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HIGH COMMISSIONER
W. R. NORWOOD

- COVER PHOTO -

Our cover photo, taken in the Marshalls District by Ernie Libby, is a scene familiar to all Micronesian and Visitors. Micronesias beaches are some of the most beautiful in the world.

Subscriptions to the MICRONESIAN REPORTER are \$2.50 per year payable in advance. Send subscription orders to MICRONESIAN REPORTER, Trust Territory, Saipan. Enclose check or money order payable to Treasurer, Trust Territory of the Pacific Islands.

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NOTE: The Micronesian Reporter would like to express its appreciation to "Expedition" The Bulletin of the University Museum of the University of Pennsylvania and Ward H. Goodenough for permission to reprint the article "The Tale of Pupily-Eyeballs-Thing a Truk Ghost Story".

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commissioner's notebook



Time is running out on us. The Trusteeship of the Pacific Islands is wearing out as a political arrangement. The people of these islands have a sense of their identity and direction in this modern world. To continue a people indefinitely as wards or political dependents is inconsistent with our common belief in self-determination. We must not be satisfied with minimum standards. We must strive to raise standards. I expect the executive and the legislative branches to work together to achieve a government of laws, not of men.

The reassuring and challenging interests which the Trusteeship Council has shown in the wonderful and eager people of Micronesia, heretofore so badly buffeted by international rivalries, will find stability and a new hope through its manifestation of international concern for their future.

NORWOOD REPORTS TO UN



At the end of World War II, the islands of Micronesia which had been a mandate under the League of Nations administered by Japan became one of the several countries which came under the care or "trusteeship" of the United Nations. The administration of these Trust Territories was entrusted to a number of advanced countries whose duty was to prepare the peoples for eventual self-government or independence. The United States became the administering authority for the islands of the Marianas (except Guam), the Marshalls and the Carolines in 1947.

The United Nations has a council, the Trusteeship Council, composed of the representatives of several governments which watches over the United States administration of Micronesia.

The Council has three main duties:

- (1) it considers annual reports sent to it by administering authorities like the United States;
- (2) it considers petitions; and
- (3) it sends out from time to time, missions to visit the territories.

The reports which the Council receives from the United States tell what is being done to help the people of Micronesia speed

up progress. They are studied very carefully by the Council.

Normally, the Council meets every year to study the reports and to ask many questions of the representatives of the administering authorities who come from the Territories. These men are called "the special representative" and it is their job to give the Council the very latest information about developments in a territory. It is as "special representative" that our new High Commissioner, W.R. Norwood, appeared at the 33rd Trusteeship Council meeting this year held at the United Nations in New York. The United States has an

High Commissioner Norwood and Mrs. Eugenie Anderson confer at the Trusteeship Council Meetings.



ambassador to the Trusteeship Council, Mrs. Eugenie Anderson. This ambassador also answers questions about Micronesia. In addition to these two people, special representative and ambassador, a representative of the Micronesian people also attends the meetings to answer questions of the Trusteeship Council. This year, the advisor was Francis Nuuanfrom Yap, who is a member of the Senate of the Congress of Micronesia.

In addition to hearing reports about Micronesia from the United States, the Trusteeship Council also studies reports which are made by missions it sends to visit the trust territories. These missions usually include four representatives of governments which sit on the Council.

The missions, in their visits to Micronesia, try to look at everything; they look at conditions under which the people live, at schools and hospitals; they examine the crops and the livestock.

Most important, they talk to the people and listen to their problems. It is the mission's job to find out all they can about conditions and how the people are living--if they are making progress. Indeed, the visiting missions have been called the "eyes and ears" of the Trusteeship Council. A mission from the United Nations Trusteeship Council is coming to visit Micronesia early next year.

After considering all these reports and all the statements made to it, the Trusteeship Council makes many recommendations. These tell an administering authority like the United States what the United Nations thinks about the conditions in a territory or what should be done to improve them. This helps the men in the government of Micronesia and leaders in the Congress of Micronesia, districts, and municipalities of the Trust Territory to decide better what to do to bring about progress.

At its 33rd Regular Session this year the Council had a number of pertinent suggestions and recommendations to the Trust Territory Administration which it had arrived at on the basis of discussions which had taken place in the Council. These con-

clusions reflect the opinions of the majority of the members of the Council.

War damage claims--The Council reaffirmed its suggestion to consider employing the good offices of the Secretary-General to seek prompt settlement of Micronesian claims against Japan for war damage during the Second World War, and expressed the hope that a definite settlement would be reached by its next session.

Land Claims--It expressed the hope that the new Division of Land Management would be provided with the necessary trained staff technical surveyors so that homestead programs could be accelerated and all outstanding land claims settled with dispatch.

Congress of Micronesia--The Council expressed the hope that steps would be taken to enlarge the financial responsibility of the Congress by progressively relaxing restrictions on its power to appropriate United States subsidies.

It further stated that it believed that the problems to be faced at the present stage of the Trust Territory's development are of such importance as to justify longer and of more frequent sessions and consequently the full-time services and payments of members.

The Council also considered that, while increasing attention is being focused on the activities of the Congress of Micronesia, the importance of political development and balance at local levels should not be forgotten. It hopes that the shifts of political interest to the national legislature will not lessen the attention to local initiative and responsibility in the district centers where many functions of the central Government such as housing, road-building, school and other community development projects will have to be considered.

Peace Corps--The Council commended the Trust Territory Administration for its policy with regard to the use of Peace Corps health and suggested that priority be given also to assigning agricultural extension workers to the Territory under this program.

The Council drew the Trust Territory Administration's attention to the WHO team's suggestion for introducing imme-

diately a systematic, long-term, public health plan, which would call for:

(a) the strengthening of the present organizational arrangements to increase professional efficiency by the establishment of direct communication and closer relationships between the medical staff at headquarters and those in the districts in respect of professional matters including the planning, budgeting, reporting and general supervision of health matters;

(b) the expansion and acceleration of the program for training Micronesians to meet the shortage of qualified medical officers, nurses and medical staff;

(c) a definite schedule for implementing the long-term plan in keeping with the available resources of trained manpower and supporting administrative facilities;

(d) the consideration of adjusting the pay scale of medical personnel and improving

conditions of service;

(e) an improved program for the eradication of tuberculosis, the major health problem in the Trust Territory;

(f) the urgent improvement of medical and health facilities and environmental sanitation, and better maintenance of existing hospitals and equipment.

Education--The Council reiterated its suggestion that consideration be given to the establishment of a junior college of Micronesia.

Attainment of self-government or independence--The Council urged the Administering Authority to take further steps which would enable it to fix a date when the people of the Territory could exercise their right to self-determination.

Civil Service--The Council reiterated its previous suggestion that as a method of giving the necessary direction and impetus to the Micronization of the Public Service,

Continued on page 14

State Department Grantees, Carmen Chi giy and Hiliary Dauei of Yap with Ambassador Eugenie Anderson, High Commissioner William R. Norwood, George Milner, Office of Territories, Ernest Grigg, III, U.S. Mission to the U.N. and John E. deYoung, Assistant Commissioner for Public Affairs, in Trusteeship Council Chambers, U.N. Building.



Congress of Micronesia ***in*** **A C T I O N**

This article presents many candid photos of your Congress of Micronesia in their Second Regular Session.

The photographs used in this picture article were taken during Congressional Sessions and various committee meetings to give the readers a view of the proceedings.

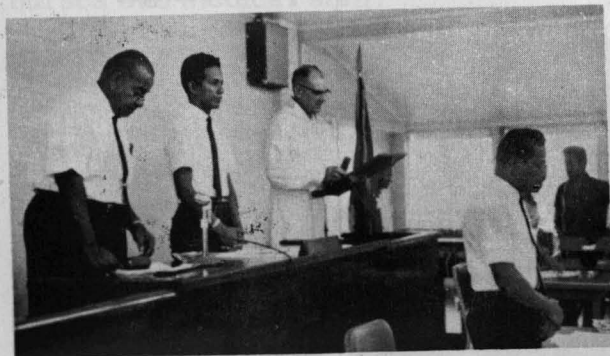


SENATE SITTINGS

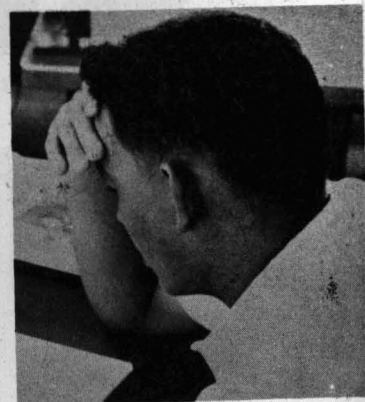
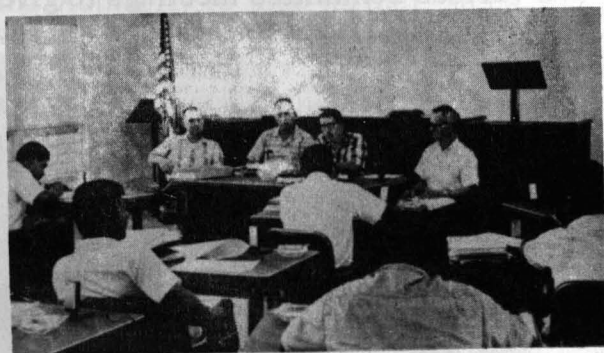




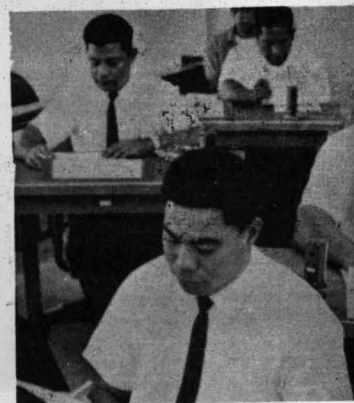
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HAPPENINGS



THE TALE OF PUPILY-EYEBALLS-THING

A TRUK GHOST STORY

As told by BOUTAU K. EFOT

Translator's note. In 1964-65 I spent ten months with my wife and two sons on leave from the University of Pennsylvania doing ethnographic research in Truk, an island group in the Trust Territory of the Pacific Islands. The story of Pupil-Eyeballs-Thing (Niféwúnmececcawercca-*wer*) was told me there by Boutau K. Efot of Romónum Island.

About 47 years old at the time, he had already served as mayor of Romónum, as Romónum's representative to the Truk District legislature, and as its municipal judge, and had just recently been elected traditional chief of Corog, one of Romónum's two villages, an office to which he also happened by traditional hereditary succession to be heir apparent. He made a tape recording of the story, and he and I together transcribed it in Trukese. He then assisted me while I translated the text into English. As presented here, the story closely follows the Trukese original, except that I have abridged it slightly in two places where it seemed overly repetitious by our standards.

The story belongs to a class of tales called *tuttunnap* in Trukese. Such tales, unlike *wuruwo*, do not recount presumably real happenings. They are told for entertainment. In this story, however, Lord-Above-Iras (Sowuwóóniiras) is a figure who is prominent in *wuruwo* that recount the origin of Truk's people. He is the legendary first chief and is said to have been high chief over all of Truk. Iras is a village on Wééné Island today. All other names in the story refer to islands in Truk's lagoon.

I call this a ghost story, but use the word *ogre* instead of *ghost* in translation. The Trukese word *soope* in its broadest, but less usual, sense may refer to any kind of invisible being; but most often

it designates either the shadow-soul (by contrast with the good or mirror-soul) of a dead person, which is malevolent, or some other kind of evil spirit. Shadow-souls and other evil spirits are feared because they feed on human beings, thereby causing illness and possible death. In ghost stories this spiritual cannibalism is portrayed in very concrete terms, and the evil spirit is depicted as a completely amoral, other-than-human being, single-mindedly following its appetites, possessed of superhuman powers but itself mortal. The English word *ogre* seems most appropriate for this kind of *soope*.

Another version of the same tale has been published by William Lessa (Tales from Ulithi Atoll, 1961, pp. 60-61), who recorded it in Ulithi, some 800 miles west of Truk. It is probable, therefore, that the tale is known through the chain of atolls in between. In the Ulithi version, however, the young woman escapes safely, and the *ogre*, on returning home, is eaten by his *ogre* friends, whom he had invited to a feast and who were not to be put off because the expected dinner had got away. The Trukese version ends quite differently and goes on to point a moral.

Pointing a moral is characteristic of much Trukese storytelling, at least today. In this case it relates to *mweceniya*, which I have translated as "unreasonable desire." But this does not do the word full justice. *Mweceniya* refers to the condition of being discontented with what one can legitimately expect to have and of wanting things that are inappropriate to one's prospects and station in life. There is an element of overweening, of *hubris*, in it. *Mweceniya* is always included in any listing of serious vices by Truk's people.

—WARD H. GOODENOUGH

(Left) Portrait of young man in full formal dress, as it used to be in the time of which the story tells. (Right) Young woman in festive attire. None of these shell-bead or shell-disc ornaments is worn today.

These and other illustrations portraying Truk before World War I are reproduced from A. Krämer, *Truk, Ergebnisse der Südsee-Expedition 1908-10*, edited by G. Thilenius, Series II, B, Vol. 5, Hamburg, 1932.



Once upon a time, on the mountain of Wééné named Wiitipwen, there lived a young woman, daughter of Lord-Above-Iras. On this mountain that chief whose name was Lord-Above-Iras had his house, and in that house dwelt the young lady, his daughter.

From all Truk's lands men came to her, wanting to marry her; but come as they would, she just didn't care for any of them.

In time, an ogre from Westoutback heard of this. He may have seen, too; for being an ogre, no matter where his body happened to be, he could observe what was far away. He thought to have this young woman for his wife. And it may be, he also thought to have her for his dinner.

He set about telling his sisters to perfume a loincloth, and they went looking for sweet-smelling plants to wrap it in. They wrapped it up and put it away for a few days before opening it; but then only all the plants on their own land wilted because of it. They decided that the loincloth was not fragrant enough. So they packed it away again and left it for an entire week. Now, when they unwrapped it, the plants of virtually all the lands of Truk wilted away from the loincloth's fragrance.

Then the ogre, whose name was Pupily-Eyeballs-Thing and who had many heads on his body, took his loincloth one night and set out. Leaving Westoutback, he traveled east until he came to Inúk. He took off the first of his heads there and deposited it on Inúk. He went on to Paata and took off one of his heads there, too. Then he went to Woney and deposited one there. He came to Fanapeges and left one; he came to Wutéét and left one; he came to Éét and left

one; to Párem and left one. When he came to Feefen, he deposited one there; and now he had only one head left. From Feefen he proceeded to Neewúwé village on Wééné, and from Neewúwé to Mwáán. Then he went to the young woman's house under Wiitipwen.

In he went and woke her.

Everyone in the house was struck with the odor of his perfume. They marveled and wondered whose it could be, for of all the men who had come to the house on previous nights none had a fragrance the like of this.

The young woman opened her eyes and asked the ogre who he was.

"Don't ask me again who I am," he said. "You wouldn't know me, because mine is a distant land. But tell me one thing only. If you are willing for me to come in under your canopy with you, then tell me so. But if you are unwilling, then tell me that, too, and I shall depart."

At this, the young woman told him to come in with her. So he entered and stayed with her under her canopy, and they slept together there that night.

Afterwards, the ogre said to the young woman, "Now, if you really love me in your heart, we shall go away together to my land this very night." After a bit she said, "Very well, I agree to it. I shall go with you and we shall be married."

Then they went out of the young woman's house. They left her house, took the Mwáán road to the village of Neewúwé, and came out on the beach. There they saw a driftwood log. The ogre told the young woman that it was his canoe. They got aboard, and he undertook to paddle them.

Away they went and arrived at Feefen. The ogre's head there called out, saying, "Pupily-Eyeballs-Thing, Sir!" And the ogre answered, "Ho, Sir!"

"Whence take you your companion, Sir?"

"Don't call! Don't call! Lord-Above-Iras's child, by me beguiled! Down hither, my head!"

Then his head came out and fastened onto him.

They went on to Párem, and there, too, his head called out, "Pupily-Eyeballs-Thing, Sir!" Again the ogre answered, "Ho, Sir!"

"Whence take you your companion, Sir?"

"Don't call! Don't call! Lord-Above-Iras's child, by me beguiled! Down hither, my head!"

This head, too, came out and fastened onto him.

They continued on to Éét. His head there called out as before.

"Pupily-Eyeballs-Thing, Sir!"

"Ho, Sir!"

"Whence take you your companion, Sir?"

"Don't call! Don't call! Lord-Above-Iras's child, by me beguiled! Down hither, my head!"

By this time the young woman felt there was something strange about what that man was saying. So she asked him,

"Say! What's that you're saying?"

"Nothing, really. I'm just talking to this calm, for it's very fine weather we're having tonight."

They continued on to Wutéét, Woney, and Paata. In each place, the head he had deposited there called out, and he replied in the same way. And at each place, the head attached itself to him once more, so that the top of him now cast a big shadow.

The last of his heads was on Inúk. It, too, called out, "Pupily-Eyeballs-Thing, Sir!" And once again the ogre answered, "Ho, Sir!"

"Whence take you your companion, Sir?"

"Don't call! Don't call! Lord-Above-Iras's child, by me beguiled! Down hither, my head!"

Then this last head of his came out, and they set off from Inúk.

The young woman was observing now how very big the ogre's head had become, for all of his heads had returned to him.

"Say! What have you done to yourself?" she asked. "Is that how big your head is?"

"Not really," the ogre told her. "It's just as it was."

But she said to him, "No! Please don't make yourself look ugly again. For it wasn't someone else who asked me to come with you. I have come with you because you asked me."

To this the ogre replied, "But what did you expect?"

On they went, on and on.

After a while, the ogre addressed the young woman, "Have a look at me now." He turned toward her, and she looked up into his face; whereat the ogre let down his tongue and bugged out his eyes.

The young woman cried out in distress and said, "Please won't you spare me! Don't hurt me, for I have come with you at your behest."

On they went, in that canoe of theirs. Looking about, they no longer could see land. They had come really far away from Truk.

Then they came to the ogre's place. He said to her, "This is my land here." But the girl saw no land and asked him, "Where is the land? For here there is none."

"Get off the boat, for it is here. We shall get off here."

They got off in the deep sea.

The ogre told the young woman, "Dive!" And the two of them dived. They hit bottom on a slab of beachrock. But the ogre said, "Open, Rockhouse! Open!" And the beachrock opened out.

In they went, the two of them. They went in under the beachrock and entered the ogre's house.

The people of the ogre's household were asleep when they came in and went to bed. No one in the house was aware of their arrival.

From then on until morning, their sleep was very restless on account of their continually waking up all through the night. At length the ogre's sisters spoke together, "Why has this fellow been sleeping so restlessly? Someone lift up his canopy there and have a look at him, for it is just as if we heard the breathing of two from outside the canopy here."

Then one of them lifted up the canopy. She said to the others, "Well! This fellow has company. A woman is here with him."

At this the ogre's sisters were much distressed and pitied the young woman that she should be with their ogre brother. They said to that one among them, "Rouse that woman. Wake her up so she can run away."

The ogre's sister roused her, and the young woman awoke. She said, "What is it?"

"Have you any idea where you are?"

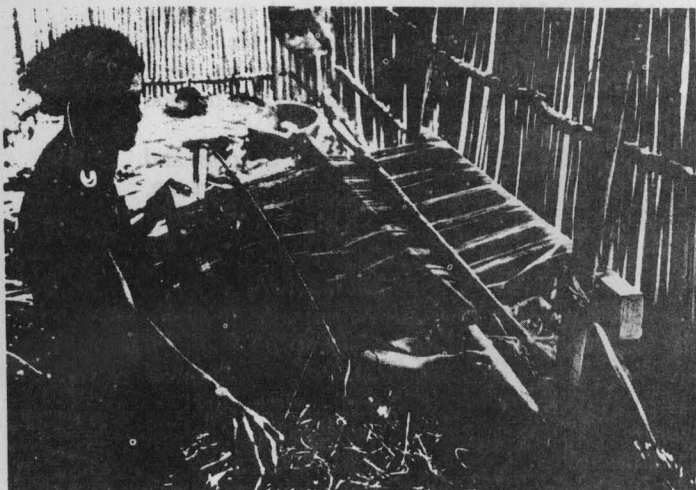
"I don't know."

Then the woman of the house, the ogre's sister, told the young woman, "Get up! Get up and run away. For that is really an ogre you are with."

The young woman then said to the other, "Save me!"

"As soon as you have waked up, come out and run away."

The young woman came out. She came out and joined the woman of the house, who said to her,



Woman weaving on loom of the exact type mentioned in this story. On this loom women wove wrap-around skirts, capes or shirts, and mosquito canopies. In 1965 there was only one very old woman still living on Romónum who knew how to set up and operate a loom. (From A. Krämer)

"You must take all of our weaving equipment here and carry it with you."

Thereupon the ogre's sisters gave the young woman the pieces of their mother's loom—all the parts they gave her, their mother's things that belonged to her loom. They also gave her a powerful medicine and a bottle of stinging black ants.

She took them and went from their house.

When she came to the beachrock, she remembered the ogre's words and repeated them, "Open, Rockhouse! Open!" The beachrock opened and she went out. She daubed the medicine on the bottom of her feet, and then she was able to walk on the sea.

She ran. She ran and ran and ran. On and on and on and on. From here all the way to who knows where was the distance she had run, when the ogre awoke from his sleep. He reached out his hand, but the young woman was no longer there. He snapped open his eyes and did not see her. He reared up, raised his canopy, and called to his sisters and their mother.

"Where is that human I was going to eat?" he asked.

"We don't know," they answered.

Then he said, "Would you were dead for your lying! You probably told that human to run away."

"No, really," they said.

He went outside. He ascended to the surface of the sea. He straightened up, stretching himself up to the clouds, and then bent down. There was the young woman right under his eyes.

"Stay right where you are and die!" he said. The young woman retorted, "Come and catch me!"

The ogre was about to reach out and grab her by the head, when the young woman took the loom's heddle and threw it at him. The ogre snatched it up. "Would you were dead, you pox! Here you've taken my mother's heddle, and she'll be in a fix without it."

Then the ogre returned home and tossed it into his house. "Hey, you there, how is it you didn't see that woman taking our mother's things?"

With that, he went back again, straightened himself up, and bent down. Again the young woman was right under his eyes. This time she took his mother's weaving sword and hurled it at him. This, too, the ogre picked up. And this time, too, he returned to his house and threw it back in.

Then he set out once more, straightened himself up again, bent down, and was about to reach out and seize the girl, when she took one of the loom beams and threw it at him. And again he took it and went back to his house, where he angrily scolded his sisters: why hadn't they looked after this equipment, for that woman had stolen it.

By this time, the young woman was just below Inúk. A fourth time the ogre straightened up, bent down, and was about to reach out and grab her, when the young woman threw the other loom beam at him. And a fourth time, he went back and tossed it into his house.

So it continued, on and on, with the things the young woman had taken from the ogre's house. She battled and battled against him—she throwing something at the ogre and he taking it back to his house.

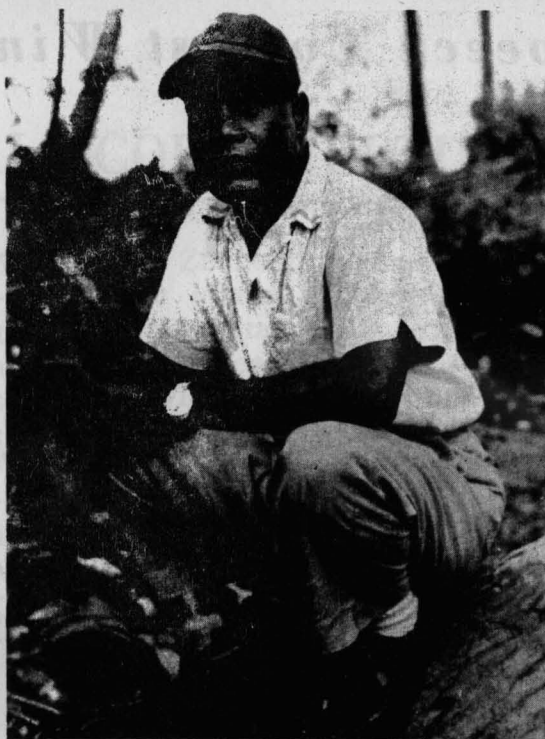
By and by, the young woman arrived at the edge of Paata. The ogre had returned once again and was about to grasp her, when she threw at him the bottle of stinging black ants.

The ants crawled over his hair down into his eyes. They overflowed out of his ears into his mouth. The ogre dove down under the sea and worked away at cleaning the ants out of his hair, his eyes, his mouth, and his ears.

As for the young woman, she kept running harder than ever. On and on and on. At length the ogre swam up to the surface, but the young woman was no longer in sight. She had reached Wééné and had come up into her house.

From then on, the young woman gave careful thought lest she be tricked again by the ogre, should he come back for her. And after a while, the ogre did come back to Wééné. There he stayed, going about in concealment. But the young woman did not walk abroad any more.

Boutau K. Efot, narrator of this story, is hereditary chief of Corog (Chorong) District of Romónum Island in Truk. He has held public office as Romónum's elected mayor, municipal judge, and representative to the Truk District legislature. In World War II he served in the Japanese navy.



She was sure that the ogre would come back for her. And once he found her, he could easily kill her.

The ogre then caused a strong desire to surge the hearts of the women of Mwáán village, a desire to organize a fishing party for a catch to present to the chief. And on that very day, a woman began to organize a chief's fishing party. She set about gathering women from all the houses and summoned them to go fishing with her that night.

This time the young woman accompanied the fishing party. She had been very careful not to go walking about, knowing that the ogre was just waiting for a chance to meet her. But the ogre had managed to cause in her, too, an irrepressible desire to go with the fishing party. That is why she joined the other women that night and went off fishing with them.

They fished in the waters of Mwáán. They went on from Neepwukos and fished all the way out to Neewúwé, to the place where the ogre was staying. Then they turned back, all the women in the fishing party. The young woman went with them, too. But the ogre took a strand of the young woman's hair and held it in his hand. She had very long hair.

The young woman continued on her way home. She entered her house and was about to go to her mat, when the strand of her hair pulled taut.

She reached up and grasped it. "Oh! Where has this strand of my hair got caught?"

The people of her house told her, "Break it off."

But she said, "No, I shan't break it, for it would be a pity to waste it."

Then she went back alone, following out the strand of her hair, on and on to Neewúwé. She was about to go farther . . . but there was the ogre, holding the strand of her hair.

The young woman said to the ogre. "Say! Who are you who holds that strand of my hair there?"

"Me! But come here. I want to talk to you."

"Who are you?"

"Me!" Then he said, "What did you mean by running away from me that night?"

Then the young woman entreated him, "Spare me!"

"Very well," he said. "Come here, for I won't eat you any more."

Then the young woman went out again to the ogre.

The ogre grabbed hold of her and said, "Now I am really going to eat you to pay you back for making me so angry that day. Why did you run away from me when I had only been nice to you right up to the time we went to sleep? You treated me badly by running away from me. So now I am going to eat you."

He seized the young woman, and they struggled and struggled. Because women are weak, that is why the young woman was overcome by the ogre.

The ogre just plucked out the young woman's eyeballs. He ate only them, but the young woman died.

Then the ogre went back again to his place in Westoutback.

This story reminds us again that we should not desire unreasonably. For it was her unreasonable desire that killed the young woman.

11 Finished and ended, complete as of now!

Speech Contest Winners

VISIT SEAT OF GOVERNMENT

Three Marshall Islands High School students have a new awareness of the subject on which they wrote prize-winning essays - "The Meaning of Freedom in Micronesia."

Isaac Jorlang, Majuro; Davin Palsis, Kusaie; and Bacilio Sablan, Saipan, were awarded a two week all-expense-paid visit to the provisional capital of Micronesia.

The contest was coordinated by the Reverend Donald S. Daughtry, editor of the Marshall Islands Journal. Funds were contributed by Nike-X Project employees Yokwe Yuk Women's Club Bell Telephone Laboratories, Kwajalein; Marshall Islands Congress and Marshalls District Administration employees, Majuro.

The essayists maintained a rapid-paced schedule of meetings with Headquarters, District and Congress of Micronesia dignitaries, including High Commissioner William R. Norwood, Marianas District Administrator Peter T. Coleman, and Vicente D. Sablan, Mayor of the Municipality of Saipan.

Speech Contest Winners visit Congress of Micronesia



The speeches will be broadcast throughout the Trust Territory.

Norwood with Winners



Speech winners in Publications Office



EAST-WEST GIRL SCOUT MEETING

In August, two girls from Girl Scout Troop #13, led by Mr. and Mrs. Wilburn Hamilton of Saipan, will attend the East-West International Conference in Hawaii with Girls Scouts and Guides from 14 countries of the Asian and Pacific areas. Inocencia Sablan and Margarita Cabrera will be representing over 400 Girl Scouts of Micronesia presently registered in troops on Majuro, Ebeye, Kwajalein, Truk, Saipan and Rota. On their return they will meet with Girl Scouts in the Marshalls and make tape recordings to be carried to other islands, sharing their interesting experiences from this conference.

The conference theme, taken from the subject of UNESCO's major project, is the Mutual Appreciation of Eastern and Western Cultural Values. Countries represented will be: Australia, Ceylon, Republic of China, India, Japan, Korea, Malaysia,

New Zealand, Pakistan, Philippines, Ryukyu Islands, Micronesia, Thailand, and United States of America.

The first week of the conference will be spent with hostess families having Girl Scout daughters in Hawaii and, the second two weeks, living in the campus dormitory of the East-West Center. The program will include:

Scholars and specialists speaking on the theme of the conference.

Small discussions groups on contrast and comparisons of cultural patterns and values.

Interest groups for special hobbies and sharing of skills in music, arts, cooking, fashions, and careers.

Field trips to the Bishop Museum, the Academy of Arts, the Polynesian Cultural Center, and the YWCA Beach Club on Waikiki Beach!

Girl Scouts from Saipan show their Charter to Mrs. Wm. R. Norwood.



Girl Scouts.....

Work groups for compiling a "journal" describing actual lives of girls growing to womanhood in Asia, the Pacific and the United States!

In preparation for the conference, each girl was asked to keep a diary for 1 week on the patterns and routines of her daily life which they could later discuss together. What better way to compare and understand some of the common patterns and values of our different cultures!

The transportation for the two girls was generously provided by the Trust Territory Administration while the cost of the conference and housing at the East-West Center was covered by the Juliette Low World Friendship Fund of the Girl Scouts U.S.A. As Girl Scouting develops and grows in Micronesia it is hoped that more girls will gain the experience which might qualify them for other events of the future.



Miss Jean Hoff

UN.....

a unified civil service be created and a civil service commission established.

Economic Development--The Council suggested that the Congress of Micronesia should study in detail a proposed five-year (later reduced to two-year at suggestion of U.S. Congress) development program and the Nathan proposal for economic development in order to ensure that the two are coordinated.

It also expressed the hope that steps would be taken to enlarge the financial responsibility of the Congress by progressively relaxing restrictions on its power to appropriate United States subsidies.

The Council further recommended that the Trust Territory Administration consider the creation of a development commission or board with members of the Micronesian Congress associated with it, and similar bodies at the district level to mobilize Micronesian human and material resources for increasing the productivity of Micronesia.

Public finance--The Council urged the Trust Territory Administration in consultation with the Congress of Micronesia to consider and adopt concrete measures for increasing internal revenue.

The Council further suggested that as an immediate measure to encourage Micronesians to expand economic activities, the Development Loan Fund should be provided with greater resources and should adopt bold lending policies.

Transport and Communications--The Council suggested that consideration might be given to providing central Administration funds to accelerate the work on secondary roads, with the aim of helping link up villages, providing access to power and water supplies and export centers, and opening up the hinterland of the larger islands for agricultural development.

Medical and health services--The Council expressed the hope that the comprehensive report of the World Health Organization would not only clarify issues raised by petitioners but would also provide guidance for the improvement of medical and health services for the protection of the health of the inhabitants of the Trust Territory.

Micronesian Microscope

A Summary of Press Releases from the Office of Public Information

June

A sharp drop in Japan's copra prices resulted in the Copra Stabilization Board's lowering copra prices by \$10.00 per short ton for all grades, effective July 1. Prices will be \$122.50, \$112.50 and \$102.50 for grades I, II, and III, respectively, delivered at district center warehouses. Field prices will be \$110, \$100 and \$90, respectively.

Miss Jean Hoff of the National Field Staff of the Girl Scouts of the U.S.A., arrived in Saipan to develop the Girl Scout program for the girls of Micronesia.

Mrs. Elizabeth F. Camacho, registered nurse and instructor at the School of Nursing was awarded a United Nations Children's Fund Fellowship to attend a 10-month World Health Organization-sponsored course in Public Health given at the All-Indian Institute of Hygiene-Public Health in Calcutta.

Members of the Congress of Micronesia began arriving in Saipan on July 1 to join their fellow resident colleagues for a week's pre-session conference before the convening of the Second Regular Session on July 11.

July

The first 30 airmen to participate in Andersen AFB's "Saipan Career Incentive Flights" arrived June 29 aboard a C-97 aircraft for a two-day visit.

Stephen M. Schwebel of the U.S. Department of State arrived in Saipan in connection with the problem of damages suffered in Micronesia prior to the securing of the islands by U.S. Forces.

The thirty-third session of the United Nations Trusteeship Council convened in New York. High Commissioner William R. Norwood served as Special Represen-

tative, and Francis Nuuan, of Yap, as Advisor on the U.S. Delegation. Ambassador Eugenie Anderson headed the Delegation. Also present at the Trusteeship hearings were the Assistant Commissioner for Public Affairs and two State Department Leader Grantees, Hilary Dauel and his wife, Carmen Chigi.

James E. Faris, Department of the Interior tourism expert and travel consultant, began a six-week tour of the Trust Territory districts.

The first Micronesian to complete university education in nursing has returned to the Trust Territory. Miss Sizue Gibbons of Koror, Palau, has graduated with a B.S. degree from the Philippine Union College in Pasay. She will be employed as an instructor at the Nursing School.

Dr. M. Rosemonde Porter, University of Hawaii Professor of Education, has been named Director of the Micronesian Teacher Education Center. Established five years ago to upgrade elementary teachers in the Territory, the center at Ponape is operated by the University of Hawaii College of Education under contract with the Trust Territory Government. Dr. Porter has been campus coordinator for the contract.

Air Force group greeted by Peter T. Coleman, Marianas District Administrator upon arrival on Saipan.



Favorite Foods of Micronesia

By: June Dena Winham

The breadfruit tree, with its large lobed leaves, provides an important foodstuff throughout the Pacific.

The basic methods of cooking breadfruit coupled with a lively imagination can produce surprising results. Variety in flavor depends upon the foods and sauces that accompany it.

Boiled Green Breadfruit

Peel a green breadfruit, cut into about 8 sections. Place in a pot with enough salted water to cover. Cook over medium heat until tender (about 1 hour). Uncover and evaporate excess liquid. Season with salt and pepper, or salt and sugar. Serve hot as a starchy vegetable.

Comment: Boiled breadfruit can be substituted for potatoes in many recipes.

Baked Breadfruit

Select a breadfruit which is soft and partially brown in color. Wash and remove stem and core, fill center with butter. Place whole breadfruit in a baking dish with enough water to keep it from burning. Bake in moderate oven (350°) for 1 hour. When done cut into serving pieces; season to taste.

Variation: Fill cavity with chopped smoked ham or bacon, and bake as directed. The meat flavor will spread through the breadfruit.

Comment: Breadfruit may be cooked without removing the core, but allow extra cooking time.

Steamed Breadfruit

Prepare as for baked breadfruit but place in a steamer and steam for 1 hour.

Fried Breadfruit

Peel steamed or baked breadfruit and slice as for French fried potatoes. Dust with flour and fry in hot fat until browned.

Breadfruit Chips

Peel a green breadfruit and slice paper thin. Fry in hot keep fat. Drain on absorbent paper. Sprinkle with salt or sugar, to taste.

Breadfruit Pudding

- 3 cups breadfruit pulp
- 1-1/2 cups milk
- 1/2 cup grated coconut
- 1/2 cup sugar
- 1 egg, beaten
- 1 teaspoon vanilla
- 1/2 teaspoon salt

Select a soft ripe breadfruit. Scrape out the pulp. Mix pulp and remaining ingredients thoroughly. Place in well oiled baking dish and bake in a moderate oven (350°) about 1 hour.

Cheese Breadfruit

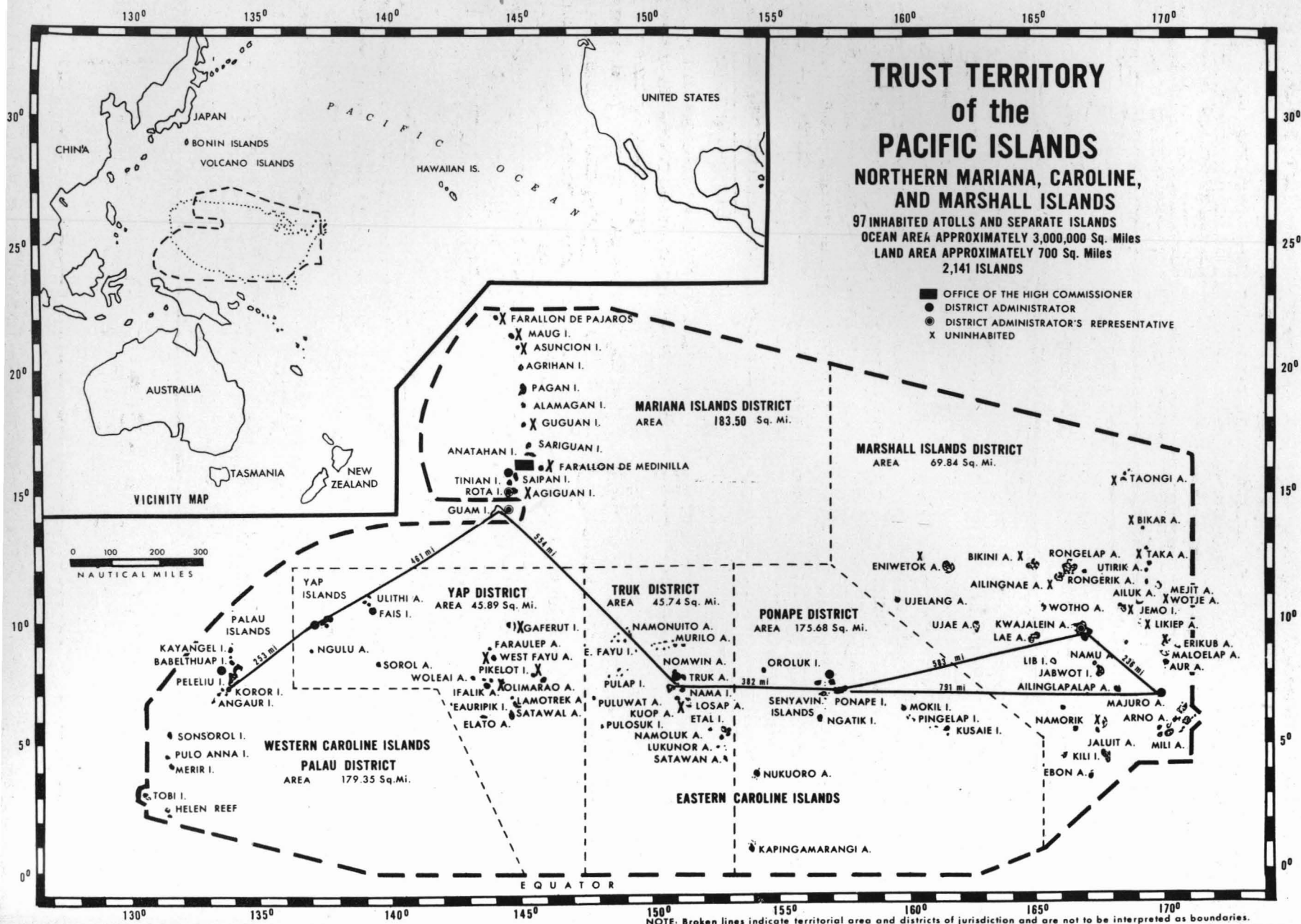
Arrange slices of steamed breadfruit in shallow baking dish, spread with butter and sprinkle with grated cheese. Place in hot oven until cheese is melted.

Breadfruit Salad

- 1 Steamed or baked breadfruit (peeled and diced)
- 1/4 cup finely chopped onion
- 1 cup diced cucumber
- 1 green pepper, chopped
- 1/2 teaspoon celery seed
- 1 cup mayonnaise
- 2 tablespoons prepared mustard
- 2 tablespoons vinegar
- Salt to taste
- Tomato wedges

To diced breadfruit add onion, celery, cucumber, green pepper. Sprinkle with salt and celery seed. Mix together mayonnaise, mustard, vinegar, and tabasco. Add to breadfruit mixture. Mix lightly with fork; chill.

Serve with tomato wedges. 6 servings.



NOTE: Broken lines indicate territorial area and districts of jurisdiction and are not to be interpreted as boundaries.

TRUST TERRITORY OF THE PACIFIC ISLANDS



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