

#2

Ulua Discussion--Videotaped interview on 7/18/97
Ben and Aku Hauanio, interviewed by Charles Langlas

(tape numbers from audiotape copies)

Tape 1, Side A

000 (noise stops)

1. Self-introductions/ 2. Growing up in Kalapana

CL: So, I'd like you guys to introduce yourselves, and start with Ben, and then when Ben is done can turn it over to Aku

BH: Ah, my name is Benjamin Hauanio. Born and raised at Kalapana. And I did go school down at Kalapana. I went to school until third grade, fourth grade. Then we back to, we move up to National Park. Cause my father was working for the National Park. So, I went up to the National Park, and then went to school at the Keakealani School. And then, we don't have no bus going to school. It's one mile from where I live and then to where the school is. So what we do, we walk to school in the morning. Walk going down. Play alongside the road going to school. Same thing after school, then we just walk back home.

CL: What about weekends, you come down to Kalapana?

BH: Well after, yah, Fridays after school is over, we all come back to Kalapana. Me, my mom and my dad, come back to spend the weekend at Kalapana here. And when we get back down here, I always go down the beach. Fishing, catch crab, down at the beach. Then go back home, then pick up firewood. Then we didn't have any gas stove or anything. During those olden days we had outside stove, we had to, wood stove. So that's why everyday, after school come home, then I go out in the guava bush and get some firewood. Bring the firewood home and I just get em all ready. When time for dinner, well we have to cook outside stove, eh, wood stove.

CL: How bout, can you tell a little bit about how you learned fishing?

BH: Well I learned fishing from my father, see? And at times he don't show me, but I was a bag boy, eh? When he catch fish, well I just follow him with the bag. Throw net, take out all the fish, put it in the bag. And then I just follow my dad, and then same time I watch the places where he throw, eh? What kind of fish he catch. Catch `āholehole, then moi, all this kinda fish, nenuē. And that's when the bag about, just about a bag full, and then he turn around and he say, "That's enough, we might as well go home." So we turn around and then go back home. We reach home and we

then start clean the fish, eh? Scale em all up. Take off all the scale, gut em out. Then he always make raw fish, poke eh? Make raw fish, and then some of the fish they pulehū, put em on the charcoal, roast em. Sooo, and after that then we had dinner. After dinner, well, we just sit around and then he start reading, read his bible. Then I just sit around and I go to bed, go to sleep. (laughs) Nothing else to do. Those days, no more TV. So... that's all I do, eh?

CL: You want to introduce Aku?

BH: Oh, this is my nephew. Actually his name is Hulihee. As of now, they call him Aku, eh?.

AH: Hello.

CL: So you can go ahead Aku, and you can tell your name and where you were born and what your life was like growing up.

AH: My name is Clarence Hulihee Hauanio, and everybody call me Aku. I was born in `Ōla`a, but raised in Kalapana. And I went to school in Kalapana School, in kindergarden in 1957. And I went to fifth grade, and only had five students in Kalapana School. One student in each grade, up to fifth grade. Then they had to close the school down and send everybody to Pahoa School, and I ended up going to Pahoa School from fifth grade on up till I graduated in 1970.

And growing up in Kalapana was real different back then, in the old days, was real--like nobody around. Was real mellow. And I used to go fishing with my dad too, the same thing like my uncle. Learned all my fishing through being a bag boy. I guess everybody learned being bag boy, carrying around the bag and taking the fish out of the net. And same thing, seeing all the different holes where my dad used to throw his net. And then you learn that on the longer run, when you grow up, you know everytime when you go there you get nenu hole here, `āholehole hole here, moi hole over there. So, you get all the different choices of fish that you wanta eat. And then, like, nowadays I trying to teach my son to do the same thing, to be bag boy and then show him all the different spots. But, after the lava flow took over Kalapana it's kinda hard to show him all the different spots down here. So the only spots I can show him is like out in the National Park one, yeah, that's all.

(80 technicians talk about recording check)

CL: So, again I'd like Ben to start, and then Aku. Could you tell me, Ben, a little bit about what lifestyle was like in Kalapana, when you were young. Did the parents have jobs, or did they fish and farm?

BH: No, cause, my mom only stays home and takes care the house and wash clothes. And my dad, well, he plant sweet potatoes. But he had to go up the mountain one mile from the house, he and I goes up to the mountian and raise, plant sweet potato. And then we have chili pepper, and, what else, oh raise pigs. That's the only kind we used to do, eh? farming--raise pigs, and raise our sweet potato, all those things.

CL: How was it generally in Kalapana, what did people do? for a living?

BH: Well, most of the people, some of them they work, eh? They come to Pahoa and some they go to Hilo work, eh? Most of the people goes to Hilo work. Most of the mens, eh? Then all the young ones all stay home and some go, most of them go to school eh? [bit omitted about playing hookey]

CL: How do you think people got their food--in general?

BH: They get their fruits that's all on the land, eh? [bit omitted]

CL: How bout the majority of food, how was people getting their food?

(123) BH: Ah, how people get their food--all, some of em go, most of them go fishing eh? They go down the beach, make `opihi, crabbing and all that, catch crab. Then they go down the beach and they got lotta rocks in the water, get a lotta small crabs underneath the rocks, so they catch all those crabs and they put em in a bag. [bit omitted]

CL: And besides fishing what else they did to get food?

BH: Well, they go hunting, they go up the mountain hunt, hunt for wild pigs. During those days they used to have lotta pigs running loose, eh? Cause most people raise pigs. And then when they, the pigs give birth they don't give birth at home, they give birth in the bush, eh? They don't give birth at home, so when they get big, eh? they run loose, eh? they run wild, eh? So only the mother pig come home. [bit omitted on taming pigs by feeding and petting]

CL: So Ben, can you tell me about what custom you had when somebody came in with canoe? with fish? the hāpai wa`a?

BH: Well, you see, when my father goes out for, out fishing for `opelu like that, so they leave in the morning, then they go out. Before they go out, well they used to have the small red shrimp, the `opae. So they use that `opae and they also, they have the papaya see? [bit omitted--half cook the papaya, wrap `opae and

papaya in coconut fiber and then line]

CL: And then when they come back with the `opelu, can you talk about that?

BH: When they come back with the `opelu, come back to shore, on the canoe, they just paddle in, eh? watch for big swells in the back. They count one, two, number three waves. Then after the number three its all flat in the back, so that's when they paddle in. So when they paddle in, they come all the way inside, they reach up on the land, everybody go down, help carry the canoe. Bring the canoe all the way up. Then where they reach where the canoe is, they just set em over there, then my father them, my father look at the people--how many people is over there. Just grab so much, this is yours, this is yours, opelu eh? They're all five, ten, or whatever you can give em. Most time we have almost about half of the canoe all fill with `opelu, from the front to the back all `opelu, just about halfway, so we just give that. So that's why they call hapai wa`a. People go down there and help bring the canoe up, and then when they get em up that's when they give out all the fish. There's about five different families over there, ten different families for hapai wa`a, so each one of them ... we give them opelu, my father them give uh? till everybody have all this here, then they say "Oh thank you very much, mahalo," so they all go home then the rest of the fish we take em all out. Take em all out, then go down [bit omitted--clean canoe and take fish home]

(215)

CL: So Aku, can you talk now about what life was like in Kalapana when you were growing up--whether people were still fishing and farming, and like that.

Aku: Well, when I was growing up, we used to, my mom used to grow everything--her vegetables--everything she used to be in the garden, growing everything. And we had our taro patch up here, up `Opihikao. And growing up I remember, after moving to Pahoa School, I used to have to jump off the bus after school, and go work in the mala`ai up there with my mom. Like pulling weeds, or pulling taro, or planting huli, whatever it was. My mom used to catch my brother on the way to work, early in the morning, and drop off up at the mala`ai. And then she tell me, when you pau school you come home, you jump off the bus up there and you come help me. And every time I used to jump off the bus, and my brother after he pau work, he go drink beer and, he no come home till dark and we'd be stuck up the mala`ai waiting for him but. Then when he come home my mother scold him but, you know. And we come home with him, and the next day my mother used to cook taro. And come back from school again, gotta help, you know, with cookin the taro and peeling em and pounding em. But yeah, everything was down at, my mother used to plant everything. She had everything you can think of, she was like a farmer at home.

And then, you know, my dad on the weekends he used to come and. I mean we used to raise pigs too, but most of our Saturday with him was hunting pigs off the mountain. And, oh, everytime we used to go, we used to catch pigs. And, you know, we got everything--from the ocean to the mountain, and my mom used to grow her vegetables and stuff like, plus the taro patch.

CL: What do you think about, in your time were people still sharing fish that they caught, like that?

AK: Yeah, when I was growing up I remember, like he say my father guys used to go out, and come in and give fish like that on the canoe. And when I was growing up I used to go out with my brother guys diving, and was the same thing you know. You come in with what you catch, and people would come. You know sometime they only would come and that's your friends or some of the neighbors, you would just give. "Here, here bra, just take this. Take this here, take em home." And, I think it just goes on, I don't know, it just seems even til today. You know, if I catch, whatever I catch I always give. They say the more you give, the more you recieve, yeah? (BH: Yeah, that's right.) I guess that's how we were brought up I guess, in Kalapana, just give.

BH: Yeah, you give em, and in return you get more, you have more. You share. Sometimes, like fish, like that. Oh I go for ulua, lidat, I catch one big ulua, I say about 75 pound ulua. I split em all in half, so I give here, give there. By the time I end up, I only have one small piece. (laughs) But I keep the head, and the bone. I use that for soup, that's the best. Yeah. Fishing good life. Good.

3. The stick

CL: Could I get you to tell us about the stick? what it should look like, how you choose it, and after you cut it what you do to it to take care of it.

AH: Lotta times, you can drive along the rode and see one tree from the roadside and look, oh yeah that's a nice tree, but then when you walk in there and go underneath the tree and you look up, oh he got one bend. And from the angle you looking at em, sometime it looks real nice, but when you go in and you walk around the bottom of the tree, and you can see, oh this not so good. And then, you know, if you find one real good one, then you cut em down and you bring em out, and then you debark the thing. Just take all the bark off right there. It's easier to take em off when it's just fresh, then when you let em kinda dry up a little bit, it's hard to debark the tree. But if you debark em right there, and, usually bring em home and just put em underneath the house and let em dry in the shade, instead of leavin em out in the sun. Because lotta times they kinda crack up real fast in the sun, but. Just put em under the house and dry em up.

CL: How bout what size should it be, and should it have a `āmana.
Can you talk about that?

AH: Well some trees you might be able to find the `āmana on em, the Y at the top. And some trees you might not be able to find one, and then you can use, like, the guava to tie on the tip of the ohi`a stick. Just to have the Y on the end you can just tie the guava stick on to the end of the `ohi`a stick. Cause you need thqt Y for the rope to go in between, yeah? to hang. If not the thing would just fall off.

CL: What size stick would you look for, and why do you want it to be that size?

AH: I would think that 3 inches or four inches at the bottom would be fairly good size. And then tapering off to like maybe two inches, or inch and a half or something on the tip. You don't want the tip too fat, you know. Cause if the tip is too fat, my dad say when the fish bite, usually if the thing, the stick don't bend too much, it would break the jaw of the fish from the hook. When they bite on to the hook, the stick would be so stiff that when the fish fighting on em the thing wouldn't have enough flex, it would break the jaw on the fish and the thing would fall in the water. But if you got a lotta flex on em, that would take the give, yeah? every time when he struggle that thing wouldn't rip the mouth on the fish.

CL: Whatta you think about any other kinds of wood? Is there any tree besides ohia that's any good?

AH: Well I see some guys use waivi, but it's real flexible that waivi stick. I don't know. I seen couple different people use waivi, but too me it's too flexible I think.

BH: Yeah, waivi is too soft. Not stiff enough, uh? You have to get a stick a little solid, eh? Cause when the whole thing start go, eh? You know, the front and just about a half of that thing just swing, eh? you don't want the kinda stick that whip too much, too soft. Then if the stick is too soft, too much play, the hooks come out. Too much play on the line. So you have to get em a little stiffer, so she fight the stick eh?

(350)

3. The line

CL: Okay, let's move to talking about the line. Can you tell us about the kind of line you like to use?

AH: Well I like to use about a quarter inch cotton line. I guess they get all different type of line, but the cotton line, because

you have to dye it an stuff. And the cotton line would hold the dye and would last longer if you dye it, with kukui. Quarter inch.

CL: And then can you talk about how you do the dyeing of the line and what the dyeing is for?

AH: Well, at first you try to go out and look for like an old kukui tree. And just try to get the bark from either the roots of the old kukui tree, or just the base of the kukui tree. Just kinda take the bark of the tree. You know, you not gonna kill the tree if you just take the bark part off. And then you just, that's all depend how much you dyeing, yeah? can fill up like many half a burlap bag for like maybe 1200 foot of line or something. Which, you know, you use like 600 foot for the top line, 600 foot for the bottom line. And, just bring the kukui bark home and you pound em. You pound all the kukui bark, try smash em as small as you can. And then you just put em in the salt water and you boil it up, and you just let it boil. And the longer you let it boil the darker the dye would come. And if you get like half a bag of kukui bark, you can like almost make two batches out of that one half a bag of kukui. And then all you have to do after that, you boil it and after you boil it you just can scoop the water out and put it in a different can and let it cool off and then make another batch here. And after you finished with that batch, and then you take all the kukui thing out of the tub and then you just soak your line in there. And then lotta tops they leave em overnight to get the thing soaked real dark, so your line get real dark, overnight.

CL: After you take it out, the next morning then what do you have to do?

AH: Well the next morning we usually stretch the line. Let it drip, and then before that thing get dry you stretch the line out. Try to stretch it out real tight so when the thing dry out, when you coil it out, the thing won't kink, the line, if you stretch em. Stretch em out and let it dry. But if you just let it dry like that, when you go to coil it up the line would always kink. And when you stretch em like that, lotta times when you set your lines on the ground, when you fishing. If you catch a big one, you know, I mean when he starts flying, taking off with your lines--your lines would be flyin off the ground, but then when you try start pullin em back in the line wouldn't kink as fast as if you never stretch the line.

CL: So one of the reasons you dye it is to keep it from kinking, but can you tell us about all the reasons why you like to dye the cotton line?

AH: Um, when you dye em the thing kinda make it last longer, the line. But, you know, it'll last for maybe a year. It's all

depend how much you use the line. And then after while you can see, you know, line starts getting fading away, and then you gotta re-dye the line again. It's just to make the line last longer. That's the most reason that you dye the line. Cause cotton line, if you don't dye em, it's pretty soft so it won't last too long.

BH: Come brittle.

CL: Ben, I think one time you said you dye the line cause the fish can't see it.

BH: Oh yeah. Why we dye the line, cause if your line is dark they won't see it. The fish don't see it, see? They won't see em. Cause if you don't dye, then your line is white, the fish they see em, they can see it see? So there's a lotta, old folks dye their line. Keep em dark so you cannot, fish cannot see em. So that's why they do that. They use ta dye their line, their fishing line. Even goes for 'opelu net, all fishing net, they all dye it.

CL: And, can you talk about why you have to use the old kukui tree?

BH: Well, as far as old kukui tree, the bark is thick. And it's more darker. So that's why the old folks always look for the old trees. And they big. They know when they come to a big old kukui tree, the bark is dark, and very thick. And when they skin em off from the tree they don't have that wood in the back. S'only the bark you get em out. So when you pound that thing you don't have the wood in em, see?

CL: What would happen if you tried to use a young kukui tree?

BH: Well, you use the young kukui tree, you don't have the dye, you don't have color in it. Cause it's too young. So that's why they don't use the young ones. They use the old one. The old one, he got more color in em, eh? and thicker.

(470--495 irrelevant talk about catching crab)

CL: Can you guys tell about the hook you use today? you can show me the one you have, and after that we can talk about he older hooks.

AH: The hooks that I got today, this is the stainless steel ones, the different sizes. And this is the biggest they make, the stainless steel hook. I mean, that I went around and ask. And I forget what the number on this one here but this is the biggest hook that they have, and this is the next size.

CL: Whatta you guys think about the two different sizes?

AH: The smaller one, the ulua mouth so big they can eat the whole thing but. You know, I mean, the main thing is just to stuck em eh? But, the bigger the hook the better it is. Cause their mouth open so big, cover this whole thing the ulua mouth.

CL: Go ahead, talk about that one.

AH: But, I got this other hook. This was. This is almost the same, my dad made one hook like this. But his was outta the rasp, the horseshoe file. And I just had my friend make me one a this, it's the same shape, but... my dad say they usually get a corner like this one the hook, where when the fish bite it'll always slide down to the corner. It wouldn't slide back outta the hook like this round ones like this. See the difference, there's no corner in this hook, so, the fish when they bite on this they get plenty play in here. Like this one here, they no more too much play, they would always slide down to this corner over here. And so that's why I had my friend make me one of these, but. And my dad's one, he had a point in the back here where his rope was hooked onto, and was all tie, old style tied one, wrapped. But that's all he could make, so that's why I ended up using this, with this wire leader. Modernized ones.

CL: So Ben, is that the kind of ulua hooks that you remember when you were young, that people used?

BH: Yeah. Shaped like this, only thing your shank little longer. This shank here, you can use it, you still can use it. But only thing the other one the shank is a little bit longer. I say maybe about one inch longer. Cause the difference is, the longer the shank, the fish got plenty room to grab em. So when he grab it, then when he close his mouth, all you do. He's gonna pull see, when he pulls down, the hook catch em on the top, or underneath. Once he catch on the top, and he's stayed in there, he won't come out. So that's why, some, I rather use the longer shank eh?

AH: Yeah, cause on top of this, the shorter shank, if he come up and bite, if you get your line right there, he gonna end up bitin', frayin' your line too over here.

BH: That's why my hook, now, as far as for the line, I always make em double, eh? The hook I have, eh? The hook I have is stainless steel, eh? Make my own. Then the hole a little bigger. So when you coil your line around the hook, andou have to come back in here, and then you come back up. Then you make your know on the top.

CL: And how come you make like that?

BH: So... when you make a double turn around this part here, just like you got two lines underneath here, that way your line is more solid, more steady. Case the fish he grab way on top there, he

pull, doesn't cut your line cause you got two on it. It's thick eh? So that's why when you put your eel, the eel always come above the line, right where the hook. Your knot is up here, your eel come way to the top of the knot. Then you tie em over there. So when they grab, even if they grab way on top, well he won't cut the line. Cause you tie em see? Once he grab the whole thing, he take em in his mouth the whole thing, well when he go back down. This thing, the hook gonna come up see cause he's going down. When he goes down, the hook's come up, catch em on the upper jaw.

(AH: Get the solid bone stay right there.) Once he get in where the solid bone is, that's yours. He won't get away, cause this whole curve here is all inside. Won't come out. So that's why I use two--I use the stick, and the handline. If there's two inside, I let the stick one go. He's gonna fight the stick until he all tired out. Then I got for the other, I use the handline. So by the time I get the handline one, I bring em in, he's still on that, on the stick. He's all tired out. Bring em up, bring em on top and you have one extra hook, put it in the mouth, grab the tail, tie em up. Why we do that, keep the fish in a U-shape, so he doesn't struggle all over. Lot a people they don't, they just let it go see, they leave em on the ground. So when the fish flip all over the ground, eh? he bruise all the meat. So when you cut your meat the meat is red. You don't want the red meat, you want white meat. So that's what the old folks do, curl em up so it won't struggle. So when you cut your fish, eh? for fillet or raw like dat, eh? you meat is all white, it doesn't bruise eh? So that's how I learn from the old folks.

6. Method of fishing

CL: Since you started talking about the two methods, let's talk about that. Could you describe how you go about kau lā`au [hang stick]? Start from the beginning from going out with the stick, and setting it up and pounding palu, and go through it.

BH: You go.

AH: Well the first thing when you get to a spot when you going to do the hang stick you kinda go over there and make sure on the inside there's white water, and there's current inside. And how you can find out if there's a current that's going, you jut find a stick or coconut on the ground, you just throw em in the ocean, you just watch. And you see the current just take the coconut and start going, and you, "Oh yeah, this place good place." And you just find a spot, like right on the edge of the cliff or kinda far back where you can stick the butt of the `ohi`a stick inside, in the crack. And then pile rocks around em, so when the fish hit em the stick won't move side to side, you know. And you pop another stone in the front so the thing can just, you know fight em straight up and down, instead of sideways like that. And then

after you get everything set up, the stick, you just put like one line goes up over and between the Y and then down. And then you kinda use that one steady line to set up your stick and then drop em down. And then you get another line running from down below, coming up to the base of the stick. So if you catch anything from down here, you just use the top line to pull it out of the water, and the down line to pull it in to you.

You set you hook and you eel and everything and you just leave it above--when you set em in the water, you just leave your hook above the water, so the only time the hook goes in the water is when the swell come in, and the hook would go in the water and then come back outta the water again.

And then, once you get that down, you tie your lines on the base of the stick. You got another line here where you tie your main line to.

And you got another spot on the side where you use the head part of the eel to pound, and then to throw it in just to chum. Bring it up, pound, throw it in to chum, bring it up, like that.

(Kate whispers to Aku; telephone rings)

CL: So, can you talk again about conditions, when you choose a place what kinda conditions you look for? And when you choose a time, what kinda conditions you look for?

AH: Well the way I like to do em, I don't want the water too flat. It's got a be a little [bit shaking...]

Tape 1, Side B

...noon or something. I like to do em first thing in the morning too. Just chum the water, so by the time come around noon already, the fish--plenty palu's going out, you know chum is going out and they all coming, they feeding. And, that's the way I like to do em, when the tide's coming up.

CL: Do you guys feel like there's any season that's better for catching ulua, or any weather? Does it make any difference--the season or the weather?

AH: Seem like it. (all laugh)

CL: What'd you learn when you were growing up about seasons, Ben? Did you learn anything about seasons?

BH: Time for go ulua and all that? Well, used to go according to the moon, eh? But the thing is, I don't know too much of em. I forgot all about the moon, eh? My brother he knows, you know. He says certain moon you go for ulua. All different moon, eh? It's time for go and then which moon you cannot go. All that. He knows it all, but as for my part, I don't know. I just go when I feel like. And I know when the tide is just about coming up, I

go. Get down there by the beach, yeah, just right time, the tide just about coming up, set up everything.

And also, Aku was saying about the current--you thrown something in the water, let it float. There's a, the current is different you know. On the top you might see the rubbish going out, but underneath the current is different. The current might go straight out, or go to the left, or go to the right, see? So the only way you can tell the bottom current is to get something a little bit heavy, and then throw em in the water, and you watch em. And you throw two, eh? One light stuff you throw em on the top in the ocean, and the other one you throw em. One goes underneath and one goes on the top. Then you watch the two. You see one go straight out and the other one go to the right or to the left, you know the current on the top goes different way than the current underneath, goes out. The one goes out, that's the one you take em. You know that the current is going all the way out. Start with, yeah, it doesn't go too far out the current. Goes straight out and then maybe about four, five hundred feet out, and then the current change, eh? It might go to the left or to the right.

CL: What you want is the current to go.

AH: It's gotta go, because if whatever you throw in the water just stays right in that area, then you know if you throw em in the water, nothing's gonna smell anything unless they cruising by, just so happen to smell the palu, and then they gonna come but. But other than that, you know, if there's a fish swimming down there or something, he's not gonna smell. You can be chumming all day, and if the palu stay right there, nothing's gonna.

BH: If the current, if there's no current in there, the current just sittin there. But if there's current in there, then you can see, all your bait goes out. When you see your bait goes out, you know it's going outside. Sometime it doesn't take long, eh, you go in the morning, maybe about 6:30 in the morning, you do your fishing, sometimes about 7:00, 7:30 go home already. Yeah, you fish come in quick, you might get two, three. That's it, go home early. (bit left out)

CL: Can you talk a little more about pounding palu, and what kinda job that is, and what you can tell from pounding the palu.

BH: You, Hulei.

AH: Well, from my experience, pounding the palu [chum]--my dad used to say if you pound the palu, and you feel the palu, everytime when you come out you just kinda like wring the palu out like that. And get whatever bait you wen pound, just throw em in the water, but...

Lotta times when you feel the palu and you pounding, if the thing is warm you know something's coming around, something's around

down below. So you just look and you can see em inside. And they say if you feel em, cause everytime when you keep chumming, pulling em up, you feeling the palu everytime you throw em. And then you can feel the difference in the coldness sometimes. When the thing get little bit too cold, then what it is, they say "jaws," there's sharks around. And you look around, oh yeah you see the shark come around. So then you gotta pull up your stick line, cause the shark come and they come right there and he bite. He bite right on to that hook. Cause he smell and he just come right up. But that's the difference, the warm for ulua's around and the cold for shark's around.

CL: And whatta you think, if you don't see any fish comin around, do you just keep pounding?

AH: You just keep pounding. Like my dad say, sometime you can pound from early in the morning. It's like real patient this job, yeah. You know you cannot go down there and...you know sometime, like my uncle say, you go down there and oh, all of a sudden you just boom, coming home. And sometimes it's like an all day kinda thing, but. You know sometimes you stay down the beach all day and nothing come around, and then sometime when you just about ready to go home, boom! They just come, boom! boom! boom! boom! One after another and then... it happens. You just gotta be patient.

(825)

CL: So Ben, can I get you to talk about the other kind of catching ulua, with the ma`ama`a [handline, cowboy style]?

BH: Well, so, handline. Handline is almost like the hang stick, see, but only thing the stick do most of the work. Handline you have to do all by yourself. Put your bait on em, and then throw it outside, pull in.

You still have to pound palu, same thing. It's a messy job, though, pound palu. Cause after when you pound, all pieces get all on you, get on you clothes. Cannot help it. You go fishing, you wanta go for this big game fishing, you have to go through that. You gotta have patience, you stay there pound, pound. Throw it inside, pull it out. You watch the bait--all the bait it goes straight out, you know the water is okay, the current is alright, you keep pounding. The same thing, you get the white water. S'long you have white water and little bit waves comin in, it's okay, no problem, just pound. And sooner or later, maybe it takes you about half an hour, and you can feel the bait [the palu]. When the bait comes warm, you just keep on poundin, poundin. All of a sudden you see em comin in, comes inside, you just throw your bait down. Tease em. Throw your bait down in the water. Pah! The thing is now poundin the water, jus like slappin. You go pah! Pull your line up. You don't just throw it out and leave em, cause he's gonna turn around and he's gonna go for em. As soon as he hit the water, just pull em up. You keep

on poundin, throw em in, tease em. So he stay in there.

Then you bring your bait, you drop em, stand up, you pick up your handline and you throw em. You see him come in and then he go out again. And you keep on, you throw your line outside, your handline, and you start pulling. Pull your line in, and then you bring em up, and you squeeze the bait [on the handline], eh? The hook, you hold the tail, the tail warm, you keep on throwing. You throw about four or five times, all of a sudden--you cannot see em, all's you know you see white. Sometimes you pulling your line straight in, sometimes they come from the side. When they come from the side, the faster you pull, the faster they go. Don't stop. Once you stop, he not gonna go for em. He's gonna go out.

Then he not comin back any more. So you have to keep that line stretch and fast, eh? The faster you pull, the faster he chase. When he come from the side, your line comin straight, he comin on the side, sometimes you see half of the body, out of the water coming. Makes the turn, once he goes underneath, you gotta hang onto it, be ready. Cause you cannot see em, the water's all white, eh? You just pull, and all of a sudden you feel the line go, eh? Soon your line goes, just jerk the line. You let go your coil, drop your coil in your hand, and you just pull the line. Once you pull that line, you know the hook is inside. And then he start pullin. When he start pull, that line just sing in your hand, it whistle in your hand--Zzzzz!

Line just goes, so you just fight em, fight em. Just hold on to em. Give and take, he take and you pull. He take, you pull. About, oh 15 minute. You can tell, when your line gets light, then you pull in.

(880 to end sound missing)

Tape 2, Side A

CL: So Ben, I notice you always coil your line very carefully when you're getting ready to do cowboy style.

BH: That's right.

CL: Can you talk about coiling your line carefully like that and why you do that?

BH: See why I coil my line in a circle, an separate em all, all different pile, cause in case the fish grab on the hook and pulls out, your line won't get all tangle. So when he goes out--from one pile he takes this roll out, this roll go then the next roll go. Come in the back. If you get em in one whole bunch, it's gonna get all tangle, and all your line gonna go out. So that's why I separate all my pile, all my lines all in different pile, eh?

CL: What can happen if your line gets tangled?

BH: Your line get tangled, you gonna get--all that line gonna go in the water, see? When all that tangle goes in the water, of course you get line in the back of you, but when you gonna start grabbin that line, that line might come off in the water, and then the fish keep on goin and it might come off. Run away, eh? Or the line get caught underneath on the rock. Rub on the rock and then cut your line, eh? So that's why I always make my line in three piles, keep em separated.

CL: And I think I've heard you talk about it also being sorta dangerous.

BH: Oh, yeah, yeah. That's why when I use handline, I don't stay too near to the pile, see? I always stay away from em. So the only one you, the only coil you have the one in you hand. But your other coil is in the back of you, but you stay away from em. Sometimes when you throw your lines out, then you let this line go, that line come out quick you know. In case the fish catch, let the fish just pull eh? You let your line go. That line--you stand too close to the line, it might catch your leg, eh? Cause you move around see? Once that line get around you, you cannot get em out. Because even you can go stoop down and you pull, but the fish is stronger, eh? Only thing you can do is just sit down, eh? and try unwind em from your leg. Cause when that line go, you hear that line he whistle in your hand, that's how fast that fish is pulling. Bout what, five, ten miles per hour.

AH: He jamming right at the start. Soon as you hook em, he's going.

CL: You ever know anybody who got caught by the line and dragged in?

BH: No, I don't know.

AH: My dad almost, one night. He was doin em nighttime though. He almost got pulled in, one night.

CL: Can you say a little bit about why do you go with both the kau lā`au and the ma`ama`a line.

AH: Well, for what I know, my dad used to say lotta times, you know sometimes the fish come and he wen bite the hang stick line. And then when they come around, sometimes they no bite the hang stick line, because they already wen bite em before. So if you use the kau lā`au, and then you throw em in there, oh that's one different kinda bait already that they look--oh, this one different one. So, then they come for that one there. So that's why they had, like, two different kind, the kau lā`au [sic] and the hang stick.

CL: You gotta say that again Aku because you got mixed up there.
The cowboy style is ma`ama`a.

AH: Oh, kala mai. Yeah, the hang stick one. Sometimes the fish come inside and they bite, they already wen bite that before. So they no goin come bite that anymore. So the cowboy one [handline], then you throw that out there and then they see, it's a different style of fishing, so then when they see that thing coming through the water, then they like "oh"--then they end up biting that type of hook instead of the hang one, because they already bit that once already before.

CL: You got a thing you call that kind of a fish?

BH: `Au`a. You call that `au`a. That's the kind they bite hook already. Then if the other fish come in, that fish already been get caught is gonna chase this other ones away. Yeah, yeah, that's what they do. You know those `au`a, eh? the one bite the hook already. They gonna chase the other ones away. So that's why we use two, that hang stick and handline one. So use the handline, and he chase the other fish away, you handline for the other one. Not the one that one is chasing the fish, eh? the one that bite the hook already, you go for the others. But this one here is chasing the two. You might catch of these. If you get that one, you know the one never did bite the hook, grab the hook, the other one grab your line, you alright, the one that bite the hook cannot chase em cause already you got em, hana pa`a already, you bringin em in.
So he's gonna keep chasin the other one away, keep the other one away eh? That's the only way you can get em.
That's why I use the ma`ama`a, and kau lā`au, hang stick, use two.

7. Bait

CL: So, can I get you guys to talk about what you use for bait?

AH: We use eel--get couple different type of eel that we use. We get the ūhā, that is the white ones. Those ones are like the best ones you can use. And they get the wela and the kāpā, the different white spotted, brown spot one; and the brownish with like greenish color on em is the wela. Those are good eels you can use. You just like, it's all depend how big of a hook you got and how far up you gonna tie it. Usually just like, almost halfway up the eel you cut em in half. And the tail part, you take a knife and you just kinda cut the bone, the center bone outta there so the thing get more flex on the tail, when you take the bone out. If you leave the bone in and you try to weave it down the hook, the tail get real stiff because of the bone in there. So you take the knife and you cut the center bone out of the tail. You pull the bone out and you pound the top part where

you cut the tail out. And you just kinda take the meat out of that top part and then you just weave down the hook. Bring it up, and then that top part you just tie it around the line, above the knot. And then the other part--hang straight down or it can hang out like this sideways. And then the head part, we just kinda, from the bottom of the mouth we just kind a fillet it down, open it up, and then make a hole in there--just stick a rope in there, just tie it up, and just pound the head part. And work it's way down to the middle part of the body.

CL: You told me about three kinds of puhī. Can you tell me about the fourth kind, that you sometimes use.

AH: The kauila.

BH: Kauila is the red, it's all red see that eel. And why we don't, I don't use that on the hook is the skin is too solid. Too thick the skin. Not soft, eh? So I don't use that for put on the hook. I only use that for palu. Sometimes I don't use em for palu at all. Too much time for pound, the skin too thick, eh? the skin. You pound, pound, take too much time. So I don't use em. I only use the other, rest of the--the wela, kāpā, ūhā.

Ūhā, some ūhā, white eel. Sometimes you get about four feet, five feet, and six feet tall, long. Then they big as your lap. Why they call that ūhā, cause of your lap, eh? Your lap is the ūhā, this part here [slapping his thigh]. So sometimes you catch some eel, that white eel, big like your lap, over here. Big like yours, or bigger than yours. Yup. That's how big. They big kind.

CL: Can you tell about the stripes on the ūhā?

BH: Some, most of the ūhā they have a stripe around their body. Some they have about two, three stripes. Black stripe goes around. See that goes right around, that's the amount of fish you gonna catch. If you only see two on em, two black stripes around, you only gonna catch two. That's the old Hawaiians, they believe.

You only catch two with that black stripe. And if you got three black stripes you get three. And that's it. But like nowadays, we didn't care, even if you get two, three and then that's all you gonna get, you keep on doin it. We see you still get some more. (laughs)

And it's a very good eating eel too, you know, that. The white eel, the ūhā. Good for fillet. That's why every time when I go down the beach, go look for eel. Nighttime, then, that's the white eel come out, eh? So to catch em I use cane knife eh? you just chop em on the head. Go knock em out and then you just grab em with your hand. He won't bite. You going grab, just grab em and hang on to em cause he's gonna shake you all up. (laughs) That's the best eel for fillet. You should try that. Fillet em.

CL: So what about the other eels, can you talk about how you catch them?

BH: Like kāpā, the grey/black spotted one, then the wela is the one Clarence told you about it. You catch all those, to catch the eel you have to go thrownet, and then catch live bait. Then after you get live bait you have to scale em, scale em all up, and you stay by the shallow water, and then you clean your fish over there. Take all all the guts and then you squish em all up, shake em in the water. And all of a sudden you see the eel comin up from the rocks. Right where you sitting. You sitting like this, and you cleaning you fish, come under you leg. Come under you side, come this side, come in the front of you. Wow! All you do is just hold you fish up. Then you grab your line, short piece of line with a hook on em. Some, the fish belly, just put em on the hook. And then you just hold your line and you just feed em. Just hold your line up. Then you just feed em, and then when he comes up, you just grab the hook and the bait, just grab em. They pull underneath the rock, you just pull the line. You just jerk the line and you feel the--you start pulling him cause he got his tail around the rock, eh? So you just haul em like that, don't let em go. You give him slack, he's gonna go more inside see? So don't give em slack, you just hold em. And little by little, I think, until he feel hurt, eh? When he feel hurt, then you can feel he's comin out little by little. Then you start stand up. Then you stand up, then you move back. Then all of a sudden he comes right out, and you just turn around and you swing em. Hit em on the ground, eh? Just hit em on the ground. One time, two times just to knock em out. Once he knock out, you grab one rock, you just hit on the head, eh? Squash em on the head. Then, he's dead already. [bit omitted]
You get two, three, that's good enough.

(198-230 interruption/ no talking)

8. Lae ulua

CL: I'd like to ask you guys to talk about the places where people traditionally fished for ulua, the lae ulua. One time Aku you talked about some hollowed out places where people pounded palu.

AH: Well I know one area down at Keauhou [wind noise begins], just above Keauhou in the park. The last time when me and my dad went fishing down there at Keauhou, and there were some areas that have parts like that on that lae. And we caught a lot of ulua over there. [wind noise ends]

And all I know is had one up at the, on top the canoe landing. But I never really fished outta that one, but I know that one there. And then one at Ka Lae Manō. That's the only two

I know.

You know any more Uncle?

BH: There's only one, at--the one in back of the canoe landing, eh? That place was good place, that over there. Right out at the point, eh? And you can stand at the right side, and then from the right side you can take picture right outside see? That's a nice spot over there. I used to go over there and then hang stick and then handline, eh? Guarantee place that. That was a nice place, and another place is up at Kaimu side. You where's the graveyard, eh? Puilima, down side, makai side. Only thing over there is lava, eh? You have to walk down eh? But like now I'd say it's all the `a`ā, eh? Over there is a good place, but the thing is since we had earthquake so the area sank down, eh? So when you go over there, the water hit against the cliff, it comes right over you, eh? Catch you right in the middle there. It's a nice place over there. And another place is up at by Kehena. You know where is Kehena subdivision, there right makai side. Right where the lauhala tree is. Over there too. It's a good place but it's pali, eh? Pretty high. That's the only places I know over there, on that side.

CL: What about the places I know you used to go Ben on the other side of Waha`ula?

BH: Oh, down at Ka`ili`ili, 45. Below 45, you know that low spot. The last time we went down there at 45 in National Park. Over there is a good place, but as of know that place is all sand, eh? And I don't know whether the ulua come inside or not or what, you see, cause we never did try, eh? Yeah, cause that pali over there is not too high, see? Pretty low, eh?

CL: And can you explain why it's got all that sand now?

BH: Well, you see all that sand is all from the eruption, eh? See the lava flow in the ocean, and then it wash back and forth, like, at the bottom. The lava start turn to sand, eh? and I guess it turn all dirty too, it's all from the lava going down, and the tree, rubbish, eh? goes into the water. So the shore line is all cover with sand, and it's brown, eh? the water. So I don't know whether the ulua might chase or what, see? Cause I never did try. That's a good spot over there.

And then there's another place, Twenty Minute walk. What the pali on the makai side? Only thing that cliff, that pali over there high, eh? High that pali. [bit omitted]

For ulua like that I don't go. I never did try over there.

9. Ulua fishing as specialty

CL: When you were growing up Ben, do you think all the men in Kalapana went ulua fishing or only certain ones?

BH: Well... my dad goes, my dad goes ulua. Then there's Bill Pele[iholani], he goes ulua too. And who else?

AH: What about Kini Aki?

BH: `Opelu man. I don't see him go ulua, eh?

AH: That's all I knew was the kind, Bill Pele.

BH: I think had some other old folks go ulua, but it's been too long, and I forget all the old folks that passed away.

CL: And then what about the time when you were growing up Aku, was there other people, was only your dad, or what?

AH: I know Samson too, no? you know those days, Samson Kaawaloa he does that. Gee that's about all.

BH: I wonder if Willie go.

AH: Uncle Willie, Ka`awaloa? What about Uncle Herbert Ka`aukai.

BH: Yeah. I don't know. The father used to go too, Uncle Herbert's father. He used to go too. So other than that I don't know who else. Maybe had a lotta folks, old folks been going ulua, eh?

CL: But it sounds like what you're telling me is not everybody went, certain people.

BH: Yeah, just only certain people go, eh? Cause I guess, you know, most of the other ones they're young. They're not adults, all in young age, eh? And I guess, I don't think they go. Only the father them go.

CL: What about today?

BH: Well as of now, I don't know if anybody goes see, for ulua, like hang stick and ma`ama`a, handline eh? So I don't now.

AH: I seen Carl Okamoto hanging, besides us. I seen Carl Okamoto hanging down by Kalanihonua. That's the guy I seen using the waivi.

CL: What about Sam?

AH: Yeah, besides Sam Kaawaloa.

CL: How do you feel about ulua fishing--is there something special about it?

BH: Yep--that's a sports, that's where you get your action. Lotta excitement. When you catch your fish you know your're gonna have to work. Cause he's gonna fight you, you gonna fight him. That's why I like, you know, go uluas. See a lotta action. Gives you a _____. Keep you busy, keep you movin around. So that's why I use the two, eh? Put a stick and then a handline. So in case there's two or three comin in, they chasin one another, busy tryin to beat one another, the first I gonna get a stick. So whichever one get the stick first, the other two's gonna swing around and come back again. So that's why when I see two or three come in like that, I just throw the palu down, eh? Tease em, keep em inside. Make sure they don't leave the area. [bit omitted]

Either one of them will catch the line see. So you just, sometimes you only two or three time you pull the line, bang he's right there already, he's got that line. That's when he's gonna take that line from you. So, you have to fight em, give and take.

CL: So Aku, can I get you to talk a little about how you feel about ulua fishing too?

AH: Oh it's real exciting. Especially when the fish bite. It's pretty exciting when you see em come underneath also. I mean you see em, you like, oh boy look like he going bite. But then--to me I notice when the fish come in real slow, they just coming, they just looking, they eating all the bait but, you hoping that they come up and bite the bait but. That's what I was tellin my uncle yesterday, when you see the fast ones that come in, it's like a guarantee they gonna whack that line. Cause they're like real hungry, they just coming in, they just lookin for what they gonna see hanging. They come up to the bait, and when the bait come outta the water, hoh, they get more pissed off. The next time they just come in and bite. As soon as that tail touches the water, boom! they nailin em. And, I mean, it's real exciting to me.

And sometime you can be out there all day and not catch anything. And then, all of sudden you hook one up, and it's like, you ready for more, you know, it just pumps you up that. You can stay out there longer just to try to catch another one then.

And something, to me it's something that we try to carry on, yeah, for what my grandparents and my dad did. And I just wanta just keep carryin em on, for my son [wind noise starts] and whoever else that wants to do. You know, try preserve the tradition, the old Hawaiian style fishing.

Continuation of interview with Aku and Ben Hauanio ULUA #2 7/97

CL: Does it take more patience than other kind of fishing?

AH: Yeah I think so. Plus, on top of that you really working you know what I mean. It's not like you throwing your pole in and you're just holding your pole and waiting for the fish bite. I

mean you steady working. You pounding the palu, you throwing em in, you pulling em out, you feeling the bait. Every minute you're working. You ? waiting for something to come and bite your hook and if nothing bites you think all those hours of working, it's like you really putting in a day's work over there. Pounding and pounding, sore the back, sore this, sore that. You going stand and walk around. I mean pole fishing you just throw the line in, stick em in the pole holder and just wait. You not working or anything. Not like when you doing ulua fishing.

CL: Can I get you guys to talk about the rules for fishing, rules you learned when you were growing up, about how you have to act. What are all the rules.

BH: As I say, when I go out with my dad for Ulua, before he leave the house he'd always making his line and never say nothing or talk anything about it. I ask him, oh where you going? You going down the beach? Right there he's not going to go. Cause you already talk. It's like hard luck already. The old folks, they know. So that's why after I see where he's going, if he going fishing eh, so he gets all mad eh. So he leave everything, he don't go. Then my mother come to me and then she tell me, you know, the next time when you see you father going out, don't say nothing. You see him carrying pole, fishing bag, don't say nothing. Cause everytime you talk you father get mad. Say now just like jinx eh, hard luck. So that's why he don't go. That's why you wanta see him go fishing, next time you see him go, don't say nothing. You know he's going to go someplace. So the next time my father go again, I see him carry everything, I don't say nothing. Sometimes he go down, most time he goes in the back of the Catholic church up on the canoe landing cause that's a good place over there. Go in the morning, sometimes not even lunch hour he's coming home already. He's got one, two, that's all. So they reach home I see. Tell, oh ? what kind of fish is that? He come by he whisper to me, that's ulua. I look at em tell, oh the big no. Then my mother say, yeah, big. Then now your father going cut it up so that what he do, comes home, clean the fish, cut it all up, salt em up and then let it stay over night. Put em in the pen, just salt em all up. Then the next day take em out and rinse em. Then they hang em up on the line, dry em. And then since he have two, ulua, well he give the neighbor, give the neighbor dry fish eh. So that's it.

AH: A lot of time when you go you know you usually say holoholo yeah. Any place you go, you go mountain, you go makai, you always say holoholo. And then when you get down there they say, oh you don't point at the fish when the fish come around. Lot of people, they get all excited and they start pointing, oh there, there, there. That's the worse, the worse thing. And then stepping over the line is another thing. And then laying down when you go down the beach because my father used to say, oh when you lay down the fish get tired too. He no come bite. So it's all of the same

things. They say about, if you like lay down go home and go lie down. Don't come down the beach and lie down over there. Stay home and lie down.

CL: What do you feel about talking loud? If people are around you talking loud (?) fishing ulua.

BH: When you have people around you and they start talking loud, it's a guarantee you aint going to get it. The fish come in, he aint going to bite it cause too many people talking talking. So that's why every time you go fishing like that, you never say nothing. Don't talk nothing. You go down the beach, don't say nothing. I go with my dad, I don't say nothing. I just sit there and I just watch. And when I see.... Not only once, (?) family and all. So the family they pretty strict too. Say every time they say, don't say nothing. If father was down the beach throw net, don't say nothing. You don't even go with em. Just stay home. Stay home go pick rubbish, cut grass.

AH: But that's the word, that holoholo is the word. Just when you go catch puhi or a'ama crab, like that. That's the same thing. You don't want to talk about what you going do, ah go holoholo. And then you can tell when you grab whatever stuff, you know what they going be doing yeah. If nighttime, you grab your flashlight and you eke with the canteen you know, okay, you no need tell exactly, oh he going catch crab. You know, it's not like, not good when you say what you going do. Nah, just go holoholo.

CL: What is the manao behind that?

AH: I guess it's like (?) like jinx or something. Like almost saying like when you go, you go yeah and stuff like that but then when you go down there the crab all run or something. When you catch puhi the puhi no come and stuff like that.

CL: I want to ask you about wasting, catching too much fish. More than you can use, being greedy. What did you guys learn about wasting food?

AH: Me, I was brought up where you only can (?) you can only use so much (?) Sometimes, you know when I go throw a net like that and you don't know what you going get. And all of a sudden you throw your net and all of a sudden you got plenty fish and right there I end up give. I just give. If I do em couple of times and then I can save and then I can give, you know. Like now days I get freezer and stuff like that. But back in the old days, no freezer. Only get paakai. So I guess the best thing is just to give, share. And then next time, get out of here, get out of here. What you think uncle?

BH: Yeah. You got so much fish like that, you don't know what to do with em. Just share em. You only keep so much for yourself, for

you and your family. Then the rest, just share em, give em to the neighbor. That way you don't waste em. Cause if you just gonna hold em, keep em all one time, and you're going to clean em, and you're going to put em in the freezer, then add up. You not going use the one in the freezer cause you go other stuff to eat. Then all the fish in the freezer, they get burn, freezer burn eh. So that's why, might as well you share em. You share em, give em to the next people. Cause you know every time you go fishing like that, you know you gonna get. That's what I do, I share to the neighbors like that. Take em down to the fire station to the firemen, give them. Then they say, oh where you got this, where you got this from? Beach, throw net. Bring em down, say, hey I got something for you folks dinner, fish. Clean your own. So the more you share, the more you get. That's my opinion.

CL: And can you guys talk a little bit about what's happening these days? Kalapana side, Puna side, when maybe outsiders coming in. What's happening to the fish? Do people take too much?

BH: Everything.

CL: People take too much?

BH: Oh yeah. Nowadays I notice, you know local people, they come from all over but you can see the greedy. They like take everything. They no like leave for the next Hawaiian or whoever come to take it. They like take all one time. And sometimes I see and I tell, hey, you gotta leave some back. Get some other Hawaiians, they like come, they use the beach too you know. You don't have to take em all. The next family that like take, at least get some behind that they can take. And then the next family, they can take. Don't have to take all. If you like take all then no going have nothing for nobody. And then when you yourself like, you come back, oh, ah, no more nothing. Oh because you went take em all. That's why, limu, I see limu, opihi, all the same. You go pohiki, you can see em all, all people come, they real greedy. Very sad. And that's why it's good that we get this area out in the park where what's left for the Kalapana Hawaiians, you know I was born with all people from Kalapana. And they're not like that. They go, they take what they like, then they go. They no just take, take, take. They just take what they can use.

CL: So you got anything you want to say about that Ben?

BH: About opihi?

CL: About wasting opihi, wasting too much, taking too much.

BH: Yeah. They wasting too much opihi. Besides that, they take all the small ones too. Just like you know the size of a ten cents. One penny size. All that kind of size they take, take all. And then when they clean em everything then they go sell em. So

they get all the big ones outside, all around but they have small ones in the center. Then they sell em. Then when you go home eat em, you see lot of small ones inside, all the button size.

AH: They put all the big ones on the outside of the ziplock bag so you look at the bag all nice.

BH: Nice kind opihi. But when you take em out, you put em in the plate, you see lot of small ones. That's why we don't like see. So I just bought em out.

CL: In your day, what happened?

BH: During our days, the opihi we pick, we just pick the big ones. We leave everything back. Even I would say about two inches. Some of em, we leave em back. We only go for the big ones, the red ones. That's the old folks like the red ones eh. They get the big one. They get lot of opihi to chew on. So that's what they wanted. So all the others size of medium size opihi they just leave em back. They make about half a bag of opihi and that's it, they go home. Spend about one hour, two hours and then they go home.

CL: I want to ask you guys to say a little bit about the kinds of ulua and whether you see any difference in the different kinds. Cause I know you got more than one kind.

BH: You boy.

AH: I only know the white one (end of side A)

BH: And then the gray. The gray, they are kind of slim and long. The black, they short but broad. They more bigger, on the broad side eh. But they short. But there's lot of different size of uluas you know. They heavy and then fat, big, slim. So I don't know the names. Maybe someday I have chance well I go round and ask maybe my brother. But as for my brother, well he only know about the moon, time of ulua which moon eh. But as for ulua, ulua is ulua. Just get em. Come up, come up.

CL: And then aku, how want to ask you to talk a little about what you taught Kainoa about fishing and farming, hunting too and why that's important.

AH: Well when he was like six years old I used to take him out, take him hunting, show him the area up in the back, Kipaole where I was raised and where you know when he grow up, he got the hunting dogs he can use to go hunting and then showing him how to throw net, showing him all the different spots, areas where he can throw. Like when Kalapana was there, I used to go throw here and there. That's the same way I learned from my dad. When he throw I just look and I watch and then as I grew up I would go over there and throw. Right on, you score you know. And that's the same thing

I try to teach my kids, where in the years to come and least if he has kids, at least he can show them the same thing that I showed him. And just keep carrying on the family tradition of hunting, throwing net, catching ulua, catching puhi, diving, all the different tricks, all this different stuff where you can live off the ocean, live off the mountain, farming, taro. But now days try to grow taro is real hard. You know like before, we used to grow taro up by Opihikao. But just to get the place to grow now, it's real hard so all you got is like a small area over here. But you know I talk to them about all the way we used to plant em and pull em, to cooking em, to pounding em, all that different stuff. Now days you know, nobody even do that stuff. I mean for how young he is and my small girl same thing. I tell all them how I was brought up doing all this different stuff like that. It's good for them to learn all this where in the years to come, nobody going know about this kind stuff. And if they ever thought of talking about it, they going, hey, where you heard that from? My father, you know when I was young, he used to tell us this kind of stuff like that. (long blank spot then some other stuff)

CL: So Aku, can you talk about how much Kainoa has learned to do, in terms of fishing? And mention his name this time.

AH: Kainoa learned a lot on this ulua fishing from catching puhi to setting up the line. The only thing, he's so skinny he get hard time do the pole by himself. But yeah, he can do pretty much everything or anything.

CL: And I'd like to get you to talk a little bit about, I know you've had other kids around that you've taught some things to. Could you talk about that a little bit, what you tried to do with them.

AH: Yeah, I took some students down from the intermediate school, down to Keaho. They wanted to learn about the land and what we do. And so when I took em down to Keaho I showed em, I told em everything about, from laying down to talking about em to pointing and talking about the ohia stick and setting em up, the lines, how the lines, the rigging of the lines and all that and catching eels, throwing net, catching bait and catching the eels and then how to pound on the ground and pound the head and take the hook out. And after that trip, after we came back up, they wanted to go back again with me. They really learned. They never did heard of this type of fishing and stuff like that and they really wanted me to catch something but I just told em, well I cannot show you guys and all of a sudden tell the fish come and bite em. You know, just showing them how we, the old Hawaiian style of catching ulua was and how to rig the sticks.

CL: What about other kids that maybe kind of was friends and so on that sometimes I've seen you, like Sam and Kimo.

AH: Yeah, some of them, Sam is like my nephew and my brother, he fishes ulua too but it seems like the interest in some of them wasn't as like they want to do em on their own kind of thing. You know, if they had a chance, they would just go down and do em on their own sort of stuff. Where I guess if they would go, hey Kainoa, we go bang stick. Ah shoot, we go, we can set em up. But I don't know, to me, their interest wasn't as much as what how Kainoa, oh we go. And Kimo, same thing with him too but he just came down here to stay and I tried to show him what I learned so he can learn some of this stuff too.

CL: So Kainoa is especially interested in fishing?

AH: Yeah. Maybe not as much ulua fishing but he like fishing, all different type of fishing, diving. I know he likes diving and he likes trolling. When he get a chance to do ulua fishing he would go all out to do ulua fishing and throw net.

CL: One other thing I want to get you guys to talk about and that's, I know you've said some of this as we've gone along, but I'd like to ask you to talk a little bit about when you were growing up about how learning fishing was. How was you learned. Could you ask questions? What was the style when you were gonna, what could you do to learn fishing? How did you do it? Could you ask your folks questions? Did you ask your dad questions?

AH: Well for me mostly I watch. That's how I learned. I never really asked that much questions. Because they used to say, you no talk, you watch. You watch and learn yeah. And maybe sometimes you could ask because a lot of times if you talk too much, they no like when you talk too much. They say, kuli, kuli. (?) uncle.

BH: Yeah that's same thing like my dad. He don't want to talk about fishing too much. If anybody ask him, he don't say. He always only say, no sense I tell you cause you still young, you don't even know. Maybe when you come old enough then maybe I'll tell you what to do and what not for do. So that's why I have to go learn from somebody else because my dad he don't show, he don't teach. From the time when I was small, when I came big, he still didn't teach. Just like a one mind track. When he's in the mood, then he tell you. If he's not in the mood, he won't say nothing. So I had to go learn from somebody else, go around and go look how they do it, what they do, what they catch, how they catch the eel and all that. So finally I find out, oh that's the way they do it, okay. What kind bait they use, they throw net, catch fish, gut em, filet em, put em on the hook. That's how they catch the eel and from there on I just watch. When I see them go holoholo I don't say nothing eh. Then they turn around, they tell me, you wanta go? Like I don't say nothing, I just follow them. That's why when I follow them, watch what they do, I sit down, watch. Tell, oh that's how they make em. Okay, I just keep that in my mind. Each time when I get a little older then I know what for do already

see. Then when I'm interested in going, then I'm set. I look for all those things and everything. And I get em everything then that's when I go. Oh this how they cut it and that's how they debone then how they tie em all up, then what kind stick they going get. I follow them till finally I keep that all in my mind. So when I get older then I know.

CL: Why is it that sometimes guys say, oh the father's they don't like kids coming along fishing? Can you talk about that?

AH: Me I like my kids come along. I guess everybody was different. Yeah, I guess back in the old days they never like kids come. But to me, I just like my kids learn what my dad showed me. So I figured, even the girls I like bring em along. In the years to come they going to have kids and their husbands might not know what's what. And they can show the kids what their father used to do. So to me no matter. My small girl, Nohea, she like learn, she like do stuff. And in school she take Hawaiiana and she play music and stuff like that. I told her all this kind stuff you gotta learn because in the years no going have this kind stuff anymore. Go all to modern life, everybody talking English (?) That's why she tell me, oh daddy I bet I can talk more Hawaiian than you. I learn in school daddy. Good for you. That's how you gotta learn, learn this kind stuff.

CL: So what then, you got anything to say about that? About whether the father's used to take their kids with them or how they felt about that.

BH: Well for my part, I don't mind take the kids. But the thing is, I take my children with me I tell them, before we leave the house I tell my children, we go down the beach and I'm gonna throw net. You folks follow your mother and don't throw any rocks in the water. When you throw rocks in the water, the rock hitting the water and the sound eh. Fish run away. They hear, they hear that. When you throw in there there's nothing in there. You know there's fish in there but when you throw, it's gone. So that's why I tell my kids, you wanta go, you go with your mother, your mother follow me. Then I go down there, down the beach. So when I throw, I catch fish. Catch moi, holiholi, I used to know all the fishing ground at Kalapana. Throw, throw, throw here and there, here and there. Got about half bag. Oh that's good enough. Turn around, go home. If not, we stay down the beach, clean the fish everything, cut em, then go home. We sitting by the rock cleaning fish and my kids, children stay around, my Mrs. cleaning fish eh. They sit by the rocky place then I forgot to tell them, when they clean fish you better watch for the eel. So I leaning fish yeah, so the fish, the eel just come right underneath the leg, underneath my leg try to steal the fish eh. Pick up rock, just hit em in the water and keep on cleaning. So even my children, they see em, say daddy, daddy, look the eel. What's that, eel, eel, puhi, puhi. Tell em, yeah, that's why don't sit near the water. They going bite you. I don't

mind the children go. They see, they see what you're doing then they (?) they going know eh. Then when somebody talk about fishing like that the other children talk about fish, how to clean, how to catch eh, so your children turn around and tell, yeah my dad used catch plenty fish. Say when you go you now supposed to throw rocks in the water. Cause when you throw rocks in the water, the fish run away. When you throw no more nothing, there's nothing in there. A lot of Hawaiian children they listen then they say, oh yeah, yeah. So that's why now since they came big try to teach them about fishing, cant' do it. They don't care to do it, my children, when they came bigger. So only me myself doing it, go fishing. All this kind big game fishing, only myself. My children, bye bye. So that's them. Cause I like fishing now. That's a good sport fishing. Got a lot of action.

CL: So I've (?)

?: Couple of things. When you go fishing, used to only take water yeah, cause you weren't going to be long enough to eat, (?) no bananas. (?)

BH: As far as things, our food like that, take the beach, when the old folks go, they don't take nothing. Not even water. Nothing. Not even eat at home. They just go. When you go, you don't think about water, you don't think about the hunger, hungry. You just go down the beach and do whatever you doing. Maybe only going take you half an hour then the fish come in and that's it. You catch what you want, one, two, and go home already. Then when you get home you clean your fish everything, salt it and put it away. Clean up then you eat. That's how the old folks do. Don't take no food down the beach. No water. Not while you working. Maybe away from there it's, see I don't know about that eh. But I only know that my father says no food, no water. You want water, you stay home. So there's that. That's all I know.

CL: What do you guys think about taking bananas down the beach?

AH: Hey I hear people talk about bananas but. Lotta people I hear they say, yeah bananas no good, bananas no good but one time I took bananas I went cook up. Plenty fish I went catch with bananas. It all depend on what you believe it and stuff. I don't believe in bananas and you no catch nothing. But I know a lot of people that believe in that banana thing and I don't believe that. You believe in that? If you take banana you no going get nothing.

BH: Poholi ka maia. Poholi ka maia, no more nothing. Yeah even myself too, actually that goes way back during the olden days eh. It's from the old folks, from the parents eh. Don't take nothing. Like banana, you take banana, when you peel the banana it's just like poholi, no more nothing. That mean no more fish. That's the old folk's ways. Like now days, modern eh. I just take em too. I eat em too. Maybe half and hours time, I catch. So I don't think

about the olden days. I just saying that during the olden days that's what the old folks believe in. But now days it's modern. Crunch em, just grind em.

AH: No even think about em. I guess if you think about em it's gonna work. But if you just take em and not even think about anything, you know not, I don't think anything would happen.

CL: Anything else you guys wanta have in? Any thoughts you've got that you think are important that we haven't said?

BH: No, I don't have. You have any?

AH: No.

BH: Nephew?

?: No uncle.

?: Like Kainoa, he catches his first fish, he needs to eat it yeah. Something about that.

AH: Yeah. But if to be, you gotta share.

CL: Yeah, maybe you could talk about, Kainoa hasn't learned about sewing the puhi yet right? He hasn't (nothing more on tape)