

Herbert Kaaukai, Interview 4

12/16/94

CL: I'd like to talk first about fishing again. Last time we talked about `opelu, and then hoehoe fishing, and `ahi and a little bit about kawele`ā. But I'd like to ask a little more. 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. Then in order to find those spots, you have to get the landmark from up the mountain. On shore. Either a tree--coconut tree--or a point of the cliff, or hump like dat. In order to find just exactly where that spot is, of a certain kinda fish.

CL: So, if you go hoehoe, would you go `ahi too?

HK: No, only hoehoe. `Ahi is different again. Marlin is different again. They go for marlin too.

CL: So not all in the same day? (HK: No, no.) Just one or the other.

HK: Yeah, all different days. But of course, see lotta canoes outside. 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.

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: So, let me ask you then about that hoehoe kind, do you just hit the canoe or do you also throw palu with that?

HK: Hoehoe start from the very beginning, when you first launch the canoe out. Say three people. Most the time it's three people on the canoe, going for hoehoe. This hoehoe is during the night, before darkness you go out. As soon you launch out, everybody hit the canoe on the side together. Make one sound. You keep on paddling, the fish following you all from all over--ulua, even shark come, when they hear that noise. Then they take it way out, until far enough, then they start fish. With handline, and hook and bait. `Opelu is always the bait. From morning time they keep so much for tonite. This morning we went, we take home, we keep some for noon, some for tonite we go again.

CL: You don't need to palu with that kind, uh?

HK: No, no need palu. That no palu. Oh, only the bait.

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`\_ 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`\_ 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 P\_hakuloloa?

HK: Yes. Pōhakupuloloa, way out. Oh no, not too way out. And then between... the point of Kalapana and Pōhakupuloloa, 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. 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, Ka\_ 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 no, 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 ma mua 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.

CL: So what about the ko`a for `ahi, are they farther out?

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 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.

CL: There's so much you know, so much of these things I don't know. You don't hear. Other people don't say.

HK: Only thing I never go fishing was marlin. I never go. Oh, marlin more worse, oh, they drag it the same way [as `ahi]. The

guy went out, the main one. He [William Peleiholani] was my cousin, and he live next to me. Oh, he was the best fisherman, he's a professional. He make his hook and everything. And his father-in-law the one make the lines, for everybody Kalapana, Kapa`ahu, Keōkea--all fishermans who like, they come over there. You just tell im how many fathom you want and they just count out by hand, lidat, forty fathom, okay, cut. Olonā or coconut fiber.

And I seen how they make olon\_. Any kine size--small for make net or big like my thumb. He make. Plenty olonā before, Kalapana, grow all alongside the road. But then, people let it go their animal. Especially the donkeys they like that. They eat em, the young leaf. When they grow tall they cannot get em, but when they young yet, oh they eat that you know, the donkeys. So was why years later, all disappear. The minute they grow, they eat em already. See they die young already. That's how we lost that olonā. [This is not the indigenous olonā, but an introduced plant.]

CL: Whereabouts it grew? Up in the mountain?

HK: No, alongside the road Kalapana, plenty. [bit omitted--repeats on olonā]

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?

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. 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.

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, 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.

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].

## Side 2

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`ā. Good. Everbody Puna li dat they fish. To me it's easy that, simple.

CL: So that hoehoe kind fishing, was that a little earlier in the day?

HK: Yeah. Earlier. [bit omitted] That one short too, quick come home. Maybe couple a hours that's good enough, come home.

CL: So would it be possible that you go `opelu in the early morning, then go hoehoe and then go kawele`ā?

HK: They do that. (CL: All three?) Yeah. The thing is to get the `opelu, that's the first one. Then with the hoehoe, or `ahi, or whatever you like, \_\_\_\_\_. But kawele`ā is only a nighttime.

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

HK: Oh yeah, we \_\_\_ 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. 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.

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 go 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.

[break to eat]

...because today we get it, everything now, you know. Before we never had stores like now, you know. That's why they don't care, the young. Yeah. Us, my father, one, two, three, four of us brothers. My father taught us how to fish. And we all went fish.

But my other three brothers they were the oldest. I was the younger. I never like go canoe too much, because I couldn't take it. I get seasick and throwout and... but they told me no, good, you go. Next time you go, if you warm it like that, you grab a cup of water, gargle em in your mouth. If you swallow a little bit, that's good. Oh yeah, that's how I learned. And that's right, that's good. Not only me, had lotta young boys, all went fishing. The old people make us go.

[Looking at old tax map, and Herbert draws place where Hauanio's

lived--just mauka of Ka`aukai lot.] Hauanio. So Peter pay the tax. Peter Hauanio.

[Showing the road up to Ka`aukai place & Supe's. Location of Waipālua.]

HK: Waipālua is two ponds, and then get a wall like that. That is to separate the fish, used to raise mullet inside. That's why they call em two pond, Waipālua.

CL: So it's long like that in shape?

HK: No, it's long. Not too wide, you know. Seems, I think about fifty feet wide. Then bout a hundred and fifty feet long. It's long. And they have this wall like this, see? That's why they call it wai pā, it's a water fence. And then the two pools, wai pā lua. (CL: `Ae. He pā i loko.) Fence, they call fence is pā. Because the fence in the middle, and then the two ponds on the side. Waipālua.

CL: So from the road to Supe house, how long do you think?

HK: Ah, not too far. Maybe about 75 feet, not too far. But they own all this property though. It's inside her place. Her property run right up to Kaheiki.

[location of Haleka'a, real close to the road, makai of Supe house]

CL: So besides [Haleka'a] is there one other pond too?

HK: Yeah, in front the house. That's a small little pond, like that. Well that pond they use for bathing. Sometimes they use for wash clothes, like that, but actually it's for bathing.

CL: Did they use Haleka'a?

HK: Yeah. That's where they go get the red `ōpae for `ōpelu, over there.

CL: They don't bathe there?

HK: They bathe there too. I know when we were small kids that's where we start to learn. From there. Then we went out to Wai`akolea where the deeper pond. We started from Haleka`a, when was small kids. I don't why they call that damn Hale ka`a. Because hale ka`a means that's a garage. Yeah, for a car. Some Hawaiian name real, I don't know.

CL: Must have had another name before, don't you think?

HK: I think so.

CL: So then, that heiau we were talkin about...

HK: Ah, oh the heiau not too far, somewhere about here. [draws just mauka of drawing of the house] As still in the Kama's property. Alongside the road, and then he getta stone wall, that's where. Too bad, boy, I tell you. This was happen before the volcano I can take you, cause oh I know the place. Yeah. And you won't be the first person, cause I had this guy from Kona. He's a archaeology guy. He wrote the letter to me and if I can take him around that place to show. When they was gonna open the road, to the highway. So I tell yeah, okay, so I went show him the place. And I heard he died already. He wasn't that old, he was a young fella. I forget his name already.

CL: Yeah I read something he wrote, a little short thing he wrote. When they were doing the bypass road, right?

HK: Yeah, yeah. He wanted somebody from Kalapana who know the area. Then, you know Mary Kahilihiwa? Well she went point me out to the guy. Cause she knew, cause I live right next. The road going bypass now. So he came, tell him oh yeah, I can show you the place. So, there was a grave. Only a grave was, so they bypass em.

CL: When you were young, who was living there at Kama's

HK: Ah, the owner of the house. John Kama.

CL: Not Joe? Was John or Joseph?

HK: Oh, John. He was a policeman. He was living there.

CL: Did he have Hawaiian name? Inoa Hawai`i?

HK: Kamāho`aho`a, his Hawaiian name. He was the first owner of that place, living there. Then his children all got big, they pau school from Kalapana, they went higher school. Then they left, they went Honolulu. Some died already. I think I know only two more left, two girls, but one up the mainland.

CL: And then when you got older he died?

HK: Yeah. He retired already from the police, and he got old. so he died. And the wife later. Then the children was living, and the grandchildren. And then the children found job away in Hilo, so they all build Hilo. So the daughter, one daughter, married a German living in Hilo. Gus Supe. Then that's how they all went, went, went. And gave us to take care the property, but oh, I get my property to for take care of. Well, we let it anyway, the Kama's. So okay. Then, the son from Hilo, once in a while he come check us, about the property. Tell oh yeah. Let us do anything we like, so. Then he died.

CL: That was Gus?

HK: Gus junior. Name after the grandfather, yeah. He was a police officer too. And I think he didn't retire, then he died. I forget already.

CL: So, you know that uncle of yours, Keahilani, did he live with Kamas?

HK: Yeah, he was living with Kama. He was living. Then, as when they all moved, to Hilo. Then they wanted somebody to live in the house, so they asked my uncle. My uncle was staying with me. So, my uncle tell alright. Then had my grandmother live together with him, in the Supe house. Until both of them died. They were old already.

CL: Which grandmother?

HK: Ah, she's a Kama too. All related. Same Kama.

CL: Oh, so that's why he was there.

HK: Yeah, that's why. They wanted somebody to live in the house, yeah. They do what they want.

CL: When you were young, the old man Hauanio, John Hauanio Sr., did he live up here when you were young?

HK: No, they live down here. Afterwards, then they move up.

CL: What time they move up? (HK: Oh) After WW2?

HK: In the fifties I think. I'm pretty sure it's in the fifties they moved there.

CL: This lot says Ululani Aki on it, so think this must be where Kini Aki lived. And back here says Nai`a. (HK: It's Ah Chong Young now. But he died too.) Okay, so must have been Nai`a's house there, I think.

HK: Yeah. Nai`a is right in the back of Peleiholani's.

CL: But where was Hauani`o exactly.

HK: Over here [next lot to the west]. Actually it's not theirs, it's a Kama.

CL: Yeah, Kama land.

HK: This one here, and behind here. That's all Kama land.

CL: So then, there was a Kauhi house too?

HK: Ohh, the Kauhi house was in front my house. That's, you know Zulu? his grandfather, Charles Kauhi, he was living around here someplace.

CL: So must have been close to that little house that Young Wai built.

HK: Yeah, yeah. That's where the grandson was livin. But the lava went take em. He live right in front us.

CL: Which side of the lot was your house? Your house was close to the road?

HK: Ah, no. Just about the center.

[Tape ends]



Notes on conversation after recording:

1. location of Sam Makua house--up near by-pass road, probably on lot marked Julia Kapahua

2. land of Lei Farias--she owns one acre of the original Ka`aukai house lot; Herbert's aunt (Elizabeth Wilson) found the deed in his father's house, took it to Hilo and got 1 acre subdivided out; it went to his cousin Elmer Wilson and then to his niece Lei Farias

3. location of parents' bedroom in old house (the northeast room); from the l\_nai you looked down to the highway

4. on the private road up from the highway to their place, just opposite their driveway was the driveway into Kaheiki's

5. looking at the new tax map:

a) Solomon Hauanio lot--that's where the first school was in Kalapana; Haaheo was the teacher (his land); Herbert knows because his grandfather went there

b) Hakuma not the correct name for the point (end of bluff), only for the cafe of refuge

6. story about lā`au--

someone came asking about lā`au; but they don't think of what's in the ocean, only what's on land; old man Ka`amoku Waipa cured his sister of cancer using lā`au from the ocean

(It's like long rice--kaunaoa is the male, this is the female but he forgets the name, shorter with prickles)

his sister was sick--just bones; doctors gave up on curing her, but Ka`amoku cured her with that lā`au; she's still alive today and fat now

Ka`amoku taught his knowledge to Herbert's brother Edward (selected him); Herbert would have been glad to learn it, but didn't want to poke his nose in; too bad--now his brother died

CL: I heard he taught Edmund Ka`awaloa

Yes, but Ka`amoku told Herbert that Edmund's lā`au doesn't always work right; sometimes people die, because he takes money; that's not right for Hawaiian lā`au--you cure for love, not money; ok if they give you a cup of coffee, but not money

about Papa `Auwae--he's not good; only knows what he's heard, not this kind from the ocean

Before Recording:

1. two Peleiholani boys came by (call Herbert uncle) w. two motorized coconut-graters they've borrowed to make kūlolo for wedding lū`au; get coconut from Hale place at Pohoiki now (that's Annie's cousin)

2. CL: Why no men on the committee for gathering of Kalapana  
`ohana?

AK: Hard for them to meet because work construction. For new  
committee she made sure some men on it, so they can help with  
setting up tables, etc. in the hall.

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