

Interview

CHARLIE MAXWELL

R-1

(shot 1)

00:29 QUESTION: You list yourself as Kahu Charles; why?

00:34 MAXWELL: Well, I'm a—I'm a Hawaiian priest. Um, about three years ago, a venerated priest, Papa David Kaalakea, uh, who was well known throughout Hawaii, gave me his ministry on his deathbed. He gave me his ha. His ha uh, means his breath of life. And he gave me this—this um, well, he had—he had called the Maui News, and in his home there was about fifteen people that wanted his ministry, because he was a venerated priest. And he called me to his home and also the mau—Maui News reporter, and he told me, I want you. And ... Hawaiian style, I ha—I—I thanked him. But I went home and I—and I really—I cried, I was depressed. 'Cause you know, I told my wife, Jeez, I have to change my life and do everything else. But I went back one week later, in fact uh, about five days before he died. And he told me, Well, I'm gonna ordain you today. He said, But the reason I chose you, he says, because you speak up for the Hawaiian people and you're not afraid. But I want you to promise me; don't change. Don't change. And I have not. It has been more powerful as a kahu. I uh, I conducted the meetings in um, the East West Center, and I had six hundred ha—uh, angry Hawaiians come up to me. That's for the reconciliation hearings that we had. And six hundred angry Hawaiians came up. And uh, being a kahu, I—I ga—there was gonna be a big fight, the police c—came in. And I sent them out, and I went in with my cane and started pushing people around. I thought I was a policeman again, you know. But I didn't want any Hawaiian get arrested. And so one huge guy, I told him, You have anybody to hit, you hit me. And he cried. He said, Kahu, I will not hit you, you know, and I was stopped. And so that was great.

02:40 QUESTION: So there's power in that.

02:42 MAXWELL: And I've—I witness this every time. Every place I go throughout Hawaii, people respect me and call me kahu. They even kiss my hand, which I feel real—I don't feel good on that. I mean, I—I—I'm not used to that. And uh, but I do a lot of prayers. Uh, up here in Hawaiian Homes, I've done numerous prayers for people at their home, uh, blessings for their family. And I do this quite occasionally. Not only for Hawaiians. Non-Hawaiians uh ... I just blessed a Haole couple and their child uh, on Sunday. So yeah.

(shot 2)

03:20 QUESTION: Tell us about this land. This is Hawaiian Homelands, this is your son's home on this—

03:23 MAXWELL: Right.

03:24 QUESTION: Tell us about this patch of land and how you came to get this land.

03:29 MAXWELL: Well, you know, faith is really something, 'cause we started in the old Kamehameha School, and we wound up here. Um, and uh, this land, six thousand seven hundred acres, was controlled by Harold W. Rice. Uh, just for identification, he was uh, the great-grandfather of Freddy Rice. And ... him—uh, he was a Territorial uh, Senator. And in 1919 after the Hawaiian Homes Act passed, he was appointed by the governor, who was a Republican—I can't remember his name. Steinback, I think it was. And appointed him to give lands through the Hawaiian Homes program. So he chose actually two hundred thirty thousand acres of the worst lands that was not good for agriculture. And—and that's what he gave to the Hawaiian people. Uh, and then years after that, in the late—

04:30 [INTERRUPTION]

04:40 QUESTION: Okay; Harold W. Rice gave two hundred and thir—start that.

04:48 MAXWELL: Okay; Harold W. Rice uh, got two hundred thirty thousand acres and his uh, direction was to give the worst lands to the Hawaiians Homes program, and nothing that was good for agricultural purposes or for uh, that had water on it. So that's why you have here on Maui, Paukukalo, you have places like Waihuli, uh, you have Papakolea, you have Pohakuloa on the Big Island, you know, Kokee. That's uh, the worst lands. Dry, arid, uh, and however, uh, years went; ten, fifteen years later, uh, Elmer Cravalho, who was the Speaker of the House in—

05:32 [INTERRUPTION]

05:39 QUESTION: Ten or fifteen years later, Elmer—

05:41 MAXWELL: Ten or fifteen years later, uh, Elmer Cra—Harold Rice um—

05:46 [INTERRUPTION]

05:50 QUESTION: Okay; once again, from ten to fifteen.

05:51 MAXWELL: Ten or fifteen years later, uh, Harold Rice, who was with the uh, Territorial Legislature, and um, uh ... Cravalho, Elmer Cravalho, who is actually from upcountry here, he was my neighbor and a very close friend with my mother. My mo—mother was the oldest Democrat in Hawaii. Anyway um, they opened up the Hawaiian Homes program, they amended the uh, Hawaiian Homes program to allow leasing of the land by non-Hawaiians, businesses. And they opened up the um, the lands to non-Hawaiians. So this particular Waihuli la—ra—land was uh, we always thought was owned by Harold Rice. Uh, and it was Kaonoulu, this area uh, that was on the Kaonoulu Ranch. That was the name of Harold Rice's ranch. And then uh, in the seven—in about 1975, I was protesting here in Kahikinui, because Elmer Cravalho was leasing fourteen—fifteen thousand acres, but they were using the entire thirty-seven thousand acres 'cause there was no fence line to the mountain. So all that was Hawaiian Homelands, and I protest ed at him, I—I even at one point went armed in—on Kahikinui, and I called his office, I called Hawaiian Homelands, that I—I cut the fence and sat on this hill in Hawaiian Homelands, and nobody came. It was a broken protest; nobody came. And anyway, um, uh, over the years I—I—I've fought for Kahikinui, but—but this land in particular that we're on, Waihuli, is uh, Harold Rice was leasing it for fifty years, for twenty-five cents an acre. Twenty-five cents an acre. So in 1987, a group of us broke the lease, stopped Hawaiian Homes. And Hawaiian Homes was so badly controlled, it was being used at that time for years as a political football. Whoever was the governor, it would be uh, uh, uh, a caveat to give out uh, the head of the Hawaiian Homes. There were at times when I was a police officer on—on Molokai, there was a pure Filipino family that stayed on Hawaiian homelands. And that was shocking to me. How can that happen. And—and so it um, you know, I—I started to make trouble as an activist, Hawaiian activist, way back then in—in 19 um, uh, when I went to Molokai in 19 uh, I went to 19—uh, '69—uh, '59 I became police officer. Uh, and 1961, I was transferred to Molokai. And but anyway, um ... you know ... it wa—it—it was a farce. Um, in—in the uh, in the 80s, I—I was with the US Civil Rights Commission. In fact, I'm the oldest member in Hawaii, the longest member. I joined the US Civil Rights Commission uh, the Hawaii Committee, from 1974. And from 1974 to 19 uh, uh, oh, 'til 1990, I was responsible—I became the chairman of the US Civil Rights Commission here in Hawaii. And I brought down the commissioners, and we did

a report on the Hawaiian Homes called Seventy Years uh, of uh, a Broken Trust. Seventy years of mismanagement by the US government and the State of Hawaii. And that opened the eyes of lands—we could only account at that time for hundred eighty thousand acres of the two hundred thirty thousand acres that originally belonged to the Hawaiian Homes. And when Governor Waihee became governor, he invited me to the mansion. And uh, uh, the uh ... Bellows and all this land was given back to the Hawaiians, uh, thirty thousand acres, to make the trust whole. Now they own two hundred thousand acres. But interesting to say; even all the resorts here in Kihei, right on the coast down here, was Hawaiian homelands. Uh, about fifteen, eighteen years ago, I had thirty people protesting the sale of the Maui Sun Hotel right down here. Because they didn't own the property. People thought I was crazy. But was true. And so all of these condominiums, Hawaiian Homes had their deeds. It wasn't theirs. And yet they were sell—selling all the condos and selling 'em to people, so there was great pressure from the owners of this establishment and the hotels to settle with the Hawaiian people. So John Waihee signed the bill, if you remember, for six hundred million dollars. And proceeds was to go to the Hawaiian Homes Commission, a hundred million every year. And only a hundred forty million has, since then; nothing else. It's just accruing interest. So the Hawaiians, there's a lot of money that is owned to the Hawaiian Homes.

(shot 3)

11:13 QUESTION: Charlie, how does a guy who told me earlier that he grew up old style, which was—and starts out as a cop with the Maui Police Department; how does he end up sitting up here on a piece of land, **(11:29 MS slow zoom in MCU)** armed, Hawaiian homelands, armed, calling up the mayor and calling him out to confront him? I mean, you turned into a radical. How did that happen?

11:37 MAXWELL: Well—

11:38 QUESTION: Go back to your background. Bring me up to that; how that happened.

11:42 MAXWELL: You know—you know, it's uh ... it's really sensitive. It is a sensitive thing because ... my father ran against Harold Rice ... way back in 1936 or '37 or '38, somewhere around there. And he was the only person ever ran against any Haole at that time. Haoles were considered like gods, like plantation owners, like ... they were the top, they were top of the echelon. We

never saw a Haole person walking on the street. They were the managers of the stores, they lived all in immaculate houses in the mountains. And—and we were told to call Harold Rice, Papa Rice. Well, my father always told me, he says, Someday you're gonna find out that there was a grave injustice that happened to the Hawaiian people. And—and—and he ... he ... thought me the culture. My mother and him spoke fluent Hawaiian at home. I spoke fluent Hawaiian until I went to uh, kinder—uh, first grade. There was no kindergarten. And ... the—the light in the room, in the classroom, when the teacher told me to turn off the light, I said, Oh ... what is that? And they all laughed at me. You know, because it's kukui hele po. And so eventually I found out that—and I was told, you cannot speak Hawaiian. I was punished if I would speak any Hawaiian words. They refused to call me my Hawaiian name, which is Kauluwehi, and that's the name of this street here. And they refused to call me that; they called me Charles. And—but at home, my family all call me Kauluwehi. And later, they called me Charlie Boy. That's why my grandson is—is named after me, Charlie Boy. But ... as I grew up ... I—I—I realized that even though we're from this land, and we were like strangers on this land, everybody else came here, immaculate homes they built. They built beautiful hotels. But the Hawaiians were not getting anything from it, at all. And this went up and down the board. And this is back then, as I was growing up. When I became a police officer, and that's where I saw the crookedness of—of uh, of the County of Maui. And of course, Elmer Cravalho was the mayor at that time. And I had so much run-ins with him. But the first citation I gave, I was patrolling down Kaahumanu Avenue, and this guy passed me at over eighty miles an hour in this town. And I chased him. And he said, You know who I am? I'm H.W. Larsen. I'm the head of the Maui Pineapple, Libby McNeil. I says, Glad to meet you; I'm officer Maxwell. Can I have your license. He said, You're not gonna give me a ticket. I says, I'm gonna give you a ticket; give me your license. So he—I was so excited, writing the ticket, because he said, Hurry up, hurry up, you can't write, you know. And I was getting excited. When I gave him the ticket, he ripped it up and threw it on the ground. Instinctively, I opened the door and I arrested him for littering; on view arrest. Plus for speeding. I cuffed him, put him in my car, and I called the station that I'm making an arrest. And we had a one-way radio at that time; only—only AM to the—to the station. So I had his hands cuffed behind him, and I walked through the swinging doors, and I used him as an opener. And I opened the doors and the doors hit the side, and the chief ran out of his office. He says, What are you doing to this man? I said, He broke the law. He speed over eighty miles an hour, he threw his tick—citation on the ground, and I arrested him. You let him go, you let him go. I says, No, I will not. I'll process him like everybody else.

*from in
Larsen*

And I followed him. You know, I led him, he paid the bail, he apologized to me. And I followed the case to court. And he paid the fine, and he asked the judge ...

16:32 [INTERERUPTION/GENERAL CONVERSATION]

(shot 4)

17:07 MAXWELL: We going talk some more. And um, after the judge fined him, I think it was twenty-five dollars, he asked the judge if he could have the ticket. And he took the ticket and as he passed me, he said, I will put this on my visor. Every time I look at it, I'll remember to slow down. I said, Thank you so much, because that's what we're all about. You know. And—and then as I um ... I—I went to Molokai as a police officer. I—I ... I saw how the law was applied, and was really sad because the law was only for the poor people. The poor Filipinos, the poor Japanese, the poor Hawaiians. Rich people, anybody with influence could get away. And that's where it clashed with my ideals. 'Cause I used to—I—I would—I would get into—I never kissed nobody's okole, so to speak, and I was always uh ... trying to protect the small people, the little people. And so I got transferred back to here, to Maui. And I s—you know, I—I ...uh, in—in mo—in uh, Lahaina, I was—well, in Molokai, I saw the unfairness of uh, hunting on private property. They would allow rich people, Haoles to come from Honolulu and the mainland all over to hunt on Molokai. And the local people could not even hunt on the land. So they used to outlaw. So what I did, I organized the Hawaiian people there—well, all the people, and I would patrol for them as they hunted the deer at night. And I would take chance. One night we'd do it with west end people, and next night we'd do it with east end people. So—

18:52 QUESTION: You were breaking the law.

18:53 MAXWELL: Yeah; I was. And I was administering the law. But I felt that this was so unfair, this—this cannot happen. I couldn't go and change the law, so I—I broke the law with them. I—I'm not ashamed to say. But they called me uh, you know, Moonlight Charlie. And I go back there, I'm like a king. I can stay there, they all love me. But they supplied their family with food, you know. And—and when I came back to Maui, and I was immediately assigned to Lahaina, and they had the whaling spree going on. And it was just astronomical. The whaling spree was like a mardi gras, but worse. There were thirty thousand people every day in Lahaina, and had four policemen, five at the most. And so in Lahaina, I got mobbed by—by ... this bunch of guys was in the Pioneer Inn. They were drinking beer and throwing at it at everybody, and they called the

police. When I went there, I says, Would you please stop? They said, Who's going make me? I said, I am. They says, Who else? I said, Only me. So they all stood up; twenty, thirty guys stood up and they backed me in the corner. But I'm a shodan in aikido. I'm a black belt uh, second rank in aikido. And I—I—I—I practiced three moves with my blackjack. So I—I—I remember broking the guy's nose, breaking some ribs. They were ki—one guy was trying to get my—my um, my pistol. And I threw him against the wall, I dislocated his shoulder. I was going berserk, because he was trying to get my pistol. And uh, when I was trying to hit another guy, someone was holding my hand and was my friend, my other officer, Clarence Kenui. And I realized, I came back, and oh, they said it was—the newspapers, they were gonna investigate me. But there was this Haole lady who was drinking also in there, she said was terrible, cruel how they treated the policeman, and he had—the only thing to do is protect himself. So in Lahaina, my name was Black Jack Charlie. And so you know, I had a reputation. But—

21:09 QUESTION: Black Jack and Moonlight.

21:10 A; Ma—Black Jack and Moonlight. But in 19 um ... in 1968, I arrested a prisoner in Wailuku. Her ran away from jail; he was all drunk. He had a hundred sixteen dollars in his pocket. **(21:28 MCU zoom in to CU)** After searching him, he had an old Bull Durham bag. I gave it to the sergeant, the ser—sergeant gave it to the dispatcher. And—but I filled out the property receipt. So it went with the money. Six months later, they—they released the guy. They find out uh, there's uh, no money in the safe. So they told the sergeant he's gotta pay it back, half; and I gotta pay it back. So my wife told me, Did you steal the money? I said, No. She said, Well, why are you gonna pay it back? I said, Well, you're right; I won't. And that was the most miserable time of the li—of my life. Andrew Freitas with Elmer Cravalho who was the mayor ... they tried to break me down like a criminal. Every day I would go work, they'd say, Oh, number two; go see number two. He'd put a light over me on his desk, and he'd question me like a criminal. So what I used to do, I—uh, we used to pray. Our Father, hail Mary, you know, who art in Heaven and... as he's talking to me, I would pray. He got so infuriated, I wanted him to hit me. I would just knock out, fall down, they would have to call the ambulance. But he never touched me, you know. So anyway, I was fired for one day, suspended and fired for one day. So I called Eddie Hitchcock from Honolulu. He was with the um, the Attorney General's Office. He came to Maui, talked to Elmer and the commissioners, and told them, This boy is not guilty. There's no evidence. You gotta reinstate him. So they reinstated him, and ... the HGEA failed to help me, failed to come and help me.

And so I had to hire Frank Paget. He was doing a pro bono for me. Frank Paget was—was wonderful. Anyway, instead of suing, my father said, Don't sue, it's blood money; just have them expunge your records. Which they did. But I was a marked man. I lived the life of Serpico. You know the show Serpico with Al Pacino? I lived that life. Everybody thought I was guilty. And you know, when people think you're guilty, and you're not, god, it hurts. I even at one point, when I—I got my papers of dismissal, I had bought this place in Pukalani, I was going to build a house. I went home, and I told my wife, I says, You know, I love you and all, but I'm going down, (24:04 CU zoom in to ECU) I'm going to shoot the chief, I'm going to shoot the—you know. That's how—I was—I was back against the wall. Nobody was helping me out. And my family talked to me for—luckily, I did not. And was just going to shoot 'em and give myself up. I had no recourse. I had nowhere to go. I was going to lose my—my—my house and everything. So Hitchcock came. The—the mistake he did was to reinstate me. 'Cause when he became the chief, he put me on as his uh, co—vice squad, in the vice squad. I used to carry two pistols, snub-nose. And we investigated the crooked councilmen here. And also Elmer Cravalho. And that's where the report ... I got, gave to the chief, and that's what they—they—they tried to fire the chief, Hitchcock, which they eventually did. And—and you know, I cannot talk about the investigation, but I did. So I mean, I was knocking on Elmer's door many times. And so that's why uh, I had ... other policemen even making bomb threats. I had the FBI outside of my house. Uh, someone calls my wife, there's a bomb planted under your house, you're going to explode. Blow all your kids up. She ran out of the house. You know, we had a whole investigation. So ... [UNINTELLIGIBLE] that. That's how I became an activist. But I—I—I—I used all this experience to help my people. And—and that's what I've been doing all this time.

(shot 5)

25:41 QUESTION: Now, you ... I mean, this may be the wrong place to bring it up, but we've gotta bring it up at some point. Obviously, you don't think statehood was a very good thing.

25:54 MAXWELL: You know, um, I think statehood was good for the State of Hawaii, but was bad for the Hawaiian people. It's the worst thing that could happen to the Hawaiian people. They were one step closer to sovereignty in resolving the illegal annexation of Hawaii, in the illegal occupation—you know, I—I just heard Dan Inouye last night says, Iraq, President uh, Bush was the first place that they ever attacked without being attacked first. Not true. The first

place was Queen Liliuokalani, when they brought in troops, they stationed it in front of her palace with muskets and all, and she had no weapons of mass destruction. All she had was aloha and love. But America wanted Hawaii as—as a uh, uh, you know, to the Orient as a focal point. So ... you know—you know, it—it's so amazing, statehood. My—I remember my father in 1959, and—and I just became a police officer. And I came up to Kula, and he was crying like a baby. I said, Papa, aren't you happy? He says, You will see, time will tell this is the worst thing for the Hawaiian people; and you will see it in your lifetime. He says, I'm seventy-four years old, and I'll be dead soon. He says, But what more can they do to the Hawaiian people. And—and now on top of that is statehood. You know. We—you know, sometime I feel guilty of not being patriotic. But I am. I—I truly feel that the makers of the Constitution, the—you know, Jefferson and all these people that wrote the Articles of the Constitution had me in mind as a native Hawaiian, had other native Hawaiians in mind. [However ... nothing will be good in Hawaii, nothing will be pono, as Hawaiians say, until America uh, uh, uh, make amends.] They apologized five years ago, but that's not enough. When you apologize when you steal somebody's car; you give the car back, it's five years older or ten years older. You denied the use of this car. And—and—and—and so what did you give back? How do you repay for the rental or the use of this car? But to bring it in the right perspective; how does America, after stealing Hawaii, and you and I know it's a total theft of what happened to Hawaii/Hawaiians were so good with aloha and sharing/I really cry for my ancestors, because when the missionaries came, they said, Ah, 'ia 'oe ma'ia. They want that piece of land? Yeah, go ahead, go ahead. See, our—our people didn't know that the missionaries would make a piece of paper and keep the land forever. But in their context, how can you sell land. Land was made by Papa and Wakea. How can you sell land. (29:24 ECU zoom out MS) It's made from the gods. This, the land, is children of the gods. That's the Hawaiian concept. An—an—and so selling property, ownership, is foreign, foreign to the Hawaiian people. And so from way back in the 1700s, when—when Captain Cook came, when Vancouver and everybody else came here, and the^oof course, the missionaries that came who—here to do good, instead they did well. Seriously. Look; go up on Haleakala. Look all around Maui. It's own—all owned by missionary families, the land. So what in the hell did they come here for. They came here to heal us, to heal our souls. The only true missionary is Father Damien. He came to Hawaii, he lived in Kalaupapa, he even attracted uh, the disease of leprosy, of Hansen's Disease. But yet, he administered to the soul, and that what's missionary is supposed to do; not take the land from the people. We were gullible. Hawaiians were gullible, and we had no idea that our culture was based in the land. We are not—our culture is not the sky, our culture is land-

based. Because it goes all the way back to Papa and Wakea. All the mountains around here, the district—

30:53 [INTERRUPTION/GENERAL CONVERSATION]

(shot 6)

31:31 QUESTION: You were saying that the Hawaiian culture was land-based.

31:33 MAXWELL: Okay. The Hawaii culture, Hawaiian culture is land-based. From the kumulipo chant, which is the chant of creation, it tells how the Hawaiians evolved; from the ocean, from the smallest amoeba, from the smallest shell uh ... they evolved. And everything was created in time from blackness, the earth was spinning, and—and we evolved from the ocean. And it connects up to the alii. You know, to Kamehameha, to Lono, to Lono O Makahiki, all of the alii, it connects up. So we are the most connected people, and see, we came here two thousand years ago. However, we knew about this through the kumulipo chant, through our prophets, that Hawaii existed, that there is this place called Hawaii with beautiful land. So when they came two thousand years ago, unlike Captain Cook who discovered Hawaii, looking for a passage around the Americas, they came equipped with men, women, children, plants, animals, gods and goddesses, and they populated this land for thirteen hundred years, untouched by anybody else, in the middle of the Pacific. They would go back to Easter Island, Aotearoa, to um, New Zealand, and to Rapanui, and—and replenish the—the—the uh, alii every three, four hundred years. And—and you know, they said, oh, Hawaiians are primitive. But just think now. Two thousand years before Columbus sailed the ocean blue in 1492, when he realized the earth was round, they thought the earth was flat and you going fall off the edge into space; Hawaiians were sailing two thousand miles plus, throughout the Pacific. So—and the intelligence was that they were using the stars, they were using the currents, they were using the—the sighting of fish, birds. But the—the fact of the matter, that Hawaiians at that time had a seventh sense that we don't have today. We're modernized; we lost this connection to the resources, we lost the connection to the earth and to the elements. We could speak to the wind, and the wind would blow. We could speak to the ra—uh, to the—the cliff, and the cliff would fall. That is power. And we had it at one time. And we don't now.

(shot 7)

34:05 QUESTION: But you know, you said at one point when I first asked the question; you said statehood was good for the State, but it was bad for the Hawaiians, took us one step away from the feelings about annexation or the anti-annexation thing. But didn't statehood in some ways reinvigorate Hawaiians? I mean, to the extent that ... I mean, even in the Territorial period, for example—you were a policeman.

34:41 MAXWELL: Yeah.

34:41 QUESTION: As I understand it, an awful lot of the teachers in the Territorial period, an awful lot of the policemen, awful lot of the firemen, awful lot of the government offices belonged to Hawaiians who were appointed, Hawaiians were appointed to them because the Republicans, the Hawaiians were their stalwarts. And then with statehood, statehood made it possible for Hawaiians to get a lot of things through the federal government that people—you know, Congressmen with votes, Hawaii Congressmen with votes, and Senators with votes could get for Hawaiians. Wasn't it good for them at—

35:20 MAXWELL: No.

35:20 QUESTION: --all?

35:21 MAXWELL: No. I tell you why it wasn't good. What we did upon statehood, we sacrificed ... billions of dollars in control of the trust lands, of the lands that were—were taken away from Queen Liliuokalani and the government, which was the alii lands. The government also belonged to the former kings, and then—and of course in eighteen-fi—uh, fifty, they split it up, they made the Great Mahele. But already, the Western influence was coming into the Hawaiian governance and splitting everybody up into a Western way of thinking. For the Hawaiian people, what statehood did, like I said, alienated us, because if we was a territory, I think it was easier for us to look at the [UNINTELLIGIBLE] report, at—at uh, all the reports that was made showing the illegality, how annexation occurred, and it could be redone. I mean, America, I think, would have respect for us more this way. And why the statehood was wrong, they didn't conduct a plebiscite to ask the native Hawaiians who were the true owners of this land, and uh, according to international law, they should have been consulted, or a question should have been, Do you want statehood, do you want free association, do you want some other means. But no, it was only statehood, yes or no.

36:55 QUESTION: Uh, and—

36:56 MAXWELL: And wait. Majority of the people voted for statehood was even military men that was stationed here in Hawaii. It wasn't a plebiscite taken of native Hawaiians.

(shot 8)

37:07 QUESTION: Okay; but on the question of statehood, the vote in 1959 was seventeen to one. And now, they didn't take it apart the way they do now, with the **(37:20 MS zoom in to ECU)** accuracy that they do now. But even in Hawaiian districts, the districts where Hawaiians had a big percentage of the population, statehood **(37:27 ECU zoom out MCU)** carried. But you still feel that the vote was bogus unless they did it on—

37:34 MAXWELL: Well, not only that. I think the Hawaiians were promised all kinda things by Dan Inouye, by uh, Sparky Matsunaga, by r—Ariyoshi. Uh, all these people that were on the—by—by ju—uh, Burns, uh, Governor Burns. Uh, they were promising all kinda thing. You'll get freedom, this, this, and that. But looking at it now, what, thirty, how many years ago; forty-five years?

38:00 QUESTION: Yeah; forty.

38:01 MAXWELL: Forty-five years back. You have to ask yourself as a Hawaiian, or even as a non-Hawaiian, what good did statehood do for the Hawaiian people? We, presently, like we've been a hundred years back, we make up the—all the social ills of Hawaii. We're the highest percentage in every uh, problem that Hawaii has to—you know, in prison, in health, in—in—in suicide, in drug abuse. And yet, Hawaiian make up only twenty percent of the population, but we're seventy and eighty percent that makes up all this social ills. So something is definitely wrong. I can talk like this because I go into the prisons here on Maui, an—and I see the pain of not only men prisoners, but women prisoners. Men make up about eighty-one percent in the prison, and women about seventy-eight percent of all women is native Hawaiians.

39:02 QUESTION: Eighty-one percent of the men and—

39:04 MAXWELL: In—in—

39:05 QUESTION: --seventy-eight percent of the women here on—

39:07 MAXWELL: Here on—no; in—in the total of Hawaii. In total, in Hawaii.

39:09 QUESTION: Jesus.

39:11 MAXWELL: Yeah. And that's the sad thing about it. People are—an—and they're turned off to the drug batu uh, me—uh, crystal meth. Even grandfathers, grandmothers. You know, it's so frustrating to live in Hawaii. You ha—here on Maui, the medium house is six hundred seventy-five thousand dollars. Affordable housing is going for two hundred seventy-five thousand. Tell me who can afford. Luckily, my son got this place, I gave him this place. It's Hawaiian Homeland. But um, and—and luckily he was able to build a beautiful home like this. But how many people—look at—look at the homes all here. Drive by after, and they're little shacks over there, little tents 'cause people cannot afford to build. It—it's—it's expensive, even here. Hundred fifty thousand, a house like this, hundred eighty thousand. So that's a frustra—you know, we've given everything, all the resources of Hawaii, we've shared. They use our culture to bring more people here. You know, our hula and everything else; yet, they don't support the culture. They don't support hula. I proposed way back that they should charge each tourist a hu—uh, uh, a dollar that comes to Hawaii, that would go to educate the Hawaiian people, for education. But it's amazing. I—I grumble with the Visitors Bureau all the time. That they don't—and then it—we have a hula halau. Um, we gotta break their arm to fund us to go to the Merrie Monarch Festival, to go to Honolulu, the other festivals. And you know, they don—they don't promote the culture. Japan is promoting the culture like crazy. And Canada and the rest of the mainland. But Hawaii, we're in trouble with the culture. It's not promoted.

(shot 9)

41:03 QUESTION: You say that when statehood passed, your father was very upset and told you that he was very upset. Did you know other Hawaiians who were upset?

41:12 MAXWELL: Oh; of course. Lot of Hawaiians that I knew; older Hawaiians, not younger Hawaiians. Younger Hawaiians thought it was the greatest thing to be part of America, to pledge allegiance to the flag. And they thought it was the greatest thing. But a lot of the old Hawaiians ... you see, I mean ... you know, it was like two different—three different waves, you know. When Liliuokalani lost the throne, came in, the missionaries, the businessmen.

Then the—in the—in the 70s after statehood, they started to build Hawaii. Look at Maui; just Maui today. At night when you guys go down the mountain, try look up here. There's houses all around this mountain that never had fifteen, twenty years ago. It's amazing. We look at the cane field right below where you drove up; it's a din—it's a dinosaur. What will happen in ten, twenty years when they go broke. You know, when they go out of business. What will happen. You know what? We're gonna be—we're gonna be more houses, we're going—I hope I'm dead by then, but we—we—there gonna be more houses, there gonna be more people coming here, and Hawaii is becoming the retirement state for the nation. They all come there, they re—Maui, everybody wants Maui. Everybody's going crazy for Maui. You know, and on my radio show, talk story with Uncle Charlie, I tell them every Friday, I tell 'em, you know, to you Haole tourists driving around—and Haole is okay, I explain to them what it's all about. I says, come to Maui, visit, enjoy what we have. But don't stay; go home. Because that's the problem. When you stay, you buy these expensive homes, and you alienate us as native people, we move to Oregon and to Las Vegas. There's over two hundred pe—two hundred thousand Hawaiians outside of—of Hawaii. And they're move—they can't afford it here. You gotta get two, three jobs.

(shot 10)

43:14 QUESTION: How do you rectify the situation? Is there a way within statehood that you can—that the Hawaiians can revitalize themselves? Is sovereignty the answer? Is independence the answer?

43:28 MAXWELL: I tell you what. Sovereignty is the answer. Um ... and ... before even sovereignty, though, we have to unify. Hawaiians are not unified. We're so split, so apart. And I've been trying for thirty-two years. I've been involved in this mu—movement. So you ask how come I've been uh, you know, I'm an activist. I'm one of the original activists, thirty-two years ago. But that's because we're not getting a piece of the pie. Include us, as native Hawaiians, in the piece of this pie. Um, teach our children, give us opportunities. Kamehameha, let us go to Kamehameha Schools. They haven't accepted all. I'm on the board. They hire Haole teachers. I say that's all right; I'm not prejudiced. But can that Haole teacher have the same experience? He's teaching Hawaiian kids. How does he relate to a Hawaiian child? We need models. Uh, not only Nainoa Thompson, not—not only Emmet Aluli, we need more doctors, we need more teachers. We need teachers in the school. So our kids can be proud. Oh, god, there's a Hawaiian teacher. Not Japanese. And majority is Japanese teachers. And if not Japanese, it's Haoles. But show me the Hawaiians that are

administrators of the school system. None. I know, 'cause I sit on the Civil Rights Commission, and we question that many times. Um, and that's really a farce, because we're at the whim of Congress, the Civil Rights Commission. And they don't help any. So for a Hawaiian, he is really frustrated. It's only me and several people like me that open our mouth. If you look at my website—

[INTERRUPTION]

[END]

Interview

CHARLIE MAXWELL

R-2

[GENERAL CONVERSATION]

(shot 1) 00:24 QUESTION: You were saying that there are no Hawaiians—you were talking about the [UNINTELLIGIBLE] Commission and—

00:33 MAXWELL: And Congress.

00:35 QUESTION: That you're at the whim of Congress and they're not helping you any, I think.

00:37 MAXWELL: You know—yeah. You know, Congress is no help. We have—we have gone to Congress so many times as native Hawaiians from 1972. Uh, one incident happened with me in Congress the first time. I went to Washington, DC; first time I left Hawaii, was a traumatic experience 'cause we went into national airport, and I saw everything all gray, there was no leaves on the tree. And I told the stewardess, I said, My god, they must have had a huge fire through here, you know. She says, No, it's winter months, this is how—you know. And first time I seen that, you know. So we're sitting down with thirty-five Congressmen and Senators, and this is with u—Moe Udall and—and uh, god, all these guys, uh, uh, Kennedy uh, j—uh, uh, what's that—what's his name now? Kennedy that's in now.

01:30 QUESTION: Edward, Ted?

01:32 MAXWELL: Edward—yeah, Ted Kennedy.

01:33 QUESTION: Right.

01:34 MAXWELL: Sitting on this table, and they're talking about Hawaii, Kahoolawe and all. And I really didn't understand what they're saying. The language is—they were using—now I know what it is, but they were using five-dollar words. And—and I pound the table. I stood up, I says, You're talking about my islands. When you speak about Hawaii, make sure you speak of it in language I can understand, and not take ha—half an hour to decide what it is. And they all went quiet, and they were very careful with using—make sure that I understood. And—and I went up with my aloha shirt and pants. All the other Hawaiians had suits. And so I made the biggest uh, you know, uh, impression on them. But many, many years I've been to Washington, DC to—to—to talk about NAGPRA, about this NAGPRA uh, that's been going on in 1990. But for

reparations, numerous times I was up there. And you know what? They don't even know. They think we're running around with grass skirts in Hawaii, that it's paradise, it's still paradise. And they don't know. We're so disassociated from Washington, DC. And—and that's not helpful for us.

(shot 2) 02:48 QUESTION: Well, who do you blame for that? Do you blame Inouye and Matsunaga and Mink and—

02:54 MAXWELL: Well, you know, Dan Inouye now is coming forth, but I—I attacked Dan Inouye before. I told him he was uh, the Uncle Tom of the native Hawaiians, and he came back from Congress with Henry Giugni and we had a uh, slugfest uh, talking. And—and you know, I tried to speak, he says, You—you listen to me. And after he was done, he tried to interrupt me. And I told him, Senator, now you listen to me, what I have to say. And—and af—after that, he gave me all his numbers, his home number and all, he said, Never go to the papers again; call me. And I've done so. When I—when I uh, when I uh, started the Kahoolawe movement in—in 19 uh, 76, I led the first occupation to occupy Kahoolawe. And uh, couple days after that, uh, Emmet Aluli and uh, Walter Ritte was arrested on the island. And uh, they was brought back to the Kahului Airport, and in handcuffs. So I called Dan Inouye and uh, up in Congress, on the floor of Congress, collect. And he says, I'm not gonna do nothing, you guys broke the law. I said, No, we were protesting sacred land; that's all we did. And so you know what? From Congress, he freed Emmet and Walter, and le—and the Navy uh, set him free. And so uh, you know, Dan Inouye uh, and I have been uh, uh, lukewarm and hot, and now we're good friends. You know, because he's done things uh, for the Hawaiian people and uh ... now—

[INTERRUPTION]

04:28 MAXWELL: You know, Dan Inouye and—and I, he calls me Kahu.

[INTERRUPTION/GENERAL CONVERSATION]

05:11 MAXWELL: And I—you know, Dan Inouye is a friend of mine now. Um, he's helped me out in—in several things and um ... and in fact, he calls me Kahu now. I've done blessings for him when he came here. And uh, I have an interview yesterday at his fundraiser. And I went to it, I was invited to it. And uh, and he's got one more year, and hopefully he is pushing the Akaka Bill. And uh, lot of people is against it. But uh, I don't know—we do need recognition as native people of this land. Um ... truthfully speaking, if they give Hawaii back to

us tomorrow, we never know what—we wouldn't know what to do. It would be chaos. It has to be over a period of time. So something has to happen in between, and if it's gonna be the Akaka Bill, fine. But I think we're working on something now, if we can put it together, if we can create unity, if we can have one or five talking heads, then we can speak to everybody else. To Congress, to the State of Hawaii, then we'll be a viable force. I represent two hundred thousand Hawaiians; tell me who's not going listen. You know. And so I don't even know if the Akaka Bill has to come in play. I think unification, we have to unify as native people. That's the most important thing.

06:37 QUESTION: But Charlie, we've already, for example, talked to for example Kekuni Blaisdell—

06:44 MAXWELL: Uh-huh.

06:46 QUESTION: --and we've talked to Bumpy Kanahele and—

06:48 MAXWELL: Yup.

06:51 QUESTION: And they have differing points of view. I mean—

06:52 MAXWELL: That's right.

(shot 3) **06:58** QUESTION: --they dismiss the Akaka Bill as something that they think is a sell-out, only independence is a possibility, and the Akaka Bill—they would argue, I think, that Akaka Bill would get in the way. So what makes you think this unification is any way possible—

07:07 MAXWELL: Uh—

07:11 QUESTION: --shattered and fragmented.

07:13 MAXWELL: You know, there are so many individual organizations that represent sovereignty. But there is sometime in our fu—uh, va—in our future that we're gonna have to realize that we gotta be like the Japanese or like the Chinese or the Filipinos. We're all going have to come together. I was present at the uh, Captain Cook Hotel in Anchorage when this occurred. Three days, they put the Eskimos in at—when the Native Claims Act passed. They put them in a hotel. They said no matter what difference, we're going for this forty million acres of land and one billion dollars. And they was yelling, screaming, and crying, and

almost fighting, but they emerged s—unified, all as one. And they dealt with America, you know, on that one-to-one basis. That's what has to happen with us. We are so Westernized as Hawaiians. You know, we like big television, we eat ... rice and bread, and we don't eat our native food because you cannot get it no more. You cannot get fish from the stream—

[INTERRUPTION/GENERAL CONVERSATION]

08:38 MAXWELL: Oh; okay, let me think. We're so Westernized. Yeah; we're so Westernized that we have to um, eat all this Western food. It's bad for our body. We cannot get our native food. We cannot get our taro because the plantation, the uh, irrigation company is taking the water. They're taking the water for—to irrigate the sugarcane and for the hotels, so the taro is getting spoiled rotten. Then they have attacks by the snails that come in. And so the taro uh, is—just think, one pound poi cost five dollars. And I can eat one pound, it's not a problem. It's—it's—so you cannot eat your native food. You have to eat things that are Westernized, which not good for your body. You cannot go down to the ocean anymore to catch fish, because all the hotels on this coastline, all with the green grasses, where does this nutrients go; into the ocean. It kills all the limu. And that's an indication when you cannot find limu on the shore, that seaweed, the ocean is—is in trouble, it's polluted. The water, the fish is—is polluted. There's not no more—not too much fish. Why? It's so simple. Modern man is so ignorant. They have these jet skis and windsurfers. The baby fish cannot spawn in the shallow waters, because there is so much activity. And the—the stupid Corps of Engineers channelized the streams, put cement on the bottom of the stream that the 'o'opu comes down to spawn, there's no place to dig in the dirt. The ocean fish, the aku, the akule, all the ocean fish gotta touch the fresh water; cannot happen. Because the water pushes all the soil into the ocean, kills all the limu, kills all the—the—the life on the uh, on the coral reef. And when the coral reef is not healthy, the land is not healthy. We're in deep trouble. And—and thanks to progress. I mean, we're so ... dependent on the tourist dollar, we forgot the environment in the process. We forgot the simple things that is trying to tell us. We forgot all these little—little innuendos, I should say, that our ancestors taught us. You know, not to cut the trees so that the clouds can gather and create water. I mean, we don't follow this anymore. That's the problem.

(shot 4) **11:16** QUESTION: Charlie, where did you learn what your ancestors taught you? Did that come from your—

11:21 MAXWELL: My—my mother and father, believe it or not. I was the baby in the family. I was the last to leave. And I was a good listener. They used to tell me about burial practices, about kahuna. My mother was a kahuna la'au lapa'au, meaning she was a—she hel—healed with um, leaves and everything. My father told me about the migrations, about—and we had incidences right up in Kula where we lived. How we—we—we saw this kahuna that was living there. So everything for us was real. Um, th—the clouds, the formation of the clouds, the wind, the rain; it all had names to us, to my parents, and they instilled this on me from very young. Then I read about it. You know, I have a terrific story. I tell you; um ... l—like I told you, I was young, in the—in the first grade and—so what I did, I became a clown. And right up through high school, they passed me. They passed me, every teacher passed me with Ds and sometimes D-minus. But I passed, and I graduated. When I was twenty-one, I became—

[INTERRUPTION/GENERAL CONVERSATION]

13:07 QUESTION: All your teachers passed you with—

13:08 MAXWELL: Oh.

13:09 QUESTION: --Ds.

13:11 MAXWELL: All my teachers passed me, because I was the funny—I was the clown. To cover up, I became a clown. I didn't learn nothing. So when—my principal told me, The smartest thing to you to do is marry a smart girl. Which I did. My wife was the baccalaureate and everything. So I became a police officer and I just barely made the exam. I don't know if I made it, but they wanted to instill forty hours a week. So I made it, and my uncle was the captain of uh, detectives. So I got in.

13:42 QUESTION: Was Hannibal Tavares—

13:45 MAXWELL: Uh, he was before me.

13:46 QUESTION: He was way before—

13:48 MAXWELL: Way before me. So ... three months on the road as a police officer, I would call my wife, and she would make my reports, every report I had. And I would pick it up before I go to the police station. And—and uh, I'd turn it in. One time, she made a mistake, and I had to correct it; took me two and a half

hours trying to type. They finally found out I couldn't type, and I couldn't spell. Couldn't spell. I never know what a verb was, adjective, nothing. 'Til today; 'til today. My wife thought me on this black and red book for typing, touch typing. I started to type little bit, this and that. She would correct me. And in three months, I was typing about forty words a minute, you know, and improving in my spelling. In six months, I was typing ninety words a minute. In a year's time, I was typing hundred twenty words a minute, doing my report, and singing. I was one of the best spellers that came out. Today, I write for magazines and everything. But everything I write, my wife has to check it. Now, like I told you, we got married right after high school, and we just got through our anniversary with forty-eight years of marriage. So I did the right thing by marrying her. And really, she made me what I am. I mean, you know, and literally, you know. And so that—that's a true story that happened.

15:20 QUESTION: Without her, you're nothing.

15:23 MAXWELL: Without her, I'm nothing.

(shot 5) **15:26** QUESTION: Okay. Do you have something that you'd like to ask?

15:28 QUESTION: No, you're doing fine.

15:32 QUESTION: Oh; okay. I want to go back ... you said to me earlier up there, and we haven't mentioned it here, that the reconciliation ... you became enlightened when Dan Inouye introduced reconciliation during the—I've got the wrong name for it. The study that was done, the big study—

16:01 MAXWELL: Oh, yeah; but that didn't help us. What it did—

16:04 QUESTION: Tell us about that, what that—

16:06 MAXWELL: What it did, it created a commission, and everybody was politically connected that served on the commission. And here uh, the commission had Kinau Kamalii and uh, Wi—Winona Beamer. Okay. They came to all the islands, they heard all the Hawaiians cry about the land, what was lost, this and that, how leases were taken away, all the horror stories. However, when they came out the—of their report, the majority report, was that the Hawaiians uh, fared well, that sovereignty—I mean, uh, you know, that uh, they fared well in America, it was wonderful. They had the right to vote, they had rights that they never had before as a territory, an—and that was a wonderful thing; they do not

need reparations. (So Kinau and Winona Beamer did a minority report and said how bad it is, exactly what I've been talking about, the social ills and everything, and look where Hawaiians are today.) And—and um, uh, what you call. And that's why that study commission blew out the sales of the reparations, and that's what the result of it was. But that's why you have a lot of hungry, an—not hungry; angry Hawaiians now. You know, people gotta realize that one time we were warriors. I know young Hawaiians are telling me, Eh, Uncle, how much talking are we going do? We gotta get action. We gotta burn some buildings, we gotta do something. Because we're not gonna be listened to. They see the Blacks, what happened. The Blacks, lot of people died. Hawaiians never suffer enough, you know. Hawaiians didn't put out enough. There's no—uh, if you tell Hawaiians not to work tomorrow, let's do a brownout, there's people that's—that got too much lose. They got families to feed. They cannot make that sacrifice. When I went onto Kahoolawe, and this is the truth; I called people up. I was going on Kahoolawe armed. I was going armed, because uh, this guy talked to me, uh, Dennis Means from South Dakota. He says, Uncle Charlie uh, uh, January uh, 1976 is a two hundredth birthday of America; let's blow out the candles on the White man's cake. I said, Yeah, let's do that. But you know what? Nobody wanted to follow me. Nobody wanted to follow me armed on Kahoolawe. And retrospectively, that was the right thing to do. Because lot of people would get hurt—got hurt. But I think that if Hawaiians don't get in—don't get united, that is the—they have to unite. Then I think there's gonna be a lot of problems. Hawaii is not gonna be the peachy place that it was. Already here on Maui, there's kids throwing stones at tourist cars in Hana, in Kipahulu. Because they're tired. They're tired of all this constant uh, impact of tourism, just looking down at every phase of your life. There is not one place on Maui that is not protected. Look what they're doing at a natural area reserve. They're going down into this archillean ponds down in Ahihi Bay, and they're defecating and urinating in these most sacred ponds. But the State cannot watch them. They don't have enough money to have enforcement officers to watch them. So laws are broken, they can't apply it, they cannot protect it. So Hawaiians are saying, Wow, you know, look at this, nobody's helping us. And that's why Hawaiians feel—have a defeatist ali—attitude. They all. I am the only vocal one that's really vocal on television and all, and I am for a purpose. Because I rather see us talk. In fact, I address the Kiwanis Club in—in uh, Waikiki—uh, not Kiwanis, the Rotarians. And I told 'em, Look at Kuhio Beach here, look at all the people on here. If there was a riot, you think all these people would be here? How come the businesspeople in Hawaii don't help the Hawaiian cause and don't promote uh, some sort of recognition? S—we, we cannot be part of America. We do not fit in that mold. Even though uh, the makers of this constitution recognize us someday,

we do not fit in this mold. And—and—and we are not Americans or Westerners. We are not; we're Hawaiians, we're inbred. It's inbred deep in our heart to be Hawaiians and to be like our ancestors were. But we cannot.

21:18 [GENERAL CONVERSATION]

21:24 Room tone

[END]