

**BIOGRAPHICAL SUMMARY: William M. Akutagawa, Jr.**

*"I hope to see the ['Ualapu'e] Pond back into working condition. . . . I [look] at ponds as being the visual monuments to the Hawaiians' past. You can look at it from an economic standpoint and say, yes . . . we can work the ponds. But I look at it also from a historic point of view. If I'm taking the perspective that, historically, you want the thing to be preserved, then we're saying that we gotta stop the natural destruction of the pond by the elements, to save what's left of the ponds, whether it be for economic purposes or historical purposes. We gotta save. So . . . as much as possible, we'll use the ponds that are economically viable today, to get them in working order. That's hope for Moloka'i."*

William M. Akutagawa, Jr. was born February 18, 1948 on Moloka'i. His late father, William M. Akutagawa, Sr., was the son of Japanese immigrants. His mother, Katharine Hagemann Akutagawa, is the daughter of a German immigrant father and Hawaiian mother.

William grew up in Kamalō and visited his grandparents in 'Ualapu'e often, spending much of his youth fishing the waters off of 'Ualapu'e Fishpond. He attended Kilohana School and Moloka'i High School, graduating in 1966.

He is presently with Alu Like as Training and Employment Coordinator and is chairman of the Board of Directors of Hui o Kuapā.

Tape No. 19-1-1-89

ORAL HISTORY INTERVIEW

with

William M. Akutagawa, Jr. (WA)

December 12, 1989

Kaunakakai, Moloka'i

BY: Warren Nishimoto (WN)

WN: This is an interview with William Akutagawa, Jr. on December 12, 1989 in Kaunakakai, Moloka'i. The interviewer is Warren Nishimoto.

WA: One of the things that I remember about the ['Ualapu'e] Pond as I was growing up, we used to do a lot of diving, fishing. In the front of 'Ualapu'e Pond is an extension of coral reef that runs out almost to the breakers. And this coral is like a bunched coral. You know, it's like table coral, but it runs out in a pattern. It runs straight out. And those used to be the favorite diving place for us because the fish, the *kāmu*, would run in and out along that coral reef that extended out from in front of the pond. And, chee, some of the—I wonder what the other activities? We used to lay net. Help people lay net out on the reef area in front of . . .

WN: How did they lay net?

WA: They would lay what was called bull pen, before. We used to go help these Filipino guys. And they lay bull pen in which the main circular part where the fish go in and get trapped inside, was made of heavy *aho*, that cordage was heavy for retain the fish inside. They would never gill in the main pen, they would just swim inside, and they would stay for two, three days in there just swimming around. All kinds of fish. The main wings that go out from this pen, that drives the fish into the pen, some of them were gill nets so the fish could get caught if they ran into the net. And, they used to harvest a lot of fish out on the reef. The reef area used to be real productive in front of 'Ualapu'e. Perhaps one of the best reproductive areas.

I remember, young time, we used to go out—there are several places they call *hoaka*. It's one of those like blue holes and go dive over there for *kala*. The unicorn fish, yeah. We used to . . .

WN: Did it ever go inside the pond?

WA: I never did see *kala* inside the pond. The only things I used to see in the pond before was small *pāpio*. Small *pāpio*, there was a lot of barracuda in there. Mullet used to be inside of the pond. And at night that pond was just one of the best places to go pick up what we call half-breed crabs—'ala'eke crab. And in the middle part was *kāhonu*.

WN: At that time did you have to ask permission to go into the pond?

WA: No, at that time I think the original owner, Harry Apo, had kind of given up the lease. He was getting old already. He used to have the pond up there, but he used to live on the homestead down in Kalama'ula. So we used to venture up that side and go back home.

And, one of the favorite pastimes we used to do before was go in and take fish out of the pond, usually at night. So, we used to go in various ponds on the eastern end of the island, late at night, go lay net across, and just pull the net and either gill the fish or drag them into one smaller area. And, I remember doing several of the ponds, but we never did do 'Ualapu'e Pond. I always remember 'Ualapu'e Pond, being told that the pond was like a sacred pond. You go fool around inside there you might get, you know, the *mo'o* might get you, eh. Before, people always talk about *mo'o* and ponds as going together. They synonymous, eh? One and the same.

WN: You mean just 'Ualapu'e?

WA: All ponds, but 'Ualapu'e we used to—well, first of all, we knew had one owner. Secondly, they talked spooky stories about the pond so we never . . .

WN: What kind of stories?

WA: Uh, get *kepalōs* generally around the area, you know, ghosts. They always talk about 'Ualapu'e being a spooky place inhabited by ghosts that travel, malicious kind, mischievous ghosts that travel. They come out nighttime. You know, the whole area—Kilohana School, under the school, around the school. As a matter of fact, there were teachers that used to talk to us about it, you know, and said that they hear singing at night that come out of the area behind the school.

WN: So, right by your [mother's] house?

WA: Down by my house used to be spooky area. So, you know like, I guess 'Ualapu'e people who really lived there, they're not too afraid of it. For us Kamalō kids, we walk up that side, we kind of wonder about . . .

WN: So, these stories you heard were only, mostly around that pond? What about like the other ponds in the area? Were there similar kind of spookiness?

WA: No. Some of the other ponds, it was just that there was a *mo'o* that live in the pond. And, the *mo'o* usually was in the form of a *puhi*, a white *puhi*. They call them *puhi ūhā*, I think. That was the guardian eel of the pond. But, I guess, more so, 'Ualapu'e Pond—they just said, for one, women shouldn't be going inside that area when they menstruating, yeah. They'd be attacked by the barracudas or something like that.

WN: So, by that time when you were growing up, Harry Apo had, more or less, given up the maintenance or the lease of the pond?

WA: Yeah, it must have gone to somebody else. I can remember young, growing up, going in the

pond. Harry Apo let people go inside and take clams, and we used to dig on the western part of the pond, close to the wall itself—the sandy area. I remember going in with about nine, ten people going inside there, and they'd be digging for the clam itself. And, we'd find clam.

WN: That's where you folks cleared up recently?

WA: Uh . . .

WN: That area?

WA: Actually, yeah. Part of that area we cleaned up, but there's more extensive [growth] going toward the road area. That area had clams, too, inland. But, we haven't really touched that. Still get mangrove out there.

WN: So, the clams were around in your lifetime then?

WA: Yeah, it was.

WN: Pretty recent then.

WA: Yeah.

WN: Because, some old-timers were telling me that the tidal wave wiped out a lot of . . .

WA: Nineteen forty-six tidal wave? I remember digging for clams, and this was in the '50s—digging for clams with people. There may have been more clams, you know. They talked about the '60, 1960 tidal wave?

WN: Yeah.

WA: Okay.

WN: Lani Kapuni did.

WA: Okay. I think we probably seen the clams before the 1960 tidal wave. When the 1960 tidal wave came, I remember that one day, not too long after the tidal wave, going up that end. We always used to go to Ah Ping Store. I noticed that the walls was broken in sections. Before, the wall used to be nice and straight and level. Right after the tidal wave I remember seeing the walls broken.

WN: So did the tidal wave affect your house at all?

WA: Well, at the time we was living down Kamalō. But, the funny thing about Kamalō is that, before, in those days, never had siren. So, they used to dispatch the police to go up in the area to warn everybody to go to Kilohana School. For the whole *mana'e* area, or East End, they used to go around the neighborhood and ask everybody to go to Kilohana School. Not to take too many possessions, just a blanket, or whatever, and get up to the school area. And soon as the policeman leave our area, everybody go back to sleep again. (WN chuckles.)

I remember also growing up, that there was a pending tidal wave that was coming in, I forget what year it was. It was during the daytime. And, we all went down to the road to go look at the tidal wave. And, we were standing and there were so many people standing on the road in front Kamalō, looking—waiting for the water. And, all we seen the water do is just recede a little and come back up. So, we used to ask, “How come nobody run?” As we got older, we said, “Eh, we better listen to the policemen and run and hide.” And, the old folks always used to tell us, the tidal wave no going bother them. The fringing reef is so far out that even in ancient times when had tidal wave, it didn’t affect the leeward coast, I think. That’s what they had talked about. So, I thought it was interesting that we just stood there and waited for something to happen. (Chuckles)

WN: Well, I heard the '46 one hit Kalaupapa and Hālawā side more.

WA: Hālawā side, yeah, yeah. But, I don’t know. People said it never did hit the leeward side of Moloka’i really badly.

WN: This Harry Apo, what did he do actually?

WA: All I remember Harry Apo is drinking a lot. He used to drink a lot. And we wasn’t really scared of him. But, he was an older man. I guess the old folks would give him beer or whiskey and then he would really let anybody go inside the pond. Yeah, as long as they asked.

WN: He actually leased the pond from the [territory]?

WA: He actually leased, yeah, he leased the pond. I remember him being the owner [i.e., lessee] of the pond. And, when I was growing up there, I didn’t see any houses adjacent to the pond like you see today. It was a cleared-out area. People lived across [the road]. There were one family that lived close to the pond in an old house. I think it was Kaauwai. Other than that, I didn’t see anybody else living there. The pond itself used to be—the lower portion used to be nice. There were no mangrove on the bottom portion. There were two *mākaha*. One on the western side, and one on the eastern end of the pond. And, the *mākaha* was clean. There was no break; the walls were intact. There was some grating—steel grating.

WN: Yeah, wooden grating?

WA: I remember steel, I think, at that time. Old mesh kind steel. And, then in 1967 or '66, Oceanic Institute came here to Moloka’i and they worked Ali’i Pond down in the Kamiloloa area. And, while they were doing that, I had a friend who was working there with the pond people. They also went up to ‘Ualapu’e Pond and refixed the *mākaha*, at that time. So, the cement that you see today, they went out and built it up again, *mākaha*. But, I don’t know what’s the attachment. Why . . .

WN: What’s that? Oceanic is—that’s what, state? Federal?

WA: Ah, Oceanic is [privately-funded], Oceanic Institute—you know the one Tap Pryor—the Sea Life Park? It’s associated with them.

WN: Did they repair other ponds?

WA: I know they did only extensive work on Ali'i Pond. Whether they did with any other pond, I don't know. And, I remember the pond manager. His name was John Crouch. C-R-O-U-C-H, I think. I met John recently, about two months ago. And, John's working on the Big Island now, and he sells—oh what you call that? Wind energy, like wind turbines . . .

WN: Oh, that's the windmills?

WA: Yeah, he sells that. And, I know he was the project manager for Ali'i Pond.

WN: Could it be that 'Ualapu'e was state-owned, so maybe the state contracted . . .

WA: Could be, could be, could be. I know the pond that Oceanic Institute was working on down here belonged to Department of Hawaiian Home Lands. So, they may have had a research grant or something. And, I remember asking John about the pond, how did they do on the experiment? And, he said they'd start with 180,000 small fries; try to cultivate the thing outside of the pond and then introduce it back into the pond system. Half would die within so many months, okay. And then the rest would grow kind of big. Before got to 'ama stage, another half would die, so you really was left with something like about 20,000 left, or 10,000. And, out of that, another half died through some predation or other causes. It's interesting. (Chuckles)

I always thought that mangroves was the culprit of ponds. When I was growing up, young, on the eastern end of Moloka'i, there's a lot of ponds, so we used to go in and out of different ponds. Even those [whose walls] were wrecked and completely submerged, we'd know where the ponds were. And, I remember seeing the mangrove growing in the pond walls and kind of disrupting the pond walls. But, someone told me that the interesting thing about mangrove is that it provides refuge for the small . . .

WN: To hide, huh?

WA: . . . *pua* to hide in. And, chee, it seems awfully funny to me that you have a foreign thing in there. I think there must have been another system with Hawaiians, as far as raising the fries, without the mangrove itself, because mangrove is foreign to Moloka'i.

WN: What about the predators like barracuda in there? You think that might have been something?

WA: I don't think barracuda would take as much of a toll. I remember—this was years after I came back from the service. I had some friends—good friends—still living on the eastern end, in 'Ualapu'e. And, I used to go up and go see them. And, that time, I stayed up that place already, so just a stone's throw, I'd walk down their house. And, I used to watch them go catch—at that time I don't think anybody [leased] 'Ualapu'e Pond, but I watched them, how they catch fish in 'Ualapu'e Pond. I think they waited till either an outgoing tide or an incoming tide. They'd wait on the wall. One guy would be on the wall, close to the opening [i.e., *mākaha*]. Another person would be on the upper portion, toward the East End side of the wall; one on the west and one on the east. And, they'd wait and throw net blind. And, they'd throw net on *pāpio* that were coming out of the pond. And, I asked them how did they

do it. What they said they did was, they'd watch all the small mullet *pua* running and jumping out of the water, either going with the outgoing tide, or whatever, or incoming tide. And they'd [*pua*] try to get away and they would know that following behind would be the predators; the *pāpio*, the school of *pāpio*. So, that's how they threw blind and caught *pāpio*. One would throw inside; one would throw outside of the pond.

WN: Near the *makāha*?

WA: Right where the *makāha* stay. Right where she either pouring out or pouring in. I did that one time and I just threw blind. And, I caught *pāpio*—good-sized *pāpio*—maybe about five or six. So, they kind of hang around. And then, my friend always said that they just chasing the *pua*.

WN: So, right now, they still have the grills?

WA: They don't have anything now.

WN: So, there's nothing there?

WA: No. The water just free flow—go in and out of the pond.

WN: When did the grills go? Who took the grills out?

WA: Oh, the grills, it probably rotted away, or the last pond owner—and this would be probably around '67, '68, as far as I can remember when I left here for the service—whoever was the last owner just let it rot away.

WN: So, once the grills are gone then, the fish can go in and out.

WA: In and out; it would be free-flowing. Recently I took a look at the pond wall. I did walk with Marion Kelly and some people, to look at the wall, and it's been broken in three or four places. There weren't any *makāha* there, but the guy—whoever had the pond before that just did a terrible job—just opened up the wall like that. The eastern *makāha* is—the encroachment of mangrove is so heavy and dense, it has covered half the opening already. So, in order to restore that *makāha* back to its original state, there's going to be extensive cutting of mangrove. The mangrove has just proliferated. That area is real bad.

WN: Yeah. Somebody told me that the east end *makāha* was relatively recent and the west end one was there for a long time.

WA: I remember the two when I was growing up in the '50s pretty well. I remember it was there.

WN: So, the way it worked was what? On the inside, the pond side of the wall, had the grill and, what, on the ocean side had the gate?

WA: I don't know which side. Hard to remember, because all I'd seen was the grill. I didn't see, you know, like any heavy wooden slab or a metal slab. All I saw was the grating. And, it was like a slide-type grating; you could slide—pull it right up. It ran in slots—cemented slots. I don't know how they did it, but they must have done it with maybe like [one-by-twos] or

something. Pour the cement molding during very low tide around that one-by-two. And then, after that, remove that, and then you get the slot to run your grating down—the metal grating.

WN: So, the way they did it, you think, was they trapped the fish in between the . . .

WA: They must have had two, because it's wide enough so they must have opened the incoming tide or outgoing tide, lift up one side and just drop it back down to trap anything in the middle.

WN: Trap the fish inside the [*makaha*] . . .

WA: Yeah. Or, they may have done it another way, which would have been just using a small-eyed net and go surround during the incoming tide—surround the inside. I guess the fish would run against the tide, or something like that. And, then they would catch it like that.

There was another pond right adjacent to 'Ualapu'e Pond. It's called Halemahana [Fishpond]. And I remember as growing up, I used to see some guys used to go catch mullet in there. The mullet, even though the wall is broken and can only be seen during the low tide, the mullet still ran in particular areas in there, and there were about like three *makaha*. And, even on the high tide I'd see the big—at that point we call it 'anae mullet—the big 'anae running. I used to go throw net on that lower pond, and I used to see the school of mullet running in and out—real big ones. Big like your forearm. And, on the upper side today, I've seen big mullet. The people who live adjacent to 'Ualapu'e Pond, on the eastern end of the property, in front of Pedro's place. Like we can just be sitting in the afternoon, talking story, drinking beer, and look right out and one big 'anae would just jump right up in front, but nobody can catch the 'anae. We used to surround, try to figure out how the old-timers did it. The only guy I remember who could catch 'anae over there was Jack Kalilikane. One old man; old fisherman and . . .

WN: Jack who?

WA: Jack Kalilikane. That, perhaps, is another guy that should be talked to, 'cause he lived in 'Ualapu'e for a while.

WN: Okay, he lives Moloka'i?

WA: He live Moloka'i, and he can tell you about fishing, 'cause if there ever was a fisherman who did it for a livelihood, that was Jack.

WN: Did you folks do hook and line at all?

WA: No.

WN: Too shallow?

WA: Well, hook and line take patience, eh? (WN laughs.) We rather go with throw net. If you cannot go with throw net, then you gotta go dive for the fish. That was our philosophy.



But, the 'Ualapu'e area is noted, until today, for abundance of fish; it is noted for *he'e*—squid. Those are one of the prime squid grounds. You can talk to a lot of Moloka'i guys today and it's surprising because a long time ago, when we were growing up, never had too many people come around fish. There was enough—there was fishing for the local people around that area. Today, and I'm probably guilty of it, I live in Kaunakakai, but I have a flat-bottom boat and I run to East End, outside of my parents' place. 'Ualapu'e for me is one of the prime areas that I go to launch my flat-bottom and go out and fish. Dive beyond the reef; inside [the reef] I lay net—I recently laid net about a month ago. (Outside) of 'Ualapu'e Pond, I went in the area called *hoaka* and lay gill net.

WN: And, what you caught?

WA: Caught mullet, 'o'io, and *weke*. She still run in that area. But, like people said, "You gotta know." Sometime we lay close to the shore below the pond and we catch a lot of *pāpio* certain times. Certain times we catch big 'anae mullet. So, they still get fish.

WN: You know the grills, how far apart were they?

WA: Looked like about half inch to one inch. One inch, I think it was, because smaller than that—well, when I seen the grills they were kind of old and had almost like sludge or *limu* on top. So, you can tell nobody was cleaning, 'cause the grating, I think, every once in a while you gotta take 'em out and either wash 'em down, scrub 'em down, or dry 'em out.

WN: So, the idea being, mullet small enough to fit through—or *pua* small enough to fit through . . .

WA: Probably would run inside there . . .

WN: Then they'd grow a little bit and then they cannot get out.

WA: Yeah, they cannot get out. The area in front of the pond, what I notice nowadays, is real muddy. And, you sink a lot in front. So, it's kind of like built up from before. It wasn't too much like that before. I don't know if it's over-fishing or whatever, because I don't see too much *kāmā* anymore that run in front of the pond. And, the previous owner—previous to the Hui [o Kuapā] getting the pond—the previous owner sealed up the last *makāha*—the one on the western end. He piled up rocks, so there wasn't a natural outflow. And he opened up the middle part of the pond. And, so, whatever he did affected the Halemahana Pond, on the western end, because that pond started to fill up right after they closed the *makāha* on that side.

WN: What about agriculture in that area? What do you remember?

WA: All I remember is my mom growing sweet potato. And, it's interesting because, I think, 'Ualapu'e—if you look at the term 'uala and *pu'e*, 'uala is sweet potato and . . .

(Knocking on door. Taping stops, then resumes.)

WN: Okay, so sweet potato mound?

WA: Sweet potato. *Pu'e* means, according to someone who told me, was to heap, to pile. And, so sweet potato hill . . .

(Sound of intercom. Taping stops, then resumes.)

WN: Okay, we were talking about your mother and her sweet potatoes.

WA: Yeah.

WN: What, she grew it commercially, or just for . . .

WA: No, no, no. For *kaukau*, for home use. And, the thing was really growing well up there until she had a fight with the mongooses. They would come and dig out the sweet potato and eat it themselves. But, it grew rich in that area. The soil there is rich—'Ualapu'e soil. I don't know if it's a consequence of flooding from the Kahananui Stream. I think Kahananui Stream might be the boundary—the western boundary of 'Ualapu'e. Kahananui Stream. Yeah, I think that's the western boundary. And . . .

WN: What's the eastern boundary?

WA: The eastern boundary is, when you go past Ah Ping Store, okay, you're going up, there's a hill that you climb. There's a church on the top of the hill, when you level off on that hill. Before the church, there's a stone wall running inland. You can see the stone wall from the highway. A long stone wall running inland. That's supposed to be the boundary marker for 'Ualapu'e—the eastern boundary. After that begins the land of Kalua'aha.

And I think it goes down, but it's amazing, you know. The boundary supposed to go straight down, but my friend live in the area, okay. There's three houses, okay. They own that land running down. His house is on the top; his grandfather is right below him. His lot is considered Kalua'aha; and his grandfather's house, right below him, is considered 'Ualapu'e. So, till today, I no can figure the thing out (chuckles). So, you know, they must have made a boo-boo. (WA examines Moloka'i telephone book.) See, over here. "Edmund Pedro, Kalua'aha; Peter Pedro, 'Ualapu'e." But, the house is like—his house is here, grandfather's house is right down.

WN: So, they are actually parallel . . .

WA: Well, they slightly like this, but . . .

WN: The same line?

WA: They look like on the same line, but one is called Kalua'aha and the other one is 'Ualapu'e.

WN: What about *lo'i* in the area? You remember farmers—taro farmers?

WA: Kapuni. [Panila] Kapuni used to have *lo'i* (west of) 'Ualapu'e (Fishpond). The (eastern) part of 'Ualapu'e, I remember, the Pedros used to have, and then this guy, Masashi Otsuka, "Cowboy." He, using his wife's family plot, Pua'ilihau. And, [Edward] Kaupu had, but I

don't know who used to work the *lo'i*. And, those are *lo'is* that's right inside of the bulrushes and part of the mangrove thicket area. But, that's abutting the pond.

WN: That's near that Lo'ipūnāwai?

WA: Lo'ipūnāwai, I don't know where the springs stay. Used to have one HVB [Hawai'i Visitors Bureau] marker. Used to point. But, people used to laugh. They said the sign point, but nobody can find the thing, because the legend was if you looking for it, you died of thirst. When you found it, you drank too much and you died anyway. So, nobody lived to tell where the *pūnāwai* was.

WN: Is that the, supposedly, the freshwater source to 'Ualapu'e Pond?

WA: Right, right. One of the freshwater sources, yeah. I always believed that in a straight line from my grandmother's house to the pond, there were old *lo'is* inside there. And, even till today, there's still water that seeps up. And you can see where the *lo'i* used to be. It must have gone into the pond itself. Otherwise, the water could not escape out into the ocean, and it was like bubbling up and going out. It was swampy area. By the time when I went in the back there exploring, it was not in use already.

WN: What about that house that the caretaker would stay in? Wasn't there a house?

WA: I don't remember a house being there.

WN: A shack? [Interviewees remember a caretaker's structure, called *hale mākahe*.]

WA: Could have been a shack. But I don't know if it was on the inland side or out toward the pond area. 'Cause by that time there were some shacks out there, but I didn't see anybody living in the shacks.

WN: Okay, let's get to your Hui o Kuapā. How did that get started?

WA: I guess it really got started with Walter Ritte. Although, some years back, community development monies were supposed to come down, and the federal people were gonna get in on the project. And, it was going to be given to Alu Like to run a fish pond demonstration project on Moloka'i. At that time, five ponds were identified. One of that identified ponds was 'Ualapu'e. At that time, 'Ualapu'e belonged to the state, but it was leased out to a private person. The monies didn't come down. That was one of the three major projects for Moloka'i. One was the ice house, one was the cooling plant, and the other one was the fish pond demonstration project. Fish pond demonstration project, in the end, was the one that lucked out. There was no monies left, federal monies or state monies, for a fish pond project. So, the thing just went on the wayside. This happened in the early '80s, about 1981, '82.

After that, fish pond was still an idea, as far as the analysis of Moloka'i's economic future. One of the industries to get into was utilization of the ancient fish ponds, so it was still—I guess it was on a back burner. Nothing was being done about it. But, I guess when Walter and Department of Planning and Economic Development eventually became Department of Business and Economic Development, and Walter was the economic development coordinator

for Moloka'i. I don't know how he looked into the fish pond project and tried to find out where some monies could be gotten, or whatever. And, I guess, maybe some dialogue with Carol [Araki] Wyban took place or with Jim [Wyban] and some other people, and it was decided that, "Eh, maybe the fish pond, it could be a go." But, early on, when Walter started calling people and asking them if they wanted to be on the fish pond [planning committee], he called myself.

WN: Now, about when was this?

WA: I can't really remember. I think it was last year sometime. Sometime in the fall of last year when he started calling up people. And he called and people said yes. I said okay, I would get into the fish pond project, although I was going school at the time, and still am, couldn't be heavily involved in it. Myself and Barbara Hanchett [Kalipi] who was asked to serve also. She said, "Well, why don't we just see what we can do?" And, she'll try to do as much of the work as possible. So, I said okay, then we got on board and we tried to delve into the issue of how do you get the federal monies? How do you get the state monies and the county monies to run that?

First of all, the state couldn't be the one to run the project. We were told earlier that the state couldn't lease something to itself and become an entity to run the thing. It [the lease] had to be given to someone. So the group, we started to get into organizing and said, okay, we needed to become a non-profit organization. And Carol did a lot of work at that time, Carol Wyban. Walter himself. I don't know where the term came, "Hui o Kuapā." But, that was the name that we took. I don't know who thought it up. *Hui*—being a group; *kuapā* is always associated with the pond—to build, to erect a wall—*kuapā*. And, *loko*—on the East End of the island, most of the ponds that I know are called *loko kuapā*—enclosed rock wall, sea wall, or whatever. And, I guess it's kind of appropriate name. Although there are ponds on Moloka'i, on the eastern end, I think only on Moloka'i, that are called *loko 'ume iki*—and those are fish traps, as opposed to fish pond. And, there's quite a number of them on the eastern end of Moloka'i. But, I guess *loko kuapā* is an appropriate term for us.

Our principal aim is, one, revitalization of the pond; to document the process of getting permits: state, county, or federal, to use the pond; rebuild the pond, and, if it's a historic site, to make sure that we take the proper steps and procedures in getting it restored. And then, also using it as an educational tool while we're in the process of developing the pond culture—get it down on tape, or whatever, so people in our school system could take advantage of it. And, finally, what's the marketing economy for the type of fishes and crustaceans that we're going to raise in the pond. Is there a market? Is it viable to get a pond back into a working condition? How long does it take?

Hopefully, when we do it in this manner, and it's a non-profit organization that's doing it, some of the areas or operations and procedures that we come up with—the process of doing the permits—will help ease the way for people who own private ponds, for themselves to get in to see it as a lucrative way of, besides getting 'em back into production, maintaining a culturally historic [site].

WN: What kinds of permits did you have to get?

WA: I think you have to get, shee, I can't remember all. There's some state permits, conservation district use application permits, because it's in a conservation area. You have to apply for usage of that particular site. Historic Sites [Office, of the State Department of Land and Natural Resources], because it's a historic site, they're really picky. If it's on the Federal Register, really picky that you take the proper procedure. I remember seeing something that says, "You can build, but you cannot tear down or remove." And, what does that mean—removal of the rocks that form the wall itself? You cannot remove any rocks; you can only build? I don't really know. 'Cause we really haven't gotten down into the practical aspect of getting the wall back into its former state. And, then of course, that's why Carol is doing a historic plan, I guess, documenting all the information on how the wall was before, prior to all of these changes.

WN: So, what needs to be done from now, physically?

WA: Physically, perhaps the most important thing to be done is to stop the breaking down of the walls, and that would probably mean getting rid of as much of the mangrove as possible, in such a way that it doesn't tear apart the walls and all. Cutting it in such a manner that it'll die upon itself. I don't know if chemicals can be used on the plant itself. Okay, one is to eradicate that. Second is to restore the pond wall to its original state. Third might be to clean the pond one time—once or twice. That might be *huki* net to pull and clean out everything in the pond.

Next is to get the flow of the pond back into its former state, and that may mean they might have to furrow. And, real extreme tides can help flush out the pond. Then, work on the gates itself. After that, you probably have to clean adjacent areas around the pond—clean back the vegetation. At least get it to a point where you can see into the pond itself.

While all of this is going on, you probably have to have a building there for storage of equipment. And, a pond manager has to be picked up, and equipment. And the person has to be innovative enough to use whatever help he can. I guess in the early stages you might have a certain inflow of cash or money, but after that it's gonna kind of taper off. So, if you can get as much free help as possible. It may mean going to federal programs that have youths working during summers. Get the youths to participate and help in cleaning up the pond. You write some kind of educational plan which, at the same time as they clean in there, they're given education about how the pond usage was in ancient times and why are they cleaning these particular areas.

The promotional aspect of the whole pond project might be to inform the community, as much as possible, while we're working on the pond, on what's going on. And, I think that's being done, one, through the newsletter [The Fishpond News]. It might be community presentations later on. We're at this stage, we completed the first year of the pond restoration project, and we'd like the community to know what's going on there. And, it might be to get the 'Ualapu'e community actively involved. I believe in the concept that in ancient times if you want something done—and the Hawaiians probably did it this way—they got the whole community to work behind the project. If you wanted the *kapu* system to be kept enforced for the good of everybody, in keeping the resources, then you have to let everybody have a sense of ownership of that particular pond. So then, they would watch and say, now, if somebody goes inside there and takes something out of that pond, he is actually taking a portion of what

I have inside there. That's no good, so the actual censure would come from the people from that particular community. So, they gotta be given a sense of ownership of the pond. And, ownership can take many, many forms. The best way to promote ownership is to work through the young people.

WN: What's been the community's reaction to what you folks are doing, generally?

WA: I think there's support, so far, from the community. One thing we gotta remember about that community, a lot of 'em, it's a new community inside that area. I see some of the old-timers have gone away. Not too many of the young people have come back, and we have, in fact, different kind of people coming back to live in that particular area. There's a lot of fluctuation, because people move from one district into the next district. I myself may be an example. I moved from Kamalō into 'Ualapu'e, and then I'm out in Kaunakakai, now. And, I've seen some people who used to live in Mapulehu. Now, they live in 'Ualapu'e. And, some people who lived in 'Ualapu'e moved up onto the homestead area. So, there's a lot of movement, but I think if you fix the pond in such a way, and you promote it to the general Moloka'i community, they will take some pride in knowing, and passing the area, that it's a part of them already.

It's funny how Moloka'i people always, always have that sense of, "Well, I'm Moloka'i." When I'm facing anybody outside, I'm Moloka'i. This still happens. It used to be more territoriality, before, when there was a school there and the school went till the tenth grade—Kilohana. Lot of rivalry with the other people on the outside.

WN: You mean the other parts of the island . . .

WA: Other part of Moloka'i. And, that would be mainly the east, *mana'e* people against the Kaunakakai and the Ho'olehua and Maunaloa people. So, there was a sense of rivalry at that time. But, now everything has changed.

WN: What do you think caused that?

WA: It's mandated, now, that there is only one high school, and busing is an issue. I mean, not an issue, but everybody gets on the bus and goes to the [Moloka'i] High School, except when you have a private car or whatever. And a long time ago, there was no busing for us kids from East Moloka'i, from that area—'Ualapu'e and up; Kamalō and up. So, we had to catch our own ride down to Kaunakakai to catch the bus to [Moloka'i] High School. We'd get on cars—six or seven people to one car . . .

END OF SIDE ONE

SIDE TWO

WN: Okay.

WA: It used to be, why come to Kaunakakai on the car and catch the bus? Why not, in fact, go on

the car all the way up to the high school, and pay those people for the gas? So, that's how we did it. About three, four cars came from the East End of Moloka'i and went all the way to the high school. So, we still felt, at that time, a sense of territoriality. We came from there. Nobody gave us any concessions being East Moloka'i people. We young people, we had to go high school, and we only went to the high school for the last two years of our academic. . . .

WN: You went Kilohana until tenth grade and then Moloka'i for . . .

WA: Yeah, Moloka'i for the rest of—eleventh, twelfth. So, we didn't really make too many friends there. It was such a short term. So you went out.

WN: Well, I would think, when you were in eleventh grade at Moloka'i, the enrollment changed. I mean, probably had lot more Filipinos, Japanese at Moloka'i than what you were used to at Kilohana?

WA: When we were going to Kilohana School, they had, I remember, always two periods of ag work up there. And, there was an indictment against the program there that, hey, nothing is too heavy on education over there, academics. Everything is on farming. But we used to raise our own vegetables, and a bunch of us, depending on what ag period you was working in, would plant all our vegetables: corn, lettuce, cabbage, eggplant, beans—bush beans, and we'd take a portion of . . .

(Sound of intercom. Taping interrupted, then resumes.)

WA: What would actually happen is that the principal would send us down, harvest, wash all the crops down there, put it into bags, and a portion of us would walk up to Ah Ping Store to sell it, and walk back to the school, give them the money. Then, it would go into an ag fund. Then, every year, there would be a farm party, because at Kilohana School we raised pigs, chickens, our vegetable crops. And we would have a boys' *lā'au*, in which we'd invite all the families to come in. And, I remember killing pig, *kalua* the pig, doing everything for the families that would come up to the school and enjoy the *lā'au*.

The school was little bit—at that time, it went to the tenth grade—it was little bit more community support, I feel. Because, they had a lot of programs that ran in the school that benefited the community: the May Day pageant, scouting. More of it was utilized. Today, they have a community center, and I don't know what goes on in the community center, but it's just like it's just there for parties. Well, I've been out of touch with Kilohana School for some years now.

There were more Japanese in the area, too, in East Moloka'i—truck farmers. So their kids used to really take advantage of the ag program, and many of them, today, are [living] on O'ahu. Their families are on O'ahu. They have not come back to Moloka'i. I remember the other people talking about those Japanese families.

WN: They said there were a lot of Japanese in Mapulehu, huh?

WA: Yeah, Mapulehu. Mapulehu was good farming. Again, you know, all those areas around the mouth of big valleys, like Mapulehu Valley, Kahananui, 'Ōhi'a, get good farming land.

Kamalō used to have a big farming area.

WN: While you were growing up, the main wharf was already Kaunakakai?

WA: Yeah, the main wharf was Kaunakakai already.

WN: They didn't use Pūko'o or anything?

WA: Pūko'o was broken already, broken down. When I grew up, Kamalō Wharf was, you could ride down on a vehicle; right on the causeway going down, and there was a building there—still had a building. The wharf was intact, nets were on the wharf itself. I remember going down to the wharf to go look for mullet. You could see almost three or four schools of fish, different kinds of fish, layers of it, under the wharf itself. But, not anymore.

WN: What kind of timetable do you folks have for the pond?

(Laughter)

WA: It's all out of whack already!

WN: This not for the record, you know.

(Laughter)

WA: Well, at the beginning, the hardest part was probably getting the permits and getting the non-profit status. And along the line of securing funds. And the hardest part was to get the funds, because the funds have to be earmarked, gotten out of the legislature, earmarked for a certain period of time, and you had to use it up, and then reapply again for funds. It's like, you get a lot of money, but they telling you to hurry up and use the money. Then, there's no guarantee that you gonna get it in the next session, so it's just like *pohō*. You *wen* use all the money.

But, we decided that the importance of it was to—the timetable—was to get the permit process going within at least a year's time. Try to clear up all of that mess. Hopefully, by the second year, to get a pond manager onto the project, and then within partially in the second year, to get some kind of building laid out there to store needed equipment. And, by year three, four, and five, just to get the pond to a state of productivity at the end of the fourth or fifth year, where it would mean some kind of income. How small or whatever, some kind of income would be coming in. And that might be the sale of fishes itself, or crustaceans, or whatever.

WN: So, eventually you want it to be self-supporting. You need the initial money to get started, but eventually you want it to be . . .

WA: Well, that might be the plan, to get it self-sufficient, but I don't think it can be totally self-sufficient. It can be used as an educational tool, but if we talking total self-sufficiency, we talking about whatever income derives out of the pond has to pay for the manager, has to pay for the utilities: electrical, water and the maintenance of equipment, whatever. I'm not too sure if can go total self-sufficiency. It has to be tied into something else. Maybe, if we



looking at ponds, maybe we looking at the concept of a series of ponds run by a manager and maybe a staff person, or two staff persons or three. A series of ponds that produce so much fish that can be sold outside, and support all. Maybe all three or four of the ponds could then be self-sufficient, with limited use of bodies (staff persons). Each pond, being self-sufficient on its own, you gotta talk about the carrying capacity of the fish inside the pond or of the food supply.

WN: Or of the market itself.

WA: Yeah. I think in ancient times, the way I read it, as much as possible, was that it could go to the subsistence of a group of people, or in effect, a total community. And, if we talking total community, maybe one *ahupua'a* get about one or two fish ponds inside. It could sustain that particular community, so many individuals. They have to take the time and effort to go in and clean the pond. The specialists will do that with the help of the community. Subsistence-wise it could be okay. Sale, you gotta get one good marketing arm, and that might seem to be the problem, because I noticed here on Moloka'i, we have mullet in our stores. Some of those mullet come from the West Coast [U.S.A.] and Australia.

WN: Yeah, frozen, eh?

WA: Frozen. Now, it's an awful thing to look inside and say we have the same species here, but we can't sell it. But, what's gonna drive this guy to buy the mullet that we produce in the pond? We have to go sell the idea to him that we can provide him with mullet on a year-round basis. If we can't do that out of the pond that we have, we can't make it self-sufficient.

The other concept that might be helpful is to look at the fishing industry here on Moloka'i. Look at the fishing industry and say to those fishermen that say mullet is *kapu*. We are in the state of *kapu* from right now. From December to February 28, I guess, it's *kapu*.

WN: Mullet is?

WA: Mullet is *kapu* on the open ocean. You cannot net. You cannot get mullet anyway on the open ocean. However, in the pond it's year-round. So, if you can get the fishermen to buy that concept—the fishermen that lay outside on the reef—and say, "Eh. Why don't you take a look at the pond as a source to tide you over during the winter months? Whatever kind of stuff you can raise in there." So then, they'll have a year-round (supply to market). Probably, it would lessen the impact of overutilizing the resources on the reef area, and let them become the (efficient) commercial fishermen that you want, in which he has the supply during certain periods of time. He takes it easy on the reef resources and comes in, work on the pond. Then, when everything is going fine on the pond and the season is lifted, go back out on the reef and fish on the outside.

But then, fishermen are a funny group. You (have to) talk to them and they're not always in agreement with you. We can learn something from (the Hawaiian) culture. Hawaiians had a culture that (utilized fishing methods) at certain times (of the year). If you look at the *aku* and the '*ōpelu*. *Aku* would be *kapu*; '*ōpelu* would be open. So, they fish for '*ōpelu*. '*ōpelu* would be closed; they would open *aku*, or go on the outside for the deep-sea *aku*. So, that kind of

dual purpose would be real good for them.

- WN: So, you see it as fishermen just being able to go into the pond, and the pond manager would be the one responsible . . .
- WA: No, being part of the pond system, too. They [fishermen] would have to work the pond. They would have to put their time and effort into the pond and say, "Hey, we got a lot of ponds yet." Let's look at it as a resource for you—a fallback. We'll work at it. So, this pond concept, Hui o Kuapā is trying to work on. This pond concept might open up the way for thinking like this to take place. Instead of, you know, fishermen are always grumbling. They say, "I don't know why they *kapu*." Like now, there's a big issue over here about *akule* with the state. They're yelling at the state people, "Have you done a study on *akule*? Why can't we go surround *akule* inside the harbor? You folks don't even know when they spawn, why they spawn, how come there's fluctuation (in the amount of schools)? You folks don't really know that and you guys telling us ease up on the *akule*." You know that kind of thing? So, the fishermen might be able to fall back on another product besides *akule*.
- WN: So what, the fishermen would pay a little bit for the privilege of using the pond, or something like that?
- WA: I wouldn't say pay little bit. I would say they have to get their hands dirty. They have to go inside and work a particular pond. With their hard work, the resources can belong to them in the pond. Because, fishermen, I think they get plenty—don't quote me on this—(chuckles) they get plenty time, you know.
- (Laughter)
- WA: They get plenty time because while they patching net and everything, you could get them to go in. It's the same concept, work on the pond. Let them do like animal husbandry. Our commercial fishermen are our harvesters, but not particularly farmers. They just harvest off the ocean, but they have never learned the concept of, "I gotta propagate; I gotta let 'em grow."
- WN: Yeah, that's one way of looking at it. I never thought of it that way. So, you see the Hui as being like the long-term overseers of the pond. In other words, overseeing the income to be able to pay the manager, things like that. Or, you see . . .
- WA: No, I see Hui o Kuapā as a demonstration project for now. If you really want to run something on a viable, commercial, economic basis, it has to be run by the private sector. Because we set up as a non-profit, it defeats the purpose of trying to push economic development to the point where it becomes viable. For us, it's to maybe show the way to others who want to get involved on a private basis and make money. Maybe you can utilize this fish pond scheme for economic development. And, if they can see that and buy into that, then they themselves can form a cooperative. Not a cooperative, but fishermen cooperative or a fishing association, or a pond association run strictly along profit-making lines. That's it. Culture and profit.

I always looked at the pond when I was growing up. I saw all of these ponds, and I kind of

wondered, (wow), who built them? Who was able to pile (so many) rocks? Sometimes, I would go out on the pond area and look at the rocks and say, (wow), these rocks must have come from inland. And, I would say to myself, (hey), it's kind of surprising, man. 'Cause, in order to get the rocks—and rocks not usually found all along the beach—they had to form lines to go way in to get these rocks out. So, who commanded a vast project like that? What was really amazing is that although some of the walls are broken—a majority of the ponds are broken, some below high tide—the fish still run in the same pattern. They still utilize the *mākaha*. It's broken down. They can [swim] right over the pond wall, but they seem to congregate in these openings, so I used to think, how did they do it before? There must have been a specialist who knew about how to develop the pond, who understood how fishes ran in particular areas.

And, it's amazing, because some of the ponds that you see, almost all utilize the freshwater springs to mix with the salt water. But, some of them are built in such a way that there are channel openings that come from the reef into these areas, so fish traveled in these areas. So, it kind of made sense how they built it.

WN: Are there channels by the two *mākaha*?

WA: Not by the two *mākaha*, but on both sides of the two *mākaha*. If you go further outside, you can see there is some sand area coming in, breaks in the fringing reef, that come in. It could lead toward that two areas. It could.

WN: So, somebody had . . .

WA: You gotta go ride boat with me one time. Maybe I go take you out, go show you how the thing look like.

WN: So, somebody actually had to know . . .

WA: Design the . . .

WN: . . . where to put the *mākaha*?

WA: Where to put the *mākaha*, the best use of the land from point to point. Because, there's so much about the ponds. I've accumulated material here about this much on ponds alone. I don't know if anybody made a compilation, but there's a tremendous amount of literature.

What really is amazing, too, is the fisheries people, back in the 1900s, did a study on the Hawaiian fish reefs. And ponds. They accumulated some data on it. It's just amazing that it was done even during that time.

WN: That was in 1905 [1902], or something?

WA: Yeah.

WN: By the U.S. [Commission of Fish and Fisheries].

WA: Ponds are intriguing, because I've seen pond walls outside of pond walls. A pond wall would be like this; there's another pond outside. But, that pond [wall] is below the high water mark. I don't know why it's like that.

WN: So, is there any *kupuna* living today that would know how to help you folks in the restoration of the pond?

WA: I don't know if there are any that—there might be on the other islands. I know there's some. I can recall Cooper, Alika Cooper.

But, anyway, it's interesting, because there was a Japanese man who was a commercial fisherman here. He died about three years ago. He and the brother had a pond on the East End. They leased the pond. I think it was Kūpeke Pond. It's a nice pond today. You can see the pond. He was one of the guys that I remember talking to one time, and I was listening to him. He learned the cleaning of the pond from an old-timer from before. So, these guys had it in their heads. Now, if you think about it now, he may have told someone else, so if there's somebody who has this knowledge inside of their head but have not put it to practical use, if we can just hit on people like that before it's all lost. This Japanese guy said he learned from this guy to do it in the ancient way—how to clean ponds. The only modern thing was, instead of canoe, use the power boat now to clean the pond—dragging, almost like a rake. And, instead of maybe a bamboo rake they can use a steel rake.

WN: Oh, along the bottom?

WA: Along the bottom to create the furrow to clean the pond itself. It's so funny because they had a pond, Kūpeke Pond, and I remember stealing fish out of Kūpeke Pond with a net. About three of us. The two guys that I went with at night to go get the fish, they knew how the fish ran in the pond. There was a *mākaha*, and it was created, and we'd go at night and they'd take so much net and they tell me to wait close to the *mākaha*. Then, they would go at night and they would go up along the pond wall, jump in the water, and they would come down. With a prearranged signal—maybe two whistles or something, or yell, two yell—that would be the signal to start moving already with the net. So I would run with the net in the water, right from the shore to an anchor on (the other) end.

WN: You're in the pond?

WA: I'm on the side of the pond, on the bank. And I would run with the net, and the pond wall would be about four or five feet away from me (in a parallel pattern). The *mākaha* is like this, and I'd just run right across like that. A tub of 'ō'io would be stuck inside the net. So, the fish would all be fighting against the net, because they against the wall—they trying to go back into the net. We'd lay [net at] one *mākaha*, pick up the fish, put 'em in the tub, leave 'em there, then go up to the next *mākaha*. But, the farther up you got, you're closer to the caretaker's home, of the pond. On the extreme end, when we catch that, when the fish would hit, [we] would run around and break the head, along the net, to stop the fish from making a lot of noise inside. Break 'em, break 'em like that. And then, we would take the thing and we would bring 'em back down.

Now, I regret doing something like that, because we'd come home at night, maybe about one

o'clock in the morning, and we get too much 'ō'io. So, we'd go—I remember coming back down to 'Ualapu'e. We caught this in the district of Pūko'o. We're bringing the fish, now, down into the 'Ualapu'e area to people we know, and going to their house, "You folks like 'ō'io?"

(Laughter)

WA: In the morning. And one thing you gotta remember about 'ō'io—'ō'io is called bone fish, but it's one of the best fish for *lomi*. They would scrape 'em, and people would like to do that. Scrape the 'ō'io, and then just *lomi* and take out all the bones and add in *'inamona* and chili pepper, and sprinkle salt water inside. Just eat 'em like that. Japanese would take the 'ō'io, too.

WN: They make fish cake, huh?

WA: Fish cake.

WN: *Kamaboko*.

WA: Yeah. Used to be big 'ō'io they used to catch. *Pohō*, though. Wasting, yeah, during that time. But that's how much fish had. You know, fishermen tell tales, yeah, but two guys carrying home a tub just overloaded with 'ō'io is just. . . .

WN: You folks plan to raise 'ō'io, too, I mean in the pond?

WA: It might not be a selective process where we say we going raise. It might be that fish might just come in.

WN: Whatever goes in?

WA: Yeah, whatever goes in.

WN: So, you folks not going stock from the outside and put fish inside?

WA: We may initially have to. I noticed, when I went to the pond to check, there was a lot of jellyfish in there—huge jellyfish. They said that's the stinging variety, so that has to be cleaned out. And, no telling what you got in there. You might have Samoan crabs, anything.

I remember one pond that we went to in the night, and this pond was Kāinā'ohe Pond in Ka'amola. We went at night to go lay net, and we'd walk, and there would be about five of us carrying each section of the net. Walk, walk, walk. We'd say, "What we gonna do?" I said, "We going take the net on the far end—the eastern end—we going walk up to the eastern end, spread out, and we going bring the net down and come back." So we would walk, walk, walk. All of a sudden, the water turned cold. That was a spring. Warm inside the water. All of a sudden, turned cold. "Oh, it's cold, spring, spring. Keep going. Fast."

WN: Coming from underneath?

WA: Coming from underneath. We can feel the spring, the cold water running. Oh, boy. Then, we get to the other end and we say, "Okay, we going turn around. Okay, we going bring net down." Ho, we gotta cross that cold water area again.

(Laughter)

WN: That's amazing. Get one spring in 'Ualapu'e like that too, huh?

WA: Oh, get, get. I think there's several springs along the (shore area). All the eastern end of the island, I noticed that even some areas where we'd go hunting, the water would flow on the *mauka* portion, like in Kamalō. It would never come out through the stream. There was not enough force behind it to push it all the way out into the stream. (The water) would sink (beneath the stream bed). So, all along the Kamalō coastline, there's ponds, there will be springs bubbling up (in those ponds). I think a lot of it is in the pond area along the shoreline.

WN: Well, okay, I think that's it. Anything else you want to add? What do you see in twenty years for Moloka'i?

WA: Well, as far as the pond is concerned, I hope to see the pond back into working condition—some of the ponds, not all. I discussed it with somebody else who was into ponds. He's no longer on the island. He and I took a different view of ponds. I looked at ponds as being the visual monuments to the Hawaiians' past. You can look at it from an economic standpoint and say, "Yes, it's a viable thing. We can work the ponds." But I look at it also from a historic point of view. If I'm taking the perspective that, historically, you want the thing to be preserved, then we're saying that we gotta stop the natural destruction of the pond by the elements, to save what's left of the ponds, whether it be for economic purposes or historical purposes. We gotta save. So, one, the idea might be that, as much as possible, we'll use the ponds that are economically viable today, to get them in working order. That's hope for Moloka'i. Okay.

The other thing is, the visual beauty of the ponds. If they can be restored to a state that may not be economically viable, but it's restored and kept in a state of preservation. Then, that would be one of the principal aims that I would hope to have.

Ponds and Moloka'i are, to me, synonymous as a cultural element, cultural value. I come from the East end of the island, and what we say, the minute you get to the lowlands of Moloka'i, and that might mean you coming from the airport, you coming down, the minute you get to the lowlands and you go along the coast, you're gonna see ponds. A whole lot of ponds. They must have been built by some people who had the strength (and who) utilized a system that could feed so many people. The pond was very, very important, and I think we should (preserve) it—historically and economically. I look at 'Ualapu'e Pond as one of the better ponds. It needs work, but there are many more in a worse state of disrepair.

END OF INTERVIEW

# **‘UALAPU‘E, MOLOKA‘I**

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