

Interview 1 with Gilbert Waiau at Kaimū

2/9/2000

GW: ...cause me I actually from Keaukaha, eh? My dad moved from here to Hilo. So actually my dad, now you should talk to him and he can take you back into the early 1900s. You know, he was born in 1913, born and raised down here. He know this place when he was a young boy, but then when he got married and...you know, job out here was real scarce and kinda hard. So he moved to Keaukaha. So we used to come when we was young kids. Cause my grandmother used to live over here by herself. So every weekend we used to come down here. I mean, those times I guess Aku guys and all, they born and raised this side, when the pigs used to run on the road. Back in those days, I remember when I was small kid.

But my dad, he's a fisherman, he's a thrownet fisherman. And I'm pretty sure my uncle Alex [Harris], he know about my dad, yeah? go way back. And a lot of these people down here know my dad, the number one thrownet man, yeah? I mean, he was hard to beat, eh? He was good. He knew, he had everything down.

CL: Your dad's name (GW: Simon) is the same as your grandfather's name...

GW: Yeah, yeah. Bila, eh? Yeah, same name.

But he was, that was his heart and soul, thrownet. Like I say, you can talk to all these oldtimers. He was one of the best. You can ask all Pancho guys. They know that, oh yeah, thrownet man no can touch him. He had em down. And, what I learned from him was the way how for take fish, how for utilize. Because he come back from those days where they survive off of fish. So they not gonna abuse the place, see, they know how for take. They always going get fish. And that's their whole goal because they gotta survive. So if you abuse, and you take and you take and you take... the fish ain't stupid now, remember that, they just like humans. In fact they think they getting away from predators in the ocean. But the worst predators is the ones on land, you know. And the fish, finally they figure em out. And then they move, they go to someplace else. So that's how my dad had em set. He had em so studied, where the fish no going even no they taking from their tribe. So he go accordingly--over here take, take, take. He had so much spots, then when he go back the fish still there. You know what I mean? And that's the way he take. He take accordingly.

And if he know he no going use em, or the water get rough--and they know this water, how they study em, you know before Kalapana used to get rough, maybe one monty--so now he going take pretty much. Because he know he going to have utilize a longer stretch of time. I cannot go back and thrownet. So I gotta utilize, I going take, I'm going dry the fish, I'm gonna do these 'opihis, get a long food preserve that I can hold on until the water come back nice. So.

CL: Mostly in the winter was it?

GW: Mostly, over here was during the wintertime, because the south, eh? We kinda like on the southeast. So over here south swells come in during the summer, yeah? Wintertime that's when the water nice. It's the opposite, because winter swells come in on the north, you get. Summertime the south swells come in. So during the winter, actually, this is the time for fish. Because now, all Kohala side, Hilo side going be getting rough, see, because the north swell come in. During the summer this side come little rougher.

CL: Do you know how long a stretch your dad went thrownet?

GW: Well he threw net all the way from... Me I really not familiar with the names. If you go down to Wills side, I think they call that place Kulima or something (CL: Puilima). Puilima, by the 'a'a flow eh? He go by, right before the rubbish dump, you get couple spots you can throw net. After that it's all pali. So it's not thrownet grounds, it's more off cliffside, 'opihi or pole or whatever. But from there all the way to, his normal grounds used to be by Harry K. Brown park. Because he come from way back in those days when district was district, you know. And you couldn't go over to those, you know this is theirs. Kaimu is Kaimu. So they had their district. Until the time when open up, then he went to Kalapana side, to canoe landing and back. That was one of his areas that he worked. He thrownet. I never see him go behind Queen's Bath. Behind Queen's Bath used to have the loko before. You know one place over there used to thrownet. But I never did go with him too much on that side. He rarely. He used to go, he heard about the place, but he rarely used to go that side. More from behind the canoe landing back to Pulima. And he had a few good spots. Plenty spots he had. He knew already where it was. Guys used to ask where for go catch em. He laugh. And this is what he told me--and this is the God's truth. This guys wen bug him so many times, "Where stay, where stay, where stay?" He said he got fed up already, so he went shown em one place. No more he show em. Because he go back, he like go back in his hole where catch. Guess what? No more nothing. They abuse em, they went wipe em out. He went get mad, he said no more he tell nobody already. And that's his old style, eh? You know, if you find a place that's your good luck. But as much as I can help you in my knowledge I will. But then, we going test your greed, you know, of how you going take. You selfish, you stupid. That's stupid that, Hawaiian culture. And that's what I learned from him.

But in my young days I never liked. I wasn't into, because we Hilo guys, eh? So I was getting into the modernization change, where, fishing? Oh you ain't. But Hawaiians back those days, they don't force you for teach you. They like you learn on your own, because that's how you going come good, once you grasp it, because you wen like em. Not he wen like em, you wen like em. So he used to tell, oh come, come, come, go bag boy with him. Oh, but I not interested, because I'm into the city life. I like this lane, you know. So I hardly used to go with him. And then he just went, eh

he not going like. He come from those days, so he not going push the issue for me. I was one surfer. I like surf. Until just recently. And then I tell myself, oh, I wish I wen learn all this thing that he was showing me, how to thrown net. Cause I don't know how for throw net. He used to thrown net nite after nite, I used to watch him at home. And we never, none of us wen grasp. Because we was more in the city, the change of modern time, fun time kind of stuff, yeah? I never grasp em, until his old time and then too late already for me. I learned more with my friends, eh? We go fool around, we throw net. That's the way I went pick em up, it wasn't through my dad. But I knew he was a fisherman, all the time, but I never went get involved with him for go try study and learn, yeah. And then now I just think back when I was young, and remember when he used to go, how he used to go with the moon and the time he go, yeah? It's all just fall back on me, when I remember days when we used to go. How he used to study the fish, eh? and how he used to take, he take accordingly. That's why guys wonder why he catch. Because he no take for wipe em out. He take enough for each. And his way I went learn was one good way. Every time he catch, he used to park at the Kaimu Drive Inn parking lot, whoever is there, come help yourself and take. He used to come home with only two pieces of fish. I go, "Wow, that's all?" eh, but we no eat that much, that's why. The rest, it was like his, he get one thankful of his gifts that he could catch all this fish, that he knew that part of that was to share. No matter who, anybody, hey come, take whatever you like take. Cause he feel good, because he went master that thing. He did master em. And that's part of his good luck that I see spiritual wise. That was part of his way of how he fish, that he went share his goodness. Because he feel good about it.

[bit omitted]

He knew, he could tell you exactly how much he wen take from the school. And he did prove em to this one guy used to live down here. Cause he knew my father was good, so he tell my father, you know they stay drink alcohol. So he stay kind of irkin my dad, so he stay tellin my dad, "Eh bullshit, you don't know nothing." Oh my dad went get mad boy, and he never say nothing. All he do is he watch the moon you know. And as soon as the moon stay in this one area, he stand up and he went. And he know, just by the rise of the moon when for go. That's the time he going. He watch the moon. And the moon stay here, he not going. He going wait right for there. And when he go, perfect the water stay inside. So he left. He came back with one pakini full with nenu. And he was kinda angry with the guy. Cause he was telling, "Yeah, you catch whatever, I clean em all." Hey, we went shut up after that. He came back with a pakini full with nenu and he tell em, "Here. Clean em all. You wanted." And he tell em, "You know what? That's only half of the school." That's how much he knew, how for throw too. See? He knew how big the school. Dark, night-time, and he just throw this much. And he know that's only half he going take. Not going take the whole thing. He not going cover the whole thing. Because he know going run away. The fish going get

smart. When the next time go back, ah, the fish went move. Change house. So, what he do is he catch where the fish not going realize that they being taken. You know what I mean? They still going be virgin, they know going recognize man yet. And that's how smart he was. That's how he used to take. And that is how he went teach me. How I see his culture side. And that's how I feel about fishing.

And even at times when the akule came in in Kalapana, you know, I used to scold those guys. I tell em, you know, that akule came in, that's deep water fish this. You know, to me that's one blessing. You can throw net on akule. And that's one blessing, because nobody ever could throw net before on akule. Not down here. The akule's all deep water fish, is like 'opelu. You gotta go out on a boat for get this akule. But the akule came in to the shallows. We used to throw net, the kind kneewater deep, that's how. Oh, by the thousands they came in. Finally they came in. Guys started to abuse em. They went abuse, abuse, abuse. The akule never come back. They started just takin, takin, takin. But the reason why the akule came in, cause they was runnin away from the uluas. You know the predators? They came in cause they safe in the shallows, because they ulua too slow. So hey they came in for hide from the predators, but they finally went realize the tow-legged guys was the worst.

(bit omitted) So after that nobody got nothing, the akule went move.

CL: You know when that was when they came in?

GW: They came in in the 80s I think was, maybe late 70s, across Harry K. Brown Park. And you can ask Aku about then, they was a part of em that they used to cross net, and just wipe em by the pakinis. I mean more than what they should have taken. Because had plenty of spoiled kind, you know, wasteful. To me, they never see that old style of the blessing, that if you guys knew how to take, would have been there forever.

(bit omitted)
All fish is like that. Eventually they going figure out man. Why you think National park still get? Because hardly anybody go fishing down that side throw net. And before when I first went down there, you can throw here, pick up your net, throw right next ten feet, they still only there. They not running and scared and just going and you ain't going find em already. Like down here, once you throw that's it, they gone. Maybe tomorrow morning they be back, you know. But not down there before.

(bit omitted) When I first went down there, that's what you call virgin. Fish never see man before. So that's how plentiful before down National Park.

CL: When did you first go down there?

GW: I went down in the 70s, early 70s. 1970, 71.

Before, 'Apua, the lava wen reach down there, used to be all

tide pools before in 'Apua. That was one turtle home.

CL: Oh you went down 'Apua too?

GW: Yeah, that's my first time I ever did, this Junior Kealoha. He know. He's a good guy for talk to too, you know. He been back down here with his dad, he the one showed us, yeah? He know plenty.

CL: That's what, Darrell?

GW: No, that's one different family, Gabriel Kealoha's son. Gabriel used to go down there too. He used to tell me he used to go down there with mules, and he the one went show me that place down there. He knew, he was going down there maybe in the early 60s.

(bit omitted) Then of course the lava came down, went change the place.

CL: So where else did you go, you went on the Waha'ula side too?

GW: Oh yeah, I went to the whole place, all the way to Halape I went too. And even the other side. But the other side of Halape, I only went maybe one, two times on boat, yeah? But for Halape, Keauhou, all that side, Apua, I been down there a lotta times. I used to own my own horses, I used to go in in the 80s I think was. Me and this friend of mine used to go. I used to have my own horses, and I used to go in there. Throw net, take guys in go ulua fishing. The old style ulua way, the ma'ama'a style.

CL: Oh you did that?

GW: Not me, but more my friends. Yeah, and I learned from them. Until I went get into the pole fishing, yeah? the westernized way. I wish my friend was down here, he's a Japanese guy, he's good you know. He went learn plenty, the old Hawaiian ulua style. He wen show me, he's my classmate. His name is Carl Okamoto. If I recollect how long he been into ulua fishing I would say like about 25 years. During his high-school time. He learned through Bill Chow guys. And the Hawaiian style, the hanging style, the ma'ama'a. He get em down. He was smart. He did the old ulua style fishing, yeah? Every once in a while he do em. But he's good for talk to--about that type of fishing, it would be him. He hold plenty knowledge he get, about that type of fishing. We used to fish, uh, 45 before. That's where he used to go hang, the old style, was at 45.

CL: You know what? He hung at 45? Cause we looked there, we couldn't see any place where you could stick a stick in.

GW: The old place where you stick in the crack? Where their time was more stake, eh? You stake your pole in, your stake, and then

you tie, wrap around this pole with the stake. But the old style, you needed for one crack, yeah? To stick the pole down. Cause they never had stakes back then, eh? Then that's the way.

CL: So he was using, he was hanging stick, but he was using a stake.

GW: He was using, you know that kind iron stake. That's what he was using for tie the pole to.

CL: That makes sense to me. Cause some people were talkin about hanging stick at 45. And then I went out with Ben Hauanio and we looked. And Ben said there's no place you can go there. There's no place to stick your stick.

GW: Before 45, well according to him, yeah, but Carl used to tell me, had one big cave out there. (CL: at 45?) Yeah, was one ulua house. Outside from 45, eh? they used to hang. Plus, it's up and down, eh? Anytime you going hang you no like rocks on the bottom, you want one clear. And he said had one cave, or something, that was like one house out there, ulua house. I went out there with him couple times in high school time, in the 70s. I wen catch about 7, 8 of em. They used to be full over there at 45. And now, kinda slow. 45 was one of the well-known place of uluas, you know, 45 for hangin.

CL: I heard plenty people talk about going there for slide-bait.

GW: Yeah, we had, like couple years back. In fact we went down one time we caught one. The first time I went in to get into ulua I caught one there, on one spinner. Caught one 40 pounder. That was my first ulua I caught. That was back about 2, 3 years ago. So you still get, but like I said, it's not like how I seen that place before, you know the kind 8. But it's a lot to do with, see the old style is their fishing, yeah? You know palu, palu, palu. You working. You working for the ulua. And you know the pole fishing is more like, that's lazy man fishing. You just go and put your bait down and hope he pass by there. And normally, see, uluas they feed nighttime too, yeah? but they bottom feeders, they feed ont he bottom. That's why they use tako bait, they use puhi. Because they all bottom. You set your bait up high, you no going get em. Because they not, that's daytime. Daytime they up on the surface. Nighttime they on the bottom. That's why they eat lobsters. Lobsters is one of the best bait. They bottom predators. And that's why you set your bait, you lock em down to the bottom. I tried even on the top. I mean, you know, I make my line and I like see if they on the more middle part of the depth. I never get any strike. All on the bottom they bite. And that's nigtime ulua fishing.

CL: Do you think during the day they're on the top? or is it that the palu attracts them to the top?

GW: I think they... see during the day we use live bait. We don't use dead bait. (CL: During the day you slide bait?) During the day we slide bait, but live bait. We no use dead bait. Then we slide, because, they still in the depths, now they coming up, they searching wherever. Because I think, most times during the day, that's when the fish going be swimming around, the bait fish. Rarely you going see any bait fish during the night swimming up. More going be bottom. The taapes, the menpachis, they all bottom fish. They no going come up for feed. Because you no going see too much, they no going find feed too much on the surface during the night. During the day they going find, the nenu, and they going come in. Now they going top because they going find food on the top. So that's why daytime they come more on top. That's what I take notice. That's why when they go hangline daytime, they palu, and they take em right on the top. Because they all up on the top already.

(bit omitted)

CL: So Gilbert, I gotta ask you these questions on this questionnaire, cause I'm askin everybody the same ones. I'm gonna start asking you first about the last few years, What you're doing for the last two, three years.

[only transcribed detailed answers to some questions from here on]

--Hasn't gone to new flow area in the park, closest he's gone is to place they call Bankrop behind Queen's Bath, caught a few 'omilu there; two years back they were catching akule there; heard they even got 'ahi there with flagline

--It's deep offshore now from new lava at Kaimu; Bankcrop the same way, so can catch 'ahi, 'ono, deepwater fish.

CL: What about right along the shore in the park, down like 45 and over to where the lava flow is, do you go in that area now?

GW: Yeah, I go with my friend, the guy I was tellin you, Carl. He really like his small game kind fishing. We go moi, we go catch to'au. So we get one run, we call em "the run." You know the end of the parking, where they park in the national park [next to lava flow], we take that one and then from there we go walk and throw, walk and throw. As far as that bunch of coconut trees. We call em "the run." Cause they all different kind, certain areas, yeah? where the moi stay. Cause the moi they like sand area anyway, and the to'aus. Which is the perch, eh? You know it's the better perch from the ta'ape's. So I take him, we go fool around, we take the run. So we walk maybe about a mile or so. And then we come out.

CastleRock I think was, where the lava went in is almost like High Castle. We used to fish there before the lava--used to have uluas in there too, nenu, before the lava ever reached. That was one of the place. Lae'apuki--we used to go over there fish Lae'apuki, go down there. Kamoamo we used to fish before the

lava, it had the one blowhole. You going Kamoamoa park and you walk back towards Ka'ū way, used to have like one blowhole. Over there used to have plenty 'āweoweo, menpachi. Hooh! you get tired catchin em. Big kind too. Before no can touch the way fishing over there. Now you hardly find any kind menpachi. It's there, but. Not anything compared to before. Cause them is like house, eh? They're not the kind that move. They're more in one cave, that's their home, their house like.

Side B

[talking about "the run"]

CL: You got particular places you stop at?

GW: Get about, maybe we stop about...actually you can out to the coconut trees if you like go over there. But before that we get enough already. We get about 8 to 10 places we go. All the small culverts [coves], eh? we check, where get the sand.

Cause us guys is more searching, eh? we moving. and more daytime we go, in the morning. Morning rough, we go. Daybreak though.

CL: How about 20 Minutes, do you walk down there?

GW: Oh yeah, that's my place that. That's where I caught all my uluas. One good learning place there. Blackie Point, eh?, they call em. I mean, get one Hawaiian name, but. Before nobody hardly used to go down there, because far, eh? Everybody like go out from the parking lot. We never had to go that far. You wanted to go 45. Back in that time before the lava came, I went with the Pavao, with Morris guys. And that's how I knew the name was Black Point. Cause you always going fish, normally down there windy, eh? during the day. So you going find places where you like fish on the outside of the wind, where it going blow over. So where 20 Minutes stay, perfect, because the point go out and then you can fish during the day for catch nenu or whatever daytime, on the inside, see?

CL: On which side?

GW: On the Ka'u side. And there's a couple other points where you can fish during the day, when the wind's blowing, eh? Cause that's the only way you going throw em, you no going throw em towards the wind, eh? So you fish on the outside a the point. But the uluas I notice over there, I seen get plenty Hawaiians, we found all the places where they used to hang on the inside, yeah? Cause day time, they fishing off of the shelf. And over there we pole on the left side, in the deep.

CL: Oh on the Kalapana side?

GW: Ya, more on the middle part of the point. Cause if you go

there, you going see one shelf. Get one shelf on the inside on the right. You can see em. It's like one reef, like. And then right on the edge of the reef you going look, whh, drop blues. Over there is deep, you know. [bit omitted--70 fathoms just off shore] That's why the uluas they come in, yeah? cause it's deep.

--goes for ulua, nenu, menpachi, kawele'a
[kawele'a] That's family with the barracuda, yeah? with the 'onos, it's all family that. But 'e get out there, kawele'ā. We caught, my friend caught. Pretty much too. Not bad, maybe 20, on the Kalapana side of the point.

CL: So you use different kinda rig for kawele'ā, or not?

GW: Yeah, they use more, we try go with artificial kind bait, yeah? the rubber. And then of course we try with the bait. Try what they like for the night, yeah? You know certain time of the night, depending on the moon and whatever, you gonna run different kind colors. So you're always searching, always try this, try that, until we find em. And then that's the one they like for the night.

And then we got few menpachis over there. But not like before.

--last went 20 Minutes in November, for ulua and boys for nenu, nenu were running, early morning before wind picked up
--October/November is season when 'omilu runs, had school of 30-40 down there

Now I just go uluas. And then my boys I take play with the small pole while we waiting, eh? I just relax, I going save my energy for the uluas. Cause you gotta check bait, recast. Plus maybe I getting lazy.

To me it's a challenge, for me. (CL: for ulua?) You know, the fight. Cause it's kinda, you better be on your toes. And it really gives you one whh, adrenaline rush. Good fun. Then when you bringem up, you go, hooh! big brother boy. Alright. You feel good about it, you know, you caught one big one. That's why I into uluas, because for me it's one challenge. The small ones, ahh, it's more of one technique, of how you jig your jigs, eh? It's how you work your jigs is how you going catch what kind fish. And this I learned from my Japanese friend. They all different kind ways how you jig, with the rubber, eh? for make em work.

CL: Whatta you mean the jigs?

GW: The jig is the rubbers. You know the stuff, you put on top. Get certain fish you jig em this way, you know it you like catch āholehole you jig em this way, you like catch menpachi you jig em this way, you know. Akule was another way too. That's technique. How for work your artificial bait. You know, you're bait moving like this, eh? And then whether the fish like that action. And that's technique, how for the small pole fishing. So. Where ulua,

to me it's bait, luck. Of course you like how far you put the bait, how you going hide your hook, and type of bait you use. And then of course technique how you gonna bring em in, eh?

--before he started fishing ulua, went couple places farther west for moi, to sand bay past Ka'ena (where pali goes down)

--only once to Kahue, 2 yrs. back--for 'opihi, poling for menpachi (otherwise not for about 10 plus years, when he still had horses) (later says it was last year in August, for his grandson's first birthday lu'au)

--after horses, had boat till about 10 years ago; sometimes took guys west into park for pound 'opihi; when he had boat, he used to fish outside Keauhou, palu 'ahi

--favorite places: 20 Minutes for ulua, the best place; "the run" from lava flow west for moi, 45

(20 Minutes and some places before it also good for moi, but he's not interested)

--about 2 yrs ago, took guys in to 20 Minutes parking lot to catch akule when it was running

--had horses late 70s--early 80s, went as far as Halapē; sold horses before he got the boat

GW: But was one good journey though, the horse. We went from step to step, yeah, from walking... I surfed down there too before, I used to surf, eh? I surfed down in Halapē before went sink. On the Ka'ū side of the island we surf. And then went sink, eh? In 70 something.

CL: You walked down?

GW: We went walk from Kipuka Nene. Yeah, we were one of the first guys. A whole bunch of us went down, maybe ten of us. From Kipuka Nene we walked down and we came out to the bottom.

Well, when I got outta high school times was hard. I wasn't, I never looked for job and stuff. So we was pounding 'opihi out there, for make a little money. All the way to Halapē, yeah. We walk out there for pound, poke, everything. Salt em. And we was getting like \$40 a gallon, like that. Now it's almost like \$200. But that's when us guys was journeying down there, yeah? for kinda like earn one living, make two or three gallons.

CL: So what, you were going from this side?

GW: Well which is the easiest way for walk. But we used to walk, from the beginning was on the bottom. We tried one time from the top, because we knew was seven miles, eh? so we went try. The mistake we made, though, was we left car on the top. So we went

walk back up, hooch boy, we went die like a rat. That was the first and last ever we went walk up. (CL: Maybe walking down but) and walk out, that's how we figure em out. We walk down, get somebody meet us on the bottom, instead of leave the car on the top.

CL: So you guys were pounding all the way from...

GW: More between Halape and Keauhou. You know where you get the fence line, over there was one big stretch before. Mean 'opihis over there. More that side. Ka'ū and Puna boundary was, the fence line, eh, that. You know over there on that cliff, over there was one stretch going back to Halapē.

CL: Must have sunk now, eh?

GW: Yeah, went sink. After the heavy earthquake, pau. The stretch went. Was one of the longest stretch, 'opihi stretch, eh? We call em stretch cause you no need go up, down, you just go a pretty long stretch and you pick.

Plus too over there was more flat. You know all the stones where the 'opihis stay on top, wasn't more round kind stones, was like all flat kind stones. No need go in the crack, all on the top. Easy, was easy.

Was 'opihis first. And then we knew had surf down there. Hey we gotta try. Wasn't worth it. Was good because something different, you know it's the area and good feeling looking in and you see the pali, and you out there with nobody around. But wasn't like the best surfing waves. You know, we could find waves just as good out here. But we wanted to just go to one adventure yeah? Safari we used to call em back then. So we go, we try em. Just for check em out. So that's one time and that was it. I never go back down there. But I know get guys go down there surf, but they go with the boat, yeah?

CL: So that was like, when did you get outta high school?

GW: I got outta high school in 72. Was like in the mid 70s.
[more talk about Halapē]

--last August, trip to Kahue for 'opihis for grandson's first-birthday lu'au; had opihis but not like before

(Frank Haleakala, Gilbert's godfather, comes in)

Tape 2, Side A

--[contd. on trip to Kahue] went for 'opihi and took poles for menpachi at Kahue, couldn't find the moi hole for poling

fishes mostly for home use, 'opihis mostly for parties

GW: And then if the water stay nice, we get certain areas too by

Twenty Minutes you can go down pound. And we go pick enough for take home for kaukau, since we there. You get a few places over there you can go pound. Ka'ena still good for pound. In fact I went there pound for my mo'opunas, before Ka'ena yeah? Right around that point before you get to the black sand beach. We went pound maybe about one gallon.

(about pounding 'opihi with the rope)

--hardly goes thrownet anymore, knows places down toward Kapoho but rarely goes; family not into small fish, 'opihi, 'a'ama, they're more into meaty fish like 'ahi, ulua

--mostly local guys go by boat to make 'opihi, 'a'ama for party now & go into park

CL: Gilbert, do you fish more in certain seasons?

GW: Like I say I've been into uluas 2, 3 years. I started my fishing yeah? and I noticed when, like any fish, there's a running time, a season. That's when they spawning. To me, as what I wen learn in fishing, eh? even in ahis, that's why they come in one certain time of the year. It's because they spawning. That's when you gonna find plenty. Certain time of the year the fish gonna run, the nenues, and the mois. Of course you get the regulation you cannot fish because they spawning. Which is good. Because if not they wipe em out. If you gonna go with pole not too bad, because you only catch one or two. that thrownet might wipe em out, you know, at that time of the season. And if you was back in those days, you just probably go for it. Because that's our food, you know, we need to eat man, our take home. But that's the only time I going take, yeah? Because I hungry. So to me I don't believe in the kind, it's because the people how they went abuse, now they have to put rules and regulation on all this stuff, where never had before, the Hawaiian time back in those days when was strictly for food. Because they knew when time for take, and which one not for take, you know. Where fish hard for tell, because the only way you going tell is when you cut em open, yeah?

But like the lobsters and stuff like that, you know, you not going take the female with the eggs, that's stupid. Unless you starving, starving, that's the only one. Well, okay, I'm sorry I going take em, I going eat. That's only for eat, not for commercial, not for even party.

That's how I figure em out, you know. Like the uluas it's comin on to the season. Like every area different, yeah? Area meaning Kona, you know different time they run. Over here in the south, it's coming already I heard. I heard somebody already pick up a couple hundred pounders already in South Point side. Normally the south start happening first, in the uluas anyway. And then our side. And then slowly go around, yeah. Hamakua, then they start biting that side. And it's like about May--April, May, June.

That's when you going catch. And going be good action. Because they spawning, they big now. The eggs kinda big. Because I caught em and I checked.

CL: Is that the time you go the most then?

GW: Well... national park you can go any time of the year. But, you going get the small kind, lucky, or you catch one, during the off season. Whereas you have to go over here, you might not even catch one, on the off season. So I go right through the year. The slow time gonna be like maybe now, December, November. You going catch two, three. Where outside here you going rare. In other words it might be kinda like fished out, kinda.

--two reasons to fish in the park: more fish, feels good there/goes to unload the mind

--Kalapana fishing rights: discussion of how the rules are being abused, present list isn't fair

--his time going down to 'Apua with horses in the early 80s, mostly went to thrownet, sometimes picked up 'opihi; not so concerned with the catch, was more for pleasure, not like the early days when people went to stock up on everything down to stock up

CL: You were starting out from

GW: From Pu'u'loa, by the petroglyphs. And then we end up, we camp at Keauhou. Unload everything, then we just take our thrownets and we go down Halapē. And on the way in, we stop 'Apua. Give the horse one break, go check the water, thrownet, if stay we throw. Then on the way back we stop 'Apua too. If they stay we nail em. No more, no more. But our home ground was Keauhou. We camp for two nights down there.

More thrownet, yeah. We wasn't down there for pick 'opihis. In fact, that's when the earthquake already went change that place. It wasn't too much 'opihi grounds already. And like I say, we wasn't down there for make money, like when I was walkin for pound for 'opihis, yeah? Was more for pleasure, get away from society.

And couple times went down there, took my friend guys, for uluas, Hawaiian style. Halapē was one place where we went, and Keauhou. Keauhou right in front where they used to park the boat after the quake. Had uluas comin in.

CL: Right there?

GW: Yeah, we used to cross the line, cross line kind. Hang the bait with the line. Not the hang [stick] kind. Yeah, go throw across the bay kind. And the other side of the bay at Keauhou we did that cross line.

CL: You never went hang the stick there?

GW: No. Cross line and ma'ama'a, cowboy style.

CL: And where you did cowboy style, same place?

GW: Ah, Halapē. Right on the Puna side of the island. Where the island stay, on shore. Kinda like right on that point there, on the lower side. Because the pali going come up, yeah? So right by the low pali, in fact only maybe ten feet high, eh?

That place, any place you go ulua get. No matter. It's just if you go the old place because you looking for one crack see? For nice for hang, but. For uluas over there, any place on the shore line you go, you going catch. 'Apua and all, even in the bay we go with the pole, we whip, uluas come in. Don't matter. That place is so [good], cause virgin, eh? almost anyplace on the shore line you go goin get uluas going come.

--mid 80s he sold horses, got boat, this time of year went down off Keauhou for palu 'ahi at the 'ahi ko'a

CL: Did you ever go inshore from the boat?

GW: Oh yeah, at Keauhou. Couple times went for 'opihi. I took my boat in, for partywise. For 'opihi and 'a'ama like that, yeah? Keauhou was more for fishing for my commercial use, yeah? Then right outside in Keauhou they had one mooring, yeah? So we parked right outside Keauhou, we come in and we party up.

--(70s & early 80s when had horses) by-passed Kahue/Twenty Minutes, also went roadside by car

GW: We used to fish and we used to pound 'opihi behind Ka'ili'ili, and behind Waha'ula side. Kamoamoa, before Kamoamoa had one stretch over there, 'opihis. And of course Kamoamoa had the moi hole. And then past Kamoamoa had the blowhole, I think it had menpachi we used to fish over, throw like that. And then what that's other place, that windmill place, we went down there pound 'opihi, fish.

CL: What windmill place? Lae'apuki?

GW: Lae'apuki, yeah. We used to call em windmill, eh? Lae'apuki and then further on in between the parking lot we used to go. I forget what place.

CL: You mean Highcastle?

GW: Highcastle, all that parking lots we went.

CL: 45?

GW: Yeah.

CL: But not Twenty Minutes.

GW: Twenty Minutes, back in that time, rare. Cause we never had to walk that far. Maybe the parties like that farthest we walk would be the village, Lae'apuki. That's how far we walk in, eh? from the road, that's the parties, the farthest walk. Twenty Minutes was just once in a great while we used to go out. Was depending cause over there had the āholehole too, back then.

Side B

CL: With thrownet?

GW: No, had āholehole with pole. Pole too. That Twenty Minutes was one spot for āholehole. And the other parking lots was like nenu, bogots, uluas, papio, like that. And the red fish, like that. I never see too much āholeholes in the other parking lots.

Right after high school I moved down here. Used to be my dad's house over here, so I live down in here. Then we used to go in with Junior Kealoha. That's when we used to walk, cause had plenty 'opihis, eh? Used to make a few bucks.

--Twenty Minutes getting known for ulua now, guys from Big Island Casting Club want to go there; only Alex Harris guys go farther west from Twenty Minutes for red fish that he know; couple guys go for moi at bay the point before Twenty Minutes

--sand from the lava flow decreases the red fish all the way to Twenty Minutes

--'Apua also has a ko'a for palu 'ahi (toward Kalapana side), but Keauhou better for anchoring boat