligent, I can take them off my menu. You know what I mean? It's like this is not a good thing. And I've never ever even looked at them the same way, right? And so, I spent a lot of time with marine mammals, so now I'm spending some time with some of the other things in the ocean, right? I was a little too engrossed with the mammalian thing. I don't know why, because I think humans are actually marsupials. We come out very unfinished, right? It's like mammals come out like a small version of themselves. Within six months, they're acting like the adults and – but we need a good twenty years or so, right? I mean, we need at least seven before we start looking like little humans. So, I mean, I don't know why we're not marsupials. I'm still trying to figure it out, right?

MM: I love that story. That is really good. I have never seen a big octopus, huge, outside of an aquarium.

MKS: Yes.

MM: Everyone I have ever seen in the wild has been smaller.

MKS: Small?

MM: Yes. Harder to find, which kind of makes me sad.

MKS: No, I think they're really that good at staying away from you. [laughter] The big ones are old and big because they're really that good [laughter] right? So, they're probably there watching you and you just didn't see them.

MM: That first octopus, do you think it attacked you? Do you think maybe it was a mother protecting its eggs or something?

MKS: Yes. Right, when I think about it in retrospect. Well, the father protects the eggs, right? So, the mother would be – if she had laid the eggs, right, and she knew where the eggs were with the father, she would attack with everything she had, right? She's going to die anyway. So, I think that's what was going on with that first one at eleven. I came near a den someplace where the father was with the babies. You know what I mean? Or not even the babies, with the eggs, right? Because she was still looking healthy. And she came right on super aggressive, hitting my body all over, ripping my mask off my face, trying to – I remember freaking out about that. But she tasted good.

MM: [laughter] I would have just let her take me. [laughter]

MKS: Yes.

MM: Kind of like, "This is my moment."

MKS: I got you. It was a fight. It was a real fight. I killed her with my teeth, right? It's like turning the head inside out and biting where that right neck stem is, the whole thing. So, I'd seen my uncles do that, kill an octopus cephalopod, right, bite that little nerve area. But it was vicious. I remember my mask being around my neck and that kind of like saving me, her going for the neck and the mask was in between her beak and me. You know what I mean? I could feel and see the beak against the mask, against the glass, right? And that was just freaking me out.

MM: I am curious, what did you tell your parents [laughter] or your guardians when you got home?

MKS: I got into so much trouble. I was with my guardians. I was with my aunt and uncle who were [inaudible] me in going to the school, and I was in – I came home all proud with the octopus and they were like, "Where did you get that?" I was like, "Out on the reef." "What were you doing out there," right? I didn't even think about it. "I was swimming above water." [laughter] And they're like, "And so, you weren't in school," And that's when it sunk in, that was when I realized my mistake of coming home with the fins and the octopus and the – I was just excited to be alive. [laughter] You know what I mean? I wanted to tell them all the whole story. Instead, I just got punished for about a week. So, you learn things.

MM: For sure. [laughter] I would have freaked out [laughter] if you were my kid. Okay. So, one final question. And before I ask it – correct me if I am wrong – there was a time in your life where – and I am trying to remember from back [laughter] in Hawaii when you were telling us some stories. But there was a time in your life when you left Hawaii.

MKS: Oh, yes.

MM: Is that correct? So, my question is, why did you go back and why is Hawaii so special to you?

MKS: Even when I left, I always intended on coming back. Yes, there was a war on. I was A1A. There was all kinds of stuff happening. But the bottom line was I think every child born in Hawaii should be required by law to live somewhere else for a period of two years. And I think the reason for that is when you grow up in Hawaii, you don't realize how special this place is, right? You think the whole world looks like this, right? And of course, you would, right? Your whole world looked like this. So, I went on a search for my favorite place in the whole world to be and to live, and I was really open. I liked Appalachia. I was really big on Amalias. India was interesting, but – Africa was interesting. But I never felt any place like, "Wow, this is where I want to be." But South of France is really nice, right? And I love Italy. I love Orvieto and I love it up in Siena. And that's Africa, I mean, Italy is part of Africa. So, there you go. There are a lot of places I really like, but none of them as much as Hawaii. There's something about Hawaii where the energy is raw and natural. I mean, the Caribbean came close. But it felt older, right, a lot older. I don't know why that is. And it felt sad. You know what I mean? There's sadness in the Caribbean. It's in the early evenings, you can smell it on the air, right? There's this little lingering melancholy. I don't know how to explain it. It's beautiful. I kind of



like it, you know what I mean? [laughter] But at the same time, it's there and it haunts you. And in Hawaii, there's something else. I mean, it's not just sadness. There's sadness and there's excitement and there's all kinds of – it's really a lot of energy, you can feel how new it is, right? You can feel how energetic the plants are and the reefs are. And you don't realize that until you live away from Hawaii. And then you realize, wow, this really gets ingrained into your thing, and more so than just, "Oh, it's where it was home," right? No, it's much deeper than that. There's stuff going on with the rocks and the mountains and the trees. And it bears investigation, right? So, I just had to come back. I mean, I didn't realize I'd be such a community person when I came back. Playing in a rock and roll band pretty much prepares you for solitude, right? It's like you're at the edge of the stage. You're not really part of the audience, you're not part of the crew, you're just the band. At the end of the show, you go to the hotel room and – it's interesting. So, I was anticipating a life of quiet solitude beyond thirty-five, right, forty and just – but it turned out completely different. I'm working with FEMA and AGU and NASA and NSF, who knew getting old was going to be so much fun.

MM: I love that. I cannot let you just say you were in a rock and roll band without asking you [laughter] to provide more details. Because I know you're a musician.

MKS: Oh, yes. For years I worked in the showbiz doing rewrites and charts and everything else, but I was in a couple of bands that were outrageous. In the eighties, I was in this band called Blue Money. And we were all over Tokyo and Europe and Russia, and of course the U.S. market and the whole thing. Then I was in another band. One of my favorite bands was called Sugar Daddy, S-U-G-A-H D-A-D-D-Y. And it turns out it's because all the guys in the band, their fathers worked for the sugar plantations. So, it was totally this other thing, right? It wasn't about sugar daddies. But it turns out our fans didn't know that. So, all these girls would show up, and we'd be like, "What's this?" And they're like, "The sugar babies." And we're like, "What?" But yes, we toured extensively for a while. It was pretty crazy, won some *hōkūs* and Grammys and stuff like that. But I worked in Nashville early on in the seventies, in Knoxville and Memphis, and did a lot of R&B, down in New Orleans for a few years learning some craft. But hey, wow, you did it. I didn't even know you were going to do it. Come bring it, show it. This is Alika. This is Auntie Madyson, see? Look at that.

MM: Hi. It is beautiful. Wow.

MKS: It is beautiful.

MM: So much better than mine. That is great. Happy Halloween.

MKS: Happy Halloween. You're going to put a candle in it?

Alika: I don't know yet.

MKS: I'm glad you waited until today. He waited until today. He was very patient from last night.

MM: That is great.

MKS: He wanted to do it last night, but he waited until today, and it looks so much better.

MM: Looks great. Just for people [laughter] who might be listening to this one day, my pumpkin just has two eyes. And it has got a big mouth, so I call it my OMG pumpkin. [laughter]

MKS: Yes, I got you. I got you. We were thinking about a big, old mouth too, that would be the deal. Man, it is good to see you. And it's good to reconnect and do all of this. I'm so glad you're working there.

MM: I just have one more thing. Is there anything I forgot to ask you or anything you wanted to say just to wrap up?

MKS: No, just I'm really proud of you. I'm glad you're working over there. I'm glad that NOAA guys were smart enough to pick you up.

MM: Thank you. [laughter]

MKS: That was a real good deal. And I'm looking forward to the work you're going to do and the stuff you're knocking out. I think you're going to knock it out of the ballpark with this stuff. You got a deep understanding. It's the start, right? We start changing them now when they realize that the people actually are interested in a deeper, more connected relationship with the resources, with each other. It's changing. These are just our grandparents and our great-grandparents. And they went through the depression, so they're real big on hoarding stuff.

MM: Well, thank you so much, Kalani. It was so nice to talk to you again. And thanks for sharing all your stories.

MKS: Love you, love you, love you.

MM: [laughter] Love you.

MKS: It's such a pleasure, such a pleasure. Let me know if you need any more help, definitely standing by.

MM: Yes. And I will keep you updated on any projects. And if it gets uploaded, I will let you know, and I will send you the link. But *mahalo, mahalo, mahalo* for sure.

MKS: Pleasure, pleasure. Can't wait to see you again. The house, it's sitting empty. I saw April (Guise?).

MM: Yes, I know. It was good.

MKS: They were all up in the conference. It was really good and awesome.

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