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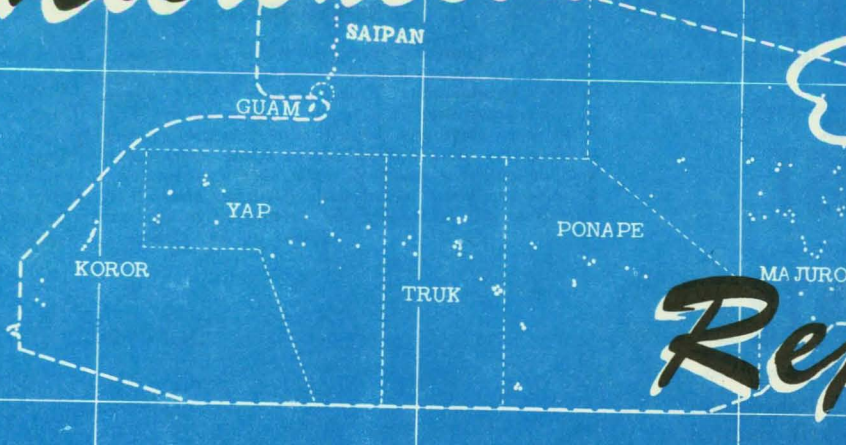
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Reporter

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TRUST TERRITORY OF THE PACIFIC ISLANDS

VOLUME XII, NUMBER 6

AUGUST 15 - OCTOBER 1
1964

SAIPAN, MARIANA ISLANDS



Micronesian Reporter

ESTABLISHED NOVEMBER 23, 1951
PUBLISHED EVERY OTHER MONTH BY STAFF

Trust Territory of the Pacific Islands

Saipan, Mariana Islands

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AUGUST 15 THROUGH OCTOBER 1

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.

THE FUNDS FOR PRINTING THIS PUBLICATION APPROVED
BY DIRECTOR OF THE BUREAU OF THE BUDGET ON
DECEMBER 29, 1960.

— COVER PHOTO —

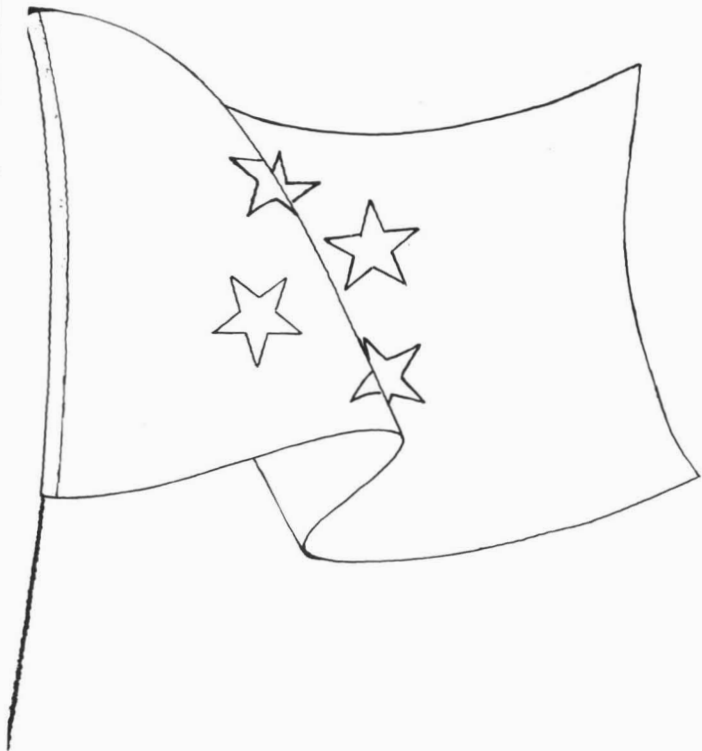
Our Micronesian cover girl seems to be saying, "But I can't carry all this on my head!" The original of this photograph hangs in the Headquarters Transportation Office above the legend . . . "Transportation is a major problem in the Trust Territory." With seven ships and three aircraft presently serving Micronesia's needs across three million square ocean miles transportation can well be called a problem. New ship construction is underway, airfields are being added and additional aircraft are being considered to aid in solving the perplexing transportation problem.
(Photo by Dr. Robert K. McKnight)

THIS ISSUE

Down through the years several stories have been published in the REPORTER concerning the stone money of Yap. For the most part these earlier stories barely scratched the surface regarding the historical and present day significance of the money. In this issue the work of Dr. Inez De Beauclair has been reprinted with her permission. It is hoped that serious students of Micronesian history will well receive this article and that Micronesians will come to know their fellow Micronesians a bit more—the Yapese.

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TERRITORY HAILS ESTABLISHMENT OF NEW CONGRESS OF MICRONESIA

One of the most significant steps forward in the history of Micronesia was marked September 28 with the issuance of an order by Secretary of the Interior Stewart L. Udall establishing a legislature for the Trust Territory of the Pacific Islands. High Commissioner Goding, who announced the momentous news stated that the new legislature will be a two house body known as the CONGRESS OF MICRONESIA.

The new Congress of Micronesia, slated to come into being after special elections in mid-January 1965, will have legislative jurisdiction over one of the largest water areas of the world.

The Congress of Micronesia marks the first time in the history of the islands that an elected group of Micronesians will be exercising significant powers of self-government over the entire Trust Territory. Before the American administration, governmental affairs were exercised solely by the administering country, with Micronesian participation confined to the village level.

The Congress' two houses will be known as the House of Delegates, made up of two representatives from each of the six Districts, and the General Assembly with representatives apportioned on a population basis. The first General Assembly will have four members each from the Marshall Islands and Ponape Districts, three members each from the Mariana Islands District and Palau District, five members from Truk District, and two members from Yap District.

The Secretarial Order grants broad general legislative authority to the new Congress. Among

important provisions are the power to levy taxes, a requirement that legislative items twice vetoed by the High Commissioner be referred to the Secretary of the Interior for further action, and a provision for the Congress to participate in the preparation of the annual budget of the Trust Territory before its submission to the United States Congress. A fulltime legislative counsel also will be made available to assist the Congress.

The regular annual session will run for 30 days at the provisional capital in Saipan with provision for special sessions to be called as required. Compensation and travel will be provided to all legislators while engaged in legislative activity.

By special provision, during the first four formative years of the Congress, membership will be fully open to persons employed in the Executive branch of the Trust Territory Government. Leave without pay will be granted to government employees to enable them to campaign for office. This special exception on government employees will enable the Congress during its important initial stages to draw upon the extensive experience in public affairs of many Micronesians who hold important posts in the administration. After a four year period Micronesians holding positions such as Department Heads, Assistant Department Heads, Judges, or a person serving as a member of a District Legislature will no longer be able to hold office in the Congress of Micronesia.

(Continued on page 7)



Mrs. Ermina Ngiraked

Women's Interest Officer Appointed

by ELIZABETH UDUI

Women's interests and activities throughout Micronesia were given added support and impetus with the appointment of Mrs. Ermina Ngiraked as Women's Interest Coordinator September 9. She is to carry out her duties in the Community Development Office in Saipan.

Mrs. Ngiraked returned to the Trust Territory in 1958 from Hawaii where she attended Cannon's School of Business, worked for the Palau District Administration for four years as a secretary, and since 1962 has been working in the Community Development Office as secretary and administrative assistant.

As Women's Interest Coordinator Mrs. Ngiraked will coordinate women's activities outside of formal training and academic pursuits such as girl scout programs, women's club activities, training courses and conferences for adult women and women leaders. She will also distribute instructional materials, visual aids, publications and equipment suitable for use in women's clubs.

Mrs. Ngiraked is now corresponding with various United States government agencies and private organizations concerned particularly with women's interests, such as the General Federation of Women's Clubs, the Pan-Pacific and South East Asian Women's Association and the Guam Women's Association. She is also coordinating the February 1965 visit to the Trust Territory of Miss Eleanor Moninger, Director of Services to Troops on Foreign Soil, Girl Scouts of America, who plans to hold a two-week Girl Scout Seminar in Saipan, where delegates from the six districts will participate. Miss Moninger is also planning a trip to the Marshalls and Ponape. Mrs. Ngiraked is in the process of compiling a registry of women's clubs throughout the Territory which would be interested in obtaining the kind of assistance her office would be able to provide.

The activities of the office of Women's Interests Coordinator will be one of coordinating

programs, the actual field programs will be carried out by the Women's Interests Officers in the Districts. Mrs. Mary Lanwi is in charge of this program in the Marshalls and Miss Margy Blailes in Palau. Mrs. Rose Makwelung in Ponape and Mrs. Anastasia Ramarui in Palau are engaged in similar and successful activities under the Adult Education program.

Over the past decade women's clubs and activities in the Trust Territory have increased in size and scope. Women's associations are very active in the Palau District in the form of traditional clubs with updated programs such as marketing of garden produce in Koror, raising funds to purchase equipment for the hospital, and sending food to the hospital and high school dormitory.

A modern women's club was first founded in 1955 in Ponape District by Mrs. Rose Makwelung. Returning from the 1954 Pan-Pacific Women's Associations' Conference in Manila, Mrs. Makwelung organized the Ponape Women's Association to promote the adult education of women. The activities of this club at the outset were to conduct English classes and to make Christmas cards and handicraft. Today activities of the numerous women's clubs in Ponape extend to sewing, cooking, making bandages and handicraft. Ponape women participate in adult education courses covering such subjects as shorthand, first-aid, English and responsibilities and roles of various club offices.

Women's clubs in the Marshall Islands District, under Mrs. Mary Lanwi's direction, carry on much the same activities with special emphasis given to fine weaving and handicraft for which Marshallese women are well-known.

In Yap the most active women's club is composed of young business and professional women.

WOMEN'S INTEREST *(Continued from page 2)*

In Truk, marketing of handicraft is being taken over by the Fefan Women's Cooperative.

Major emphasis is given in women's clubs throughout the Trust Territory to Health and Adult Education as a step toward bringing more women into greater participation in the whole community life.

Micronesian women leaders stress enlightened attitudes toward pregnancy and childbirth, general welfare of children, care and improvement of homes, increasing variety and quality of foods and their preparation, better facilities for water supplies and fuel in the homes, better clothing and wiser family buying.

In 1960 women leaders of the Marshalls, Yap, Palau, and Ponape had the benefit of a training program conducted by Miss Marjorie E. T. Stewart, Women's Interest Officer, South Pacific Commission. Miss Stewart stressed the need to develop local village leaders and organization of clubs to help teen-age girls who had dropped out of school. She suggested ten day training courses for village

leaders consisting of training in methods of club operation and practical skills, such as sewing, cooking and child care.

Three women leaders were given further training by Miss Stewart at a four week training course in women's interest held in Apia, Western Samoa in 1961. Micronesian attendees were Mrs. Makwelung of Ponape, Mrs. Lanwi from the Marshalls and Mrs. Ramarui from Palau.

In 1964 women leaders from all districts took part in training programs and conferences. The highlight of 1964 women's activities was the Federation of Asian Women's Associations' Convention in Guam in which a delegate from each District of the Trust Territory was in attendance.

Other women leaders, one from Palau and one from the Marshalls, attended a WHO-sponsored seminar in Manila on Methods to Improve Nutritional Standards at the Village Level.

Three other Micronesian women participated in a joint SPC/FAO sponsored, year-long, training

(Continued on page 7)



Anastasia Ramarui, Mary Lanwi and Rose Makwelung represent Women's Interest activities in Palau, Marshalls, and Ponape respectively. Women's activities are on the

increase throughout Micronesia bringing new responsibilities and new challenges to the various District women's organizations.

PALAU BOATYARD DEDICATED

"... no limit to the possibilities
... no limit to the future..."



HIGH COMMISSIONER Goding admires an exact replica of a Palauan sailing canoe presented to him during dedication ceremonies at the Palau Boatyard. Others in the photo (L to R) Manuel Godinez, District Administrator (far left); Captain J. F. Bills, USCG; Mr. and Mrs. Mat-

sumoto; the High Chief of South Palau, Ibedul; and the High Chief of North Palau, Reklai. Rear Admiral T. A. Christopher and Captain Marshall of the Ship Repair Facility were also at the dedication ceremony.

DEDICATION OF PALAU BOATYARD

On September 8, 1964, the Trust Territory of the Pacific Islands officially opened the Palau boatyard on the island of Koror, Palau District. Present at the dedication were High Commissioner M. W. Goding of the Trust Territory, Admiral T. A. Christopher, Commander Naval Forces Marianas, Captain J. F. Bills, Commander, Marianas Sector, USCG, and Captain W. R. Marshall, the Commanding Officer of the Navy Ship Repair Facility in Guam. In addition to these distinguished guests the dedication ceremony was attended by some 300 enthusiastic local citizens including the two High Chiefs of Palau, hereditary chiefs, members of the Palau Legislature and other local dignitaries.

The Palau boatyard, a Trust Territory economic venture to produce small seacraft both to tap ocean products and to provide needed sea transportation throughout the territory, began several years ago. The U. S. Navy, as in many other instances, aided a great deal in this early stage. The former Commanding Officer of the U. S. Navy Ship Repair Facility in Guam, Captain Lewis Melson, took a personal interest in these plans and, through his aid the Trust Territory was able to obtain the services of a leading boat expert, Mr. Charles Sawyer.

The program became a reality when in January 1963, Mr. Matsumoto, the Trust Territory Boatbuilding Specialist arrived in Palau to teach Micronesians modern construction and maintenance techniques in boatbuilding.

The Palau boatyard compares favorably to any of the other islands throughout the Pacific. Wooden vessels up to 125 feet can now be built here in Palau. The keel for a 75 foot fishing vessel, the first tuna boat to be built in Palau since the war, is being put together in the assembly line of this plant. Other boats nearing completion include three copra boats for the Marshall Islands, a 36 foot field trip boat for Truk, a 22 foot boat for the Yap Agriculture Department, a 27 foot field trip boat for the Education Department of Palau and also a sister vessel for Medical Service trips for Palau District. Already in operation is an 18 foot twin hull power Catamaran built for the Local Public Works Department and many small sea craft of different capacity and sizes bought by local people for fishing use and sea transportation. Additional orders for more boats for the Trust Territory Government will be placed in the future as the Trust Territory requirements for vessels grow. The boatyard also will be able to provide to the Van Camp tuna fishing operation in Palau.

The Trust Territory Government plans to train Micronesians to build the vessels that can meet this growing demand for boats and ships of all sizes and types. Mr. Goding, High Commissioner, in a dedication speech stated: "Definitely, this shipyard is expected to grow in size to keep pace with grow-

ing demand for the construction and maintenance of vessels from throughout the Trust Territory. I see no limit to the possibilities, to the future of this operation, just so long as the people of Palau and the Trust Territory, get behind this program and learn the many skilled operations that are being taught in Palau by the Boatbuilding Specialist."



HEADQUARTERS

STAFF

APPOINTMENT

ANNOUNCED

High Commissioner Goding announced August 20 the designation of Mr. James Hawkins as Acting Assistant Commissioner for Community Services on special detail pending his official transfer to the High Commissioner's staff as Assistant Commissioner for Community Services. Mr. Hawkins presently is Area Director, Office of Indian Affairs, Minneapolis, Minnesota.

Mr. Hawkins special detail in advance of his permanent appointment was made to enable him to work with the High Commissioner's staff during the month of September when the annual District Administrators' Conference will be held, and the 1966 Budget finalized and forwarded to the Department of Interior. The special detail also will enable Mr. Hawkins to work with Mr. Honka and Mr. Baggs, organization and management specialists, who are on a three month assignment at Trust Territory Headquarters aiding with the reorganization of the administrative framework which is now underway.

Mr. Hawkins was to arrive in Saipan on or about August 29, 1964. It is expected that his official transfer to the Trust Territory rolls as permanent Assistant Commissioner for Community Services will be made within the next several weeks.

In his new assignment, Mr. Hawkins will relieve Acting Assistant Commissioner for Public Affairs John E. deYoung who also has been handling Community Services affairs pending arrival of the new Commissioner. Mr. John M. Spivey, Executive Officer, currently serves as Acting Assistant Commissioner for Administration and as Acting Assistant Commissioner for Resources and Development under the reorganization plan.

COPRA STABILIZATION BOARD MEETS



Prices Per Ton

Raised \$10 on

October 1

Copra prices in the Trust Territory will again be raised \$10 a ton on October 1 following voice approval of the move by members of the Copra Stabilization Board meeting in Saipan.

Copra delivered to District Centers will bring \$120 a ton for grade one while \$110 will be paid for grade two and \$100 for grade three.

The new price marked the second such raise approved by the Board this year.

At the Board's quarterly meeting in June, Chairman George Taggart said the Stabilization Fund had reached a level close to three quarters of a million dollars and advised members that there was currently a shortage of coconut oil on world markets. Taggart indicated that the shortage held promise of better prices being paid Territory copra producers. Further increases in the Fund in the past quarter enabled the Board to vote the present increase.

Nearly \$2 million was earned by Micronesians during Fiscal Year 1963 in copra production.

Copra is marketed for the Trust Territory by Atkins-Kroll under contract for the Copra Stabilization Board. Copra prices, per short ton, are maintained by the Stabilization Board. In times of high copra prices the surplus over the fixed price and expenses is deposited in the Stabilization Fund. When copra prices fall on the world market money is withdrawn from the Fund to maintain the established prices paid to the producer. In this way the producer is assured of a reasonably steady source of income without the uncertainty of return occasioned by rapidly fluctuating world prices.

Since the final quarter of the calendar year is usually the largest quarter for copra production the new increase is expected to be an added incentive for increasing copra production.



Congress of Micronesia

(Continued from page 1)

The first step towards the creation of a Territorial Legislature came in 1956 when the High Commissioner created a Territorial Advisory Committee. Members were at first appointed to this Committee, but in 1961, with the encouragement of the High Commissioner, the Committee voted at its annual meeting to change its name to "The Council of Micronesia" and to elect its own "chairman." Members also began to be elected from their respective districts. From the start, major attention was given to the planning for a future legislature and in 1962 the Council of Micronesia at its October Session, held in Koror, Palau, considered proposals for the creation of a true Territorial Legislature.

A political subcommittee was elected which toured the entire Territory meeting with District legislatures, with elected officials, holding public meetings. A Special Session of the Council of Micronesia in March 1963 heard a report of the political subcommittee and by resolution recommended the formation of a two house body. Some 34 other items were also included in the Council of Micronesia's recommendations to the High Commissioner.

The Council delegates after reporting back to their constituents met again in November 1963 with the main topic being further examination of recommendations for a Territorial Legislature. The Council at the November 1963 session reaffirmed their earlier recommendations. The present Secretarial Order closely follows the recommendations of the Council of Micronesia and the High Commissioner.

Upon receipt of the Secretarial Order the Headquarters Political Affairs and Legal Departments began work drafting regulations covering the general elections. It was expected that the material would be ready for signature in early November.

Delegates to the Council of Micronesia during the November 1963 Session included: Heinrich Iriarte and Joab Sigrah of Ponape, Francis Nuuan and Belarmino Hethy of Yap, David Ramarui and Roman Tmetuchel of Palau, Dwight Heine and Amata Kabua of the Marshalls, Melchor Mendiola and Vicente Santos of the Marianas, and Andon Amaraich and Tosiwo Nakayama of Truk.

CONTRIBUTIONS WELCOMED

Send your contributions for publication to the Editor, Micronesian Reporter, Trust Territory Headquarters, Saipan, Mariana Islands, 96950.

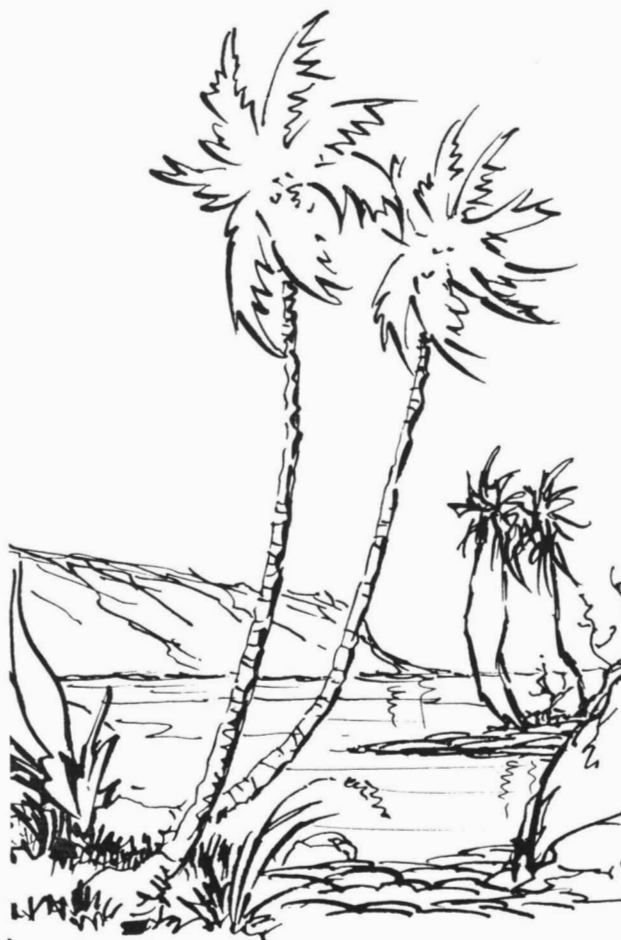
Women's Interest

Officer Appointed

(Continued from page 3)

course in Home Economics for Community Work held at the Community Education Training Center for the South Pacific in Fiji. Participant Margy Blailes of Palau is drawing upon her training in Fiji to prepare courses on health, nutrition, and money saving for wives of workers on the Airai airfield. Two other Micronesian women have been selected to participate in the second training course scheduled to begin in January 1965.

Women's Interest activities within Micronesia are expected to expand with the appointment of Mrs. Ngiraked to include other pursuits of vital interest to community-minded women.



IN PONAPE



TRADITIONAL NAN MADOL JEWELRY RECONSTRUCTED



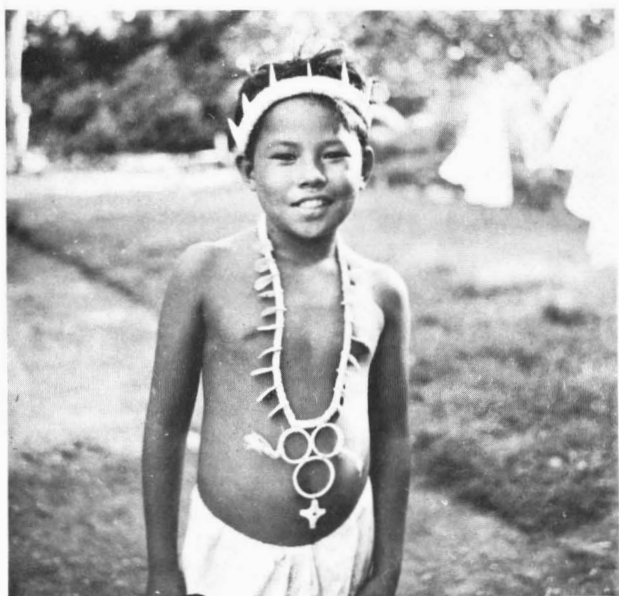
One of the interesting side-lights of the Nan Madol Site Maintenance Program, as conducted by the Trust Territory government for the past year, has been the reconstruction of traditional jewelry.

Complete pieces of jewelry are seldom found on the grounds of Nan Madol, but thousands of pierced bits of ornamentation litter the area. Using these, and with the help of elder sources and old reference books, Mr. Masao K. Hadley, Project Manager at Nan Madol, has been able to reconstruct a number of items which doubtless are good facsimiles of the original ornaments.

In the photos accompanying this article children are modeling two pieces reconstructed by Mr. Hadley from surface finds at Nan Madol. The "crown" is made from three strands of pierced shell disks spaced with pointed pieces of cone shell. The necklace is similarly made from shell disks, spaced with ovals cut from a red shell. The loops at the bottom are cut from the crown of cone shells.



An interesting find on the grounds of Nan Madol was a garnet flecked basalt rock with three grooves worn from shaping shell ornaments and tools. Mr. Pensile Lawrence, District Assistant Anthropologist and supervisor of the Nan Madol project, demonstrates how the stone might have



been used to sharpen the blade of a tradacna shell adz.

The picture of the stone walls are of a section of the site called Nan Toas, one of the more impressive structures at Nan Madol. The walls and foundation of structures such as this are constructed from unusually large, five-sided basalt crystals, some reaching ten feet in length and two feet in diameter. The government program at Nan Madol, which is receiving substantial financial assistance from the Ponape Legislature, includes site maintenance and a plan to build a small museum in which to display, among other things, Mr. Hadley's jewelry reconstructions.

by
Dr. Robert K. McKnight
 Community Development Officer



THE STONE MONEY OF YAP

By Inez De Beauclair

The editorial staff of the Micronesian Reporter is indebted to Inez De Beauclair for permission to reprint her article "The Stone Money of Yap" which originally was printed in The Bulletin of the Institute of Ethnology, Academia Sinica (Taiwan, China). Dr. Beauclair was in Yap from March 1961 to January 1962 where she lived and carried out her research on the stone money of Yap.

The island of Yap belongs to the Western Carolines, Micronesia, and is situated nine degrees above the equator. With a land area of 36.8 square miles it consists of a compact group of four major islands, surrounded by a fringing reef. Yap was once densely populated; the first foreign visitors during the middle of the last century estimated the population at 50,000. After European contact the population began to decrease, and continued to do so at an alarming rate. At the time of the German regime (1899-1914) the number of people had dropped to 8,000, and when the Americans took over after the Second World War, only a little over 3,000 were left. In their ethnic composition, the Yapese, in common with all Micronesian peoples, show their various ancestral strains: Mongoloid, Caucasoid, Melanesian, and to a limited extent, Polynesian. They speak a language of the Micronesian type (while that of Palau has been classified as Indonesian), belonging to the Malayo-Polynesian language family. The society is highly stratified having a system of nine classes, subdivided into two castes. Formerly there was also super-imposed on this system a war organization, composed of the four highest classes, each supported by allied villages of a lower class. There are patrilineal lineages, and everybody is a member of a matrilineal, named, exogamous clan (Schneider, 1955).

The present paper will deal with the Yap monetary system, the possible origin of the stone money used there, its valuation and varieties. It will conclude with a description of the quarrying and transportation of the stone discs, and their social function.

In his study on Palauan money, Ritzenthaler (1954:9) raises the question whether the antique

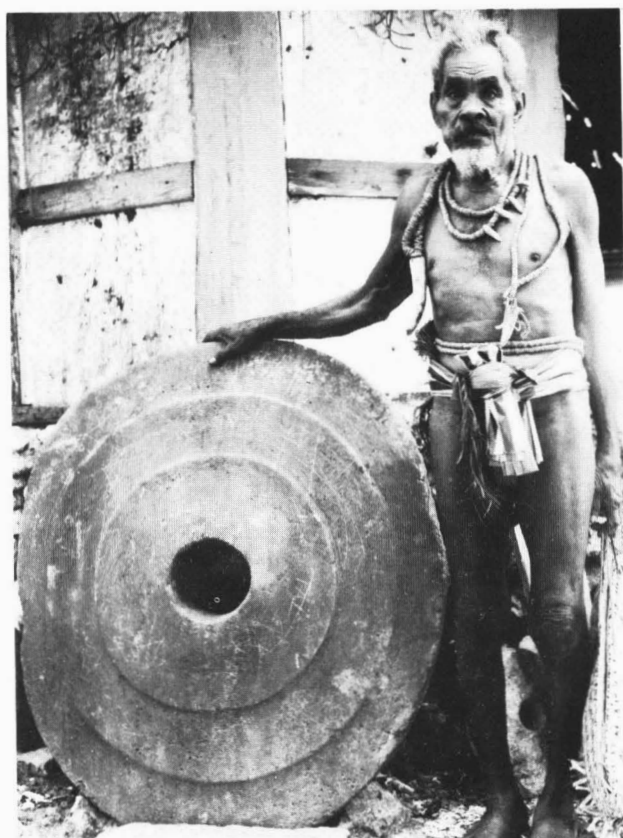


glass beads which form the monetary system of that Micronesian island can be considered as true money, defined (according to Webster's International Dictionary) as a "medium of exchange and a measure of value." He concludes that the beads must be regarded as such. The same holds true for Yap which possesses, besides the stone money, other precious objects which rank in the same category. Whether glass beads also were once included in the Yap monetary system can not be determined today (de Beauclair, 1963:4). As media of exchange, or matchaf, among which stone money is the most important, different kinds of shell money are used, such as the mother-of-pearl shell (*pinctada margaritifera*), called yar, small specimens of which are found on Yap. These, however, are of little value. Six to ten are strung on a sennit cord. For large, spectacular transactions long strings of about two hundred shells may be carried by several men. The more valuable kind of yar is imported either from the Philippines or Palau. The former show a yellowish tinge at the margin, while the latter, though a little smaller are considered more precious. They are dark blue at either end. These shells, which are used singly, are ground at the sides, but the upper margin must remain intact. They are perforated at the hinge, and provided with a handle of tightly plaited cords. A good imported yar is equal in value to 50 or more local shells. Another form of money, also not a native product of Yap, is made from reddish spondylus shell discs, each about .118 inches thick with a diameter of .39 and strung on chains about 59.05 inches long. According to Kubary (1889:2) similar discs have been found in the ancient graves of Ponape and he believes that they once were the

medium of exchange within the Carolines and the Marianas. These strings, named gau, are interspersed with pendants of sperm whale teeth. A few chains still exist, several meters in length with discs that show a purplish-grey tinge. They are possessed exclusively by owners of important lands. They are spoken of as "Anagumang," after the legendary navigator who discovered the limestone caves on Palau. He is said to have brought them from Ganat, the native name for the island of St. Davids or Mapia in the south. Mueller's version of the sailings of Anagumang (1918:794) briefly mentions the hero's acquisition of gau on Ganat, while the present writer was told a detailed story of how Anagumang, by the use of magic, stole the precious ornaments from the women of the island. At the time of the German rule these chains were hidden, probably for fear of their being confiscated by the government as a form of punishment. The writer had an opportunity to see two of them.

The stone money in Yap has been of great interest to all voyagers. The discs were considered a queer local invention, a unique feature of the island, found nowhere else in the Pacific. The tradition of the natives gives very little information about the origin of their strange currency. The invention is ascribed to Anagumang by the Yapese (Christian 1899:319, Mueller 1918:787/801). On one of his voyages Anagumang reached the Palauan Islands, where he found a beautiful stone in one of the caves. He ordered his men to cut it, first in the shape of a fish, then in the shape of a crescent moon. Finally they produced a wheel, round as the full moon, and Anagumang was satisfied. To facilitate transport the disc was perforated, so that a pole could be thrust through the hole. The new treasure was highly admired on Yap and soon the people, craving more, began frequent voyages to Palau to quarry and work the stone. Factual knowledge of the origin of the stone money has been lost, and survives only in this legendary form. However, as Mueller (1917:128) rightly assumes, the stone money must have been connected with ancient reminiscences about other kinds of money. We may here quote Laufer (1912) who writes as follows of the search for jade in prehistoric Central Europe: "Nothing can induce me to believe that primitive man, incidentally and spontaneously embarked on the laborious task of quarrying and working jade The psychological motive for this act must be supplied and it can be deduced only from the sources of historical facts. Originality is certainly the rarest thing in this world, and in the history of mankind the original thoughts are appallingly sparse"

Can the voyages of the legendary Anagumang and his crew be likened to the sailings of the Polynesians in search for jade? Did the ancient people of Yap—as it is assumed for the Polynesians—bring from the Asiatic mainland the knowledge of this highly valued material? In the case of Yap, the nearest source of jade would have been New Guinea, but this island lives in Yapese tradition as a land of cannibals where a landing meant certain death. (cf. the epic story of Pelolop, Mueller 1918:



697/777). Was the milky-white or light-brown-tinged crystalline calcite of the Palauan caves accepted as a substitute for jade?

The shape and size of the Yapese stones of small or medium dimensions, as they were worked before transport on foreign vessels became possible, suggest a similarity with the Chinese jade disc pi. Whether this tirual jade of the Chou Dynasty was developed separately, or from the stone and marble rings found at the sites of Shang and early neolithic cultures of the Asiatic mainland has not yet been determined (Andersson, 1943). Hentze (1928) traces back the pi to the stone mace of neolithic Europe. The origin of the pi would thus have been a weapon. The mace, in turn, may easily have derived from the spinning whorl, according to Hentze. Stone rings are attributed by Heine-Geldern (1932:593) to the quadrangular axe culture of the Austronesians. Possibly the neolithic stone rings of China and Further India were not merely ornaments but were of ritual significance, and also served as money. Heine-Geldern continues: "Could the stone money of Yap have derived from such modest beginnings?"

There is indeed some evidence that on Yap small stone discs preceded the pieces of larger dimension. Gifford (1959:193-94) expresses his disappointment that his excavations failed to throw light on the origin of the stone money. However, his findings, together with other statements are not without value for the solution of the problem. One of his sites yielded a small unperforated disc, diameter

.1574 inches, probably of phosphate. (Radiocarbon date of the site is 847 A.D.) Two small perforated pieces, which Gifford speaks of as "toy money," were found at two other sites respectively. (Radiocarbon date of one of the sites is 175 A.D.) Gifford adds the remark that his Yapese crew members had no idea what they might be. Mueller (1917:130/31, fig. 117) states that he found tiny pieces (diameter 4cm) strung on a cord, in the possession of the people. They were almost valueless at that time. It was further said that such small discs were lying on a taboo place in Taeb, Tomil. Mueller argues that they may possibly point to the origin of the stone money, and that the later large discs represent a hypertrophic form. Kubary, who first visited Yap in 1870 records a tradition still alive at that time. An inhabitant of Rumung, the northernmost island of the Yap group, brought back from Sepin glittering pieces of aragonite, which were highly valued on Yap (Kubary, 1889:3/4). It was the same mineral of which rich deposits were later found on Palau by Anagumang. Kubary, who is the first to identify Sepin with Saipan, finds in the Sepin myth, a proof for the northern origin of the stone money which he reinforced with his knowledge of the occurrence of aragonite on the island of Guam.

Considering the facts and tradition referred to above, the supposition seems warranted that stone discs of small dimensions preceded the larger pieces, presumably back to the time of the accidental finding of calcite in the caves of Palau. Two general designations for the stone wheels are in use: the southern and south-central parts of Yap speak of *fei*, while the people of the northeastern and northern regions call the stone money *rai*. As most of the published material has been collected in the former area, *fei* has entered the literature on the island (Christian, 1899, Furness, 1910). Mueller (1917:124) erroneously explains *rai* as the name of the material, and *fei* as the designation for the worked stone. Kubary (1889:4) uses the Palauan word for disc, *Palau*. As *rai* is a homonym of *rai* meaning whale, it is believed that the word derives from the tradition that Anagumang had his men first shape a fish from the stone he found on Palau. The designation *fei* is loathed by the inhabitants of the northern regions, who consider it derived from the Ulithian word for sexual intercourse. In the south, a rather doubtful story explains the origin of the word in the Ulithian sense. Matsuoka (1927) observes that *fei* on Kusaie has the meaning of "coin," while Christian (1899:159) lists *fei* for pearlshell from the same island. Occasionally the stone discs are called *tanomoon*, male stones, (moon, man, male) possibly in contrast to the stones with two perforations considered as female.

Stones have also been given individual names, as those of the maker if he died during the work in Palau or perished at sea. Others were named after the chief who had given the order or permission for an expedition to sail to Palau. Kubary (1889:4) mentions a stone of medium size bearing his name, probably because he was responsible for its transport, which went through several transactions. Stones could also be given the names of the canoes on which they were shipped. Mueller (1917:132) reports that about two hundred years

ago five pieces of stone money were quarried and worked near the village of Talangeth on Map in northern Yap. He visited the quarries and found the mineral to be quartz, not calcite. Of these discs one is still kept today in Taeb, Tomil. It is named *daniyor*, which means "without tears," because the work and transport did not involve any danger. Accordingly the pieces quarried on Yap were not highly prized. A piece of stone money is valued according to its material, size, shape, history, and mode of transportation. As to material the Yapese prefer the milky-white mineral with a fine crystalline arrangement, and the brownish-streaked variety of the calcite which is especially hard to work. The size of the discs is measured in spans, from the tip of the thumb to the tip of the index finger. Prior to the time of foreign transportation, the diameter of the stones could not exceed eight spans, as the largest canoes were unable to carry more than one piece of this dimension. According to Kubary, who first visited Yap in 1870, such stones in the possession of chiefs or village communities were rare and highly valued. Not all the pieces are strictly spherical in shape and an oval contour is often noticeable, especially among the more recent large ones. This irregularity does not depreciate the value significantly. The cross section, however, is of more importance. A well-hewn stone should decrease in thickness from the center towards the rim, and the surface should be smooth. The size and width of the perforation varies according to the tools used, indicating the age of the stone and the mode by which it was transported. The most valuable pieces are those that have come over from Palau by raft, and are called *rai no burag*. The opening is wide, as a heavy pole had to be pushed through it for transportation on the raft. It was made by means of a shell adze *gi*, and drilled with a reef-stone used as a fire-drill. This procedure required a great deal of time, and there are only a few pieces of that kind on the island. The stones which came over by canoe, on which they were fastened by a rope, show a hole wide on both ends, narrowing towards the center. Here also the *gi* was employed, and the work proceeded from both sides, after the surface had been heated by fire. Stones fashioned with iron implements usually have a small orifice, sufficiently wide to pass a chain through. Among the discs that have been conveyed by canoe, those bearing individual names rank highest. They are spoken of as *rai e gitsch* stones. The *yugu rai*, or *rai no barco* were brought over on foreign ships. Because no danger was involved in their transportation they are not highly valued. A transaction of stone money will therefore be always introduced by the question: "*Mang e rai?*" What kind of *rai*? The German reports speak of thousands of pieces of stone money on Yap. In 1929 the Japanese counted 13,281, a number that at present is reduced to perhaps one half. During the war the Japanese used the heavy wheels for anchors and as sinkers when they constructed a defense line along parts of the east coast. Others, especially those leaning against the house platforms, were wantonly smashed and broken by Japanese soldiers when the huge wooden posts of the Yapese dwellings were removed for firewood. A number of pieces sank into the ground when the strong ty-

phoons 1947-48 caused floods that reached deep into the land. Some are hidden and overgrown by the jungle near former house sites and in abandoned villages.

How did this wealth of stones, still so spectacular today, reach Yap? It must be assumed, and is confirmed by tradition, that before the time of European contact when the stones had to be transported by native boats, the supply was limited and large pieces were extremely rare. The German Captain Tetens, whose sailings in western Micronesia covered the years 1862-68, was the first to convey from Palau to Yap a number of pieces were prepared, and that the monetary system was thus controlled. At these times parties of several tens of men, with the permission or on the order of their chiefs, set out for Palau, often not to return until years had elapsed. Lives were lost on strange islands or at sea, while the homecoming of the navigators was eagerly awaited on Yap. They were welcomed and the stones exchanged for baskets of taro, the chiefs and village communities laying claim to the large pieces. Kubary gives little information about the conditions of this era, besides mentioning the high value that was then attributed to the rare large stones. When he returned to Yap about ten years later in 1882, he found the situation greatly changed. In the meantime Irish-American trader O'Keefe had taken advantage of the people's desire for the Palauan stone and on his own ship transported the stone cutters to Palau and back with their load. He succeeded in bringing literally thousands of stones to Yap, which he exchanged for copra and beche de mer, monopolizing the trade, much to the anger of the agents of other firms. According to Kubary (1889:6), a real craze for stone money broke out, especially for the large pieces. The long rows of huge stone wheels, up to twelve feet in diameter, now weathered and cracked and overgrown by lichen, that flank the former public places, bear witness to the wealth and splendour of those days. With the excessive supply the value of the stones decreased considerably. Kubary further relates how in spite of the influx the natives did not want to miss the opportunity to return with him to Palau, and sixty-two Yapese crowded aboard the small schooner to join four hundred other workers already quarrying in the Rock Islands.

Permission to work in the quarries was obtained from the Palauan chiefs by the gift of antique glass beads on which the monetary system of their island is based (de Beauclair 1963). Senfft (1909:870) reports that the Yapese brought along the yellow dye prepared from the root of the *curcuma longa*, and quantities of areca nuts and pepper leaves. They also assisted in building paved roads and stone dams. The quarries were often difficult of access and could be reached only by climbing and crawling. As the stone had to be cut from steep walls it was necessary to erect scaffolds as a means of approach. Brittle and cracked material was avoided as it would burst with the heat necessary to break loose the stone. For the fire special wood had to be used, dried coconut shells being unsuitable. Many months of toil were required, and when the hole had been drilled and the surface of the stone polished smooth with pumic stone,

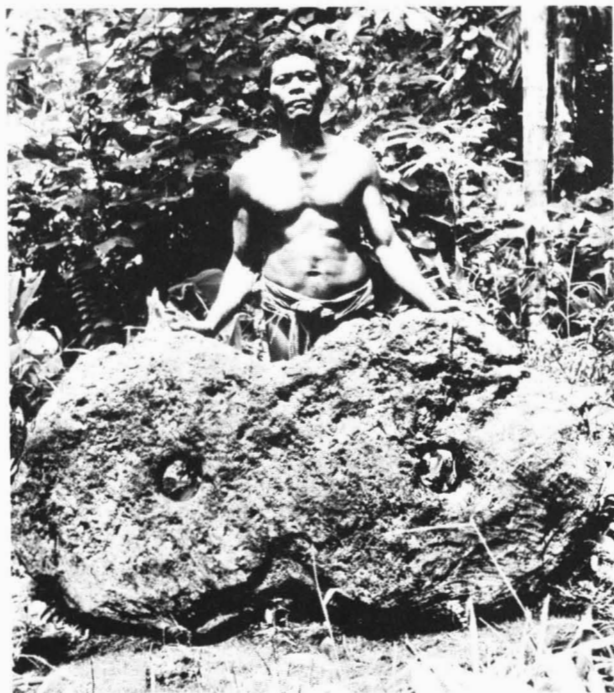


there was still the difficult task of transporting the disc to the canoe. The stones were conveyed from the quarry by raft through narrow channels. Canoes were first filled with water so that the heavy freight could be loaded, and then the water was bailed out. Both types of Yap sea canoes, the *tsukupin* and the *popo* could carry several small pieces, which were attached to the canoe by sennit ropes. The largest stones transported in this way measured no more than five feet across. Under favorable weather conditions the fast *tsukupin* could cover the 250 nautical miles between Palau and Yap in five days. On the way the *pelu* (pilot) had recourse to all his powerful high sea magic: commanding the wind, breaking the waves, keeping off the sharks and calling the islands.

The quarrying of stones on a large scale came to an end with the outbreak of the First World War. The ship "Germania" which was dispatched from Yap to fetch the cutters then at the quarries, was unable to carry the heavy load of stones which had been cut. Also there was no time to bring down those that were located at the high places on the islands. They remain there today, the owners or their heirs known on Yap. It is said that certain of these stones, the dimensions of which had been ascertained, went through several money transactions.

Certain pieces of stone money which do not correspond to the norm can now be discussed. There exist for instance a few discs with two perforations.

These stones, because of the two orifices are said to be a female symbol. Such a stone, now lost, is described by Mueller (1917:347) who saw it in the village Taeb of Tomil. Through one of the holes a phallic stone was stuck, its point covered by a semispherical coral, representing the female sexual organ. At a certain time of the year a magician prepared a fallai (medicine) at this spot, which was used for love-magic. The twice-perforated stones were offered by a defeated war party asking for peace, signifying that no more men were left, only women (peace was often tendered if not by the chief, by old women or young girls). A stone of this kind was lying at the roadside in the southern part of the village Onean, in Gagil. It was named after its maker Fithing, who had quarried it in Palau about the end of the last century and brought it over to Yap by canoe. It belongs to Choon, a man from Onean, the present owner of the land on which it stands. On the occasion of a mit e mit, exchange of valuables between villages, the northern part of Onean had nothing to match the stone with the two holes owned by southern Onean. A man by the name of Tun set out for Palau and brought back a similar piece. At that time, Onean was building a falu, men's house, and was in need of low-caste people to prepare and weave the pandanus roofing of the new building. The neighboring village of Amun was offered the rare piece of stone money for the services of the milingai, low-caste people, belonging to Amun. The stone was now given the name of Falarsch, as the new falu was called. Later on, a man of Amun gave the stone money away for a fine canoe he had seen in the village Lamer, far away from Gagil, in the southern part of the Yap Islands. In Lamer the stone was finally inherited by Figirad, the present owner. He had kept it near his former house site, now destroyed by typhoon, and when visited was unable to find it



in spite of a thorough search. It had sunk into the muddy ground.

Another queer variation of the stone money are double discs, of which two apparently only exist. The first is located in the village Gatsapar on Gagil, and is in the possession of Defngin, the present owner of the land of Gatschug. There the huge piece is lying on the ground, hidden in the jungle, in the neighborhood of an abandoned house site. It was quarried and fashioned by a man named Butar, and was brought over to Yap by canoe. The stone is named after its maker, Butar. It was inherited by Moon, the son of Butar and father of Defngin. The stone is over five feet long and two feet wide. Another double stone is located in the village of Kanif, in Dalipebinao, where it is owned by the present magistrate. This piece was made by a man from Ngolok in Rul, by the name of Fathaam. It was transported to Yap by raft and canoe. Fathaam called his stone Digou, after a low-caste woman who had taken care of his parents during his absence in Palau. The tradition connects Fathaam with the legendary Anagumang mentioned above, and the stone must therefore be of considerable age. This large and heavy piece was found lying on the ground in the jungle, at some distance from the village. It had sunk into the soil and was overgrown by climbers, but the village men cleared the site for my inspection.

Stone discs that slope from the center in step-like graduation are occasionally set up before the men's house or a chief's residence. They are called galessam, and are reserved for the chiefs, or villages might award them to the fulu when the fishing has been abundant.

The most impressive display of stone money, with pieces reaching ten to twelve feet in diameter, is still found today, flanking the stone platforms on both sides of the road malal, in front of the now ruined community houses, pevai. Here where the festivals and dances were held—and occasionally take place at the present time—the villages exhibited their wealth, sometimes augmented by pieces belonging to the chiefs. These stones must never be removed, though they may be owned publicly by another village. Individually-owned stone money is kept either inside the house, or leans against the stone platform on which it is built.

Transactions using stone money were, and are today to some degree, connected with almost every phase of social life. In former times, when Yap's population was much larger, the most ostentatious events were the mit e mit, the gatherings after the death of a prominent chief, or the inauguration of a communal house that had taken years to build. Villages of the same rank were invited by the host village and huge amounts of stone and shell money changed hands. This had to be repaid, often after years, when the same event took place in one of the other villages. Dancing and singing were part of these festivities which, according to Senfft (1909:872) could last through the afternoons of two weeks. It is important to note that on all social occasions where stone money is

transferred, it is always given from the woman's side. At a birth, the maternal grandfather presents a stone to his son-in-law. Among high-ranking families he may give several, which the young father assigns to the villagers. Also the name-giving rite and that of presenting the child to the mother's family is accompanied by the gift of a stone from the maternal side. Adoption, which is very frequent on Yap, and as a rule is arranged before the birth, requires a payment of shell money. In 1961, however, the present writer observed an adoption ceremony in which the adopting woman, who was elderly and single, handed over a piece of stone money to the parents of the adopted child. When a marriage is arranged during childhood, a small celebration is held, with an exchange of gifts between the families concerned. Fish and coconuts may be presented from the boy's side, while the father of the girl presents, besides taro and yams, a piece of stone money, to the grandfather of the boy, or to the father's brother. There is no special marriage rite, but after the young couple has lived together for some time a ceremony called *moi* may be held at the bride's home, literally meaning "come." This "calling of the bride" confirms the relationship between the two families, who exchange presents of shell money and foodstuff. The father of the bride presents stone money. During my stay on Yap I had the occasion to attend a *moi* during which seven pieces of stone money were handed over to the bridegroom's family. Besides the adoption and the *moi* the writer was able to observe another case in which the transfer of stone money was involved: *uenig*, which means making amends for an insult. In a state of intoxication a man had wounded two others from a neighboring village. The father of the culprit, who happened to be absent, was informed of the incident, and by boat sent a piece of stone money, located in another village to the chiefs of his son's village. These chiefs added some shell money, *gau* and *yar*, and proceeded to meet the chiefs of the insulted village at the *malal*, where the piece of stone money was erected and the valuables handed over. The matter was settled among the chiefs representing their villages and not between the culprit and his victims. Among the numerous occasions of the past that required transactions of stone money, was the abduction of a *mispil*, as the girls who served in the men's house were called. The position of a *mispil* was in no way considered disgraceful and carrying off by boat had been pre-arranged. Two pieces of stone were paid to the chief of her village for transfer to her father. Inter-village fights occurred frequently in former times and the support of a village of lower rank could be secured by the offer of large pieces of stones. The ransom of the corpse of a fallen warrior required the presentation of stone money. Loans could be granted in this strange currency while interest was paid in shell money. During the German regime fines were fixed in terms of stone money. As the heavy discs were not easy to remove, they were marked by the letters BA (Bezirks Amt, meaning district administration) so that the owner was unable to use them in any transaction (Senfft, 1909: 870). Stone money was also given as a reminder of a promise to be kept in the future, e.g., to bestow land on the children of a widowed mother who had contracted a new marriage. The purchasing power



of the discs for foodstuffs varied greatly at different times in the past and was much influenced by the large supply of stones brought to Yap by O'Keefe. Stone money was the reward of the expert canoe builder, and this was the only case in which public money, otherwise inalienable, could be received by an individual.

Of course the people of Yap also made use of the currency of their respective administrations: Spanish, German, Japanese and now American. Even the value of stone money lately bought by foreign museums has acquired the fixed price of 25 Dollars per foot. Today the American dollar buys mainly tobacco, beer, rice, canned food, cloth, outboard motors and gasoline. The cash is earned by the sale of copra and trochus shell. But on the most conservative of the Caroline Islands old customs die a slow death, and the native currency survives, as a medium of exchange and measure of value.



DEBOLĀRS BROTHER, LOKĀM

A MICRONESIAN LEGEND

Next issue of the Reporter will carry a progress report of the coir fiber pilot project now underway in Truk. As will be pointed out in that article the spinning of coconut husk fiber into twine is not new in Micronesia. In this Legend of Micronesia you'll find two boys of the Marshall Islands who take the twine and build a net that today holds up the sky.

Stories about the first coconut were told in many places in the Marshall Islands. They were not always told in the same way. Here is another story of Debolar and his family.

At one time, they lived in Enibin, a part of Ailinglaplap Island. Limokare was a wise, good woman, the sister of the famous king, Irilik. They were of the royal clan, or Iroij, and were known to people in many islands.

Limokare had, first of all, a son named Lokam. Then she had a strange baby that was a coconut. He grew to be a tree, the first one in the world. She called him Debolar. Later, she had two other sons. They were small boys when Debolar had grown to a tree.

The elder brother, Lokam, was jealous of Debolar. He moved away to a place of his own, but he used to come to his mother's home often. When the first young green leaves and nuts came on the coconut palm, Lokam couldn't wait. He gathered a few and put a few pieces into his mouth.

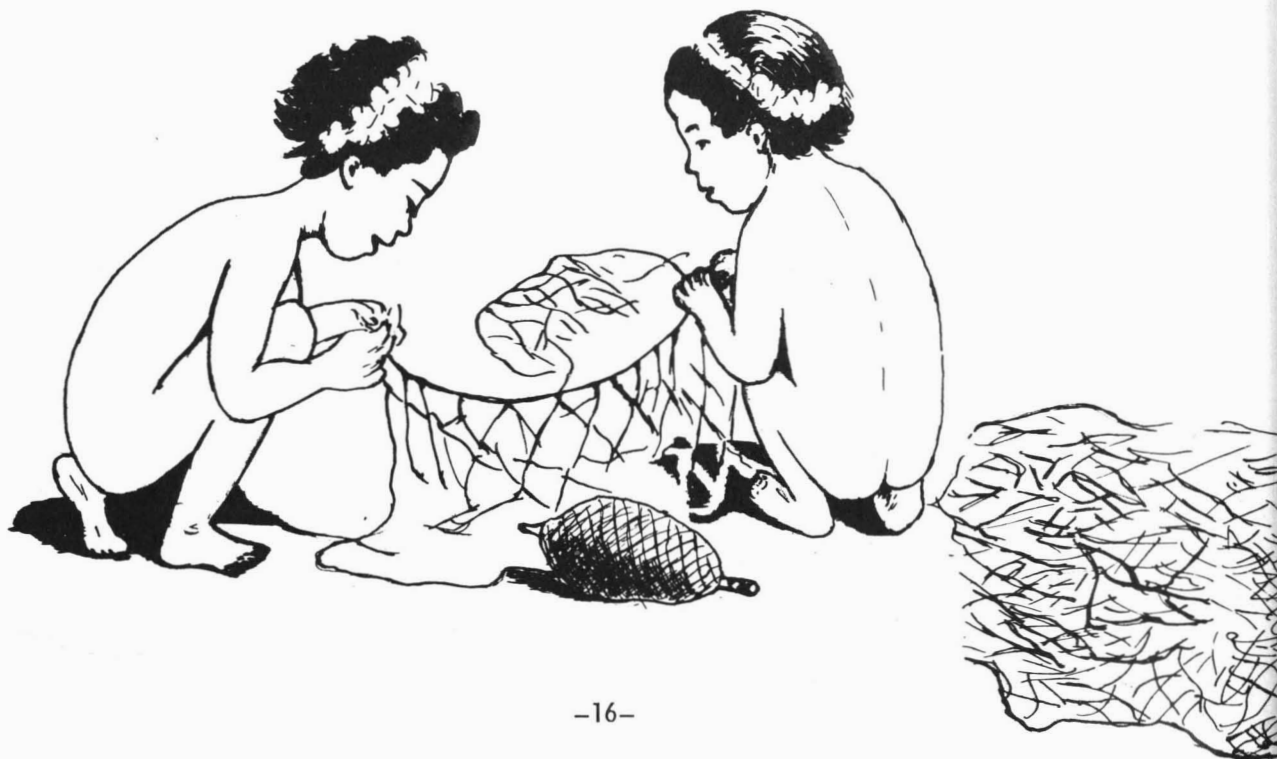
"They're bitter," he cried. He spit them out and threw away the leaves and nuts. "Let's chop down that thing called a tree," he said to his mother. "It's no good."

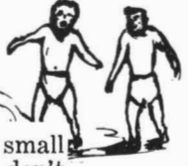
"No," she said. "I'm going to keep it and tend it always."

There were dozens of young coconuts on the tree. She made them all tabu for Lokam until they were ripe. "You just leave them alone," she said.

Many nuts ripened. They fell to the ground, and young coconut-palm sprouts began to grow. Soon, Limokare had a great many young coconut trees. Even Lokam became proud of his brother. He said to his mother, "I'd like to take some coconuts over to my proud uncle, the Iroij Irilik. I want to show him how wonderful our Debolar is. Irilik hasn't anything like that."

"Take him some, then," said Limokare, "Let your two little brothers go along with you."





Limokare and her brother, the great Iroij, were good friends. She wanted her children to respect their uncle.

Lokam gathered a great pile of ripe nuts. He husked them and put them into large baskets. He threw the husks into the sea. They drifted far away to the westward, where the Iroij Irilik lived. The great chief picked up the strange-looking things and looked at them. "They have strong fibers, which would make good twine and rope," he said.

He soaked the husks in sea water, keeping them in place with stones. Then he was able to pull out the fibers. He made several kinds of twine and rope by rolling the fibers upon his thigh. All the people came to see them.

Then, Lokam came in his outrigger canoe, bringing his two little brothers and the coconuts from the tree, Debolar. His uncle thanked him and asked, "Where did you get these wonderful things?"

"My mother got them from a strange thing called a tree," replied Lokam.

Lokam saw the twine that his uncle was making. He wanted to learn how to do it. So Irilik sat down and showed him.

While the two men were busy, rolling the fibers, Lokam's little brothers ran around and played. They made a great deal of noise. They played the game called anirep. They found a ball that some larger boys had left on the ground. It was a square-cornered ball, made of soft pandanus fibers, tightly folded and tied.

In playing anirep, the game is to kick the ball sidewise, frontwards, or backwards. The players must keep it in the air, all the time. It is played to different kinds of rhythm—two-rhythm, or three-rhythm, or four-rhythm. The players clap their hands and keep time for the kicking.

With two-rhythm clapping, the playing is slow, one, two—one, two—one, two. Everybody starts the game with that slow rhythm. Then the clapping becomes faster. Soon the players are kicking fast—one-two-three, one-two-three, and then one-two-three-four, one-two-three-four. Those who miss are out of the game. The players shout and laugh when someone drops the ball. Sometimes they throw small pebbles at the losers.

The two little brothers of Lokam lost the ball many times. They threw pebbles at each other, screaming and laughing. One of the pebbles fell upon the arm of the Iroij Irilik.

Lokam turned to the boys. "Stop that noise!" he shouted angrily. "Have you no respect for your uncle, the great Iroij?"

"Go ahead and play," said the king to his small nephews. Then he spoke to Lokam. "Children don't make noise to be bad," he said. "Leave them alone. Let them laugh and play."

When the Iroij had a large roll of twine, he laid it inside his house. The two little boys soon found it. They played with it for a while. Then they sat down outside and began to tie a net with it. The net grew and grew in their small hands, until it was the largest one that ever had been seen. The boys couldn't stop tying the net until all the twine was used up. Irilik and Lokam came and watched.

"That net shall hold up the sky," said Irilik.

In those days, the sky hung very low. Sometimes, it touched the heads of tall persons and the tops of houses. It was heavy work to push up the sky to gather coconuts from tall trees. And besides, there wasn't enough breeze under the sky. It often was hard to breathe.

After a while, the net was finished and lay in piles around the house. Then the Iroij Irilik made magic and sang a chant.

First, Irilik sang to the boys. He told each one to turn himself into a kear, the swift white sea bird that flies high in the sky. Then he sang something like this:

"Oh, kear, white, fast sea birds,
Take up the net, take up the net.
Catch the sky and lift it high!"

The people didn't understand what the king sang in the chant, but they saw the boys change into white birds. The two birds took up a corner of the great net in their strong beaks. They flew with it toward the east. There they flew with the net to the north, to the west, to the south. Last of all, they flew high in the middle, rounding up the net so that it would stay forever, far above men's heads. And there it still is.

The people were happy. They felt free, with the sky lifted up. They breathed more easily. They thanked the Iroij, but he said, "It has been done by my sister's three wonderful sons, Debolar and the two little boys."

Lokam was jealous of his three brothers. He got ready to sail back home to Enibin. Before he went, he made fun of the place where his uncle lived.

"Why don't you come over to our part of the island and see how green it is?" he asked. "This land of yours is a poor place. It isn't one-tenth as good as ours."

(Continued on page 18)

DEBOLAR'S BROTHER, LOKAM

(Continued from page 17)

The Iroij Irilik was angry. He looked at his nephew for a moment. Then he said, "Very well! I'll come and visit you, if my servants may come too."

"Let them come also and see," said Lokam.

Irilik and his servants sailed away to Enibin. Lokam sailed ahead. He ordered his people to get fruit, fish, and other foods.

"Bring only the best," he said. "Let him see how well I live."

Irilik and his men ate a great deal of food, but much remained. Then Irilik gave magical power to his servants. He said to them. "Spoil the crops and the food of Lokam."

His men obeyed. One servant made all Lokam's cooked food smell badly; another filled it with

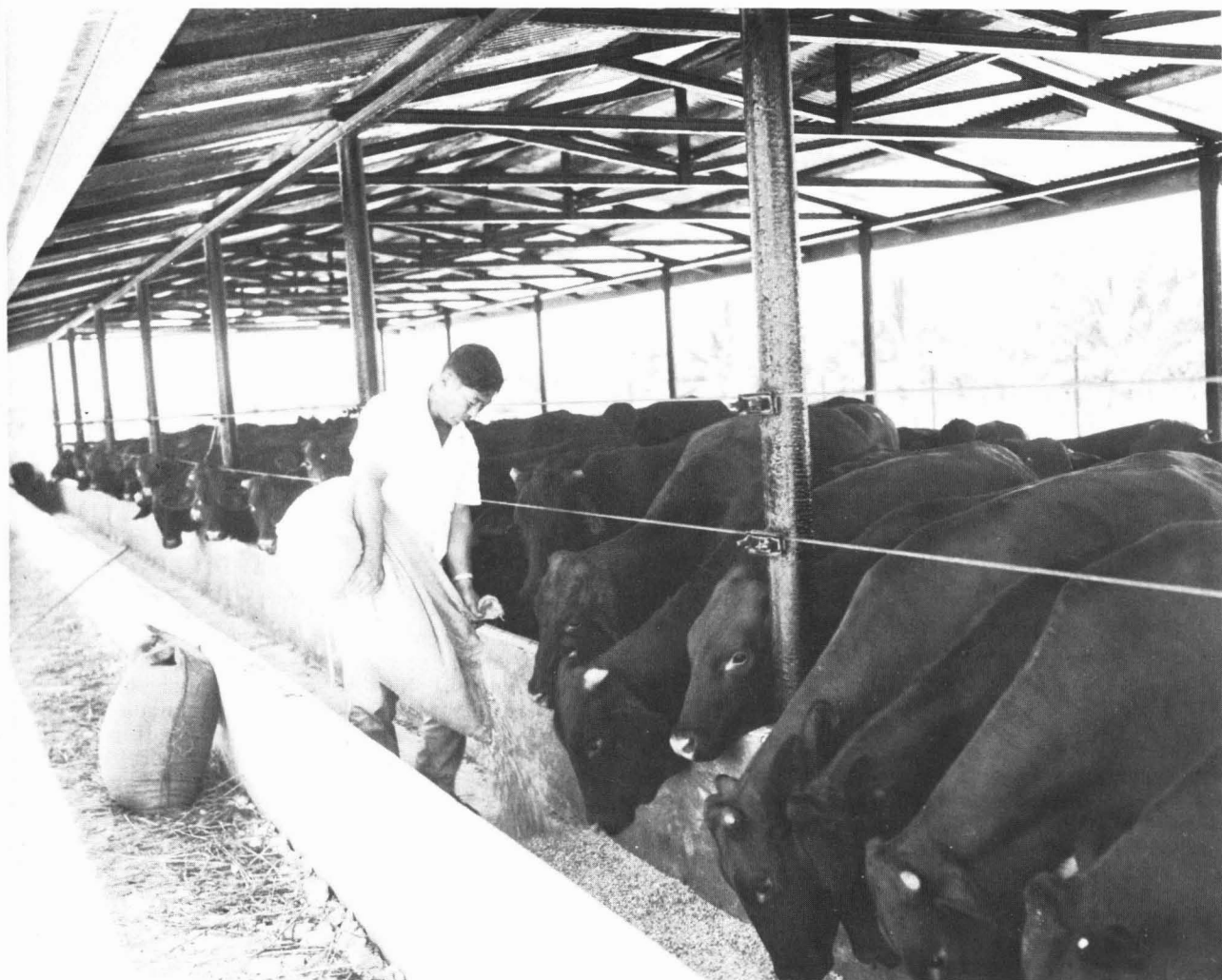
worms; a third man put black spots on the fruits; another made the breadfruit sour; and another turned all the leaves of the trees white and dry.

"I thought you said you had wonderful crops," said Irilik to his nephew. Then he sailed away.

In that way, Lokam's uncle punished him. But Irilik didn't want Lokam and his people to starve. He sent two kinds of fish to the shores of Enibin, the melelem and the lejabwil fish. Large schools of those fish are still there. When he thought that Lokam had been punished long enough, Irilik took away the curse.

The net which the two young boys made still holds up the sky and keeps it from falling down upon the earth. When a heavy dark cloud is above them, all ready to fall, the people do not worry, for the fiber net holds it up. The rain falls through the small holes in the net, which separate it into raindrops.





MARIANAS DISTRICT Agriculturist George Nakanishi provides oat feed for the 55 head of Santa Gertrudis heifers brought from the United States to up-grade District stock.

The cattle are at present retained in an enclosure at the Agriculture Station while the animals adapt to Saipan range feed and climate.

PUREBRED CATTLE BROUGHT TO SAIPAN

Fifty-five head of Santa Gertrudis cattle were reported in good condition after off-loading from the deck of the M/V GUNNER'S KNOT in Saipan's Tanapag Harbor September 30.

The heifers were brought to Saipan by the Trust Territory to aid in the development of a beef industry in the Marianas District.

Director of Agriculture Manuel N. Sproat said the Santa Gertrudis heifers will be used to up-grade the existing herd and their male off-spring will be available as breeding stock for other Districts of the Territory.

George Nakanishi and Jose Tudela of the Saipan agriculture staff cared for the cattle during their 16 day ocean crossing from San Francisco to Guam aboard the GUAM BEAR.

Cattle purchases were made through the Callan and Cowart Ranches in Texas and the Cherokee Ranch in Colorado.

A previous shipment of two Aberdeen Angus bulls and eight Santa Gertrudis heifers and bulls arrived in Saipan last November. Nakanishi said the animals have adapted well to the temperatures and range lands of Saipan.

NEWS BRIEFS AND NOTES OF MICRONESIA

PRESIDENT SIGNS TWO BILLS CONCERNING MICRONESIA

President Johnson signed into law two major congressional acts August 22 directly concerning the Trust Territory of the Pacific Islands. The Rongelap Compensation Bill, which provides for settlement of claims of inhabitants of Rongelap as compensation for accidental exposure to radioactive fallout, was signed as Public Law 88-485. The Bill provides \$950,000 to the Rongelapese who were on their island in 1954 when unexpected wind shifts during a test explosion put the island within the fallout area. President Johnson also signed Public Law 88-486 into force August 22. The Trust Territory "Omnibus Bill" includes provisions that will (1) permit the Trust Territory to draw upon scientific and technical talent available in other departments of the Federal Government, and (2) abolish the present revolving fund for loans to trading companies and transfer the balance to an economic development loan fund within the Trust Territory.

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NEW MEDICAL OFFICER IN CHARGE APPOINTED IN YAP

Dr. Antonio Golbuu assumed the duties of Medical Officer in Charge, Yap District, August 17 after formal approval of his promotion was made by High Commissioner Goding. Dr. Golbuu has served as Assistant Director of Medical Services in Yap since 1962 and has been a medical officer since 1957.

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LANGUAGE INSTRUCTION SEMINAR OPENS IN SAIPAN

A two week English language instruction seminar opened in Saipan in mid-August under East-West Center auspices to prepare recently recruited United States teachers for the problems

they may encounter in the Territory in language instruction. East-West Center professors Don Topping and Ted Plaister are assisting Dr. Byron Bender and Greg Trifonovitch of the Trust Territory staff in providing instruction at the Seminar.

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COPRA STABILIZATION BOARD MEMBERS APPOINTED

Benjamin Mersai of Palau and Chiro Albert of Truk were appointed members of the Copra Stabilization Board August 27 by High Commissioner Goding. The two new appointees replace Higenio Weirlangt of Ponape and Raphael Dabuchiren of Yap. They will serve a one year term.

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TRACE APPOINTED DIRECTOR OF EDUCATION

The appointment of John R. Trace as Director of Education for the Trust Territory was announced September 21 by the High Commissioner. Trace has been serving as acting director since the resignation of Dr. Robert E. Gibson on July 1, 1964.

Mr. Trace has a broad background of education administrative experience in the Pacific area having served formerly as Director of Education for the Government of American Samoa and as Director of Education for the Government of Guam. He joined the Trust Territory administration in 1963 as Coordinator of the Accelerated Elementary Education Program.

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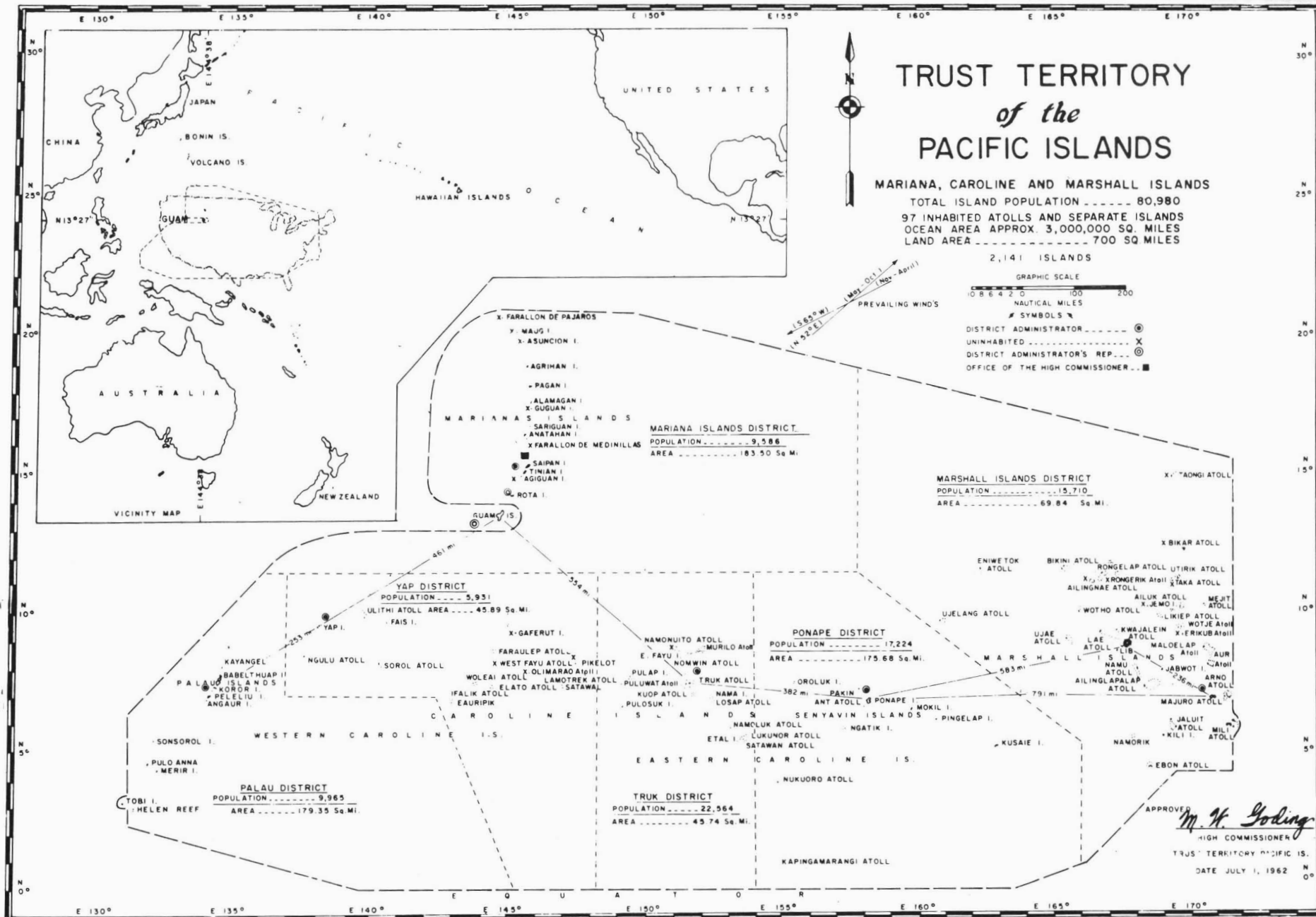
MANGLONA WINS YAP HOTEL CONTRACT

An \$89,860 contract for the construction of a Trust Territory Government hotel facility at Yap was awarded the Manglona Construction Company of Guam in mid-September. The contract calls for the construction of a two-story, ten room, concrete block hotel structure. The facility will also provide a kitchen and dining room.

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FISH CATCH SHIP ENROUTE PALAU

The M/V BANYO MARU is expected to enter the Port of Palau in early October to pick up the first frozen shipment of skipjack tuna now in the Van Camp storage plant. More than 500 tons of skipjack are awaiting the refrigerated carrier that will carry the shipment to a canning factory. Officials in Saipan said catch results are encouraging with added tonnage expected as the boat crews become familiar with fishing conditions of the Western Caroline Islands.



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