

Herbert Kaaukai--collated material on fishing

1. learning to fish on canoe, make nets; end of canoe fishing

CL: Did all of you learn fishing?

HK: Well just about all of us go fishing. But not all kind. Like my older brothers, the two, my two oldest brothers only go canoeing. They go with old people, they come get them. Oh, they like help, somebody go with them for help paddle. Make 'opelu, whatever kine fish. So my two older brother they [go]. Me, I never go. I used to go, but I was too young to go. Cannot. I no like tell you this story. One time, and I know my father always go early. Four o'clock he leave the house. 'As real early. But they don't go launch the boat at that time. They go to the Ah Oe restaurant, they go drink coffee in the morning. You heard about Ah Oe restaurant? (CL: Oh, yeah) Yeah. That's where all the fishermens go. They drink cup coffee, and maybe a piece of biscuit.

I make sure my father, she go. And I know when he wake up, when he go, I follow him. But he go straight to the coffee restaurant, I go straight to the canoe landing, Kekoa. And I wait. If I see them coming, you know these burlap bags, I put myself, my feet you know, in the burlap bag, and I lay way in front the canoe, underneath that bow. Only my feet outside, but my feet stay in the bag. Then, when my father come, oh I can hear them talking. And then, oh, I feel the canoe moving, that they moving, they pushing the canoe out. And as soon as get on the water, they start paddle out. But then some problem, but father always, he's the first man and that's where I am inside there. That time he kick the bag, in his way, oh he feel something solid. (laughs) When he start to pull out, oh he find me over there. He find, see my leg. Oh, too late, I'm out there already. He cannot go back. Only time he had to go back. I never go school. I no like school. (Int 3:8)

HK: John Kama, I know him, that old man. He used to be a policeman. And sometime I no go school, I stay down the beach with the canoe, you know over there. But he come down there on the mule. Oh, as a policeman, but they no place to hide. But after that I like. I like the policeman because if you stay home, he give you the ride. Cause he taking you to school. I like the ride, on the mule.

CL: How often you stayed home and he gave you a ride?

HK: Oh, never again. I never like stay home, cause after my mother 'e found that, 'e gave me good lickin.

AK: He was staying in the canoe, way in the front.

HK: I stay run away, in the front at the midbow. I put my feet in the burlap bag, and I put my head way inside. As my father leave home, I leave just before him. I watch him. I make sure he follow. If he follow me all the way to the canoe, I know he going out. I get in the canoe first. Then, he always in the middle. First [in] canoe. Man in the front, only three people. He's the one first. When he come, he puts his feet, try to push in but no can, because I'm in there already. Oh, he see me, he

grab my leg.

AK: They stay out on the water already.

HK: I can feel the canoe, they pushing out. And they hit the water, oh I feel good.

CL: And how old were you that time?

HK: Ten years old. (Int 2:11-12)

HK: That's how I started to go fishing. I think me the only one. My oldest brothers, oh they give up. They had to go work. Yeah, yeah. My two older brother. And my other older brother before me, Elias, and three of them go--make 'opihi, like that. Before night. Other'n that we stay home.

But this was in the middle 30's. 33 or 34 or 35. I can remember all those old peoples, from the beginning, way back. Kekahuna, Kanoe, all them. Wai'au's. Had some, three Chinese, they owned canoe. But they didn go. They let the Hawaiians go there. And what they take, they take their share of the fish. (CL: Cause they own the canoe.) But they let the Hawaiians go, use the canoe. That's how it was.

CL: Did you go out on the canoe other times?

HK: Yeah, I go, yeah. I went with Alama Kahilihiwa, and Kanoe, John Kanoelehua. Kini Aki--oh I was growing up already, that time, I was fourteen, fifteen, years. And not only, you don't have to, you know... if they see you young boy around, they tell you folks you like ride canoe. Oh, yes, fine. That would, they know you going like. Yeah. Cause you like to ride. They going like, you going be a fisherman. But you have to be a fisherman. Not only for go out ride. That's how all the young boys go. Just to ride the canoe. Oh they like. So now they going tell you, teach you how to fish. But if you don't care to ride that, they don't care for you. But if you wanta ride the canoe, and you go with them. (CL: Then they know you like it.) Yeah. Providing you don't get seasick. And if you get seasick, ah, you won't get ride again. (AK says they give you saltwater.) Yeah, you know that time get seasick, cause I don't know, with the ocean, funny kind stuff. I had sick too. But when they tell me, you sick, I tell no. But I'm sick, but I tell no. Cause if you sick, that's all, you out. And my father he tell me too, you know, try drink some saltwater. So, just a couple a hand, you know. Swallow some. That's all. Never get sick. So I don't tell the other boys. 'As my secret I got, I hold that thing. (Int 3: 8-9)

CL: So, your dad was fishing, was your brother old enough to fish with him?

HK: Only one. One yeah, he's always go. But he don't like the same canoe. He wait till somebody else. This is about eight canoes in Kalapana--I remember those days. Lotta canoes.

CL: So how come your brother rides separate from your father?

HK: Ah, my father they no go together. Cause the other guys if no more crew, they goin pick somebody. So my two brothers separate. They different canoe, they not on the same canoe. My father separate. Eight canoes over there. And Kaimū had about eight too.

CL: Who did go with your father?

HK: My oldest brother John. He the oldest. My second older brother he go with another crew.

AK: Oh, those days was fun. I remember my sister and I had to go with my dad on a canoe, go making 'ōpelu. I mean cause the boys all had to go work and my father needed help, so. The boys wasn't around, me and my sister had to go with my father on the canoe. But that was a lotta fun, you know, going out.

CL: Cause mostly girls didn't go uh? Or did?

AK: Oh... I don't know, but my father had canoe, he had about four canoe. We had to [go]. (HK: Yeah 'Opihikao had plenty canoe.) We had two landing down in 'Opihikao and Pohoiki. (HK: Pohoiki got plenty canoe too.) I used to go a lot with my father out on the canoe. (Int 2: 12-2)

HK: Ohh, plenty canoe, but only one canoe had name. And that's a famous canoe, and owned by this man John Kalehuloa. And the name that canoe was Pekelo. Had other names, canoe, from Kaimū like that, Wai'au, Kealoha and Minnie's grandfather I think had em. They all. But he owned a redwood canoe, not a dugout. But I forget the name. But Kalapana, no, only this old man's canoe, was Pekelo. And that's the canoe my father always go with, that guy. Nice canoe. I don't know what happened to those guys. We were the last canoe owners down there. Just before I went in, the war break out, I went in the military. And then, oh, my father had fix the canoe, everything. And they were using the canoe. Oh, I was happy. Then when I discharge from the military, I came back home. I see the canoe was inside Wai'akolea pond upside down. All broken. The military guys was using em. They was, they went, the canoe landing was way out by the cliff. So they wen bring em all on the water, then they push em on the sand, go in the pond. Wai'akolea pond. That's where I see the canoe. But then they was...

CL: Cause they had that fenced off then.

HK: Yeah. When I look the canoe, ahh, no sense to fix, all broken. And me, I was away for five years in military, so. But in that five years time, ahh, that happen. (Int 3: 11-12)

CL: Some people kept fishing on canoe though right? Like, Hauanio I know.

HK: Oh, they was way past. In the 40's. But this was in the middle 30's [that I'm talking about]. 33 or 34 or 35. Hauanio was way past. They were the last. (Int 3:11)

HK: Oh I wish I had my hook here. I got ulua, all kind hook. My father gave em to me. I was the only one interest in this kind fishing. My older brothers they don't care. They only like play 'ukulele, guitar, all dat kind. My father don't like that. Don't bring food.

CL: Yeah. I've heard that before.

HK: So, my father gave me all the fishing equipment--nets, everything. But, he never did show me how to make net. That's the part I was mad about him. He wouldn show me. Or any one of us. I had to learn the hard way. When he make net, den, oh

first thing in the morning I gotta go down the beach, make 'ōpelu. I go there and fool around his net. Try and make your net. That's how I learn. But when he come home he know somebody went touch the net. Because my hand dirty and See, that's the way I learn. He never teach me. I had to go and fool around the net. When I knew how, then, I had to go work. Then I go buy line. Then I start to learn make net. Then, my father see me making net. Oh, why are you making net for? Oh, cause I cannot use your net. He won't let nobody use the net. Oh, you can use the net. But anyway, I seen that's my net, you know. An he gave me everthing. My older brothers never had nothing, cause they don't care, that's why, too much. My older brother he go 'ōpelu, but. Other than that he won't go. (CL: Which one, John, you mean?) John. My number two brother, yeah, he is interested in fishing too, but not all the time. He like to play music, you know. My father don't like that. He want something that bring in food. That's how it was. (Int 5:3)

2. hāpai wa'a & other customs

HK: A lot of us kids like that, from school, we run down, we called it hāpai wa'a. Hāpai wa'a is you go there and they give fish. You touch the canoe, or you don't touch the canoe, same thing, as long you standing there, oh they give you five 'ōpelu. You fine, you go home. So what I do, I get my share, then I give my mother or my father, go home, then I run back to the school before 8:00 be there. Not only me. Other kids do the same ting. Yeah, they go hāpai wa'a over there. And the Chinese family over dere, Ah 'Oe, all they come. Cause, as the main, they no going fishing. They no go fish, the Chinese, but what they do, they go hāpai wa'a, and if no enough, they buy. And they make dry, for sell. But us, no, we don't sell. We just for home use.

AK: They go and exchange with the storekeeper.
 HK: Then, noontime they going out again, maybe for 'ahi, bigger kine fish. (Int 2:12)

HK: We go more when the water is calm. We don't rest. Because, as soon as the water come rough, pau, nobody go fish. We stay home, wash our line, make some more hooks, make ready for the next good water again come, we go. Sometime we don't go, we get too much fish. Only preserve we can preserve the fish was dry. Never had icebox, or ice like that. So we no catch too much fish. Because that's everyday, you know. Yeah, no sense you... sometime we just go and we give em for my neighbors, or my other relatives you know.

CL: So did they hāpai wa'a for all those different kind of fish?
 HK: Hāpai wa'a? every one. You'd be surprised if... they hāpai wa'a during the night. Twelve o'clock we come in, people waiting. E get one big bonfire going over there, we know there's people waiting. So we gotta catch and make some more fish. But, if no more fire we no nobody [there], oh we get nough for ourself, oh we go home. But we see bonfire, we know plenty people, so we gotta make plenty now. To the Hawaiians, those days, the hāpai wa'a was the most important people. Then us, the

fishermen. That's how it was. In Puna--Kalapana, 'Opihikao, even Pohiki, that was their tradition. The hāpai wa'a. Because if not hāpai wa'a, us we cannot. We can, but we struggle. But with hāpai wa'a good. We come in, they comin. Oh they take over the canoe for us. They push em right up, easy.

CL: Cause it's hard to get it in, yeah?

HK: Only to get em in, yeah. Because you gotta wait certain wave to come in. For the Kalapana one. And if you slow, you land on the rocks. Because you had to come in and make one turn. And if you come in too fast, you miss the turn, you goin on the rocks. So the people, hāpai wa'a, they in the water, they waiting there. As soon the canoe come in, they grab hold the canoe. With all us inside there they just push us all up. So they were the most important people. That was my time bein there. Then after that, all change, no more. Changed. No more the old people, all young. Ah, they don't like give fish. No more hāpai wa'a. You have to buy. But the old days, no. They think of the hāpai wa'a, they were the important people. So they have to give them fish. (Int 4: 11-12)

HK: We hardly talk on the ocean, only hand motion. And you have no know all the hand motion.

CL: Cause why, scare the fish?

HK: Well, to them maybe that's hard luck. Talking, you don't do that. No matter what time of the day, or during the night, we don't talk at all. Only hand motion. And you supposed to know. We go for 'opelu, I'm the fisherman, the man over here is the helper, and the back behind, he's the one that holds the canoe. If I place my hand like this [out with palm up] he's supposed to know what to do. So he grab one hand palu, put it in my hand, then I put it inside, wrap em, let em down. Only--nobody talk. Yeah, that's how I learned. (Int 4:6)

HK: You know funny, you know, the Hawaiians when they go fishing, see, they don't mention the fish name. They say something else. I don know why. But according to my father, he said, sometime it doesn't bring you luck. You know, you talk at home already, you know. They didn like that. They didn want you question, you know. (Int 5:6)

3. 'opelu fishing

HK: 'Opelu is the first thing in the morning. Early in the morning. Spend maybe, with good luck one hour and come home already. Have breakfast, you prepare again. You keep some 'opelu for bait. Make ready, have breakfast, go again. For other kind fish. (Int 3: 9)

CL: I know first in the morning you did 'opelu, right? (HK: Yeah.) Before breakfast?

HK: Oh, way before breakfast, yeah.

CL: And then you go have breakfast...

HK: Later, when they come back.

CL: And then you go out again?

HK: Yeah. Noon you go out again. Either you go for 'ahi, or other smaller kind fish like kalekale. Many more other kind, smaller kind fish this kind size. That's all ko'a that. Ko'a is where the spots. Where all different kind of fish, that's there home.

Some canoe they going for small fish, some 'ahi, some all different kind. But first thing, early in the morning, first is 'opelu. Because, it has to get 'opelu for bait. But before 'opelu is the bait, that red 'opae, they call that. You gotta get that first, early in the morning.

CL: Can you get the 'opae, the day before you go out for 'opelu?.

HK: Yeah, the day before. Then you keep in it in the water, in a basket, small, that she cannot go out. And you put little bit moss inside. So they stay inside, all night till the next morning. Early morning, then you pick it up. Oh just a small little can lidat, enough. As for three, four canoes. Only take a handfull. Enough for make 'opelu. (Int 4:1)

[HK: They call this 'ōpae 'ula, red 'ōpae. (CL: Yeah) Oh, shucks. Cause some 'ōpae a different name, so. Because 'ats a small 'ōpae, and it's red, so they call em 'ōpae 'ula.

CL: You had other 'ōpae down there too, besides 'ōpae 'ula?

HK: Yeah, they still had, until the volcano cover em up. Right in front my house there's a pond. So we go get 'ōpae. And then outside the main highway, if you notice how Kalapana was, that big pond that extend the sand beach, that's all 'ōpae pond.

CL: Yeah. The one they call Wai 'ōpae?

HK: Wai 'ōpae.

CL: But, different kinds of 'ōpae?

HK: Only two kinds. They get the white one, the big ones like that. And the red 'ōpae, for 'ōpelu. Only two kind they had inside there.

CL: So that white one, you just call that 'ōpae?

HK: No, there's a name. But I forget what they call that already, that 'ōpae. But when you cook em it turn red. That one there they eat em raw too, that white one.

CL: So that one you just eat, you don't use for bait?

HK: Yeah, yeah. They don't use that for bait, only for home use.

And then, Kapa'ahu have also. Both kind.

CL: Some people said that red 'ōpae disappeared.

HK: Disappeared? I only know when it disappeared, when the lava came and covered the pond. Was still there. Because some time you cannot see the 'opae. You tink it's gone. Yeah, and then you see again, it come back. Why? 'E get cracks, way down. They stay way down, hide. And, then if you go swimmin', it don't take long, oh, they all come out. (laugh) But other den dat, you won't see em around, not any time you see. Unless you go there, you feed em, then they all come up. You know, in the bottom, some pond get cracks, like that, that's where they live. They live in cracks. They don't live under rocks. Cause rocks, sometime if we go in an we move the rocks, might kill them. So the safest place for them is in the crack. Nobody can get in

there.

CL: You know, one time James told me that they took their poi barrel, and they put it in the pond to soak, and then the 'ōpae came...

HK: Yeah, 'ōpae all go inside. And they catch the 'ōpae an they take em home.

CL: But do you think that fed the 'ōpae too?

HK: Oh yeah. And sometime they had the mullets too, they go inside and _____ we catchem in the barrel.

CL: But one pond do you put your poi barrel in?

HK: Wai 'ōpae. And I get one more pond, within the Supe's property. Like this place big.

CL: Which one, Hale ka'a?

HK: Hale ka'a. 'As where we put. (Int 5:1)]

CL: Do you mix that 'opae with something?

HK: No. Just 'opae, and papaya. Cooked Papaya. Half-ripe, they cook the papaya. But they don't mix it, they separate. They feed it separate, yeah. Whichever one that will bring the fish way up, to the surface. If the 'opae don't bringem, the other one gotta bringem. Then they throw the papaya. Then they all come up, see. Then they let go the net. Cause the ko'a, you can see the 'opelu, way down, yeah. When I was goin out with my dad, when I was small, was about fourteen, fifteen years old, I see how they. They never had glass boxes like today. At that time they take the dry kukui nut, put it in your pocket. All husked, without the shell. Just the inside, dry. So you chew that, and you spit it on the water. Then you make you paddle that way [shows motion, like smoothing the top of the water with paddle]. Oh it come clear like mirror, you can see the fish down, 'opelu. (CL: Amazing.) Amazing, yeah. Then you can see, you watch the 'opelu, she come right up. And when she go down, that's when you pull. Pull the net up. When the same time the 'opelu is going down. The net is not too deep. Maybe about 15, 16 feet deep. It's ball, like that. Get four weights on the bottom, to hold it out, spread it out. Without the weights, oh, she going float. So they get all this weights underneath. That's the 'opelu way of fishing.

CL: Do you do something to make em dive down? before you pull up the net?

HK: The 'opelu? Oh yeah. As why. Only one man see this. That's the front man. He's the fisherman. They call him the kanaka lawai'a. The other two men don't know nothing. They only listen the first man. He lets you know when to let the net down, when to pull it up. See. When he tell you to pull it up, as mean you have to pull it up fast. Cause the 'opelu is all going down. It's a long string of 'opelu, school, going like that-- into the net. Sometimes cannot take all. You gotta hit the water. Scare em away. Cut it in half. So not all go inside, cause otherwise you cannot pull it out. Too much. Maybe about one pull, maybe one lau, that's plenty.

CL: So, all three men have to pull it?

HK: No, only the two man, cause one man have to hold the canoe. We go along with the current. As long the fish in the net

already, we don't anchor. We move together. Until we get all the fish up, then we pull em. Throw on the canoe. Take all the slack from the net and dump all the fish inside. Sometimes just one pull, we go home, that's plenty--that's good luck. But when you pull so many time--three, four time, oh tha's hard job. To pull the net up's real heavy. More heavy when get the fish inside. Sometime the fisherman he help, but most time he don't--he hold the canoe one place. But if the current good, yeah, the canoe don't move, then he help us. Three people all work together one time, like that.

CL: What makes the fish dive?

HK: Oh, they go for the bait. Yeah, the fish is all outside. You let you net right in the school of fish, they won't go in. Unless, until you throw the bait inside the net. Then they all go inside, from all around like that they go. Now, even if you throw the bait inside, like this, one handful you put papaya, then they had coconut fibers, wrapem around. And then the, that's the string right around. Maybe about twenty feet deep. Then you throw it inside the net. Then she go right down to right inside the net. Then two times you jerk it. She all open. Then the bait all spill. That's when the 'opelu all go in. They see the bait. Otherwise, they don't go. Unless if the bait. Even when you throw the stone already, inside the bait. Until you release the bag. All the bait come out. It's big splash inside. Oh, all around the net come. You cannot see the net. All covered by the fish. Sometime we have to let it go some, because too much. Cannot handle.

CL: The 'opelu ko'a, did you always use the same one?

HK: Yeah, if I don't use it, the one who reach there first gonna use it. So I go to other one. It's not the same one I use every day. The one who reach there first, oh, I can go to this one. There's no problem at all.

CL: So how many 'opelu ko'a.

HK: Ah...only in Kalapana, I only know three. Then Kaimū have their own. And so Kapa'ahu, Kehena, all they have their own ko'a.

CL: Kaimu had how many?

HK: Kaimū had get four I think. They had one more than Kalapana. But even, all depend how many canoes go out. Sometime not that much. Oh they just go to one or two ko'a, that's all. So three ko'a that's plenty already. Plenty enough. That's always, I no care how many hundreds you take today, go back, more come inside. Plenty 'opelu.

CL: Did you ever go fish the ko'a at Kapa'ahu?

HK: No I never did. Only Kalapana and Kaimū and 'Opihikao I go. 'Opihikao was the last time I ever went. With some of the Kalapana guys. Somehow we caught the wind that [time]. It was during the night so that we was closer to 'Opihikao. So make the landing at 'Opihikao. Then, we get some friends up there, take us back on car to Kalapana.

CL: So you folks knew where that ko'a was at 'Opihikao too.

HK: We knew, yeah. But still, you know where but you cannot pinpoint exactly. So, we have the point up in the mountain. A certain coconut tree for this ko'a; another tree, maybe it's a

pūhala tree alone by itself, and at's for this ko'a. We have points. Or the point of the cliff, like Kalapana we had the point at the cliff. You remember how Kalapana look like, eh?, about like Kikoa? That point there's a rock on top, big rock, that's one point we pick out for the 'opelu [ko'a]. And 'opelu, not that [deep], I would say about thirty fathom [the bottom]. But we don't go that deep. 'Opelu, you must be smart also. If you going bring you net way down to the bottom, you might get not that much. Or maybe not at all. Because they get plenty room to escape. The best, the professional fisherman, he would let his net way up on the surface. Let them go way up there. So you get a shorter distance to pull em up. That way you can catch fish. But if you let em way down, good luck. Otherwise you get nothing. Cause they get all the space and the time to escape. See the best fisherman he like to catch em way up, let them go up there. So you get long a shorter distance to bring em up in the canoe. Simple. In a matter of one hour he go em already. You don't stay too long. He get enough.

CL: Let me ask you, for locating this ko'a--let's say the bluff is here, and so you looking at this rock here and you go out here [from the rock out into the ocean], how do you know you're not too far over this way [Kapoho side] or this way [Ka'ū side]?

HK: Aah, well you see, this is the coconut tree way up, it's about two miles up in the mountain. So, we launch our canoe, from here [Kalapana canoe landing], go out there. Then if we're to it, we'd line up (CL: the two?) like that. Then you straight. [See line A on drawing.] If you way down here [Puna side of the ko'a] you way off, you won't find em. You have to line up with this stone [and the coconut tree] and then find your position right here.

CL: And how do you know if you're too far out along this line?

HK: Alright, you have another point over here [See drawing]. They get Hakuma cave. Hakuma cave is this side [Ka'ū side of the line]. So they get angle this way, like that, in order to find this one [ko'a] here. [See line B on drawing.]

CL: And you have one more point up here [mauka from Hakuma cave]?

HK: No more. Only this one here. You cannot make it short [the distance out on Line B] because otherwise he going over here and you off. But with this point here [rock] and this one here [Hakuma] you'll get the exact point. Never miss.

CL: So then, I think one other ko'a was up by Pōhukuloloa?

HK: Yes. Pōhukuloloa, way out. Oh no, not too way out. And then between... the point of Kalapana and Pōhukuloloa, another one. Yeah. Then the one Hakuma cave, cave of refuge. Straight out, that same one. All this one, ko'a, they all have different [markers] by this one here, in order to find em. You don't find this one [marker] here, you cannot get the right spot, going be off. But what they do, they drag the bait... at the bottom. Then, they looking down. No more glass box. They chew the kukui nut, and spit it in the water. And then with the paddle they make lidat--that way you can see the bottom, everything. And then when they see the 'opelu, they stop. And they let it go the net right there. But that's not the spot.

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They take em outside the spot, because they mixed em up. Then they wait. The man in the front, he's the fisherman, he stay watching the 'opelu. Which way the 'opelu going, Kaū way or Puna, yeah. So if they go back Puna they follow that school. Where he stop, that's the ko'a. That's how they findem. Then afterward, kukui was... those days they don't like to use too much, because they using that, you know, for eat, for medicine, see? Then, when we had houses like this, they had windows and all that, oh it look some house, some windows minus. They take em off, make for glass box. (laughs)

CL: Is there a name in Hawaiian for 'opelu fishing?

HK: Oh, I don't know. I only know 'opelu, when they going for 'opelu the say it's 'opelu. When going for 'ahi it's only 'ahi. You see?

CL: Pehea e 'ōlelo ai, lawai'a 'opelu?

HK: A, ka 'opelu ka maunu nō, no ka 'ahi. No nā i'a a pau ka 'opelu ka mua. But a, ke'ia manawa, 'a'ole po'e ho'omaopopo. Umhm.

CL: Inā hele ana 'oe e lawai'a no ka 'opelu, pehea e 'ōlelo ai?

HK: Kakahiaka wale nō, kakahiaka nui, well maopopo iā lākou la wā maika'i, you know. But wā maika'i ke kai, ma mua 'aole like me ke'ia manawa. Ke'ia manawa mau ka lā kaiko'o ke'ia manawa. 'A'ole loa'a ka makena o ke kai, like me mamua i ke au kahiko. Ke au kahiko, wā li'ili'i, ke lana halana ka wai, no ho'okahi pule kekahi manawa, kokoke 'elua pule. Maika'i, mālie ke kai. 'A'ole lā ha'o. Hele ka po'e, lawai'a 'opelu, nā 'ano i'a like 'ole. A na kaiko'o mai, 'ano 'ē kēlā kai, a pau. 'A'ole hele, ho'omaha. Ho'opoho ka 'upena, ho'olu'u paha ka 'upena. Dye the net, you patch, all that kind. A maika'i hou ka kai, a, ua lako [i] nā mea maika'i a pau. Hele hou [i] ka lawai'a. (Int 4: 1-5)

4. 'ahi fishing (noon)

HK: 'Ahi was all ko'a. You can catch 'ahi on trolling too, but I guess those days was more simple to the ko'a.

CL: So when you go to the ko'a to catch 'ahi, you use palu?

HK: 'Ahi? Palu? Yeah, they use palu. But they don't palu on top, but way down. You have you anchor, it's a stone, rocks, tied with a cord around. The main line--underneath of the hook, the line, let em go down. Then later one, years later, we came modern, where they had gallons, one gallons. They keep all that, they found out that was better. For let that anchor. Why? They let it go straight down, hit the rock. Bust. The 'ahi grab em, they bring em up. Only the fish, no more the gallon. More easy. The old way, the rock come back. As more heavy. Plus the fish. Sometime with the rock weight alone, he rip of the mouth of the 'ahi fish. And the fish go, run away. But with the gallon, never did happen like dat. But the gallon, no go already. I think today would be better, now they get plastic gallon. I think would be better than.

CL: How did you get the palu down there?

HK: Oh, the palu. The palu is underneath. Underneath the rock,

(k'a niu)

yeah, the anchor. Underneath, in one bag. And in this bag, as another smaller rock inside there. The bag is, oh they make em outta something. I think was coconut fiber. Thin they make it. And when they let it down, and they jerk that thing, and the rock in that bag, little bag, break this bag palu. The palu all come out. The same time with the hook, over there, the fish go over there, bite the bait, catch the _____. Funny one. (laughs)
Too bad these days today. Modern now. Now they get something to find all the ko'a's. But those days no, we have landmark in order to find em. (Int 4:8)

CL: So then, you know with the 'ahi fishing that you were talking about, on your line you said you have a rock that you net around for anchor, then the palu bag is below it?

HK: No, no. The rock is the last, way down the bottom. The palu bag is on top. Because, when the 'ahi bite, it break off, and they get the... either the hau skin or the 'a'a hala. You know what is 'a'a hala? (CL: Yeah) the pandanus tree, the root, they use that. Because it breaks fast. So when the 'ahi bite, sometime only the 'ahi alone pull, it break off, the rock. So you only get the fish come up. See. The palu bag no more, only the fish come up. That's all. [See diagram drawn by C.L.]

CL: You make the palu bag out of the 'a'a hala?

HK: No, no. That's only the line, from the hook to the rock, that's all. The rock don't go back up.

CL: You like that rock to break off.

HK: Yeah. And then, when came modern time, they used the gallon. One gallon. They let it hit the bottom and broke the gallon.

CL: Was a jug?

HK: Yeah. And they come up with the fish. Without the gallon.

CL: Did it ever cut the line, that, you know when the gallon breaks?

HK: You mean the fishing line? Oh, no, never did. The line never broke. 'As why they tied something not to stronger than the line to the rock. So she break off, and then, you don't lose no line. Ah no can, because olonā is real strong. And olonā or the coconut fiber.

CL: If you got the rock here, and the palu bag is above the rock, where does the hook stay?

HK: Way up, the hook way up, yeah, above there. The hook, the palu bag and the rock the last.

CL: And the hook, how do you tie it on to the line?

HK: Oh boy, _____ not any way you tie it. There's certain way how you tie them on. Whereas that thing don't slip. Sometime the hook, it slip down and bang to the gallon or whatever. So you bring the hook up, the hook all bang together with the gallon, but the gallon is gone, but still got that ring yet on top. So part of em come back up, see?

CL: So it's fastened directly to the line.

HK: Yeah. Direct to the line.

CL: So what, you take line itself and you knot it around the hook somehow?

HK: The hook. On the line yeah. You make one loop, where it

won't slide off. Then you put the hook line, is only short. And tie them inside that loop. You make two turn inside and slip knot.

CL: So you have that short line, how long?

HK: Oh, kinda long, you know. If the hook is about here, the palu bag is about here, and the stone way down here. Kinda far apart.

CL: But, you know, you have a separate line that comes off, that you put the hook one?

HK: Ah, no. Right direct on. The only line different is to the rock. The rock to the palu bag.

CL: So what kind of shape of hook did you have, can you draw me the shape?

HK: Hoh, I wish I had the hook, boy. I give em all to my nephew. Well, me not so good artist. The hook supposed to come like that. (drawing) Over here thick, you know, then come over here small lidat. Then over here get one barb lidat. 'S how you tie em, over here. Many type of hooks. They get some go round lidat. And same ting, all get barb lidat. This [2] for 'ula'ula. This [1] is for 'ahi.

CL: More round for 'ula'ula. How come you have it more round?

HK: This one have no barb, 'as why they make em round li dat. No more [barb] dis one here [for 'ula'ula].

CL: Otherwise is the shape the same?

HK: Yeah, yeah. Almost about the same. (Int 5: 2-3)

CL: So what about the ko'a for 'ahi, are they farther out [than the 'opelu ko'a]?

HK: Yeah. It's all ko'a, have to find the house.

CL: Deeper, than 'opelu?

HK: The deepest I went is 60 fathoms. Yeah, sixty fathom get the big kind. But, we only catch one. We cannot catch two or three because, oh, like this table. Cannot go in the canoe. So what we do, what they do they put one hook with a short line, they tie to the outrigger on the side the canoe. And the tail tied to the other front outrigger. And paddle like that, go home, in the water. Cause 'ahi is so wide and the canoe is just about this narrow. Cannot go in. Even it's hard to bring em in. Some heavy. You might tip over the canoe. So more safe is drag em in the water, on the side the canoe. They tie the head, the tail to both outriggers. But no good--sometime that way you won't notice. You paddling going home, by the time you get home, oh there's nothing in the stomach. The shark had take em all. But was good--it's already clean. They never had to cut it with a knife. See they only eat all the guts inside, everything, whatever come out the shark eat em. And funny you don't notice that that shark underneath, he eating. But those people they knew. But they won't say a thing. We hardly talk on the ocean, only hand motion. And you have to know all the hand motion.

CL: So, with the 'ahi how many ko'a in Kalapana?

HK: Ahh, only two ko'a Kalapana. But they say get more but I went only to two ko'a's in Kalapana.

CL: You have to go farther out for that?

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HK: No, about the same. About same line, yeah. Ko'a for the 'ahi. I know ko'a only for the 'ahi and 'opelu. And other kind small fish, as all any kind place you can catch em. Oh, marlin you have to go more out. (Int 4: 6-7)

5. kaka line fishing

CL: And what about 'ū'ū, you also fished for 'ū'ū or not?

HK: Oh yeah, we fish for 'ū'ū too. 'U'ū was out forty fathom. Yeah, go catch 'ū'ū.

CL: That's at night?

HK: Yeah, during the night. Deep down. Even day time. Day and night we catch 'u'ū, ah, kalekale, and 'ōpakapaka. And even this Hawaiian bottomfish, they call that the wolu. (CL: wolu) W o l u, yeah, wolu.

CL: So, how did you catch 'ū'ū?

HK: All handline. I know I used thirty hooks, but some guys they used more. They use on a bamboo stick about that long [about 8 inches]. From here and here, about three inches the hook, the line and the hook. Then over here, tie it to the main line. All about that far apart. (CL: Oh yeah, I heard about that.) They call that kaka. That's small fish.

CL: So that's how you caught 'u'u?

HK: Yeah, that's way we caught 'ū'ū, or kalekale, and all this bottomfish, all with kaka.

CL: So you said about forty fathoms?

HK: Yeah, about forty fathoms. All depend on the tide. If high we don't have to go that much out. We can come less, more in, maybe twenty-five, thirty fathom. It's all depend on the tide. But the deepest is forty fathom. That's not too deep.

CL: Was that hard to set that up, that kaka line?

HK: Yeah, all out of bamboo. We make about that long, about 7, 8 inches long. Kaka. Then the hook over there, then the main line.

CL: How many hooks? (HK: Just one.) No, I mean how many of these bamboos with hooks on the main line?

HK: Oh, all depend. Them thirty, or some well maybe about fifteen, twenty. Some people, I don know, they like put plenty. Then quick to get enough--we go home already, you know. But some guys they don't wanta catch one time plenty like dat, they like have the fun out there, catch the fish. So they put less hooks so they can stay out there more, you know. I know myself, I never like catch that much. Going catch that much quick, they going tell, oh we go home. Oh, I lose out.

CL: So with that kind, can you feel when the fish hook on?

HK: When they bite the hook? Yeah. You have to feel it. Soon you feel, you can count the fish. By the way when they bite, you jerk em li dat. Oh, number four. Then, you know, they wiggling, jerk em again, you catch em. Number five. You can tell. Sometime accurate, sometime, oh, maybe five or three you over, you know. You get that.

CL: But you know when they're all full then, pretty much.

HK: Yeah, you know. You can feel them bite, if you... Easy.

Very easy.

CL: So all those kind of fish you can catch with the kaka line, both day and night?

HK: Yeah, day and night. Anytime you can use kaka. It's all bottomfish.

CL: Did you go more often at night or more often in the day, that way?

HK: Oh, about the same time, day and night. We go more when the water is calm. We don't rest. Because, as soon as the water come rough, pau, nobody go fish. We stay home, wash our line, make some more hooks, make ready for the next good water again come, we go. Sometime we don't go, we get too much fish. Only preserve we can preserve the fish was dry. Never had icebox, or ice like that. So we no catch too much fish. Because that's everyday, you know. Yeah, no sense you... sometime we just go and we give em for my neighbors, or my other relatives you know.

CL: So did they hāpai wa'a for all those different kind of fish?

HK: Hāpai wa'a? every one. (Int 4: 10-11)

CL: You didn't mention the 'ula'ula before. How did you catch them?

HK: Bottom too, like other fish. Oh they put plenty hook, about 30 or 40 hooks on top. Sometimes yeah they go to catch, all loaded. You put 30 hook, 30 fish come up. Two times you put down that amount, nough fish or that's too much. So we give the families around like dat. You catch that much you give to you family, I catch that much I give to my family. That's how they catch 'ula'ula. And 'ula'ula is a real prize fish that, from long time ago, yes.

CL: When you put down your line for bottom fishing, do you usually catch all 'ula'ula or all kalekale or...

HK: Ah no, only one kind fish. Cause that's ko'a. No other fish there. If you gotta catch kalekale, gotta go kalekale ko'a, yeah. The fish not all mix up. They have they own home. You not invited to my place. That's the way they did. If you want kalekale, you know where the ko'a, you go there and catch. Only kalekale. Hard to believe you know. And me myself that. Why? Fish supposed to go all over the place. But no, they stay home they own place. You want them you go to their place and catch. Same as 'ahi. All ko'a.

CL: Is that true for 'ū'ū too?

HK: 'U'ū anyplace, nighttime you get em. You float, and anyplace. But I think 'ū'ū has a home too. Yeah. When we not around for them, they go back to their place. Where dere house. But when we after them we palu, dats why dey come. See? But we finish fishing, they go right back to their place. 'U'ū, moano, kale and all those bottom small fish. Moano, kale bottom too. They don't come up like 'ū'ū. 'U'ū dey come up. You shine the light, quick they come. Red, right around the canoe. You can nearly touch em. So. You catch what you like. That's good enough, you go home. If three of us men and we're fishing, if I have enough, well I stop fishing. I wait for you. Or he have enough, we wait for the last person. Everybody give up, then we

go home. Yeah.

CL: So now that 'ū'ū, is that nighttime only?

HK: Yeah, only nighttime.

CL: Is it dark nights only?

HK: Dark night, yeah. Minimum moonlight. We like dark night, because we go with the light. We never had light like now. We used the bamboo, with torch to make light.

CL: And that brings the 'ū'ū.

HK: Yeah, they like the light. Then that's the old way of fishing, we use the line, only handline. Den later on we had two brothers come from Kona, and they good fishermen too. They had a different method of fishing the 'ū'ū. They use the small pole. And they hook em right dere from the canoe. And much faster. Outside of that, oh, slow the way we fish, eh? But the Kona style real fast. Just hook it. One by one. So, we forget about the old way. So we follow those guys way. Kona style.

CL: That old way with handline, was that a short line?

HK: Yeah. Not long lines. But smaller diameter though than other kind. All different fishing, all different size of line. You don't use the same line 'ū'ū's, for aku, or whatever. Each kinda fish they have different kinda line. Maybe two kinda fish, maybe use one line. But more den dat, dey never did. All olonā or coconut fiber.

CL: I might have made a mistake before, I thought you said with kaka line you caught 'ū'ū.

HK: Ah no, no. 'U'ū not kaka line.

CL: And you also said with the kaka line, you caught wolu?

HK: No. Some other way.

CL: How did you catch it?

HK: Almost the same way as the other bottom fish.

CL: With the kaka line?

HK: Yeah, use kaka. But only two. Only two kaka, yeah, only two hooks. We catch wolu and that's ko'a too. We no catch em any place. And den we catch wolu, oh big, only two or three that's enough, we go home. We cut it in three chunks, and who wants it come take. But most people, dey don't like. Yeah, they still have other kind fish, so they don. Give to those who like.

CL: Some people like it better than others.

HK: Yeah. And funny, you know, right dere the canoe landing. When they bring em up, the fish, I have seen dat, dey tie the rope from the tail up to the head. Wind it right around this fish. Pull it tight. And den dey hang it out. It's a nice clear day, sun. And you see all the oil dripping down from the fish. That's to take the oil out. Because otherwise you get diarrhea if you eat em, right away. So that's the way they take the oil out. They tie em with the rope, close together all the way, tight, and then hang em up in the sun. And when the sun's hit em, oh, maybe half an hour later you see all the oil drip. They keep the oil.

CL: And whatta they do with the oil?

HK: I don know what they use em. But they keep the oil, they don't let it drain out. That's how I seen. And then when you take it home, you boil it, whatever you want way. They only cook

that fish. Oh that 'ono boy. Some good eat that fish. Wolu. That's a Hawaiian bottlefish.

CL: Did you have a special hook for it?

HK: Ah, mostly all dis, like dis type of pattern hook (on drawing), but have barb though.

CL: So, more like the 'ahi hook?

HK: Yeah.

[bit untranscribed]

CL: Did you ever fish for hāpu'u?

HK: Ah, no, that rarely, because... we catch that fish too. They bite the hook. Maybe they do often, but I don't recognize that too often, hāpu'u. But good fish to eat.

CL: So when you went out with the kaka, you could do that moonlight night too?

HK: Yeah, we go moonlight too, we go. Almost the same kinda fish you get dark night. But, during the moonlight, you catch more of a variety of fish. Like the po'opa'a and all that kind, you catch the hardhead fish you know, during moonlight night. I guess moonlight more fish come out den during the dark night I think. I don't know. But that's what I know. Dere's moonlight, catch mostly all kinda fish. I think that kinda fish, that's daytime fish, but they bite nighttime too. Yeah, moontime. But we don't fish too much moontime. Because what we catch during the night, moontime, that's what the daytime fish. So, more better leave for the daytime.

6. hoehoe fishing

HK: But hoehoe, as the best. Catch all kind fish hoehoe.

The 'uhu, 'enenu, ulua. They all follow. And some more other fishes. 'Uhu don't come up.

CL: Kala?

HK: No. You don't catch kala. It's a different way to catch kala. Only on land. They don't catch so far [out] in the canoe. But they catch ulua like that too. Plenty ulua. Hoehoe though.

In fact, hoehoe, as soon as you touch the water, you launch the canoe, already you tap the canoe. If three man, everbody tap. Together. One sound. Hoh, then you see the water all bubbles in the back. All the fish come. You bait you hook at home already. Maybe you get fifty hooks all baited at home. With short leaders. Put em in the bucket, you take em with you. When the fish bite, open the line to the leader, slip knot, just take em off. Don't take the hook off from the mouth. You lose time. Throw the fish inside the canoe with the hook inside the mouth, tie the new one. As fast as you can do, that's how fast you can bring the fish up. But sometimes they catch 10, 15 dats all. They no go that much. If I get enough, me and you, I won't say anything until you finish. If you tell me, how you, oh you give up? Say yes, I get enough. Oh you get enough? Okay we go home.

CL: So if you catching many different fish, but you got all the same size hook...

HK: Ah, sometime the small ones cannot, cause little bit too big

the hook. Yeah. Mostly we don't like the small ones. Like the kumu, moana all that kind, they come up too. But they big like that. Me I use small hook, I guarantee I catch fish. But this ___ no, mostly they like the ulua, ah, mālolo, they like that. Nighttime. Hoehoe. Hoehoe only nighttime. They no go daytime.

When it get dark. But you have to tap the canoe, to attract the fish. E don't go too far out thought. There's no ko'a. You just float outside there and the fish all come. You give up, they all disappear. They follow you back till you land. Real interesting way.

CL: Only dark nights too? Hoehoe?

HK: Yeah, only dark nights. Cause if you go moonlight, you get the moon fish. Like menpachi and all the other kind fishes come up. They no like. Interfere, you know. So they only go dark night. The best is dark night. (Int 5: 6-7)

7. kawele'ā fishing

CL: So then, what about kawele'ā.

HK: Ah, kawele'ā different again. Kawele'ā is real simple. No more ko'a that. You have to go with the current. In the ocean there's so many current. From the land, and one, two, three, four. All going this way [Kumukahi], low tide. Then when high tide e go this way. So... when we go for that kind of fishing, no palu. You just the bait with hook. Kawele'ā when they smell the canoe. Oh, by the hundreds. They surround the whole canoe. The line, maybe you make li dat. Maybe about four or five coils, just throw em li dat. Boom, they grab em already. Just near the canoe. Sometime you can see em right over here, about four feet apart. Going. Going with the current. So we drift together. Only the steerman, he guide the canoe. But we drift with the canoe, together with all this kawele'ā. Not only us. In the back get another canoe following us. Maybe four or five [canoe following us]. It's quick, fast. As fast you can throw and bring em in that's how [fast] you can get. Maybe about thirty. As enough for me already. Oh, I wait for the other guys till we all get. Or sometimes the amount of hook you use. We bait all at home. I make thirty, I bait em at home. I use all my thirty, pau, I wait for you. Maybe you get forty. Den, well we wait till everybody finished, then we go home.

CL: Is that in the evening time, when you catch kawele'ā.

HK: Yeah, just about dark. This is during the night, just about dark we launch out. As soon we get out, we find the current, you can tell the current when it take the canoe. Only the guy, the one in the back he straighten the canoe. The man in the middle, in the front he got nothing to do. Even the man in the back, he fish too.

CL: But, if it's dark how could you see?

HK: See the fish? Ah, you don't have... you cannot, you don't have to see the fish. Unless they come on the side the canoe li dat, oh you can, they splash. The fish, you know. But, we just throw one like that, you know, not too far out. Maybe about 10, 12 feet from the canoe, that's all. But they were in closer than that. Yeah. They in between the canoe and where I went throw.

CL: But isn't it hard to see where your hooks and your stuff is, if it's dark?

HK: No, no. On the ocean, I no care how dark, it's something like... anything on the canoe, it's giving a glare like, that you can see. We no more had take light. No more light them days. You can see. So, you take em off. And if you get some more bait on that hook, the same bait you throw em again. Sometime the same bait, three fish you can catch. Yeah. Then everybody get, pau, you get enough? Oh yeah, I get nough already. Oh, den, we go home. That's the way we fish kawele'a. Good. Everbody Puna lidat they fish. To me it's easy that, simple.

8. aku, marlin & mahimahi fishing

CL: So also you were telling me, you didn't go, but your cousin went for aku.

HK: Oh yeah, my cousin went for aku, and marlin. Even today the young guys they talk story about fishing and I happen to tell them about marlin. Oh, they never heard about it. Well, you guys way back. But I know my cousin, he's the only one he go for marlin. And 'ahi.

CL: You didn't go for marlin yourself?

HK: No, I didn't go with him. Say for marlin you paddle on the canoe. Say no way, they don't paddle, they do steer that's all, they use the sail. The sail make em go. Then that's how the marlin like. Right in front of Kalapana.

CL: You saw him go out though right?

HK: We all there, plenty people over there waiting, you know. Because when he come in with, he cannot put the fish inside the canoe. He had to drag it. Tie it to the outrigger, and paddle and drag it in the water.

CL: So, what kinda shape of hook did he use for that?

HK: Marlin, they don't use bait for that. I mean bait, but they use either feather or the calf tail. They have hairy like. 'As only two kind I think they use for marlin and 'ahi. 'Ahi they troll that too. Then if you like bottom, but trolling more fun because lotta action they have. I went trolling with 'ahi, but not marlin. I never did had a chance to go marlin.

CL: So was it this kind shape hook, trolling for the marlin?

HK: Yeah, almost the same kind. And, oh, it's not that big, you know. But it won't come out. I don know why you know that hook, but I think I notice why they made it small, because I seen how the hook get in the mouth. They cannot set it out. But if the hook is kinda big, it kinda rip off the mouth. Much faster, before you can gettem on the canoe. They run away. I never notice big, they all small. 'As why. I ask my father whatta purpose like that, he won't say nothing. So, I think I have no business to ask him question that. So I don know.

Even when dey mending hooks or dey making the hooks. Nobody around. They don't like us kids around. Have to be this way, grindin. They no want make no mistake. I learn how they make the hook. First they put it in the fire. And they use the kauila wood. Burn the wood. And if you bend that iron, and you

tink you made a little bit mistake, you cannot go back. Only one time bend, perfect. Don't go back, because oh it's outta shape. That hook would break. They won't like that. Discard it. Make another one. All shoe horse, horseshoe, that's what they use. They come Pahoa, when they getta plantation, big mules before and the big shoe they had, that's the kind they like. All that old kind. Used to, on later years we used to go Kea'au and look for em. That's where the plantations took _____. Plenty we find, we bringem home, make hooks outta that. Real strong iron. Not anymore, today we buy the hook. Yeah. Before we no buy.

CL: So then coming back to the aku fishing, when your cousin [Peleiholani] went for aku did he go with a pole?

HK: Yeah.

CL: Do you know how he did that?

HK: Ah, no, I never go that kind fishing. The 'ahi and aku I never go on the canoe, but I see how they prepare they hook on land.

CL: Did he use a bait?

HK: Only feather, for aku. Aku, marlin, and the other--the same fish...

CL: 'Ono?

HK: Yeah, they catch 'ono too. Aah, that ____, I forget what they call that already. That's popular fish that in restaurant, that. They catch that too. All trolling.

CL: But the aku is not trolling exactly is it?

HK: Sometime you catchem trolling. Yeah. Aku. I tink most time is trolling. Cause when you hit the school, they go crazy. And the same time with the 'ahi, cause the 'ahi underneath the school. The aku on top, the 'ahi underneath. They always go together lidat. Until today same ting like dat. If aku on top, the 'ahi underneath. If you let go you hook down you get the 'ahi. But if you only on top you get only aku. (Int 5:8)

HK: Oh, marlin you have to go more out [than 'ahi]. One time we had story like this, talkin about Kalapana, the old way of fishin. Oh, when I brought up marlin, tell oh how come, they never had general motos those days, because you have to. No, we never had motos. I cost us so cheap. Now they have motos, what you gotta do. Get gasoline, oil. Those days never that. We put a sail. The wind blow that thing. And we catch the 'ahi [should be marlin], we drag the line. (CL: The marlin?) For marlin. Evertime afternoon, when the wind come in, that's when they go for marlin. Because of the sail. The sail goin take the canoe. That's how we troll behind, for 'ahi [should be marlin]. You see. Now, you get the outboard or inboard engine. But before no. Ours more fast; it never scare the fish cause no more noise. It was silent.

CL: So that trolling with the sail, you did for both 'ahi and marlin?

HK: No, only marlin. 'Ahi was all ko'a. You can catch 'ahi on trolling too, but I guess those days was more simple to the ko'a. (Int 4:7)

HK: Mahimahi.
 CL: Yeah, cause I never heard anybody took about mahimahi. I always wondered whether you caught it or not.
 HK: Yeah, mahimahi, we go for that too.
 CL: Same time as trolling for marlin?
 HK: No, no, different. Because the lure they use, they make sure that lure no other fish. Only for that type of fish. Marlin have they own. And marlin, you have to go more out, farther from shore. Only two man go. And they cannot put the marlin in the canoe. They have to tie it on the side and bring it in. Hard for two man to put it the canoe, in fact it won't go in the canoe. It's too wide. So what they do is put the hook in the mouth and tie it to the outrigger front on the side the canoe. And the tail tie em back, the second outrigger. And then, let the wind blow. Come home. Coupla times I seen that. My cousin bring home. Him the only one go for marlin. Nobody else.

9. making hooks, line, dyeing

HK: In Kalapana, Peleiholani. He's a professional fisherman. An I boast about him, because he knows all kind of fish. And he make everything. He make his own hooks, he don't buy. And I still have some hooks I made together with him. For ulua kind.
 CL: Iron hooks? (HK: Iron) Steel?
 HK: No, get this, you know this worn out horseshoe? They use for horse, the worn out? That's the kind we use for make hook. They are the strongest iron. All those we make. Only with file. File, and bend em to the shape you want. Horseshoe, that's right. Not plain wire or iron. We couldn't get that kind those days. That was the easy to get. You go Pahoia plantation, that's where you can get em. ause before they get eight mules, you know, pull the wagon in. They discard all this kind. Oh, we go get em. That's how we do. (Int 3:10)

CL: So what kind of shape of hook did you have, can you draw me the shape?
 HK: Hoh, I wish I had the hook, boy. I give em all to my nephew. Well, me not so good artist. The hook supposed to come like that. (drawing) Over here thick, you know, then come over here small lidat. Then over here get one barb lidat. 'S how you tie em, over here. Many type of hooks. They get some go round lidat. And same ting, all get barb lidat. This [2] for 'ula'ula. This [1] is for 'ahi.
 CL: More round for 'ula'ula. How come you have it more round?
 HK: This one have no barb, 'as why they make em round li dat. No more [barb] dis one here [for 'ula'ula].
 CL: Otherwise is the shape the same?
 HK: Yeah, yeah. Almost about the same. And dis one [3]. Oh shucks. He get two barb--one inside, one outside. Is for ulua. Hang on the stick.
 CL: Yeah, the hang bait.
 HK: Oh, and the hook is very big. About this big [see drawing

4]. They get small one. Or even bigger than this yet.
(Int 5:3)

HK: For line, they make the line outta olonā and the coconut.
That way.

CL: Where did you folks get olona?

HK: Oh, along the old... not today, now no more. Other, this other vegetation is killin em. I no can find one right now, today. Before alongside the old Kalapana road, plenty grow over there. The last I wen see that, was the old man Alama Kahilihiwa. He used to get from over there.

CL: Up mauka side?

HK: Up mauka. Used to get, not any more. Every place up Kalapana now, no more nothing.

CL: But it grew close to the shore, or up mauka?

HK: Up kinda far up.

And my neighbor, family of ours, he makes olona rope. Him the one. He's the real professional. (CL: Which neighbor?) John Kaheiki. Old man. He make fishhooks, he make lines--olona line, coconut. Coconut take time. But the olona fast. And fishermen used to come to the house. And they order how many they want, so. Oh, he had big rolls. Say he want ten fathom, okay. Only by hand, like that. [demonstrates measuring from one outstretched hand to the other] Can get em, cut. For nothing. But then, when they catch some fish, take it to him.

CL: So he doesn't lose.

HK: Yeah. Money wasn't involved. They never know money yet that time. Yeah, I like that olona, cause, oh... I seen em how they make em, but I never try it. Not hard, simple.

CL: Was he also making the sennit? the coconut one?

HK: Ah yeah, coconut, yeah.

CL: You have to roll that on your leg, uh?

HK: Oh yeah, I do that too. And then I braid em. By four. Four strand. Coconut is strong. I think coconut is more strong than olona. And lasts longer, coconut.

CL: So you used both of them for fishline, both the coconut and olona?

HK: Yeah. Both kind. And the same kind like the used to tie the rigs, the 'ama, the floaters and all the canoe. The same kind, the either coconut or olona, same. Then later years, oh, couldn't get olona. Then they used to buy the thick cord. Until today I think. Come hard to find.

CL: Yeah, I don't see it.

HK: I don't see it. If I get one plant, I'd plant em. I seen already how they make em, so. If I had I'd [make em]. (Int 3: 9-10)

CL: The other I wanted to ask, is, you know the kukui for dyeing, you told me you only use one side of the tree. (HK: Yeah) Which side do you use?

HK: The side the sun strike. Like this. Not this side [in the shade], this side water.

CL: Oh, that's why.

HK: Yeah, yeah. It's red, but she won't stick. But this side

that's the best one. Half of that, see, on this side the sun strike, that's the part you take. That's how I learn, that's how. We, when we don't go out like that, or the net needs mending, patching, all that, dye, that's when we go make kukui. That's how I found out, from the old people, like that. They see me cutting and, oh no, no. Oh why? No, say this no good. She won't stick. Not sticky. But if... He told me the difference, here, I cut this side now. Now you start squeeze em in hand, come sticky. Sure enough. And this side, no stick at all. It's all right. But the minute you dye the net and you goin in the water, all that dye going come out. See. That's the purpose they take only one side. And I found out that was true. Afterwards I make my own nets, thrownet and all, the same thing I make. I dye my own. A lotta people they don know. Just because red, they think. But they don know the good purpose of the tree. Which part of the tree to take, see. (Int 4:12)