

Ulua Fishing

A Discussion on Ulua Fishing by Ben and Aku Hauanio, videotaped on 3/26/95 at Aku's home at Mokuhulu, Puna (Questions by C. Langlas and C. Severance)

Outline of audiotapes made from videotape
Tape 1, Side A

1. Introductions & Kalapana lifestyle; 2. learning to fish

011 CL: Let's start with having you guys introduce yourselves--tell your name, where you were born and when and tell your parents. And then maybe talk a little about what the lifestyle was like in Kalapana when you were growing up.

Ben: My name is Benjamin Hauanio. Born and raised at Kalapana. And been going to Kalapana school most of the time. Do a lotta fishing down at Kalapana during my small days. My parents. Go crab, catch crab, during the day. And during the night...
[buzz]

Aku: [indistinct sound and buzz]

047 [video 314] Ben talks about working at Volcano after they moved up there--at farm, at volcano house, picking up guava for jam.

Went w. dad to clean up campgrounds at park, learning to drive truck (14-15 years old).

Ben: I got more but it's gonna take too long. So I let my nephew go through.

086 Aku: My name is Clarence Hauanio and everybody call me Aku.

I was born and raised in Kalapana. I was born May 20, 1952. And I went to Kalapana school, up to 5th grade. And there were only 5 students left at our school, so we ended up going to Pahoa school.

So I went to Pahoa school till 12th grade up there. Graduated from Pahoa school. And during that time I was growing up, I used to go with my dad fishing, throwing net, being a bag boy. And when he used to work for the National Park, I used to go out with him in the back country--Halape and Keauhou, doing the same thing, fishing, throwing net. I graduated from Pahoa school in 1970 and I went into the service for three years. And when I got out I ended up working for Glover Construction. And then today I'm working for the National Park Service.

117 Aku: This is my son, Kainoa Hauanio. He was born on June 27, forget the year, 1980.

Kainoa: Hi. I grew up in Kalapana. And been there all my life. I went fishing, surfing and hunting.

132 CL: Maybe I can get Aku to talk about how much Kainoa has learned about fishing, how much he knows how to do. And then maybe you can talk about why--is that important to you, and why?

Aku: Well, when Kainoa was 4 years old I took him hunting. And it seems like he was, like my close son to me, so everywhere I went I took him with me, so he can learn, like the traditional way of throwing net, pole-fishing, hunting. That way, I figure when I get old, he can take over my footsteps. You know, like when I need fish he can go fishing, when I need meat, he can go hunting, he's got the dogs. And he did almost everything, from throwing net to pounding opihi, to ulua fishing--pounding palu. Boat-fishing, diving, everything he did.

154 CL: Ben, could I get you to talk a little bit about what life was like in Kalapana when you were living down there, when you were first growing up. How people lived.

Ben: When I was at Kalapana, the people lived at Kalapana, what they do is fishing. And some of them stay home making net, thrownets. Some of the old folks they repair things--opelu nets and all that. The work on the net, any holes like that, they patch it all up. Just to get everything ready for the next morning, so they can go out on the canoe, outside for opelu. That's how.

[long description of catching `ōpae for bait, opelu w. bag-net]

CL: What happens when you get back to Kalapana?

Ben talks about paddling in, about the landing.

236 [1325]Ben: We get in, we jump off and just carry the canoe, push it up. So when we get em all the way to the top, and everybody just, they call that hāpai wa`a, a lotta people over there come and help carry canoe. So when they gettem all the way up, and everybody carry the logs and then bring it up. So the water don't take it out. So they get everything, all the logs all up, where the water cannot gettem. And there's a lotta people over there. And they say, hāpai wa`a see? That's how. And my dad just grab so much opelu and then just give to the people. Maybe about a dozen, or twenty or whatever much they can carry. So the rest of the opelu, that's for the family at home, eh? So when everything is all finished--clean the canoe, washem all out, hang up the net, dry the net and everything. So when everything is finished, everybody go home. Everybody go home, then go home clean opelu. You clean fish. Either you make it raw, or clean em up for dry. Dry em out. That's what we used to do. The old folks do all those things. So that's how I learned how to do opelu, and then thrownet. All those things I learned, from my father them, uh? Sometimes, some other stuff he doesn't show see? He doesn't show you. Cause, I guess you know, the Hawaiians say it's kapu, eh? Cannot show. So, you have to go and find out for yourself. But pound `opihi and all that is, no, it's easy. You know how to do it.

CL: Those days, did many people have jobs? Or most people were just farming and fishing?

270 Ben: During those days, not too many people was working, no. Most always then we go fishing, uh? Fishing or plant taro, farming, eh? During those days, well, you don't have to go far. Cause there's mountain pig, the wild pigs runnin around, so all you have to do is go in back of the house. You take one hour, say about half an hour, you get one, two, then you come home. That's how the people lived down there. Fishing. And some of them they weave lauhala mat, some of the parents do that. Weave lauhala mat. Sleep on the floor, on the lauhala mat.

CL: What about your days growing up Aku, were they different from that?

290 Aku: I think was more or less the same way. A lotta the parents used to do the same, like canoe fishing and throwing net and pole fishing, ulua fishing, you know. Mostly the same thing, farming and fishing. Cause, when I was going school, you know, the only time I went to the beach was when my dad went, yeah? Most of the time I stayed home. And I work in the garden with my mom, or just around the house. You know, I never had time to go play, or go to the beach, or anything. Was full on work, eh? Mahi'ai (farm), cook taro, cook ulu. And we had a taro patch that we had to, you know, take care the taro patch and everything. Our taro patch was right at Opihikao. So every weekend, seem like we was up the taro patch, workin in the taro patch. Either pulling taro or planting huli [stems]. So the only time I had time to play was when I graduated and went away from home and came back.

But all those days that I stayed home and work and work and work really paid off after. I came outta the service and just thought to myself, you know. Oh when I was young I was like, Ah, you know my sister guys get chance to play and I never had a chance to play like them. But now, I'm really glad that I did what my mom and dad showed me. Because I think to myself I can show my kids how I was brought up. Knowin all these things, that my dad and mom showed me. And if I never stayed home, I was like my brother and them, I wouldn't have learned all this stuff, like how I did.

So now I'm trying to teach my kids how, the hard times that I grew up. So on the longer run, they can do the same thing and still live, you know, the same way. Like the old way. Plant your taro, pull your taro, steam your taro or make poi, or whatever way you wanta eat em.

CL: Ben, could you tell again, what happens when you come in with fish and people meet you, and they hāpai wa'a, could you talk about sharing that fish out?

357 [noises and barking dog]

Ben: Outta that, my dad just give em away, see, give opelu to the

people that way over there, came to help carry canoe, eh? Pull up the net, dry up the net and all those things. So all the fish was given away, uh? Whatever families down there, he gives em away. So rest of the opelu 's over there, we take it home and clean it and dry it up, or give it the next family. Share em to the next family, so we don't have too much to clean. A lotta work you have to clean. So you just give em to the next family. Just so we have enough. Cause practically almost every other day, we going out opelu, so might as well give it away. So we just have enough for the house, eh? for home use.

[his dad mostly ate opelu raw]

397 [1883] CL: What about your day, Aku, were people still hāpai wa`a like that?

Aku: No. Well, when I was growin up my dad guys used to go out everytime. They used to go opelu, and then I remember, they used to go diving from the canoe too. And spear fish from the canoe, and bring the canoe in. And doing the same thing, like when my uncle said, you know, whatever you catch, whoever come help or whoever's around when the canoe come up, they just give. You know, you just get your share over here, and the the rest you just give away, eh?

And then when I came outta the service, I used to throw net on my own, and we went diving, setting lobster net, and catching opelu at Kaimū beach, I mean akule. Oh, we used to get a lotta akule in Kaimu Bay, when the akule used to come in there. We used to do the same thing too. Take the crossnet out there, surround the akule and bring em up, and all the lima hana [workers] that came over there, lend a hand, they all went home with akule. And whoever passed by that we knew, we stopped them, and "Hey have some fish." "What is this for?" "Oh, we caught too much." You know, we just wanta give away as much as we can, because too much fish we had, you know. Sometimes we went down the road to everybody's house and just gave, like a dozen here a dozen there, you know. And all my aunties used say, "Oh, from where the fish?"

Say, "Oh, we catch too much auntie, so, you know, everybody get their share, so now we just stoppin to everybody's house and just givin everybody." But we thought sharing was, like they said, the more you give the more you will receive. That's the kinda attitude we had. The more you give the more you will receive. And for us, was true. Seems like the more we gave, the more came.

3. the pole

CL: Let's move to ulua fishing, about the pole. If you guys could talk about how you get it, and how you take care of it. Whatever you can think of about the pole.

Tape 1, Side B

000 Aku: Okay, this is my stick here. [not long enough] xxx

5

Usually how I pick em, I go in the thick forest area where the trees grow straight, they reach straight up. xxx
I brought em home and debarked the wood. And just stuck em under my house, keep em outta the sun, so 'e can just cure. Instead a bein in the sun and dryin up. And every time when I take em down to the ocean, before I use em I usually throw em in the ocean and let the salt water soak into the wood, and you know, kinda make em even stronger I guess, when the saltwater gets into the wood. And then I use em.

Cl: Ben, would you tell us about your pole--how long you've had it, and how many fish you've caught with it, and like that?

Ben: Well, see the pole I got. That's the only one pole I use. And my pole is 36 foot long. It's longer than his. And it's a pretty straight pole. So, I got that pole from down at Lava Tree State Park. (laughs) That's where I got the tree from. xxx
I cut it down and took it home, with the skin and all. So when I got home, then I peel off all the skin. Take off all the skin. And put em underneath the house. Let it dry out. You leave em outside in the sun, you know, the wood is gonna start crack, uh? splitting. So, you have to put em underneath the shade.

So with that pole I caught, gee I forgot already, maybe about twenty-three ulua on that pole. Every time I catch one ulua on that pole, I just mark it on em. Put a notch on em.

So with that 36 foot pole, I caught one shark on that too. [tells story/dropped rock on shark to chase it away/ caught two ulua after]

I caught two, was good enough, was 85 pound, 95 pound. I caught that two and that's enough. That's good enough for the day. I don't stay over there, then try to get, be greedy. Catch and catch, and then end up you have to carry everything home. And then you get em home you have to clean em, maybe about four or five of em. Two is good enough to clean. xxx [talk about cleaning pole & lines] Then, from there, then I start to clean the fish. Skin em all up and then cut em all up. Cut in strips, put it in the pan with shoyu, garlic and everything. Marinate em.

[Play with the mike--horrible sounds; stopped using 2 mikes to switchbox and switched to single mike between the two]

4. the line

096 [video 2438] CL: Can you guys tell me about the line, what kind of line you like to use. And after that we can talk about dying it with kukui.

Ben: Best one, the best one, the kind 'aho line. 'Aho that's with the cotton, eh? (Aku: yeah.) 'As the best line.

Aku: The lines that we use, we used to call them 'aho. But I guess the American name is the seine line. That's the cotton line that we use. And Uncle B brought a sample over here, of his lines.

This ones here he dyed em in the kukui bark.

Ben: Yup. This is the line. And the kukui tree, the bark, you skin the bottom, the bark [of] the tree trunk the bottom. Then that bark there, you have to pound it all up, then you put it in the bucket. You put saltwater in it, you boil it. Put em on the fire, you boil em all up. And when that thing is all ___ you drain it all out, you save the water. Then you let it cool off, when it's cold, then you put the line inside of the container. And let it soak. So when the line is inside a the container, all that dye goes inside a the cotton, it soaks inside. And that's how you have the color, change the color.

Besides that, why they dye the line, because the fish don't see it. If the line is white, they see. And then the fish don't go for it. So that's why when you dye the line, the line is dark color, they don't see it see? So they just go for whatever bait you get on the line.

CL: What other reasons for dye the line?

Ben: [tells kinds of line you dye]

Aku: It's to make the rope last longer too, when you die it like this. And after you dye em, you have to stretch out this line. Pull em out after you dye em, stick em into the water. You just, after that you just stretch the line out. And when you use em for fishing, the thing don't kink up. Like most of the lines just kinda leave kinks in the line. But after you stretch em out and when the thing dry out, the thing just stay straight, in coils like this. Because lotta time when you catch the big ulua, sometime the thing run. You don't want the thing kinkin up on you, when the thing flyin up straight. Like bundles up like that.

Ben: When the line kink and then start, your whole line will all kind out.

Aku: Once the line start kinkin, and then lotta times when the line kind like this, the strength weakens right in here, on the corners like that too. So--that's why we dye em, and then stretch em out to dry.

CL: What kinda tree would you choose to get the bark from?

BH: They have kukui trees over here, but they too young, eh? You have to get the older trees, kukui trees. The older ones, and big huh? I don't think we have any close by, see? Cause you get the bark from the bottom of the trunk, see? Cut em all up, chip em all off, and then, just take home the bark and you have to pound it all up. Squash em all up.

CL: What's the difference between the bark of the young tree and the bark of the old tree.

Ben: Well see, the bark on the young tree, you don't have the

7

color. There's no color cause it's too young, eh? Not like the old one--they big and then they got lotta dye in it, got lotta color. The color is darker. So when you chip it off, you see the bark is red, reddish color.

Aku: And I think the bark is thicker too on the older one, so that's how you get... The younger the tree, they're real thin the bark is, and the color don't come from that. And then when you take off the bark from the older trees, you know, the trees won't die after you take the bark off. You know they still keep growin. You just takin just the outside part off.

5. the method

182 [2740] kau lā`au = hang line method

CL: I'd like to have you talk about when you go out with the stick and start hang-baiting. Just start from the beginning and go through it.

Aku: From what I learned, my dad said, you know there was all different points where he used to go. And the first thing he did, that he showed me how, was when you go down you look at the spot. And you get a branch or whatever you can find on the ground, and just thrown em in the water and see how the current's running. He said if the stick just stays right in the area right there, then it's not good. But he said if the current's runnin, then you see the stick going out and down, that's a good place to pound. Because when you pound palu over there, or chum the water, you know the chum is gonna go out with the current. And wherever the fish is, it's gonna bring the fish up to your hook. xxx If the current is just stayin in there, you know, you can chum the water all day. The only time a fish gonna come is if some stray one just swimmin by and just happen to hit your chum right there, 'as the only one's gonna come in there. But if not, you'll be all day pounding palu and nothing come. You need the running current.

216 CL: So how bout tell about setting up the stick, and what kinda place you set it up.

Aku: Well the way I set up my stick, I usually look for a spot where there's a lotta white water in there--where your bait can hang right in the white water. And I usually like hangin my bait right in the white water, so when the waves come in, when the fish come in to bite em, all they see is this thing shakin in the water and all a sudden he just comes and hit em. Cause it seems like when you get a clear water, the fish don't get as excited... [car noise]

235 [2908]CL: Ben, when you were talkin the other day, you said something about how you set up your stick and then you get your ma`ama`a line going too. Do you wanta talk about that?

Ben: Most of the place, alongside the cliff you find a place where you can set your pole. So, when you set your pole, you run your line thru the stick here, see, through the `amana [the fork, with line tied across it].

Ben describes setting line on pole, setting pole at cliff.

Aku: I guess what he mean about the other line, is like when you using this line to hang, and the fish no bite this line, that's when he use the ma`ama`a line. xxx That's a different style line.

287 [video 3040] [Ben showing how to tie bottom line to main line]

Ben: Runs in here like this. So this is your hook line. Now when you get you hook line, you gonna use the other end of this line here. xxx Put this line, tie it on, but you have to know how to tie it. If you don't know how to tie it, when the fish pull everything gonna come off. Make a loop, swing it around, go underneath, just curl em around like this see? Then in here, bring it up, you come back inside here, make almost like a ribbon.

[noises moving pole around]

Ben & Aku show how to pull fish up with bottom line

369 [3258] [Ben shows ma`ama`a line]

Ben: This is the first way for catch, with a pole. And with handline, you just use single line like this. xxx So when you throw em out, the thing is just gonna pull along. And your bait is just gonna swim on the water like, just like fish, eh? When you pull in. That's what you call a ma`ama`a. Handline. xxx

436 [8386]CL: How come you call that ma`ama`a ?

Ben: Ma`ama`a? Well that's the Hawaiian, in the old days the Hawaiians call that throwing. In the eighties they say "cowboy." Handline. Just throwing. That's nowadays, but the olden days they say ma`ama`a, handline.

This here, ma`ama`a is worse than this one here, kau lā`au. Cause this line here, this ma`ama`a, you have to make sure your line is away from you. So when you stand you stand this way, your line on this side, stay away from you. Cause sometimes your line, you know you in the way, you stuck on the line, the line get caught on you and the fish is pullin, you won't have time to take off the line from your leg, you just gonna go.

Tape 2, Side A

000 [8470] Ben--pulling the fish, tiring the fish out; tie tail to mouth to keep fish from flipping, meat gets bruised

Aku: To me I think it's more guaranteed with the stick. It's not

as dangerous than the cowboy one. When the fish hook up to the stick one, you let em fight the stick. You know, and he's gonna tire himself out just fighting the stick. And you know you can just bring him right up after few struggles. Cause he ain't gonna broke this stick. And then you'll just end up bringin him right up. That's the advantage you get compared to that one there.

CL: Why is it that you'd have to use that one there, the ma`ana`a one?

Aku: Well the ma`ama`a one is just if the fish already wen bite this hang-stick one, then they're not gonna come back and bite that hang-stick one. You gonna have to go to that one there. Cause they already seen that stick type. And they're just gonna come around and just eat the chum, from around what you poundin. But that one there is more aggressive, because you throwing them out in the ocean, you pulling em in, you know. Like when the fish see em, he starts comin for the ma`ama`a one, then you just keep pullin em faster and he's gonna end up biting that one.

83 [3750] CL: Could you tell us a little bit about pounding the palu?

Aku: The way my dad showed me, he said when you start pounding the palu, you just pound, throw em in the water, bring em back up, pound. And you pound the front part of the eel. From the halfway part to the back is for the hook, and from the halfway of the eel to the front is for the palu. And everytime you throw em in, you bring it up, you squeeze the gravy out from em, you keep poundin.

And the old Hawaiians say that a lotta times if the ulua come inside, if you don't see em, you can feel the warmth in the bait when you squeezin the gravy out. And if you up high, sometime you don't see em and you feel the warm, all of a sudden you see em underneath there.

[Aku says palu getting cold means shark; later Ben disagrees]

6. the hook

105 [3850] CL: Ben, where do you get your hook?
[some intermittent blowing-type noise from here]

136 CL: When you were young, people didn't used to make ulua hooks?

Ben says father used to make out of bone. Olden days the Hawaiians used human bone.

They talk about making line in old days.

Aku: But my dad when he made his hook he made em out of the horse file, the rasp. And he made Hhis hook different from this. His hook had a corner in here. He say when the fish bite, the thing hangs in the corner over here, in one corner. Because he say if the hook's round the fish play, get too much play in the hook.
(Ben: Come out, eh?)

Aku had hook made, but hole for line too small so he has to use a wire leader.

Ben shows how you double the line where you tie it through the hole.

Ben: Your line don't cut see, cause in the back here is thick, eh? Get double in the back. And when he go, look out he go. Line in your hand just go, ZZZZZZ. Whistle in your hand, the line.

7. good conditions

238 CL: I was gonna ask you to tell about what kind of conditions is good--what time of day, what kinda tide.

Ben: Wind no problem, the thing is the tide, eh?

Aku: For me, I think em like the tide coming up. In the middle of the tide, in the morning. Gotta be a little bit 'ale`ale [rippling] the water. I mean a little bit shakin. You know, too calm, not too much action. I like em a little bit rough.

[helicopter over head]

CL: Why is it you like the rough water?

Aku: Too me, if the water's too flat, the fish just cruises real slow. They not real aggressive. xxx It seems like when you hangin you need all that splashin action in there. The bait that's hanging is flying back and forth, givin em more action. And if the bait is just hangin over there and just only movin every once in a while... he just gonna just cruise by and look at em. But if he comes by and he sees em, and all of a sudden the thing goes outta the water and all of a sudden the thing splashes back in the water. Eh, boom, he's gonna hit em. You know, make the fish more... wild or somethin. xxx

8. the puhi

286 [4270] CL: So what about the puhi that you use, the four kinds of puhi that you use and what they look like.

Ben: Well one is the white puhi, the uha--the white eel that. That un is good. Then when the eel, sometimes you look on the white uha, they got those stripes one em. Sometimes they have one, two, three stripes on em. That means that uha gonna have three ulua. And he go only two stripes, he gonna have only one ulua, I mean two ulua. If only one, only one. That's how the Hawaiians, the old folks used to go. They can tell how much they gonna get. By the stripes on the eel--if three they gonna have three, only two they gonna have two ulua.

That's the old Hawaiian way of fishing. But nowadays, no. Modern nowadays. Even they got three stripe, two stripe, they just gonna keep on pound em. Even one come in, two come in, they gonna keep on poundin some more.

11

Aku: Then they have like the kāpā, the kāpā is like the brown and white one Uncle? (Ben: Grey) Grey, grey. And then they get the wela.

Ben: The wela 'as brown--yellow, green-spotted.

Aku: They all good for bait, but not as good as the white one.

Ben: Well, if you don't have the uha, well you have to use the rest of the, the wela or the kāpā. They just as good, but most of all is the white, eh? the uha. Sometimes you don't even use it all, you only use the front of the head, for pound palu. You pound, you feel the palu. Little by little, beginning part the palu is gonna be cold. While you pounding. It's gonna take time. Throw in, you pull up, and you squeeze. That's how the old folks can tell when that fish is comin in. Little by little, then, it start getting warm. The palu gets warm, then they just look underneath. And when they see em underneath, then they just throw the palu down, tease em. So they stay inside [near the shore].

CL: So there's one more kind of puhi?

Aku: The kauila. Yeah, we usually don't use the kauila. It's like the last class I guess, for the eells.

Ben: Yeah. Well, besides that the skin, eh? is too thick, eh? That's why they don't use em. They use em for palu, but they don't use em for ma`ama`a or kau lā`au, eh? The skin too thick.

[telephone call]

CL: Could you talk about how you catch the puhi?

Aku: When we go down to the beach to catch eel, we usually either throw net and catch some baitfish, for chum the water to catch eel.

If we catch `api or kūpipi or whatever, we usually use one of em. We just fillet the meat up, just get a hook, smaller size hook. Just hook the fillet onto the hook and just pound the head part on the rocks. xxx Just chum the water so the eel would come. And get a short piece of bamboo where you can hook your hook to the tip of the bamboo, where the puhi can grab onto the hook. And once he grab on to the hook, just the bamboo stick out, and let im take the hook a little bit, till he can get the hook in the mouth. And just give him a jerk, then you just pull em out and just hitem on the rock. Till it stop strugglin, then you just go there and just smash his head a little bit. Then you open the hook and back to catch some more.

Except the white eel, usually you can get em by torching at night. They usually come for the light, when you shining the light. The last one I got, I just speared em. Or else you can take the machete and just cut em.

But the rest of the eels you can catch em during the day,

12

just by using a hook and chummin the water, right in the boulder areas, where they hide underneath.

450 CL: Ben, what about that uha, you like to eat that, eh?

Ben: Oh yeah, the best part of the fillet. You oughta try that sometime. 'E good. But my dad, he say, no way eat that. That's for the fish, not for you eat em. Sometimes only the head I use, eh? for palu. And then you get the center portion, eh? I just off only the head part, go home already. I reach home, I cut em off where I went pound em, eh? Then, the center part fillet em, then fry em. They real good, you know. Real good.

Tape 2, Side B

9. Hawaiian fishing rules

00 [4660] CL: What are all the rules, for fishing?

Aku: One rule I know, that my dad tells me about, is pointing-- when the fish come in, you know sometime you get excited, you get some friends down there. And you all watchin in the water, and of a sudden this ulua coming, everybody go "There, there, there." Point. Point right at the fish, the fish just kinda like just dodge away. Cause they feel the vibe from your finger pointing them. They ready to go home already when you start doing that.

Or else when you go down the beach, it takes when you doing this kinda fishing. Patience. And lotta time when you're a kid you wanta lie down. And when you lay back (Ben: That's it.) my dad said the fish get lazy too. He don't even come around, he don't wanta bite. So as like the second one.

And I guess the next one was walking all over the line, when they got their lines all set up. Steppin over the line, or steppin on the line. They said it's no good when you do stuff like that. It's time to go home. Kapu.

Ben: Or jinx, hard luck. Pau, that's all the kapu.

CL: You also said you don't take food with you. You wanta talk about that?

Ben: My father say when you go for big game fishing like that, you don't take nothing. You don't take no food. Before you go you wanta eat, you eat, and then you go. Cause, he say it won't take you all day, say. Stay down the beach, do this kinda fishing here. xxx

(takes patience--hot sun, messy)

CL: There's one other thing that you guys talked about, what you can say before you go.

Aku: Holoholo. You going to the beach, you say, 'Oh, going holoholo. But you cannot say exactly what you going do. Whether you going ulua fishing, or 'a'ama nighttime, or what. You just

gotta say, "Oh, we going holoholo. Mountain same ting. Holoholo.

Ben: Every place you go, just _____.

Aku: But then, whoever sees what you grab, they know what kind holoholo you going. If you grab the rifle, they know you gonna holoholo mauka, if you grab the thrownet they know where you going, if you grab the stick. Commonsense would tell em, oh, don't talk too much about em. Holoholo.

CL: When you were out there fishing, what if you talk loud? Was that bad? (Ben: Yep.) You wanta talk about that?

Ben: You see when you go out fishin like that, when you pound, pound and all that. And you over there, just by yourself, and then somebody else come and they start talkin, then you gonna get all fed up. Cause when you doin, you concentratin on what you doing. When somebody talking, it bothers you. Maybe there're fish underneath and the fish go, don't come back. That's when you're gonna get all frustrated. You're gonna leave everything and go back, talk to those guys. I don't want you folks over here.

075 Ben says he goes when tide coming up.
Have to shorten line as tide comes up.

10. eating ulua eye

11. don't waste food/outsideers greedy

131 [5035] Cl: Sometimes I hear people say, Mai `uha ia ka mea `ai, "Don't waste the food. Did you ever used to hear that?"

Aku: When you kids you mean? Well you no can waste, anyway.

CL: Does that apply to fishing?

Aku: Seems like to everything. Seems like you waste, you no get. Then when you like, he no come.

Ben: The next time, you won't get what you wanted, cause of only wasting food. So I tell my boys, when you eat, you make sure you can eat it all. Don't make plenty food and end up you can't eat it all. You only wasting you food. xxx Don't be greedy, pile em up, make big pile and they end up you cannot eat em.
Same thing like fish, any kind of food. Don't never waste.

CL: So does the same thing apply when you go fishing, how much you catch?

Ben: Yeah, all depend if two come in, well you catch two. (Aku: take em.) And then maybe you only get three and there's no more coming in, that's nough, go home. You going thrownet, the same thing, you catch so much, you go home. Not like nowadays. One

person throw here, the next person throw there, the next right there. All side by side. Big and small, they take it all. Before days, no way. (Aku: Take only what you need, eh?) Papa say, my father say, when you throw net you catch enough for you. Don't catch any more. Next time when you want, you go back, it's there. But they going be greedy, just going take, take, take. Next time you go back over there, it's not there. That's what the old folks say. That's what my father say. Leave it for the next time. Nobody gonna get it, only you gonna get it. But if you going be greedy, just gonna take, take, take, you go back for thrownet, there's nothing. Only sand underneath. Sand and rocks.

CL: So how do you think about these days, when lots of people come into Kalapana from outside and they fish?

Aku: Oh, they takin them all. I mean you can see the difference on people. Both talk of taking too small fish, `opihi by people moving in.

12. kinds of ulua

[5285] He asked Willie Ka`awaloa for names of ulua, but he forgets. Says he'll ask Herbert Ka`aukai.

[5979] C.L. When the fish come can you tell already what kind of ulua it is?

both talk about types of ulua, black one more aggressive
 Aku: