

BIOGRAPHICAL SUMMARY: John “BJ” Kahele, Jr. (Galieto)

John “BJ” Kahele Jr. (Galieto) was born and raised in South Kona on the C.Q. Yee Hop Ranch. His mother, Lillian Leinani Kelepolo was from Hōnaunau and his father, John Halena Kahele was from Miloli‘i. He graduated from Konawaena High School and went into the Army for two years during the Vietnam War, although he was stationed in Heidelberg, Germany. He lived and worked in Honolulu at a car wash, a towing service and as a tour guide. When he returned to Kona, he worked in construction, but then he decided that he wanted to work as a canoe fisherman. John began to canoe fish out of Hōnaunau, learning from the old time fishers of that area. He fished for ahi and ‘ono and caught ‘ōpelu for bait. John Kahele shares his knowledge and experience with the ‘ōpelu fishers and their boats. No longer fishing, he manages the parking at the Saint Benedict church parking lot at the Hōnaunau boat ramp.



B.J. Galieto being interviewed by Ku‘i Keli‘ipule‘ole in Hōnaunau on May 19, 2022.

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ORAL HISTORY INTERVIEW

with

John “BJ” Galieto (JG)

May 19, 2022

Hōnaunau, Hawai‘i Island

BY: Davianna McGregor (DM) and Ku‘i Keli‘ipuleole (KK)

[NOTE: Also present in the interview is Micah Mizukami (MM), Associate Director for the Center and Danielle Smith (DS), undergraduate research assistant.]

DM: What, BJ stands for what?

JG: My nickname.

DM: Oh John, we’ll just say John.

JG: Yeah.

DM: Okay. So, aloha. Aloha. Thank you so much, John or BJ for agreeing to talk story with us about the ‘ōpelu boats, it’s for the Pu‘uhonua O Hōnaunau National Park and MaryAnn’s project. She had these photographs of the ‘ōpelu boats and wanted to talk about what happened, how come they got so popular? And then how come now, you know, they started to decline. So today is Thursday, May 19, 2022. And we're here with John Galieto at the Hōnaunau boat ramp in the Saint Benedict church parking lot. And the interviewers are myself, Davianna Pōmaika‘i McGregor and Micah Mizukami. We're both with the Center for Oral History, Director and Associate Director. And then this Ku‘i Keli‘ipuleole who is a graduate research assistant and Dani Danielle Smith, who is our undergraduate research assistant.

JG: I'm glad to make your guys' acquaintance.

DM: Yeah. So we wanted to just get some background and you don't have to answer, if there's any question you don't want to answer, you know, just say, “Oh, go on to the next one.” But we wanted to just, usually we just start to give some family background and where you grew up and things like that and then Ku‘i is going to go through the boats and see what you can share with us ‘cause—about it’s construction and things like that. So could we start with you, please, giving us your full legal name?

JG: Okay. My name is John Kahele Junior. I was born, born and raised on the southside. Up C.Q Yee Hop Ranch. And my mother is Lillian Leinani Kelepolo, she's from Hōnaunau. My father is John Halena Kahele, from Miloli‘i. They got married, and they got me. So,

I'm a Kahele-Kelepolo descendent. And then the Kelepolo is from here, they come from a family of 16 children. My father, I don't know about his one, he got a big pile of them. The Kahele family from Miloli'i. There's a Halena. I love it because I grew up, up in the ranch area. I grew up in hard times, wasn't easy. I mean, when I grew up I didn't even know who my real parents was. Although I got to see them once in a while, they come and go. My mother used to be around. I used to hang around with the ranchers from up C.Q. Yee Hop the ranch and I actually did, how you say it, I got myself hooked up with this old man, a Korean old man, his name is Chahung Lee and he became my, what you call, a guardian. And was... my mother and my father got separated, they got married up but it was up C.Q Yee Hop Ranch. Whatever happened I don't remember, but I grew up going to Alaē school down in south side where I graduate in first, second and third, fourth and all the way to sixth grade. Then I got transferred to Papa'ikō in Hilo. That was at third grade. Then I came back to Kona again about one year later. I was moving around from family to family, so my whole life wasn't in one particular area. I was mostly Kona, south Kona, Hilo, then I came back to Hōnaunau, then I went back up in the mountain. Then, eventually I joined the military. I graduated from Konawaena High School. I got my honorable discharge, you know. And I got my high school diploma and then I joined the military in 1971. Joined the regular army. Signed up for the volunteer job for two years. I did my time, came back to the Big Island. Actually my trip was to see what, what different between here and the mainland or all the places I want to see. So I put in for Vietnam, 'cause that's when had the Vietnam war going on. They didn't want to send me to Vietnam so they sent me to Germany. So, I was stationed at Fort Ord, during basic training. Then I end up in North Carolina, Fort Bragg, where I did my advanced training. Then, they TDY me back to Europe, to Germany. And I was stationed in Heidelberg, in the engineer battalion, the 8th army. I spent about 11 months and 11 days. Then I came back to the mainland. Then I ETS out of the service. Came back to Fort DeRussy, to sign up and said I'm coming back to the Big Island. And I came here, I joined the National Guard, the Kona National Guard and I stayed here for one year. And then the rest was just spending my time all over the island, doing all different things. I ended up in Honolulu doing some work, tour guiding, working for the McKinley Car Wash, doing various jobs and whatnot. I ended up doing towing service for Jan Towing. I worked doing tour service for Kalākaua Tours. I work all over the place. I worked down hotels. I tried every kind of job you can think of, from labor all the way up to an official job to manager job. I didn't like it. I didn't what the hell I like 'cause I was still wild and going all over the place. Anyway, to make my life story short I just came back here and said, "Okay."

When I got back here to the Big Island, I thought to myself, I don't know why I would go anywhere, but I'm glad I did because I get to see all these different cultures in Europe. I got to see a lot of things that you don't see here. We think we got it rough here, but I tell you what. We got the most beautiful weather here on the planet. And this island is separated from the world. I mean, it's completely separated. For me, I'm just happy and content because I came back home and I go like this. Now, I don't even want to leave this island. No way. 'Cause, I mean, good to go visit in Germany and visit all over Europe and everything else. But I found out that everything that I like is right here. Everything that we want is right here. Why we leave? Well, because we didn't know what we had

until we got off this rock. And when you do, you'll see what out there in the world got. I mean, for a new, for the first time, you get all excited to travel around the world, which I recommend that everybody do. Get off this rock and go out there and see what I'm talking about. Some of you may like it. Some of you may not. But I tell you what, home, is right here. That's why I came back home. I fall in love back in this place again. I go like this, until today, I am still here. I work construction, I do all kinds of jobs, I do all that kind work. But I'm just happy to be here. Then I find out that working is not what I really want to do in my life. So I thought to myself, you know what? I give everything all up and come down to the beach. I will try this new method they call Manuela Boy. Being free. No work. No do nothing. Got money in the bank, but just to come down here and see what it feels like. And I did. Pack up everything, I come down here and I thought, you know what? I just like being outdoors, because I was born and raised outdoors. So I tell them, you know, I like it here. So I came down here, okay, I'm going to sit down, kick back, watch everybody.

I watch the old time fishermen. All the old time fisherman, they got me started, they go like this, they see me sitting up by the water and they tell me, "Eh, you like go out fishing with me?" Sure, so I go help them. That's how I learned to go 'ōpelu fishing. Go 'ahi fishing, go daytime, nighttime fishing. I learned it from all these old people. And I tell you, I fall in love with the canoe. And I mean, if you want to go economy wise and no mind getting wet every day, enjoy the beautiful sunshine, outdoor life, breathing, you know. Just loving it. Ain't got no roof on my head. I go out there, I get sunburned so much, you know, but I love it. And then when I catch a fish, I come back like, yeah, we're going to party! We come back, we party up, you know. Share with everybody else.

Then after that, I got serious about it. The guys teach me how to 'ahi, how to catch onos. After that, I got like this. It got in my blood. But before I can do all that, I had to go get bait. And that's how I learned how to go 'ōpelu fishing. And that's the hardest thing that I ever came across. I mean, the old timers who go like this, "You go throw ka 'ai with me?" Ka 'ai means the little chum bag, that you put the chum inside, throw 'em in the water to attract the school of fish. I attract the 'ōpelu school around. You got to make it into one ball, and then you usually got to collect this ball on the surface, throw down this big net that looks like a funnel, and you got to target it, looking at the glass box, you got to target this, throwing this chum right into the net, so the 'ōpelu go into the net. Then you pull it up. It sounds simple, but until you try it with the current, the wind and you cannot use the motor because if you start up the motor you will scare the fish away. And plus, if you doing backwards, you going have all this white water coming into to the point where you can't see under the boat, so you know. Canoe fishing used to be with the paddle. The glass box, you bite the glass box, you put your head in the water, and you look for the fish.

If you don't have good eyes, forget it. You ain't going to be able to see what, you don't know what the hell you looking for. The first time, I did that. All I see is big shiny things in the water, I go "Oh, is that a fish, is that a fish?" He said, "No make noise. Just concentrate. Throw the ka 'ai." So I kept doing that. If you don't do it right, you bang the canoe with the lid, they crack you with the paddle or the glass box. I mean, they had no

mercy it was like *pang!* Scare the fish away. Oh, okay *brah*. I hate it, I hated that I used to get beat up every time. I mean, you hate going fishing with them, you dread the next day. You going oh, and then you get crack on the head again. Making too much noise or you doing something wrong. But, I learn that it takes patience and by doing that, I became good. I love it. I love what I'm doing. I wasn't the best, but I can go out there, get some fish when I needed fish, I can get it. Then after that, I go like this. Net is easy because you can catch about hundred, two hundred, maybe thousand pounds if you want. But you can only bring in so much. It takes a lot of work and a lot of throwing, a lot of pulling that empty net with no fish in it. And when you get fish in it, it feels great that you did something right. Oh, you finally find the fish, you wonder what the hell all the fish come from. But we find out that 'ōpelu fishing takes patience. The fish is only going to feed at one time only and if they're not hungry, the current wrong, or you're not doing something right, the fishes swim away. And you're going to have a hard time doing that. If you don't know where to go, they call it the ko'a. The fishing ko'a. You got to know all the fishing ko'a, you know, you got to do the land line up. You got to know all of that and everybody get different kind marks and you as a person try to learn how to line up? Forget it. I just make my own line up. Okay. He talk about that over there, that over there, I look for something else that's easier for me. I do my own line up and then I can find the same place where he's talking about. But what I thought when he tell me "Oh keep going, going, going, you got to go more in, you got to go more out. Aw, you passed the place you got to back back again." You know? Okay, but you know it gets frustrating but I love it. And I just love doing that. Now, I don't even... just reminiscing all the good times I had, with all the canoe fishing, which I remember all the old timers. And the good part about it is that they left me legacy that is . . . I wish everybody had the opportunity to do that. You know, right now, I was talking with my Uncle Chucky Leslie. I take it him, he is one of my mentors for 'ōpelu fishing. And I tell you what, I look up at him, I learned lot of from him by watching what they do. He's a person that would come down with his boat all by himself, no ka 'ai man or anything, and he go out there and he throwing his box, he take fish in and he no grumble. He just doing everything all himself, throwing the net in the water, pulling the fish up. And he come home, balls of it. I mean, he take it to the- see, he used to catch bait for the longline fishing boat, the *Hanalike*. And lot of people who I know that became good fishermen used to work on that boat. I never work on that boat, and I'm glad I didn't but all the people I knew that work on that boat, they're the ones who taught me about fishing. And I tell you what, it's something that, it's an art. We never had no damn fish finders. We had no damn GPS, we don't know where the hell we at. But we go out there, taking different markers, things like that, about right about here, yeah we try fishing. And you would be amazed how the old times all change. Nowadays, the GPS, you use the fish finder, "Oh right here, a big school of fish, we fish right here." They ruin it. Their method of fishing is all different.

So the school of fish that used to be around here by the balls is not here anymore. Because the technique of fishing, instead of feeding the school to apply, you know to get those big schools to keep coming around all the time. So when you go there, you always take only what you need. You're not going out to wipe out everything. But with a new generation of fishermen, they go out there, they rake everything in. So that been part of the problem. And there's not only one fisherman. So when you got about ten or twenty

fishermen, that goes down there, commercially wise, the grounds get ruined. Fishing change, everything change. There's now, instead of pulling by hand or doing hand line fishing and stuff like, go by feel. Nowadays, they go by machine, they no do nothing, everything is all electric. I got electric reel. Turn on my electric fish finder. Oh, there's a school about thirty fathoms, okay I throw my line down. Hopefully I get 'em. But that's all the new technique of finding fish. They're not going to throw the net in the water, they not going to throw the hook in the water. They just driving around learn that. They know they're not going to hook into water and then just driving around in the boat with the fish finder on. Being in the whole ocean, looking for the fish. They don't use any more marking, they don't have that. So all of that became obsolete. That's what the sad thing about it. So I still go to my same school. The same area that I go catch fish. The fish there. I'll try to tell other people about it. They find it once in a blue moon, they get lucky they might come across it. But other than that? No, they miss it by a mile. Could be right where you got your car parked, right here they fishing, trying to chum for the fish. The fish don't come around here. The ball over there, he stay on the wrong side of the school. The chum is not going to the ball. So how are you going to get the fish to come to you if you can't even find them? So a lot of them call themselves fishermen, but I don't blame them, is that they don't have the eye for it. The eye and the knowledge come with a lot of experience and I mean a lot of hard work. And, it's sad. I like to teach people, but then people get very abusive. Very abusive. So I get that now.

KK: So do you think there's people fishing too much or do you think they just don't know how to fish?

JG: Well, let's put it this way. They use the new technology to go fishing, which is okay, but then you lose the old style of fishing because when you go there, you go quiet. Nowadays, I get people who sit down and brag about it, that they are going to catch the fish tomorrow. Or they know where the fish at. When you do that, the funny thing about it, the old saying goes, never tell, never talk about. But over here nowadays, people just talk about, "Oh yeah, we going out over here. You know, we find it right here. We go down to here." And I go like this, "That's not how you do it." So anyway, to make a long story short, you know, I'm still old school. And when people come up to me to tell me, "I'm going fishing tomorrow." We don't talk like that. We never talk like that. We never tell them what we doing. If we going say anything, we say 'auana. But you no tell them what you going do. Even like the bait, the chum, the palu. They make it, if you don't take care of that, and you going feed the fish that you going try to eat, if the fish no eat 'em, the reason for that is because you never take care of the chum. You put rotten thing in there, or something that's going to get rejected, the fish not going eat it. That's a foreign taste. They go like, okay, it's supposed to be avocado in here. How come you don't have avocado? Oh, it's supposed to be mush. You know, they no use mush. They use everything, whatever they can think.

They even put a ban on dog food because people were doing that to attract fish. Even, even nowadays they try to feed fishes with green peas. Okay, you tell me. They do this, now this was a couple of years back, but that's what they were doing. I go like this, where are the fish going to get sweet peas? In a store? They don't go store. There is no sweet

peas under the oceans, so why you feeding them? You feeding stuff that the fish don't eat. So what are you doing? So, technique, type of bait that you use, type of chum that you use, it's all gone. We don't have that type anymore. So I think about it, it was good when I grew up. I'm glad I learn something and I get to respect the ocean a lot, you know, because that is what we used to live on. We don't take what we don't need. We don't take just because we can fill up the cooler, because I bought a brand new spear gun. No. Mālama. Take care of the place like how you take care of the land. You take care of the land, you take care of the water, you take care of everything, you get substance. You abuse it, you lose it. We have nothing. That's a sad thing. But, do anybody listen? No. I'm one of the guys who didn't listen in the beginning. It wasn't until I got older, then I finally realized what everybody was talking about. All the old folks was telling, "This is what you got to do. This is what you not supposed to do." And I was bonehead po'o pa'akīkī. I don't blame the kids nowadays. I don't blame anybody because at their age, I believe the same thing. I used to be like that, I never change. But I gradually get older. I change. Then you finally realize what is really out there. And that's why I'm doing what I'm doing. So when guys tell me, Oh, you need one house, you need these, you need that, no, thank you very much. I like being free and I appreciate it. But thank you guys all, I no mind. It's nice of you guys to, you know, share. Now, of all the stories that we got but this is real, honest to God people, not joking. And for real, if we all work together, pay attention and learn. We just tell everybody, I still tell to keep your mouth shut, listen with your ear. You get more things done in life and you learn as you go along. Well, thank you guys for sharing it.

DM: We wanted to look and see if you want to come sit up here, so. Uncle, see if you can tell us whose boat this is and how it was made.

JG: Okay. There's some of them I do, but I forget the names. I guess I could tell you some of them from Hōnaunau and which is from Ho'okena.

KK: Okay. Do you want this water? No? You get.

JG: No, I'm good.

KK: She's been collecting your. . .

DM: Parking attendant.

JG: Oh, well, thank you. Yeah, you got to pay a parking fee, you know, here. Yeah.

KK: Okay. Hopefully the glare isn't too bad here.

DM: Oh, and then when you get to Hōnaunau, use that one.

KK: Oh, use this for Hōnaunau?

DM: Yeah, when you get to Hōnaunau.

KK: It starts with Hōnaunau.

DM: Okay. But say the number.

KK: Okay. So the first slide is number two. So if you can just tell us anything you know about the boat, who might have owned it? What's, what's it made out of? Who might have made it? Um. Anything, you know.

JG: Well, this canoe I don't know.

KK: Okay, slide two. So now, slide three. There's a few boats in here.

JG: Okay, this would be Charlie Akiu. This one is Abraham Moses. And this is from Ho'okena, one of the fishermen from Ho'okena.

KK: Okay.

JG: This is Uncle Louie Kelekolio. And this is Benedict Kelepolo. They're all fishermen. They go with a fifteen horsepower engine. And it's all made out of Johnson motors. And it takes a five gallon gas can or six gallon gas can. And a canoe is made out of marine ply, twelve foot, quarter inch marine ply and half-inch spruce wood and the other part of the stern [center part of the canoe, frong and the back side of the canoe] is made out of two by twelves. Long pieces of beams that they put up for the sun. It's twenty-four feet long and barely could sit one person. There's two people, two people sit in this canoe, one in the back here by the motor. That one, just in front of the 'iako in the front part of the canoe. And we put everything in the driest spot of the canoe, would be the bowel section. We put everything in a glass jar, we sealed it up and put it under there. Well. And that's all Hōnaunau and Ho'okena mixed together.

KK: Okay, so that was—reading so you can see—it was reading from this boat up through here. To this boat and then ending with this boat. And then on slide four.

DM: Did we get all the names, though?

KK: Yeah. There's just one that, no name. I think, you named this one. Charlie Akiu?

JG: Yeah, that's Charlie Akiu 'ōpelu canoe. And you see that the 'ōpelu is not in 'em. That's part of it. See this. . . the thing right here?

KK: Mm hmm.

JG: That's the 'ōpelu net. And I don't see the glass box, usually in the glass box is up in the front here. This is a box that, the little fishing box right underneath this thing, is what they use to catch predator fish like rainbow runners or any big fish that's chasing the school around. That's how they catch 'em.

KK: And the 'ōpelu māmā too?

JG: Yeah whatever they get, what is out there chasing the school around like barracudas, uluas, kahala's, whatever.

KK: Did they keep them?

JG: Well, they keep them. They use it for chum too. But sometimes we just keep them just so we can get rid of them, so we can catch the 'ōpelu. That's more or less the purpose of it. And this is where the fish box is located. Right in between here. Right between the two 'iako, this is the back one and this is the front 'iako. Right here is your fish box. This what I take block ice, we stick em in burlap bags because we didn't have no coolers, and we put it on a little wooden rack on the bottom to keep it off the floor. Because if you get water inside, the water will melt the ice real quick. But once we get the fish inside our box, we fill it up all the way to the top. We come in and unload it. That used to be my Uncle them's job. My Uncle William Kelepolo and James Kelepolo was my uncle them. My Uncle Benedict, Clifford. And even my mother was one of the 'ōpelu fisherman. She used to go out there with my grandfather and throw ka 'ai rags. And that's what they do when they go fishing. You come back, you don't talk, you bring the fish in, clean them up, put it away and start cleaning. And a canoe is easier, so much cheaper. [He had nine uncles and eight aunties on his mother's side].

KK: It's rare for women to go out, but when they go out, they usually are on the ka 'ai side?

JG: Well okay, the old style they never let women. Nowadays, ah women, everybody own the canoe anyways so everybody can go out. They used to take kids out, everybody is always out riding with them. I took my girlfriend, "We going tournament." Okay, alright whatever. It changed a lot. It changed. The old style, it disappeared. Okay.

KK: Slide five.

JG: Okay. That's Charlie Akiu's one.

KK: And number one?

JG: Number one is Uncle Louie Kelepolo. And the other one is Ben Abraham. And Charlie Akiu is number three.

KK: Charlie Akiu, okay.

JG: Yeah, these are all the fishermen that we go out with fishing poles. In the back side, there's a little PVC pipe that you usually stick out on the back of the 'iakos. That's what we put all our fishing poles in. But mostly with the regular hand line, tie the rubber band on here. I would drag, I would trail along with the lures.

KK: What kind of lures did you guys use?

JG: Mostly lead heads with red eyes. Those are very hard to come by nowadays. Because it's a well sought out fishing lure.

KK: So you would just tie the rubber band onto the back 'iako and just. . .

JG: Drag it out. You let the line out so far, you know when you drag it. That's how we catch out ono. Mahimahi. Yellowfin Tuna. But with the 'ōpelu, we take out our handline, wrap our rock around it, put a bait on top. Wrap it, drop the rock and all in the water, with the chum on top. When a rock hit on the bottom part, you feel a couple of short jerks, you feel the rock just unwind. When it hit the end the thing comes light, and then you go like this okay good. Then you wait for all the fish to come, 'cause all the bait and everything the fish come out. And then after that when you feel a nibble on it, you go okay, you start pulling. You yank on it. You got yourself a fish.

KK: What kind of palu did you used to use?

JG: 'Ōpelu. All 'ōpelu.

KK: Oh, for the big fish you guys used.

JG: Yeah. All 'ōpelu.

KK: What about for 'ōpelu, what did you use?

JG: Well for 'ōpelu we have papaya, pumpkin and Quaker Oats.

KK: Oh.

JG: We make Quaker Oats.

KK: Oh.

JG: Well, the old. . . . Okay, this what it was. We used oats, papaya, pumpkin, taro. All the different type of things. You cook it all separate. When you get out there, mix it up in the five gallon bucket, put a little water in it. Take all the ripe avocado. Put all the ripe avocado in, mix 'em all up with the water. Okay, now we take some oats, we throw some oats in it. Had a big container oats, so all the fishermen always had that. You throw oats in it, you mix up so much oats with the water and whatnot, then, when you get out there, you just take a little and smear it on the chum bag. On the ka 'ai rag. And you put a little bit on. Don't put too much on, it's not that you are going take a glob in your hand and throw, no. Just a dab of the finger thing, only for taste. The powder, I mean the white from the oatmeals, you can be able to see it as it's going down in the water. The avocado and stuff like that, you not going to be able to see it because of the darkness on the bottom part. But you can see the white, and you can see the fishes feeding on it. If you

get a pretty good ball of fish feeding on the chum, every time when you throw the ka 'ai rag in the water, you gradually get it down to where you stop 'em. Eventually, gradually, you pull that up so you bring the school from the bottom up to the surface. Now you feed the surface, you throw your net in the water, then you try and get the fish on that surface to go in the net. See, the net opens on the top. You got to put the two sticks together to make a round ring, and the net goes into like a cone shape. The bag is on the bottom, you try to tug it and try to get the 'ōpelu into the net and try send it all the way to the bottom. It's not easy, but eventually you know where to throw the rag. What side, you know which way you throw it. You let it go. And you got to, you feel by hand on the line that you are letting this ka 'ai bag down. Every time that you tap it with your pinkie, it stops, and throws a little bit of chum out. So it does that as you gradually get down to the fish, when you get to the center part of that, the fish will all get stuck in the net, you pull it up, take the ka 'ai rag out of there, leave the ball chum in there, so the fish will keep feeding on that, then you pull your net over the whole school of fish. Make sure you enclose the whole thing, continue pulling, do not stop. Because if you stop, the fish will turn around, swim alongside up the net, and come out of the net. When you make that, you call that the little au'a they call, you creating au'a. Au'a is the kind of fish that, they know about the net so much that they can go inside the net, and sometimes those *buggahs*, they see the net coming up, they will follow that all the way up and come out of the net. And they will take all the new fish, everything and they will come out of the net. Once you look up, you ask yourself what happened to it? So you got to be quick and you got to be good at it. So don't do that. Anyway, that's part of fishing.

KK: Okay, and this is slide six. Well, it's kind of far away, so I don't know if you can tell.

JG: Well, all this is, everybody's back home, this looks like an afternoon when we all done fishing. All the canoes are up on the rack, that means we ever go out. This one, they all getting ready to go out fishing in the morning, all the canoes in the water.

KK: Oh, so if they were up on the sand, on the tires, they weren't going out?

JG: They're not going fishing.

KK: Oh, okay. Okay.

JG: When it's in the water, anchored, that's when they're going out fishing or they're using it to go out fishing.

KK: Oh. So, do you think some of the boats that were on the tires belong to the same people that had the boats in the water? Like, did people have two boats? No?

JG: Mm. No, everybody only had one canoe each.

KK: Okay. And then slide seven.

JG: Okay. Like this orange one. That's my Uncle Benedict Kelepolo's one. My mother's brother. But my brother Felipe used to own that boat. Eventually he sold it to my Uncle Benedict. So my Uncle Benedict was the owner of that one, he painted it orange. And he go out fishing, he go out and do 'ōpelu, he do ono runs. And that's what he been doing with that until he passed away. A storm came by and destroyed his canoe because when the hurricane came in, whether it was Iwa or Iniki, came in. The canoe was up on the shoreline, where everything parked up here. His got yanked in the water and got destroyed by the high surf. So, that boat is now history. A lot of canoes went down because of that. We lost that and everybody stopped fishing. Because, that's the cheapest way to go fishing. If you own a canoe, economy wise, I burn about 6 gallon of gas. That's like a whole day of fishing. And you can do a whole lot with a whole day of fishing. So you think one six gallon tank of gas, you can use for the whole week. Just for regular fishing. If you do short kind, like 'ōpelu fishing and what not, it takes maybe about at least three days to burn a six gallon tank, if you don't go too far. Yup, that's fishing. Those days are gone though.

KK: Okay. This is slide eight.

JG: Okay. This canoe right here.

KK: The colorful one.

JG: Was Abraham's canoe. But then it got repaired. No, it wasn't Abraham's. That's my canoe. That I put in the water, trying out. I just got it. That's why get all this plaster job and whatnot on it. Then the second one, that's Bobby Kelemakia's canoe.

KK: Kelemakia?

JG: Yeah. Bobby Kelemakia. That's his canoe right here. This is Abraham. Abraham's canoe. Ben Abraham. Then this one right here is Terazono, Mitchell Terazono. And this one, we launch off. We had a small boat ramp. That's for the canoes only.

KK: Oh.

JG: But the big boats go through there 'cause that's the only boat ramp we had. Until they put in the new one to make sure that you don't have to drive your car into the water. 'Cause when it's low-tide, you cannot launch your boat. So that's the reason they got the new boat ramp, we fought for that. We kept this small little boat ramp for canoes only.

KK: So who made your canoe, did you make it?

JG: No. It was made from long time ago, people from long ago was doing it. Mostly, Terazono they make their own and Willy Hoff, and there's couple other guys that used to make boats. Charlie Moku'ohai. I mean had couple boat builders out there. And now, they're not here anymore. The Kihei's, the Ato's, Big Boy. Yeah, they all made their canoes.

KK: Yeah, but everybody did their own repairs?

JG: Yeah. Well, actually it was all home-made. We made all this canoe by hand. And that's what we do.

DM: Did you make your own?

JG: Yeah. I'm going to make one pretty soon, I got to start doing that. So I'm going to start one with the canoe club. And hopefully we can get that going pretty soon. We'll see what happens. But I'm trying to get some money together to start that little project. To me, a small kind canoe like that. . . . It's a twenty-four foot long canoe, and it's only about fifteen inches wide. So there is not much room that you can maneuver on top of that. You know, it's not like a boat you can run all the from one end to the other, this one you probably sit down all day, stand up. If you stand up too long, and the water is rough out there, you might end up swimming. So you got to be careful when you're out fishing on these canoes. But, I love it. I'm going to get back into that before I pass away.

KK: Okay.

JG: 'Cause that's how Hawaiians used to go. Keep running, with the gas price and everything, everybody going be back to that. So we going start. Just like with paddling again. That's why we teaching paddling so everyone can learn how to paddle. So we start with that. And now I got people paddling on the paddle board. Before that, you used to get the board to go surfing. Now you stand up, you use a paddle and you paddle 'em around. Put a fishing pole on it.

KK: People do.

JG: I know.

KK: Okay, so this is almost the same picture. Except now you can see this just directly right next to, Terazono you said this one was?

JG: This is Terazono's canoe too.

KK: Oh, that one too?

JG: Yeah, but see it. There's an aluminum boat right here, that's my boat. That's what I used. It was a twelve foot raver that I used to catch ono with. But this is what we do, when we put a canoe was up like this, we cover the roof just to protect it from the sun. So it didn't crack the bottom. We usually leave a little water in the bottom part of the boat to prevent the cracking.

KK: Oh, from drying out.

JG: Yeah.

DM: What number was that?

KK: That was nine. And this is slide ten.

JG: Okay, now we got new additions to here. Okay. This one right here is still Terazono, Terazono had two canoes here. This is his canoe right here, this is all red and blue. Now, this is black and gray. This belong Ho'okena. This Danny Vierra's one. He used to go out fishing with his canoe, he go catch ono, he brought it from Ho'okena, this canoe. I tell, I don't know who made this canoe, but I think he made his own.

KK: He used to catch ono out of this?

JG: He catch ono and ahi with it.

KK: Oh, but not that much 'ōpelu?

BJ No, no, no, no, he not a 'ōpelu fisherman. He's just a ono runner. They go all the way down to Miloli'i, come back in the middle of the 'ai ko'a, throw it all back. That's what we do everyday. From the canoe. We throw here. All the way down to Miloli'i. And then we go up to the monument. Turn around, come back. We catch ono with that. That's what we do, ono run. Keep running gas all the time. Uncomfortable, hot, like hell but I love it. That's what I like about it. Plus, I highly recommend that. Because if anybody like to get into the real fishing mode. I recommend canoe. Everybody hate it. They don't like it. They don't have, they don't have much room in there. You cannot move around. You got to practically crawl from the back to the front. Or you got to crawl over each other when you know, one guy is trying to change places. "Okay, you go in the back." "Okay, you go in the front." "Okay." You got to climb. "Okay, stay there don't move." Okay climb over the guy, you know get to the other side and the other guy "Okay." You got to prevent yourself from capsizing out there. But other than that, canoe fishing, I love it.

KK: Okay, so slide eleven. Same boats from earlier.

JG: Yeah, well, get Ben's canoe in the water. Okay. Now close by the house, by the coconut tree on this one. That is Louie. Louie Kelekolio. That's his canoe. This one is Wilfred Au-tou and Herman Au-tou. This one from Ho'okena, this one from Ho'okena. I don't know about that one, I don't know about that one.

DM: What was the other one? Had one from Ho'okena and what was the second one?

JG: The red one and the blue one that's on the rock by the national park, on that side of the bay. The red one is from Ho'okena, and the blue one is from Ho'okena.

DM: Oh, okay.

- JG: Yeah, even the white one is from Ho‘okena. That's—what do you call that—Au-tou. I forget all the rest.
- KK: Okay, this is slide twelve.
- JG: It's the same canoes.
- KK: Same canoes?
- JG: Yeah.
- DM: Slides twelve?
- KK: Yeah, slide twelve. And then, slide thirteen.
- JG: Okay. That, that's Bobby Kelemakia's canoe. Then this one, this light color side one, that would be Abraham's canoe.
- KK: The light color is Abraham's one. Okay.
- JG: Had different paint on it, got repainted that time.
- KK: Okay. Now, slide fourteen.
- JG: Okay. Now you get better view. This is Terazono canoe right here, the closest one the red and the blue one. Okay, and this one is Danny Vierra's canoe. Louie Kelekolio's in the back here.
- KK: Okay. Okay. This one looks like it's got a hole in it, is that a hole or no?
- JG: Okay, that is a hole. But as a live bait thing.
- KK: Oh, to drain the water?
- JG: Yeah. This is where we keep the 'ōpelu alive for bait. There is a little box in the back section, where the back 'iako had, where this thing had, this pipe. In the back of the pipe between that and the fisherman, was for the gas tank. It's a small little section between the gas arm and the fish box and the 'iako. That is such in a way that close out, we enclose that area out, and we drill a hole in the bottom. Make a whole in the bottom. Just stick a PVC pipe in there. On the side, that's the overflow vent for let the water out. So the water circulates, it goes in, it spins around, as fast as the water going, as fast as the water coming out. And the fish just swim counter clockwise in the canoe by keeping them alive. And this one, when we stopped, the water still going in and out. So, that keep the fish 'ōpelu alive when we stop the boat in one place. So the 'ōpelu stay alive, they don't move too much, but they stay right there. You see a lot of them in there but the water keeps shifting, back and forth. That's a live bait tank for ahi, tuna fishing.

KK: Oh wow.

JG: That's what we do.

KK: Okay. Slide fifteen.

JG: Same canoes. This is Au-tou's canoe, and two canoes from Ho'okena.

KK: Okay.

JG: Yeah, these are all ono canoes, ahi tuna fishing canoes.

KK: So not 'ōpelu?

JG: Not all of them. Some of them just only do that.

KK: Okay, slide sixteen.

JG: Okay. This is, that's my, gotta be Kelepolo's one.

KK: Okay.

DM: Slide fifteen?

KK: Sixteen.

DM: What happened fifteen?

KK: Oh, those are the ones that. Yeah. The other boats. Had two from Ho'okena. That was the one of the hole.

DM: Oh, okay. All right. So we're on sixteen?

KK: We're on sixteen, just about to skip sixteen.

DM: Huh?

KK: Just about to move on from sixteen.

DM: Oh, and what was that one? Benedict...

JG: Benedict Kelepolo's one. See, you can tell, he left his slats all open on the top. That means he's drying the water out from the inside parts of the boat before he going fishing. He just got through fishing, so he's cleaning it out.

KK: Okay.

JG: Same thing.

KK: Slide seventeen. Same thing? Okay. Slide eighteen. Eighteen just looks like the back of one.

JG: Okay, that's the one that's Louie Kelekolio's canoe. That's the one that's on the National Park side. This is my Uncle Benedict's canoe, right next, where he used to park his canoe on the this side.

KK: Okay.

JG: Yeah, but this is Louie Kelekolio's. We get two Louie, you know. One is Suman, and the other is Uncle Louie. This is Suman. Suman Kelekolio, that's Louie too. He work for the park too. Or retired from the park.

KK: Oh.

JG: Yeah, that's his boat. He got 'em at home.

DM: Suman, you said? How do you spell that?

JG: Sumani? S-U-M-U-M-A?

DM: M-A-N-E?

JG: Suman, suman.

DM: Japanese name.

JG: I don't know how to spell, but that's his middle name. Korean name. So, the other is... Get two Louie Kelekolio. This one that got his boat parked on the park side, that's Louie Suman Kelekolio. The one parking on the boat ramp. That's Louie, Uncle Louie Kelekolio. Senior. Yeah, get all these different names you know.

KK: Okay. Slide nineteen.

JG: Okay, this is a Ho'okena canoe. That's always on the outside.

KK: Slide twenty.

JG: Same one.

KK: Same boat, different angles. Slide twenty-one. Ben's one.

JG: Ben's one again.

KK: Okay. Slide twenty-two.

JG: That's a red canoe, next to Ato's canoe, that's from Ho'okena. That's always on the park side.

KK: Okay. And you said this one is probably not 'ōpelu boat?

JG: No. They mostly go 'ahi tuna, and ono runs.

KK: Okay. And then slide twenty-three.

JG: That's the same one as Danny Viera. The only one that go 'ōpelu fishing is these two canoe's right here. Side by side.

KK: The two blue ones.

JG: Yeah, that's Terazono one and two. Mitchell Terazono and the brother, they used to go out with their wives. The Terazono up here. The father used to be an 'ōpelu fisherman. He used to have the biggest 'ōpleu drying rack out here. Where the tree at. They had 'ōpelu drying rack by the tarp, I mean, they come with tarps. They come down with a Ford van and they cut and they dry all this fish on the rack. The fish box is this box right there, in front of the silver Jeep. Outside of the wall. But, I am talking about maybe twenty or thirty of them. And all of them all full with 'ōpelu. I mean, man, longer than that box right there. They had 'em on horses, one of those carpenter horses. But they run a two by four across and put couple horses in front of all this, then they turn the rack so the thing sit in the two by four, sit right on the two by four like this, all lined up. And that's what they do when they dry 'ōpelu out here. They go out fishing. They no go too far, because like I said you know that the water come crowded. They go out, like Ho'okena would the farthest, they come back here just before the afternoon. They come in, collect all the fish from the rack, they had to take care of the canoe, they took all the fish from the canoe, they throw it all inside the kind, the tarp, keep 'em on ice, throw 'em in the van. They take all that fish, they take it all home. Next day, they come down early in the morning, put out the racks, put all the fish up on the rack. You do that everyday. And sometimes it takes two days to three days to dry a fish. And if you get good sized *kine*, it takes like three days.

KK: Wow. How many do you think you could catch in a week? That they could get...

JG: You talking about fishermen catch?

KK: Yeah.

JG: I'm talking about pounds.

KK: Okay. Tell me how many pounds.

JG: Well, a good fisherman would average about three to 600 pounds a day.

KK: A day? Of 'ōpelu?

JG: 'Ōpelu.

KK: Wow.

JG: The canoe, the fish box itself. You fill that box up full one time. You got about, about 600 pounds.

KK: Wow.

JG: Then if you go back out again the same day, you fill up another box full of that. That used to be my uncle's job. He used to work with Stan Shimizu. All he does every day is go 'ōpelu. Before the sun come out. They're out in that water. At five o'clock to five-thirty. They're out there. They're on the ko'a. Anchor in the ko'a. Smoking a cigarette, drinking coffee and waiting for the sun to come out. Soon as the thing come day break, they're working, feeding the fish. And once they get that fish school come in and they get that big haul. They come in, somebody call. The guys get telephone, they call. The park used to have a phone. They used to walk in the park, call Shimuzu, to come and pick up the 'ōpelu from the boat ramp. "Hey Stan, the guys came in with the canoe already." Or usually the fisherman, the boss usually waits by the scenic point. It was, if he saw the canoe coming in, they coming down, they park over there and wait. 'Cause, if all the other people in the community beat the selling, the fish market, the boss, they get free fish. They take it home and cut it up to dry.

KK: Oh yeah.

JG: Yeah. So everybody used to run down there with the bucket, run back home before the big boss comes. And we used to exchange 'em with beer afterward. You know, we get one beer after that down by the park. But if the boss like "uh, go get more bait." They had, they have to go back out and they had to do that twice a day. So morning time and afternoon, they go back bait 'ōpelu, I tell you guys, all day long.

KK: Wow. And what, what years was this, in the nineties? Eighties.

JG: Oh, I tell you what, from the fifties all the way until I say the eighties.

KK: Had that man, every day from the fifties to the eighties?

JG: But not that many fish. But the 'ōpelu fishermen became smaller, came less and there were a whole bunch of. So it's not only one of 'ōpelu fishermen going to the ko'a. So there's a lot of competing. So everybody like to get on the ko'a that get a lot of 'ōpleu in.

They like to be on that ko‘a and everybody used to take turn. Okay. If I throw my net down, whatever fish I catch, you in next in line, you throw your net down, you catch whatever fish you catch, and you rotate back and forth. Each guy take turns until you make your quota, until you fill up your box. That's what they do.

KK: Okay.

JG: But there are a lot of people out there that don't do that anymore. Yeah. That's the reason why there are a lot of, what you call rage and war, fishing war going on, but we don't have that kind people anymore. Think about, if had that kind people, all these fishermen nowadays, they would drive right up to the guys and say “Well, I like buy fish from you.” I did the same thing. I go out here with my canoe. I anchor at night. I put a light on, I hook ‘ōpleu. So I hook ‘ōpleu. I fill up one forty-right quart cooler. That’s about sixty pounds of fish. I fill up maybe one. If I lucky, I make two, but if I make one, I be selling ‘ōpelu right there on the damn boat with the fisherman coming out in the morning. He say, “Ho, you got bait?”

“I got some light bait here. How much you like? \$5 one.” That’s for one ‘ōpelu light now.

KK: Five dollars.

JG: Okay. Now. But regular the kind is up, that'll be \$20 one for 40 pieces of ‘ōpelu. But see me when I used to go ‘ōpelu, I got like this, “\$40 for 40.” \$1 one ‘ōpelu. Now that's why nobody doing that. And on top of that, people don't have the time they don't, they cannot go every night. Cause you cannot just go out there one night and expect to fill up your box. Yeah. Don't expect to fill up your cooler. But if you do it every night, then you are already creating the ko‘a for fish to come around. But then you gotta watch out for the fishermen, the guys who come day time, they find your school of fish. They gonna try to see if they can catch 'em. So that's where the problem all add up. People used to get angry. So I used to feed em like crazy. So when the guys go out there, go try, the *buggah* no like eat. All *kine* tricks that we do. But that's all.

KK: Okay. Slide twenty four. Same boats?

JG: Yeah. Same boats get, uh, Dan Vierra, Terazono’s, and the last canoe on the outside, the gray one, would be mines one. And the kind, what do you call his name? Bobby Kelemakia’s one.

KK: Mm-hmm. Okay. And then you slide twenty.

JG: No, that's my boat.

KK: That's your boat?

JG: Mm-hmm. That’s my canoe, I had ‘em in the back here.

KK: What happened to it?

JG: I sold it. I sold it.

KK: It was still good?

JG: Yeah, gone. Somebody else got 'em, now I'd like to make a new one.

KK: Oh, did you make this one?

JG: No. Was already made.

KK: Okay.

JG: I just bought it ready made. It was all rotting. The thing had all rotten pieces and whatnot, I cut 'em out. Put a new ply board over it, then go fish. But now, I think of making one the whole canoe, just make one.

KK: Yeah.

JG: I might not be able to use it cause I don't think the guy's gonna gimme a number for it, but you cannot make, you cannot make any boat now you cannot make a homemade canoe. They won't allow that.

KK: DOBAR?

JG: Yeah. You cannot do that. You gotta take an old canoe and you restore the old canoe cause you gotta use the number from the canoe to do that.

KK: Oh, I see.

JG: So I got a couple tricks up my sleeve. I know I get a couple old canoes that nobody using. I was thinking of going out there and grabbing 'em. I say okay, I'm gonna make a canoe out of this, take a picture of it. I'm restoring this canoe. Then I make a new one and I can say, okay, this is a new canoe.

KK: Oh, oh, that's a trip. Okay.

JG: That's a new for me. But like I said, it's not something easy to do, but I'll do that just to be a little experimenting, just to see if anybody can build a canoe.

DM: And let's see, is that one over twenty-five?

KK: Yeah. So, what kind of materials would you use if you're redoing one for like the 'iako and the ama and even the hull?

JG: Okay. Um, the canoe itself, you need marine ply and you need about half inch of spruce wood, couple two by fours or one by threes, a couple two inch strips. You need a lot of material. In order to fix a canoe. That would be only in particular on the outside, the inside is basically the same because you get trying to replace the inside part so you gotta, it's mostly the transom, section that you might have to cut out and redo the whole back section. That's what I had to do with this canoe, my canoe. I had to cut the whole back off and put a new piece, two. . . . Four by twelve, the whole side. You know that kind of high beam? You cut a big piece of wood like that. Yeah, that's what we do. Then we notch it so we put a 15-horse power Johnson motor on it. But you gotta make it strong on the inside so it no fall apart. Yeah. Yeah. Well, that's about basically all you gotta do, but it's a lot of work. You gotta know what the hell you're doing.

KK: Do you use fiberglass?

JG: Yes. We use fiberglass to seal it. Oh, okay. Okay. Before they never had, they used to use tar.

KK: Tar. Where'd they get their tar from?

JG: The road.

KK: Oh, the road.

JG: Okay. I grew up when guys used to heat up the tar, the fifty-five gallon drum, tar drums, empty drums that had the tar for the road. While the tar drums, we used collect the tar from all the tire drums to make surfing boats and my uncle them used to the kind boats that were made out of tin, tin roofs and they take a piece of two by four. They flatten up the boat end of the, you know, tin roof, band it up, nail it together and put tar in between to seal it from leaking. And they go out here and go paddle around catching waves with it. Tin boat. That's why the fishermans, the 'ōpelu fishermen used to get mad with all the kids around here. Cause they used to take the tin roof from the canoes to make them canoes to go surfing with.

KK: Ah, I see. (Laughs)

JG: So that's where all, that's the memories that I know of all my uncle and my grandfather them that does that. I don't know who, which one, but they tell me stories of what they used to do out here. So I thought, oh, you guys are little bad boys. Yeah, it's a beautiful. It's something that I love sharing because it's something that not anybody get the opportunity to do that. Yeah, to be here at that time when it happened. It's different. It's way different nowadays. I mean, fishing technique or the knowledge of what fishing is - it's way different. And the guys who has that knowledge become good fishermen without all this equipment. They no use a fish finder. They don't have to, they only go look at the school. Okay. The school fish over there. Okay. There the birds over there. Okay. I going over there. I go where the birds go, throw my bait down, I guarantee I get one, BAM! Okay. But knowledge like that it's pretty awesome to have, but then I go like this. The

fishing is not like how it used to be. So the weather, the climate, everything all changes. So marine life change. Like now, the eye not in Hawaii, now it's off the California coast. Now they catch all the big fish out there where before never had. It's all up in California. You can go outside San Francisco and catch a yellowfin. A hundred pounds, 300 pounds. We used to get that here, but not anymore. They got stopped by all these bad things in the water. Yeah. Anyway.

KK: What about your 'iako? What, what would you make your 'iako out of?

JG: They have a galvanized pipe.

KK: Oh, you would?

JG: Yeah. A regular half inch galvanized pipe. You bend it.

KK: How do you bend it?

JG: Well, you got to know a plumber.

KK: Okay.

JG: But another way of doing it right, is you make a fire, kiawe wood fire, heat up the pipe. You can bend it to the angle that you need but then you gotta know a welder, so you can weld plate on so that you can be able to make holes in it, to bolt it onto your ama and your 'iako. The, the canoe part, we wrap it up in rope with fishing lines, we tie it down. But the rest we modified from when we going to. . . . We had the machine shop take stainless steel, two inch pipes, had it prefab bent, prefab welded on with plates on it, on each end. And when the thing go on the canoe, I put two plates on it, drill a hole in it and make U boat hook up, make whole trail around the boat and right through it, Put a flat plate on the bottom part and bolt it up together, so instead of tying it. That became the modernized style.

KK: Wow. And what is your ama made out of?

JG: Hau.

KK: Oh, okay. Always hau?

JG: Always hau. That hau, you had to go up, you gotta go harvest it. You got get the right dimension. And when you harvest one hau like that, when it's green, it's heavy. So, what I usually do, we harvest 'em, we leave it there, let it dry out. So we make sure certain days, certain amount of days you go there before the bumblebees get it. And go get it and bring them home and finish drying it. So we make it at least about half dry so the bumblebees cannot, they start making holes and then you can see all these holes start going into thing. That's when better take it out of there.

KK: Yeah.

JG: And stick it under your house and let it dry.

KK: Oh, okay.

JG: It take a while. Take about maybe two months, three months. Yeah. And if you gotta do it hau, a good 'iako, a good ama, which is about the length of the thing you gotta about like 12 to 18 feet long. That's a long pieces. Yeah. But you're gonna be taking so much off. Because it's going to be about two feet from the back 'iako, little bit, two feet from the front 'iako or three feet from the front, whatever depend on the dimension and the size of the ama itself. Some like it straight. I like to have mine, the curve a little. So everything goes and they curve up, the end part bangs up a little. That's what I think goes through the water easier.

KK: Okay.

JG: And I used to make my mount cutter, slice of piece right there. Put a plate on it, bolt it in.

KK: Oh, I see. Okay.

JG: That's how you make it. That's how one way you make it, by the way, nowadays, all electric.

DM: Is there a natural bow to the ama , or how do you?

JG: Well, it's up to you when you go out to look for it. Cause you, gotta go find it. You can go out there, look at all the trees, you see all in the bushes, then you gotta tell which one is gonna be the best ama. And that's when you make a selection. Then you gotta remember, you gotta carry it all way back out.

DM: Where is the hau around here? Up mauka?

JG: Well, yeah, where there's not too much. There's lot of hau bushes, but it's all on private land. But if you talk to the people nicely, you know, you'll make a deal with them. They'll let you go in there and that's why you don't make any problem. We don't do anything bad that they get upset on. They allow you to come in and do that. But it's all with respect too. So that's, it's, you gotta know people or you gotta know somebody that know somebody. That's why you say you get all good friends together and you get everybody that you know, who own that kind property. Yeah. And you talk to them. I mean there all the hau bushes all alongside the road and everything, but it's all private land. So you gotta ask permission.

KK: Okay. Well, we got more pictures from other places. Is it okay we look at those two, they're all in here?

- JG: All right. Okay. We'll see what we can see.
- KK: Okay. Yeah, whatever you can tell me about them. So there's only one boat at Ke'e'i and we have no idea whose it is.
- JG: Oh, that's Frank Choy.
- KK: Oh, Frank Choy.
- DM: What number is that?
- KK: This would be twenty-seven. So he, do you think this is hau too?
- JG: Yeah.
- KK: It looks like there's plastic.
- JG: Oh no, that's a PVC.
- KK: He just ended it with it and then put it at the top.
- JG: Yeah. That's a new modified type ama.
- KK: Oh, fancy. Okay. Anything else you wanna tell me about this boat? Okay. Do you think,
- JG: I don't know. I don't know if they're using it for anything yet. I don't know what they do with it.
- KK: Okay.
- DG: So, the ama is a pipe, you said?
- JG: Yeah, made out of PVC pipe.
- KK: And the ends.
- JG: They got a cap on there. But I don't know. I could be wrong because this could be a couple guys who would do it. He has the same place. I don't know. It looked like Frank's boat.
- KK: Okay. Did he use this for 'ōpelu, because that's not an 'ōpelu net, yeah?
- JG: No, that's throw net.
- KK: Throw net.

JG: Can tell.

KK: So probably not 'ōpelu?

JG: No.

KK: Okay. And then now the Ho'okena boats. So this is slide twenty-nine.

DM: So what, what was twenty-eight?

KK: The title slide. Oh, title.

JG: I don't know where this boat at. I don't know.

KK: Thirty. Slide thirty. Is it bad angle?

JG: No. I don't know. Like, I don't know. They, they change the painting on the canoe. But I don't know the Ho'okena boats that much. I know there's one there that belong here.

KK: Okay.

JG: Got to be somewhere right here, but it's, it's all the way towards the bathroom. I say it was a second or the third one, right in between there.

KK: Okay. Slide thirty-one. This is a old one in the bushes.

JG: I don't know.

KK: Thirty-two.

JG: The same boat. I don't know.

KK: Okay. Thirty-three, same boat. Thirty-four. There's a different picture of this one. If you wanna see that.

JG: No, I don't know.

KK: Thirty-five. It's the one with the name, Ku'uleilani.

JG: I don't know that, Ku'uleilani. . . . No, it don't register. Okay. Get so many different owners out there. That Ho'okena one, I don't know. You got to go to Akemi them.

KK: Oh, okay. Okay. Uh, I just gotta check. Oh, that was thirty-five. Did I say thirty-four? Thirty-five. Okay. Thirty-six.

JG: You see, this is what I'm talking about. That's what they do. There's, there's regular aluminum, the aluminum plate they mount it into the boat.

KK: Okay. So is there another plate on the bottom?

JG: Yep.

KK: Ah, okay. Okay. Thirty-seven.

JG: That look like Louis, Louis old canoe.

KK: Louis?

JG: Kelekolio. I don't know who got it. Somebody got it.

KK: Oh, okay.

JG: Well it's not Louis Kelekolio's anymore, somebody else bought it.

KK: Oh, I see.

JG: That's why it stay in Ho'okena right now.

KK: Oh, okay.

JG: No. I don't know who the owners in the Ho'okena one.

KK: Okay. Thirty-eight.

JG: Just, I don't know. That I don't know all of them.

KK: Okay. Thirty-nine. We can just skip. Forty. Forty-one. Forty-two. It's the orange one again.

JG: I think it's the same orange one had over here.

KK: Oh, had over here. Do you know whose it was?

JG: I think it belonged to, Enos. Not Norman. The other brother. It's an Enos boat.

DM: Enos?

JG: Enos. E-N-O-S.

KK: Yeah. Enos. Okay. Forty-three.

JG: I don't know.

KK: Okay. Forty-four. I think that's similar though.

JG: I don't know with that guy.

KK: I think he's just taking a picture of it.

JG: Oh, okay. No, I don't know any of the canoes in Ho'okena.

KK: Okay, no worries. Let me check. That was forty-four. Okay. And then forty-five, forty-six. Get some people in the back.

JG: Nope.

KK: Forty-seven.

JG: No.

KK: Forty-eight. Get plenty at Ho'okena.

JG: I know they get plenty of them.

KK: Still yet.

JG: No.

KK: Okay.

JG: They're the only ones who get canoes. I think they get eleven canoes out there.

KK: Oh wow.

DM: Where?

KK: Ho'okena.

DM: Oh, yeah. Where we were yesterday they have, they have some on the shore.

JG: Yeah. They got the most canoe, because all the canoes that used to be here is there. And most the canoe's that used to be here is over there. And I think three or four got destroyed by the storm. Everybody who used to be canoe fisherman all passed away. So that was the end of it. Well, my uncle them were the last of the 'ōpelu fisherman on canoes. Well, still get people. Used to get Robert Leslie used to do the same thing with the canoes, with his, he used to hire people. But plenty guys still in Ho'okena that does 'ōpelu. They still have but I don't know which one.

- KK: Okay. And this is fort-nine. Just closer view.
- JG: No. All the names, all the colors of the canoe all changed I don't know whose is who.
- KK: Okay. So fifty.
- JG: No.
- KK: Yeah. What about the, this design here? Can you see that? The two? Is that just a design?
- JG: Oh, that is, uh, the waterline mark.
- KK: Okay.
- JG: The high waterline mark.
- KK: Okay. Yeah. Some, some people were telling us that it's the water line mark, or some people said it's just to make you look pretty, but it's the water line mark?
- JG: It's the water line. Cause when you start driving around, that's where the water come to when they got to load, you know?
- KK: Yeah. When do you stop then?
- JG: You don't stop. When you water, when the canoe come down that low, you better come straight up because you got a little waves you going under the water. Now, that is pushing your luck.
- KK: Yeah. Yeah. Okay. How, how many pounds do you think gets to this?
- JG: Uh, well it depend, well, depends how many people sitting in there and how big they are? Yeah. If we got a 200 pounder like me, that's a lot a weight. The canoe going be like this. The nose will be up in the air. You got to get somebody out there that's the same weight, maybe 250 in the front just to keep it down level. So actually, right there you have about 600 and then you put the fish inside and maybe hundred pound fish, you down to the waterline already. It don't take much to get to the water line and depends. The length of the canoe has a lot to do with it. See, there a lot of canoes that I noticed in Ho'okena is not twenty-four feet.
- KK: They longer or shorter?
- JG: Shorter. Way shorter. They're like twelve feet, sixteen. They don't, they don't have twenty four too much. Not too many of those canoes. You can tell by putting this, you know, the size of this and the other side, that's how short this is. Yep. They short because they caught 'em up. They cut, they cut the back section off. Cause they had to fix it. So when

they cut the back section off, it kind of becomes shorter. About two, three feet shorter. So everything changed, you know? Yeah. So it's different.

KK: Interesting.

DM: What number was that?

KK: That was fifty. Okay. And this is fifty-one.

JG: Well, this looks like Uncle Louis' old canoe.

KK: Kelekolio?

JG: Yeah. Cause his one is the only one that fiberglass the whole thing. The mold all of this, the mold out here, got all, fiberglass the whole canoe.

KK: Huh. Why he did that? Do you know?

JG: Before he passed away, before he sold the canoe, the son-in-law took the canoe and sold it the guys down Ho'okena. He took the canoe from here. He took it down to Ho'okena and said, "Hōnaunau no need the canoe." Ho'okena, they thought he was from Ho'okena. The guys in Ho'okena threw his ass out so now he's a Hōnaunau boy now. People change, you know, like I said, attitude. Yeah. Burn the bridges is what happened.

KK: Oh yeah. Okay. Fifty-two, same boat.

JG: Yeah. I think that's the only one that looked nice out there anyway.

KK: Yeah. So why did he fiberglass the whole thing?

JG: Because he was tired of fixing it, the whole thing was rotten. So the wood all getting rotten. Instead of replacing the wood or anything, he just like no cann, okay, that's it. He took 'em down into a town, on a trailer, on a regular boat trailer. And we had the whole damn thing fiberglassed. They fiberglass the whole thing, top and bottom. So it become waterproof. Yeah. But heavy. I mean, you cannot carry it. You carry the canoe, you'll get hernia. You need, you need at least about four guys to move that canoe in and out of the water. Wow. That's to roll it. You gotta put a roller on the top. Make sure that roll, roll on the sand. That's why good over there get sand. Over here, that's why we get short place we put, we call it lonos, a couple. . .

KK: Lono's?

JG: Yup, Lono. L-O-N-O. What is, a made out of hau wood. Big hau wood. Put 'em underneath. Then roll it off. That's how you get it into the water. With canoe's like that, they're very heavy. But he had the good idea. That canoe will outlast everybody's one.

KK: Oh, we gotta go look for this one then.

JG: Yeah. That's the canoe right here. That's the oldest canoe. If you, if you find that canoe down at Ho'okena, tell them this canoe belong to Hōnaunau once upon a time, to Uncle Louis Kelekolio. Cause he's the only guy who could afford to have his whole canoe fiberglass. Nobody else in that beach can.

KK: Okay. That was fifty-two. Yeah. So now we're on fifty-three.

JG: Same boat.

KK: Yeah. Had the "Kawale" at the back.

JG: You see, he got, he got aluminum pipes there. But if you look underneath, you going notice the aluminum got welded plates. It's two welded plates on each of the 'iako's and got a plate on the bottom. They're bolted together. Oh, he set up tight. And no rope.

KK: Okay. Fifty-four. It's an older boat. No? Fifty-five just closer. Fifty six. Regular canoe.

JG: That somebody took it but I don't know.

KK: Is this a Hōnaunau boat? No? Okay.

JG: This is the kind that you buy online.

KK: Oh.

JG: That's a fiberglass. Yeah.

KK: To, to catch waves?

JG: Yeah. It was a fiberglass canoe and you buy it.

KK: Okay. That was fifty six. Fifty-seven. It's this old one.

JG: Well, that's a real canoe, you know, the thing all twisted and everything. That's an old style.

KK: Yeah. Okay. Fifty-eight.

JG: I don't know anybody. No. I know where that is, but don't know any of those canoes. Not anymore.

KK: Okay. Now we're on Nāpō'opo'o boats. Yeah, I think I'm gonna check my numbers. Okay. So this, the title one is fifty-nine and then this one is sixty.

JG: Oh, that's in Manini beach. That's an abandoned one. I don't know. That boat, *buggah* look like totalled. That's an old 'ōpelu boat. Yeah.

KK: Do you think it was damaged from one of the storms?

JG: No, just neglect. Just neglected. Neglected boat.

KK: Okay. Sixty-one.

JG: That was, somebody's canoe but it never been used for a long time. See. You can tell this thing, got all screws in them. That's when they put a piece of board in there, fix it. That's where the joint that. Now this is the old style. See the old ama.

KK: Yeah.

JG: They lash it on with rope. You knot the thing, then tie it one. That's an old canoe.

KK: Yeah, I think there's another closer picture. Sixty-two.

JG: I think this belong to Olsen family.

KK: Olsen?

JG: John Olson. They're from down there.

KK: Sixty-three.

JG: Same boat, closer.

KK: Yeah. How did, do you know how they would get this bend? Is this just natural?

JG: No, that, they look for 'em like that.

KK: Oh, just in the forest. They look for 'em like that, okay.

JG: They gotta look for 'em.

KK: Okay. Sixty-four, a wider shot. Oh, so is this hau too then?

JG: Yeah.

KK: That's hau, okay.

JG: It's solid hau. It's all hau. For the guys to find something like that, but see, check this out. You see this piece right there. That elbow right there. I think that was made. That was made. Yeah, because there's fiberglass. That's fiberglass. So this part right here, look like

that's a bad part of a, of a tree. So they took that part of. Put it on this other piece. And fiberglassed it. Oh, so it look like original.

KK: Interesting. Sixty-five. I'm not sure what this one is showing. I think it's just maybe the ramp here.

JG: Yeah, its the old canoe ramp.

KK: Okay. And then sixty-six we're in Miloli'i now.

JG: Yeah.

KK: Sixty-seven. That is all abandoned boats. So I don't know who's one all that.

KK: Sixty-eight. No? Sixty-nine.

JG: That boats all look pretty good shape. Yeah. But I don't know whose one all that is.

KK: Seventy. Is this covers for the boat?

JG: Yeah. This, this, uh, the fish cover.

KK: Oh, the fish box cover. Yeah. Okay. Seventy one.

JG: Well, all I see is, even that is made out a fiberglass.

KK: Yeah, you can see it.

JG: Yeah. I don't know. Very interested. They both look familiar.

KK: It looks familiar? So if it's all fiber glassed like that, it's heavy.

JG: Yeah. It's very heavy. That's a heavy canoe. But pretty light shape.

KK: Seventy-three.

JG: Huh. The same one, I guess it used to be in a regular, that's a double-hull. That's personal boat, that.

KK: Okay. Seventy-five. Yeah. Same thing. So this is the, the lonos.

JG: Yeah. And that's how you move the canoes out of the water, by putting that, taking it, putting up in the front, you got about three or four of it. So you only take the last one out stick it in the front. Every two feet you put up, put a lono.

KK: Oh, every two feet? Okay. Okay. Seventy-six.

JG: Pretty sure that's a place where you can store boats at.

KK: Okay. Seventy-seven. Think it's just this.

JG: That's all. I don't know.

KK: Okay.

JG: Oh, I think, I think that was, supposed to be the fire station.

KK: Oh, just looking at the fire station.

JG: Okay. Yeah. See fire station.

KK: And then the Keauhou boats, seventy-eight. This first one is on seventy-nine.

JG: See all that boats right there. That's all the fishermen that used to go out there. Nobody now. All the guys are abandoned everything.

KK: So this is not here anymore?

JG: No, they all pass away already. All the owners of that boats is all gone.

KK: Okay.

JG: I know this one looks like Alvin Medeiros.

KK: The green one looks like Alvin's?

JG: Yeah. The green, white one. The rest, I dunno.

KK: Okay. Eighty.

JG: Same with that, same with that Medeiros.

KK: So this, I found interesting the way that they connect the 'iako to the ama.

JG: Yeah, made up out of pipe. But that's welding a little piece of metal to do that, but.

KK: Was just this a Keauhou thing or plenty people made it like that?

JG: No, that's Keauhou.

KK: That's a Keauhou thing? Okay. Check my numbers again. Okay. That was eighty.

JG: See each, individually, they couldn't find any 'ama or 'iako. So that's what, they're doing by welding pipes and everything. Other than that they change everything. Like I said, everything all changed, but now everybody give up on that because it's too narrow for them and they get wet all the time. So they said they rather have a boat, a fishing boat now. So that's what happened. It all died off.

KK: Okay. What, what year do you think it started happening or what?

JG: Well it happen when, when it became about the late seventies.

KK: Late seventies.

JG: Yeah, the early eighties, it started dying off. Everybody started getting into regular boats. Cause they don't want to, they want room and on top of that they wanna be able to pack more stuff in and they don't want to get wet in the morning. Oh. So in the morning in the canoes, you get wet very easily. Yeah, the guy in the back, you end up practically drenched. So you always hiding behind this little plastic bag. You hole up in a here. So, but if you, if you driving a boat, you drive slow till you get to where you wanna go. But if you're trolling, well, you gonna get wet anyway. Yeah, same.

KK: Okay. Only a few more. This is eighty-one.

JG: I don't know any of them.

KK: Okay. Eighty-two. Eighty-three. Is that same one? So is, would this be a lono too?

JG: Yep. Okay. But then, that look like somebody was trying to make a sail out of it or something, that lono or whatever. Oh, it could be anything, like I said, that's a lono.

KK: Okay. And this the last, eighty-four.

JG: I don't know, see all the design all changed. You know, they changed the galvanized piece of wood. Bolted on. Whatever material they could find, that's what people start doing.

KK: Yeah. Yeah. It looks like, but the ama is still hau?

JG: Yeah, the ama stay hau wood. Except the only one that we see at Ke'ei. That was made out of PVC pipe.

KK: Yeah. Hmm.

JG: I don't know about that. I wouldn't take chance with that. No.

KK: Oh. So how many boats do you think are still around today? This kind of boat.

JG: I got one here yet.

KK: Yeah. We saw it.

JG: The one, there are a couple of 'em at people houses that they never pull out yet. There are a couple canoes that I know is under the houses that they were being used. So I'm looking at some of them. And I plan to pick up one of them, but I gotta see if the owner willing to sell it. It's made outta the old style it's made outta the old, what you call it Marine ply, the twelve-foot marine ply, but it's only eighteen, according to the, they told me it was only eighteen feet. So, I no care. If it's still there, I'll take it. But it will be very expensive. You be looking at it about the price range about, about three to \$5,000.

KK: To repair it?

JG: No, to make one. Oh wow. Brand new. Maybe more, depending the material. Cost of the material went up. So a piece of wood be like about easy used to be like a hundred dollars. I think that would be like about two, \$300 a piece ply. And they don't have the twelve footers anymore, they usually get 'em like eight feet. So you got a sixteen foot canoe made up of marine ply, so that's two or three pieces. So the more pieces you made outta the canoe, the more weak the boat becomes. So you don't want to do that. So it goes by the saying, you know, if you got the material, you got it. Yeah. But they don't have the material now. So I mean, you can special order it, but I think it'll be very expensive. Yeah. So I would try see how much it will cost us to make one now. Yeah.

KK: So do you think that's why the Ho'okena boats are so short? Cause only get eight feet ones now?

JG: Yeah.

KK: Oh, okay.

JG: Because if you get that, there's a chance it gets rotten or it gets broken. It cracked cause they pound them around and they get rotten. So the thing starts breaking pieces off. So they cut it, gonna make 'em shorter. Yeah. Take only the good part and throw the rest away. Yeah. So you get short boats, it's not a regular fishing.

KK: Yeah.

JG: Cause then they cannot put fishing, 'ōpelu fishing net on them.

KK: Oh, cuz it's longer than the boat now.

JG: Oh, the regular 'ōpelu nets that I know used to be twenty-eight feet long as one side.

KK: Wow.

- JG: So you open the whole thing up. You times that by two. That's how big the net is. Wow. So twenty-four feet long is a bit of normal size for a twelve foot canoe. So there is stick, it will be hanging over the end front part of the canoe and the back end of the canoe. You have an extra bit sticking out about two to three feet.
- KK: Wow. And only one guy could pull up that big net?
- JG: Only one guy with one line, yep.
- KK: Wow. Wow. That's amazing
- JG: Until you get to the, where the, where the net, spread over all the thing for the ama, I forget the name of it, but anyway, we reached that, then they usually pass one end to the guy, he run in the back, pull it up, cause the boat end of the net and then he open the stick, close the stick and bring it out. Okay. That's it.
- KK: Do we have anything else we wanna ask, Aunty Davi?
- JG: Excuse me.
- DM: I think we covered most of it. Thank you. You're very thorough.
- KK: Yes. Yes. So much knowledge, thank you so much.
- JG: Well, it's only what I know. There are a lot of people out there know more and more than I do.
- DM: Yeah, I guess the only thing. When do you remember when they started to make these boats, why they started to make it that way?
- JG: Well, I remember all the canoes that I know was already built already. So there was maybe a one, two person that I know was making a canoe, but I wasn't there when he was making it. And that was one of my uncles. That's Big Boy Au-tou. That's the only one, the last guy I know that make canoe. Another used to be the old man Mitchell Terazono. The father used to have a template that he copy and make canoes, all the 'ōpelu canoes. But I think the son sold everything. So now there is no template or anything. Yep. So that, it's all history now. It's sad everything is gone on the canoes, but aye, that is a bitter thing, man. My grandfather them used to make the kind regular koa canoe, the regular log kind, the kind you see at the National Park. That used to be the regular canoe that they go paddle around with. That my mother them used to hate because every time they would pound a side part of the canoe in the morning, they gotta get out bed, run down, grab the canoe and drag it all the way up to the rocks and they hate that. So, anyway.
- DM: And then, why? Sounded like you were saying that as the old timers passed away, then it started to phase out cause the young boys didn't like to, like you say, they didn't like it too narrow.

JG: Like I said, its all about technology. Now both technology is, look nowadays, we got fucking telephone. What happened? No more the ring and ding a ding kind phone. No more land line. It's all about technology.

DM: Boats are all on the tires. You saw some of those where they are on tires. Did that become an issue as more and more people started to come from outside and swim over here?

JG: Well, the beach got taken over by the people, now the canoes are not there. If I put it back there, people are gonna be grumbling. So that is history already. We going through the changes of time. Nowadays they won't allow anybody to do that. I like how it used to be. Used to have it out there, anchor it, put it out there, nobody mess with it. But nowadays you can't leave things like that. Nowadays they get mad at people that change. They would end up running them over or end up using it for something else. Who knows. I mean people will steal things, the most stupidest things, they would just steal it and use it for however they want to. Alright now, it's all just take one bad apple to spoil it. But like I said. We're going through the changes. So I understand. It was good old days. I wish everybody could do that but the younger generation now, they don't have the will power or anything anymore. If they had the drive, or if they had any incentive then they would be doing that, but they go like this "Oh, I don't know. I'm not going get in the canoe, I'm gonna get in a boat. Get me a big boat. I don't wanna get wet." They all spoiled. They said, "Oh you gotta go walk". He said "I don't wanna walk, I wanna drive there."

DM: Oh, yeah.

JG: See what I'm saying. It's all about that. Before days, they would tell them, run, do a little exercise, good for the body, good for the mind, keep everyone happy. Now everybody just plain lazy. That's the sad part. Like I said, if people had a drive they would get more things done. That would be more fun, y'know. It is a challenge. It is a challenge. You gotta be crazy. Especially to be a canoe fisherman. You got to be really crazy. Get wet first thing in the morning. Oh, it's not a good feeling, man. It's cold, man. You know nowadays nobody wants to get out of blanket? We had to get up like four o'clock in the morning out of bed. Okay, now get this and that. By the time you get to the canoe, get in the damn thing. And you're about halfway wet already. And it go like this, you're shivering, you're cold, freezing your butt off but it goes like this - Hey, that's fishing. That's what you gotta do.

KK: You gotta love it.

JG: Well, I didn't love it but I didn't have no damn choice, but I just gotta deal with it and I tell them okay. But a good part about it. When you catch a fish, then all of a sudden your blood, you're all warm up, you know, the cold disappears, you know, you're more excited. Okay. Now let's get some fish, man. That's all they take. Just to break the ice. And once you get that, I mean, can be a boring eight hour run. I only remember the good part where he caught the fish. Out of that, well I don't wanna remember that. All that sun burn and everything. No, I don't want to remember that. Yeah. We don't have that

anymore. You know, that's a, that's the thing nowadays, the kids, they rather sit down and look at the phone and look at the iPad, whatnot. That's what I'm started to do, you know? So I start catching, be like one of them, but I love it. You know, that's progress. I enjoy what I did in my life. I had a good time. And like I said, I wish everybody would be able to do that, but I have a lot of people would tell, "You ain't gonna catch me in that canoe." And I don't blame him, but I tell you what, it's a venture.

DM: Do you know any of the families at Ho'okena since they still have the canoes? Are they still going out to hānai, to feed?

JG: Not as much. Nowadays, it is mostly drugs and alcohol and family ties, all their own boats and stuff like that. So they're not really into any canoe cause it's a lot of work, but they do have the canoe tournaments down at Ho'okena. Where they said, "Ono tournament!" We going out, we going catch ono. You know, who can catch the biggest ono. That's what they do every year. And that's, that's the only thing that keep the canoe thing going.

KK: Oh, they use canoes.

JG: Yeah. They still use the canoe for do that, but they're not, some of them use it to go 'ōpelu fishing, the old timers do. The new ones, nah. They rather sit on the boat, they no like sit on the canoe. They don't like go throw a ka 'ai bag. They said, no, no, they complained they got a lot of back problems. Or they be like me, he got no teeth, so he cannot bite the damn *da kine*, fish box so he can hold it in his mouth while the water shaking it around and you bending over. You gotta get a good, strong lad to do all that. So it's things that people, they don't want to do anymore. They rather go the easy way. But like I tell 'em, everything not easy fishing, not easy. You cannot get rich off fishing, even though you know everything. Cause the fish change day by day. They have days you go out, oh I can catch plenty. Next day, you go back out there same time, same place. Nothing. That's how. That's what they call fishing. So it's, and not something that you can make a living on, but you can make it as something as a substance. The way with that knowledge, you can be able to feed your family, not worry about it, to take care of that part. For me, I have no issue with that. I find out that I can go out and catch any fish that I want. When I need them, when I want. But nowadays I get a lot of people out there fishing who catching them, they don't want to do with it. So I tell them, you know what, I'll take that. Since you guys don't want to use that, okay, I'll take that fish. I'll do what a lot of people don't want do. Then they don't make soup out of it. They don't make fucking fry 'em, they not bake 'em, they don't dry 'em, they don't do anything except they want it raw. And I go like this, you can have it raw. You can have it fried. You can have it bake, whatever you want but they don't do it like we do it. The old style used to be. You catch whatever you get out there, you sit out, everybody gets together and we just party. We feed everybody. We treat everybody. We don't turn nobody away. When they do something like that, it's a family thing. I remember going out spearfishing, where we all get together on the canoe - five, six of us. We grab our spear, throw 'em in the canoe, get on the canoe, go out short run, they drop us off, drop off, drop out, fishing canoe going try catch some ono and whatnot or do some bottom fishing. We jump in the water. We go

spearfish whatever we could get, and we go make wana, ‘opihi, whatever on the shoreline with the canoe. Was good. Was good fun days. But nowadays you tell the kids do that. You are more afraid of them falling and cracking your head on the rocks than anything else now. So. It's a different story. Now it's not as abundant as it used to be. And the ground's all changing because the weather, the climate changes.

And like here, look at Hōnaunau bay. I still have a lot of fish, but not as abundant when I was growing up. When I was growing up, they was all kind schools of all kind fishes out here. The tide pool was full with fish coming in and out. I mean, there was so much, I didn't have to worry. But as the years go by, people come here, I got people from all over the world and said, ‘Oh, well, I’m a diver now, I buy this thousand dollar fishing and spear gun and everything else. I’m going out there, get me a bag fish’. They come out of here with about like about six inch kind, come on, and they get a thousand dollars umbrella spear guns. “Oh, I’m a sportsman fisherman.” Never mind. I could, I could outrun them. When I used to go out, we used to go out with single spear when I had no spear guns or anything. We come out with more fish than you could swing a bat at, and it don't take us long for do that because had so much of it. But once everybody start doing it, everybody like enough to have them for graduation party, wedding, and all that blah blah. One family started up, then every family started doing the same thing. The cowboys turned into fishermen. The fishermen turned into cowboys, whatever, and they go like this. Now you even got construction workers being fishermen. They was making good money in construction, but why they go fishing? Oh, because they like to be the Number 1 champion fishermen. Or want catch a thousand pound marlin. We all dream. But like I said, it's not like how it used to be. Everything changed. All that fish I used to get out there, my favorite used to be pakakui [also called Japan Flag because it has an orange circle on the tail] but most smelliest fish in the world. You cannot cook that *buggah* inside the house because you will get a pan thrown at you. Everybody in the neighborhood smells it and knows what your are eating. That’s how bad. But the flavor of it, stinks like crazy, but the flavor of it is so good that we, we cook that fish first that we throw the other fish in it, just to add the flavors, to the other fish, and everybody eat all the other fish. But, that's what it takes. And people dislike it. But there are a lot of people who fell in love with it. Like raw fish. Why we go catch fish? Beause we like raw fish. Beause we grew up on raw fish. Fried fish, bake fish. What I do now, and what I learned when I was a kid, it wasn't easy. Cause nobody could go and fish, everybody had to work. \$1 is just like a whole day of work, so I know when times are hard. And I look at it and I go, like, the guy out there, starving and everything, I tell him ‘You starving? Yeah? At least you still get your clothes on you. You got one nice car. You still running around and you still drinking beer? You are not starving. We starving if we don't have nothing. You really bad off, then I know you're in bad shape. Like I said, I traveled halfway around the world. I came back here, and I found out this is my home. And why? Because this place is so unique that there’s no other part in the world that can be just as good as this. Everybody dream about coming here. You wouldn't know what you got until you leave and when you leave, you come back here and you go like this, “Yeah, I remember the good old days” and I like it! Because that's all I got left, memories. I remember the fish all out here. I used to dive here at night. I used to sit down, drink beer, jump in the water, with this old, what do you call that? Everready Lantern, you know, the

little flotation kind light they used to have, the square one with the thick, uh, with a regular nine volt batteries, the square batteries. Well, we used to take those, but they make a hole on the bottom.

So what I do is I put a beeswax in it to seal it. That way, when they put a cover on it, we tape it up, so the water don't get in. And there's a rubber button, that's the good switch they ever made for underwater, like a floating flashlight, the first floating flashlight. That's what we use to go dive for the fish. And then we dive in the water, I go like this, "Oh I look, I got lost over there, Wow man, Bang! *Ho*, man, look", I can't even grab 'em, but I'm going to get 'em, man. I'm gonna get 'em. Go for them. "No, no, no that *buggah* too big, yeah? Come on brother get them!" "Okay" And once you get them coming out there's a lot of everything coming over the boat like, "Man, hurry up!" But those were the good old days. Nowadays, I look at this and I go like this, "Wow. Everything change." Because, they cannot do that. Like 'ōpelu fishing, they change. Ka 'ai fishing, change. Everything change. Ono runs, now we get more fishermen out here, running back and forth, and half of 'em, they don't even know what the hell they're doing. They take, yeah? They listen to what other people tell 'em. "Okay, you gotta put your line out, put this lure on top. Blah blah blah", you know. That's all that they know. But it's an art, of anything. And I go like this, well, thank God, appreciate all makua and everybody that I had the opportunity to all, do all of that, and enjoy doing it, and I'll be able to share it, but I wish they could do it themselves. Anyway, you guys. Real nice of you guys.

DM: Oh, thank, thank you so much. Thank you so much. So nice to hear of your experience too. And it's something that it's good to hear before it goes. . .

JG: It disappears. Yeah, well, I agree with that. The thing about it is everybody go through life the hard way and what not. It wasn't fun. It wasn't easy. But the things that I remember doing, things that the old folks was teaching me how to do, I didn't forget. You never talk about it when you go fishing. You don't tell people that, "Oh, I go fishing tomorrow. Well, I'm gonna check out the 'ōpelu school tomorrow". No, you don't say things like that. Right? You keep your mouth shut. When you go out fishing, when you're pau fishing, you come back. Then you talk about it. Then you can give all the bullshit you want. How you caught that fish. You just got lucky. Good for you. Yeah, I wish everybody could have done that, but canoe fishing, that's my favorite. I would go right back into it. I would just do it, yes, just for the hell of it.

KK: Okay. I'm gonna come see you in two years.

JG: I'm about to get me a canoe to get em, with my allowance, we'll see what I get. But first, I gotta be able to order to afford to buy the material for 'em.

KK: Oh, you need to raise your prices, your parking prices.

JG: Uh, no, this goes to the church. No, I gotta do this separately. Oh, okay. Okay. I gotta, I gotta make, um, I take, I raise something up and say, I need money. I'd like to build an 'ōpelu fishing can canoe. Oh yeah. Yes. Yeah. Everybody.

JG: And I would like to try and go and do a demonstration on a canoe. Yeah. Yeah. That's it.

DM: They GoFundMe, a GoFundMe.

JG: But that's a good part that I love the most. And I know the easiest part is go out there, teach people how to catch 'ōpleu. You go out there first night. No more nothing. Second night, no, nothing. Third night, oh you might get one, two, three. But you gotta do that for about a week until you got a good school under the, under your light, and you can fill up your cooler. Now you're talking business. Now seriously, that's what people need to do. They gotta feed them. If you want them, you take care of them. And that's how. You mālama the thing, you get, you no take care of them? Gone. Yeah. We like to abuse a lot of things. But you guys have a nice time, tell you what. Thank you guys.

KK: Thank you so much.

[End Transcript]