

Interview with Ben and Elaine Hauanio      4/20/2007      by C. Langlas

CL:    The first thing I was wanting to know, when you first learn to throw net, the throwing part of it, how did you learn that?

BH:    I learned that one from my father. Show me how to throw the net. He stood in the front of me and then he showed me how to hold the net—how to grab and how to fold and then how to swing over. You grab the bottom, you bring, pull in, then you make just about right weight, eh? Make each section about same weight. So once you get the one on the right, and then the center you already got em fold up. So the one on the right, that's the one you swing and throw, eh? When you swing, you let it go. If you wanta open up the net, you just throw and then hold the back and drop. And your net come round, eh? But if you want the net long, you hold the back. You hold the back and you pull back. Then she come long, eh? if you throwing inside of the channel. You throw em in the channel, that's what you do.

CL:    And he told you that too?

BH:    Yeah. He told me about the channel type. He say you open up to wide, the fish run away, cause the bottom hang up, eh? So he say, you throw, pull back, drop.

CL:    And when did he tell you that, were you at home or out?

BH:    He told me at home, eh? You have to think how it's gonna be, eh? how you gonna do it. Of course he's gonna show you, but. So on dry land you just gonna throw, eh? That thing gonna open up round, eh? But not in the water. In the water is different, eh? Cause the water goes out and come in, eh? So he pull the net, eh?

CL:    So did you practice at home?

BH:    Practice at home, yeah, I practice at home. All on the ground, eh? The net open up, and then you bounce on the ground, eh?

CL:    How old do you think you were when you started practicing to throw?

BH:    Kinda too long already. I forgot.

EH:    Eight, nine, ten, around there, I think so.

BH:    So after that, when my father go, then I go bag man, eh? I watch all the places where the āholehole stay, the moi, and all the different kind of fishes stay. So I watch, watch, watch all the places he throw, eh? And I watch when he throw the net out. Cause a the wave come in, eh? The wave come in you cannot throw, cause the wave pull the net in. So he wait until the water is going out and no more wave, eh? outside when you throw.

CL: So you just figured that out by watching him?

BH: Yeah.

CL: He didn't talk to you about that?

BH: No, no, no. You go fishing like that, he no talk, eh? You just gotta watch what he do. So once I found out all the places where he throw, after that, then I went.

CL: By yourself.

BH: I take the net and I go. I just go. He never tell me to go. When he go work I take the net.

CL: Was he happy?

BH: Well, he came home, he see all the fish, eh? He say, oh, you working my 'upena? Tell em Yeah. Oh, uh. He shake his head, you know. Good, good. So he no need go fishing. So he was satisfied. So from then on I learn how to throw. And I learn all the channels, eh?

CL: So the other thing, you have to learn how to see the fish in the water, eh?

BH: No, you cannot see em cause the water is too white, eh? You cannot see em, but you know that's a area to throw. You just go over there throw. You cannot see em.

CL: Cause when we were at 'Āpua, they were sayin you could see the fins.

BH: Yeah, yeah. But, like the 'Āpua side the water is more level than down this side here. The water down this side [Kalapana side] here was rough, eh? all shaky. You cannot see em. Down the other side, yeah, the water is kinda flat. You can see the fin.

Even all the lobster hole, lidat, I know where em all. I know all the lobster hole down Kalapana. Cause I go dive, I look around, eh? I find em.

CL: The other thing, how do you think you learned to share? Was it just cause everybody did it, so you did it? Or did they tell you to do it?

BH: No.

EH: Somebody share with you, it's already ingrained that you're gonna share. No matter what you got, you're gonna share. You always give back.

BH: What you get from the ocean you share. What you get from the mountain you share.

EH: So it's not to be told. Even when they come down hāpai wa'a. I learned that when

I was young. And everybody that was there, you stand and you get. They put your pile. Somehow there's always enough fish to share.

BH: Yeah, cause we're out in the canoe, make 'ōpelu, before we come back, throw one handful, throw em back in the ocean. Then we come back, come inside. When we come inside, then you get plenty people down at the land, eh? come help carry. Oh, when you reach inside, they come down, they help you carry the canoe. Then when you reach up, then you just grab all the 'ōpelu, eh? Grab a couple, one handful, give, give, give. Until everybody get and they go home, eh? When they go home, whatever left over then you take em home.

CL: So I don't think you ever told me about throwing one handful back into the ocean before.

BH: 'Ōpelu? yeah outside in the ocean we give back, eh? Every time. Even my father, when we go out with my father, my father he throw back, eh? Cause of you go out again, then you get, eh?

EH: My grandfather was different. You know when you stay on Kalaehole, the lower cliff, there's a rock pile over there. The first catch they get, they put em inside. You know, kāpae. Got in, and everybody got theirs, he took them and he put em on top there.

CL: Like an offering.

EH: Yeah.

CL: You know, before, had one kū'ula there. I bet you.

EH: Yeah. And that's what he did. And he said, because the line from there is direct to Israel. I don't know how but. That's what was related to us when we were kids. You know, we stay sit down talk story nighttime. My uncle William Peleiholani. Sit down, and he tell the story. About how Tutuman [Ku'oko'a Kaheiki] would go and give, and then thank God for the blessing and for taking care of everybody. Bring everybody back to the land. And for all the people that came to help. And for all the catch. And then we ask him, what? the mongoose ate the fish? He said he don't know, but it wasn't there. You know.

CL: The other thing, Ben, do you feel like your father was strict?

BH: Yeah.

CL: What'd he do to discipline you?

BH: He's very strict, cause he don't want you to do anything without he knowing.

CL: So you supposed to tell him where you going and all that.

BH: Strict, was he strict?

EH: Benjamin. Of course he was strict. You got lickins.

CL: What about you, Elaine?

EH: My house was eye language. I was brought up with eye language. Eye, was eye. You know you gonna get it. Then you sit down. My adopted father always set me down and we talked.

CL: He just talked, he didn't give you lickings.

EH: No, was the eye language. But that eye was scary. That's my dad, and he corrects what's wrong. Cause it's just only me, him and my mom, uh? And my adopted brother, my hānai brother went in the service already. He went dig out. Even the kind, my cousin, Stephen Kaheiki. Him too. They went dig out, the two guys. Was only me. But, you were told. Right from wrong, there's no more excuse. And you going do wrong, cause you supposed to know. And just the talkin to was scary, my adopted dad. He get bushy eyebrow, yeah? I put my head down, and all you can do is say I'm sorry. And he said, you not dumb. Don't be dumb.

CL: How many families do you think gave lickings?

EH: Oh, my auntie [name restricted], gave my cousin lickings with the stick or with the slipper. Oh no, we never had slipper that time, with the stick.

CL: Not with the nī'au?

EH: Yeah. But, choice, yeah? back or front, which one you like.

BH: The lower part or the upper part, of the nī'au broom. But most the back part.

CL: The back part is heavier, yeah?

BH: Yeah, heavy.

EH: If you take the in front, you gonna get welts, eh? But if it's the back part you choose, no more welts, eh? You just gonna get harder whack, but no more the welts. Cause if that, everybody gonna know you wen get lickins. Welts, eh? you going swimming, eh? Everybody going swimming. No matter how naughty you, you going swimming. Everybody gonna know, oh, you went catch licking. Only from the welts. Oh, you no like everybody going see.

CL: So, always on the legs.

EH: Yeah, mostly on the legs. On the leg, that's where you get em.

CL: When you guys learned to pick ‘opihi, how did you learn not to pick the small ones?

EH: I don’t know. We just knew, you no touch that. Cause that’s a baby.

CL: One time, Emma Kauhi told me she went with her uncle, and when she came back he took out all the small ones, and he said you don’t pick those. And then, she said, if I did it again he would punish me. Does that sound?

EH: No. Us was like, you don’t touch, cause it’s baby. Nobody told. And then, when we stay poke, yeah. If somebody mistake, sometimes stuck together, then you kāpae that on the side.(CL:The small one.) Yeah. But already, you cannot go take it back. And then they show you. See? And you look. Oops. They show, you know, when you stay poke. We go in tub, yeah, poke. Then they show.

You start with, the first ‘opihi you going get is the black one. Cause it’s way up, yeah? easy for you. And then when you go and get good, then [the yellow one]. But, nānā i ke kai. So your head stay up.

But automatically, us was like... but then it’s reinforced when you stay poke. Nānā ‘oe. So only the tone of voice, that’s a no no. So it’s eye language and the tone of the voice. So you look up, pau, you look down. You don’t admit nothing, you just look down.

And then they go, and they know where the poho he‘e pali. They just know and they go. When the tide [good]. But get some more, but only take one, but get some more inside the poho. They just take one, and then go someplace and take another. But no go and take em all.

...that’s why every time your eye going teach you. Look, learn. You eyes is the one going see first.

after the tape was turned off, Elaine talked about place names

canoe landing at Kama‘ili between Kehena and Kalanihonua: there was a papa there to land on when the tide is low; no longer there because the cliff fell into the sea

nice story about how her Tutuman (Herbert’s father Elia) used to come wake her up at night to go with her and wonder around with the kukuihelepō, sometimes they were to the Wai‘au house and the wife would be expecting him

Further notes made on 2/14/2010:

1. family: Elaine’s hānai mother had her left arm broken in two places. The shoulder healed, but not the elbow, and so it never grew. Her F (Elaine’s GF) said she cannot bear children. But she raised six children (hānai).

3. Before, everybody used to meet outside the R.C. gym after church, talk story, then Becky would start to sing, and Lei Pavao, and Tina Kaapana.

4. Elaine gave her children whacks. Asked them if they did wrong, if they deserved a whack. They'd say yes, she'd tell them to hold our their hands, give one whack.

5. Re Les always cutting himself. If got cut at the beach, would take a cigarette apart and bind tobacco on it to make it heal—cause no more guava bud there. (The maile hohono good too.)