

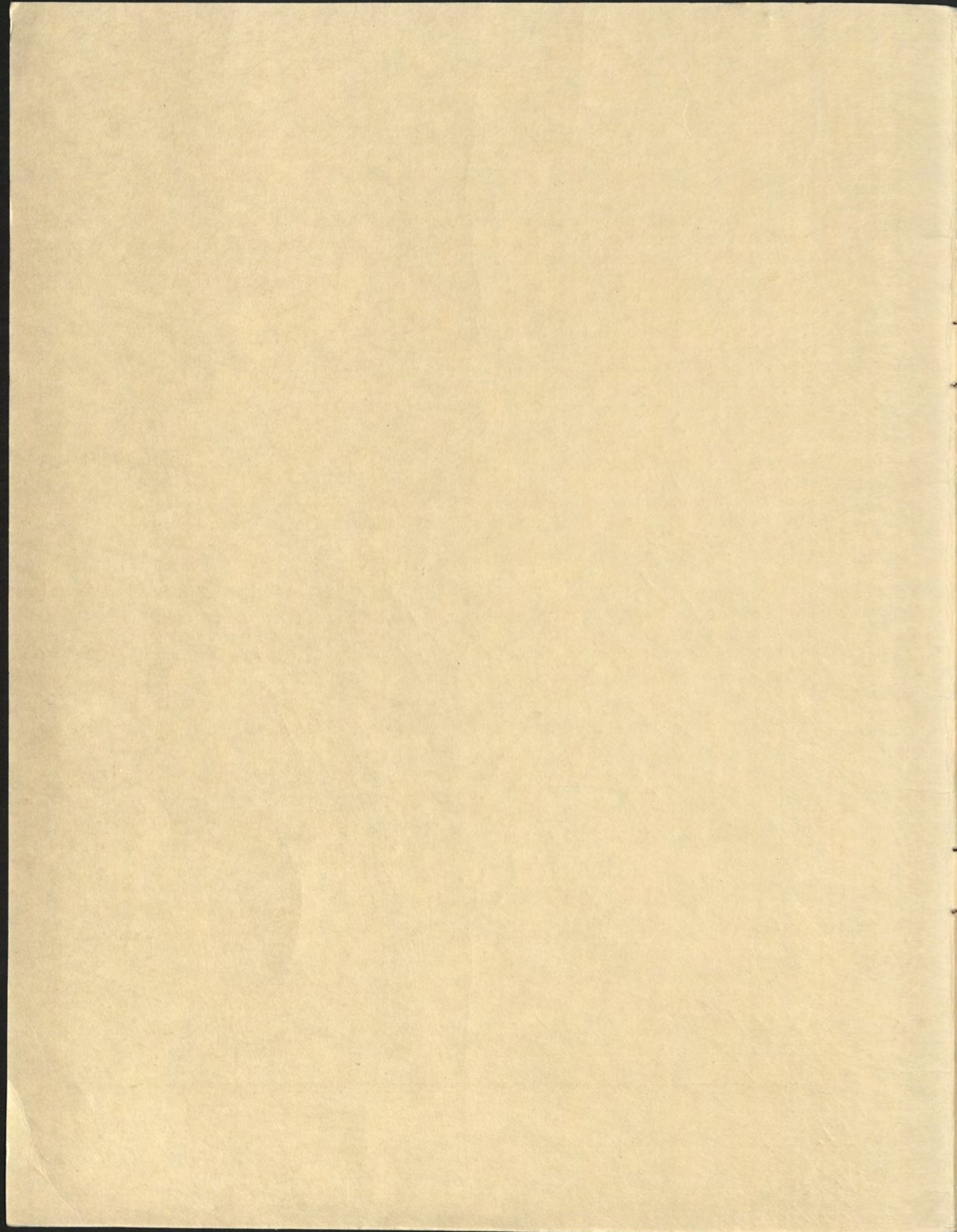
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# KAKROM



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## ABOUT THIS PUBLICATION

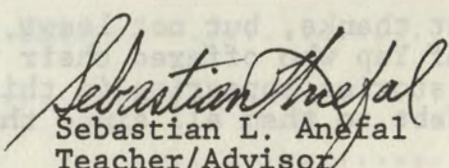
This creditable piece of work, done by a few selected students of the Yap Sr. High School's Yapese Cultural Studies class, is the second issue of KAKROM and it is an attempt which originally stemmed from the Project "INTERACT" (funded by ESEA Title IX Grant, USOE).

In the first issue of KAKROM, the Yap Jr. High School contributed sufficiently, but with this edition it is entirely the work of the small number of students who carried the course through the school year 1977-78 at the Yap Sr. High School.

This issue contains the culmination of many long hours of work and that is what they did. It is a major step forward in putting the cultural/ethnic heritage of the people of Yap into writing for use and learning. Their work preserves many important bits of cultural information which are to some extent already becoming nebulous in the minds of many young Yapese people.

Much credit goes to the students themselves for their full participation in this project and I hope what they have done during the school year fills a great need in the education proram. I also hope the reader can get out of it what this class put into it.

I would like to compliment all other teachers and members of the Yapese community who have contributed to this fine effort.

  
Sebastian L. Anefal  
Teacher/Advisor



# ACKNOWLEDGEMENTS

In working to produce this second edition of our KAKROM, we certainly have acquired more knowledge and skills--but it sure was not an easy task to accomplish. It was not something completely of our own making, but it was something we are very proud of because we contributed our sincere share for its accomplishment.

It was a learning process in which we had to fully cooperate and depend on one another. It was something that was very time-consuming. We had to interview the knowledgeable resource people on the island and put their information in the form of a magazine.

We, therefore, would like to take this opportunity to thank the following individuals who greatly assisted us and made it possible for the production of this second issue: Sebastian L. Anefal, Teacher/Advisor; Gary E. Smith, Principal, Yap Sr. High School; and George Haberman, Social Studies Coordinator, Headquarters.

We are very appreciative and thankful to the Faculty and Staff of both the Yap Sr. High and Yap Jr. High for all the technical assistance provided for the benefit of this special class, the Yapese Cultural Studies. In the same line, we would also like to say "KAMMAGAR" to:

Headquarters Department of Education, Saipan

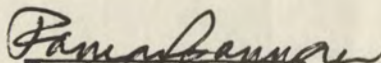
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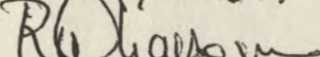
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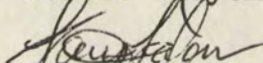
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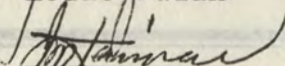
Our last thanks, but not least, must go to the many resourceful people of Yap who offered their valuable time and permission to make the stories appearing in this magazine possible. We are greatly in debt to them all since they contributed so much to this work.

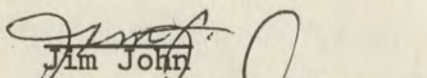
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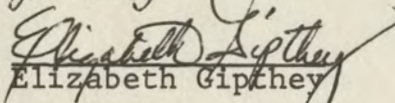
  
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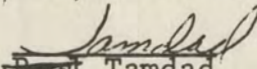
  
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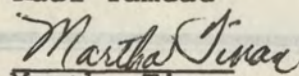
  
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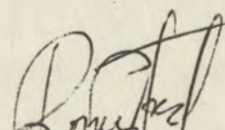
  
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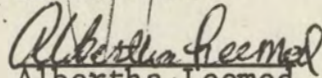
  
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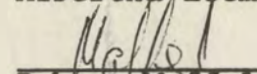
  
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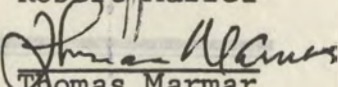
  
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1. Colonia Town
2. Museum  
Education Office  
Catholic Church
3. Rull Stone Money Bank  
Men's House (Pebay)
4. Gaanelay Elementary  
Agriculture  
Station  
Broadcast Station  
(WSZA)
5. New Public  
Works

Rumung

----Road  
~~~~~Reef

Weloy

Tomil

46-

COLONIA, YAP

Dalipe  
Binaw

Rull

9

Kanfay

Gilman 18  
17

6. Water Dam
7. Junior High School
8. Senior High School
9. Airport
10. Colonia Stores:  
Y.C.A.  
Tamag Store  
Family Chain Store
11. New Hospital
12. Coast Guard Station
13. Fanif Beach
14. Gagil Elementary School  
Gagil Church
15. Gagil Beach
16. Tomil Elementary School
17. Gilman Beach

18. Garim Island
19. Pakel Island
20. Chicken Farm





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NAUTICAL MILES

# TRUST TERRITORY of the PACIFIC ISLANDS NORTHERN MARIANA, CAROLINE, AND MARSHALL ISLANDS

OCEAN AREA APPROXIMATELY 3,000,000 Sq. Miles  
LAND AREA APPROXIMATELY 700 Sq. Miles  
2,141 ISLANDS

X UNINHABITED

FARALLON DE PAJAROS  
X MAUG I.  
X ASUNCION I.  
AGRIHAN I.  
PAGAN I.  
ALAMAGAN I.  
X GUIGUAN I.  
ANATAHAN I.  
SARIGUAN I.  
X FARALLON DE MEDINILLA  
TINIAN I.  
SAIPAN I.  
ROTA I.  
X AGIGUAN I.  
GUAM I.

**MARIANA ISLANDS DISTRICT**  
AREA 183.50 Sq. Mi.

**MARSHALL ISLANDS DISTRICT**  
AREA 69.84 Sq. Mi.

X TAONGI A.

X BIKAR A.

ENIWETOK A.  
X BIKINI A.  
X RONGELAP A.  
X YAKA A.  
X UTIRIK A.  
X RONGERIK A.  
X AILUK A.  
X MEJIT A.  
X WOTJE A.  
X JEMO I.  
X LIKIEP A.  
X ERIKUB A.  
X MALOELAP A.  
X PAUR A.

WOTHO A.  
X UJELANG A.  
X UJAE A.  
X KWAJALEIN A.  
X LAE A.  
X LIB I.  
X NAMU A.  
X JABWOT I.  
X AILINGLAPALAP A.

**PONAPE DISTRICT**  
AREA 175.68 Sq. Mi.

**TRUK DISTRICT**  
AREA 45.74 Sq. Mi.

**YAP DISTRICT**  
45.89 Sq. Mi.

YAP ISLANDS  
ULITHI A.  
FAIS I.  
NGULU A.  
SOROL A.  
WOLEAI A.  
KAYANGEL I.  
ABELTHUAP I.  
PELELI I.  
KOROR I.  
ANGAUR I.

**WESTERN CAROLINE ISLANDS**  
**PALAU DISTRICT**  
AREA 179.35 Sq. Mi.

SONSOROL I.  
PULO ANNA I.  
MERIR I.  
TOSI I.  
HELEN REEF

X GAERUT I.  
FARAULEP A.  
X WEST FAYU A.  
PIKELOT I.  
X KOLIMARAO A.  
IFALIK A.  
X EAUPIK I.  
X SATAWAL A.  
ELATO A.  
X NAMONUITO A.  
MURILO A.  
E. FAYU I.  
NOMWIN A.  
X TRUK A.  
X NAMA I.  
X LOSAP A.  
X ETAL I.  
X NAMOLUK A.  
X LUKUNOR A.  
X SATAWAN A.

PULAP I.  
PULUWAT A.  
KUOP A.  
PULOSUK I.

**EASTERN CAROLINE ISLANDS**

X NUKUORO A.

X KAPINGAMARANGI A.

EQUATOR



# The Unique Female Garment

by Romeo Joel

Fanapin, a resident of Magachgil, Gilman, is engaged in the process of making herself an ONG, the grass-skirt.







A colored grass-skirt  
made of hibiscus bark.

Swinging hips opens our over-  
all look at the unique garment  
of females of Yap, the grass-  
skirt or ONG as it is locally  
called. At first sight you might  
think the women are growing leaves  
around their waists.

Foreigners always ask them-  
selves these questions: How did  
it originate? When? Where?

The grass-skirt was the main  
source of clothing in the past  
until the coming of the whiteman.  
The whitemen introduced clothing  
from the Western civilizations.  
First the women of Yap did not  
pay attention to this clothing  
until the time of the German Ad-  
ministration, but still then,  
the women were not forced to wear  
that kind. Soon a few started  
wearing or adding tops to their  
grass-skirts. It was during the  
Japanese Administration when  
girls and women were required to  
wear Western clothing in town.

The importance of the grass-  
skirt gradually decreased because  
of the influence created by West-  
ern clothing and civilization.  
Until now it has greatly lost its  
importance and seldom worn except  
on special occasions.

Fanapin, a resident of Magach-  
gil, Gilman, relates, "The grass-  
skirt was the main source of clo-  
thing in the past. When I was  
young, we used to go to school  
wearing western-type clothing,  
but upon returning home we wore  
the grass-skirt. And I feel more  
comfortable in a grass-skirt than  
in western clothing."

The grass-skirt, according to  
Fanapin, first comes to being  
when one cuts down the leaves for  
making the grass-skirt. These  
leaves are different, such as  
banana, coconut, betelnut leaves  
and ferns taken from a kind of  
fern locally called WELLAM. All  
of the leaves have hard stems,  
so the hard parts are discarded  
to provide for a soft and com-  
fortable grass-skirt. Then they  
are cut into strips. The strip-  
ping process depends on the kind  
of leaves you are using. For  
example, if coconut or betel-nut





Top: the young betel-nut leaves  
Bottom: the system of FIRGIY

leaves are used, the leaves are stripped into four strips each; but with banana leaves, one has to strip more than four strips. After these leaves are stripped, the leaves are then put out in the sun for about three or four hours to prevent them from becoming brittle. When not brittle, the leaves can be bent to the shape desired, but do not break. After the leaves are ready for use they are taken in to cool off. Then they are tied together in a special way. "This special way is a bit like braiding and it is called FIRGIY," said Fanapin.

The FIRGIY system is the stage when the leaves are tied together with local rope. This rope is made from the coconut husk, which is either put under the water or underground to lose the hard covering of the husk. Then it's braided together by putting one piece on top of another until the desired length is reached.

The system called FIRGIY is done in a fashion with two pieces of rope. These ropes are braided together one on top of another while bunches of strips of leaves and WELLAM are put in between the ropes and tied into the braided rope. This goes on until the length of braided rope fits the waist.





The ropes which are used to braid and at the same time hold the leaves together are made into two over-lapping ends, which are used as the belt for the skirt. Then the grass-skirt is ready for wearing. When a girl wears this special garment, you might think she has got big and wide hips, but really one fourth of the size came from the fern leaves which are shaped around the waist.

The grass-skirts described above all look alike, except for the kind of materials used, such as bananas, coconuts, and betelnut leaves. Others are colored.

The colored ones are made of hibiscus bark. This bark comes from the young branches of the hibiscus tree. The bark along with the branch is put in the water until the slimey part of the bark is discarded, leaving the fiber only. This fiber is then put out to dry. After they are dry, then the fibers are dipped in dye or traditional colors. These colors are made from leaves and roots pounded



down into a jelly-like substance. Then this jelly-like substance is mixed with pounded coral rocks. Then these colors are used for coloring the fibers from the hibiscus and then the fibers are braided with same kind of local rope used in the leaf-kind of skirt. This type takes more time than the other kind, but lasts longer than any other kind of grass-skirt.

Not only different types of materials are used, but also all ages have their kind of grass-skirt--for example, the adults, teenagers and girls under the age of ten.

The baby's grass-skirt is more simple in appearance and construction. The reason for this is that it takes a short time and is made of only one layer of leaves. A woman may take less than thirty minutes to complete a grass-skirt for her child. This kind of grass-skirt lasts only a week.





The Yapese ladies have three types of grass-skirt for their use: one for the garden, one for daily wear, and one for special and important occasions only.

Yapese life-style has changed ever since the coming of the first white-men into the Pacific waters. Since it has become one of the districts of the U.S. Trust Territory and Micronesia has come to the point of choosing its own type of government, the importance and use of the grass-skirt has really lost its usefulness, leaving only the memory of what once used to be. The Yapese women still continue using the grass-

skirt, but not so frequently.

Archaeological findings has stated that the Yap Islands were first settled in the year 200 A.D. So in general it (the grass-skirt) has been in use for about 1700 years. Starting in the early 18th or 19th century, the white skin started to come to the Islands of Yap, but not until the early part of the 20th century did the culture of Yap start to change and we all know how it is like in the culture of Yap today. Chances are one to ten you will find a lady wearing grass-skirt in town, but during special occasions you will have a much better chance of seeing one.





# WAR AND WEAPONS



Story by Thomas Marmar  
Photos by Louis Falan

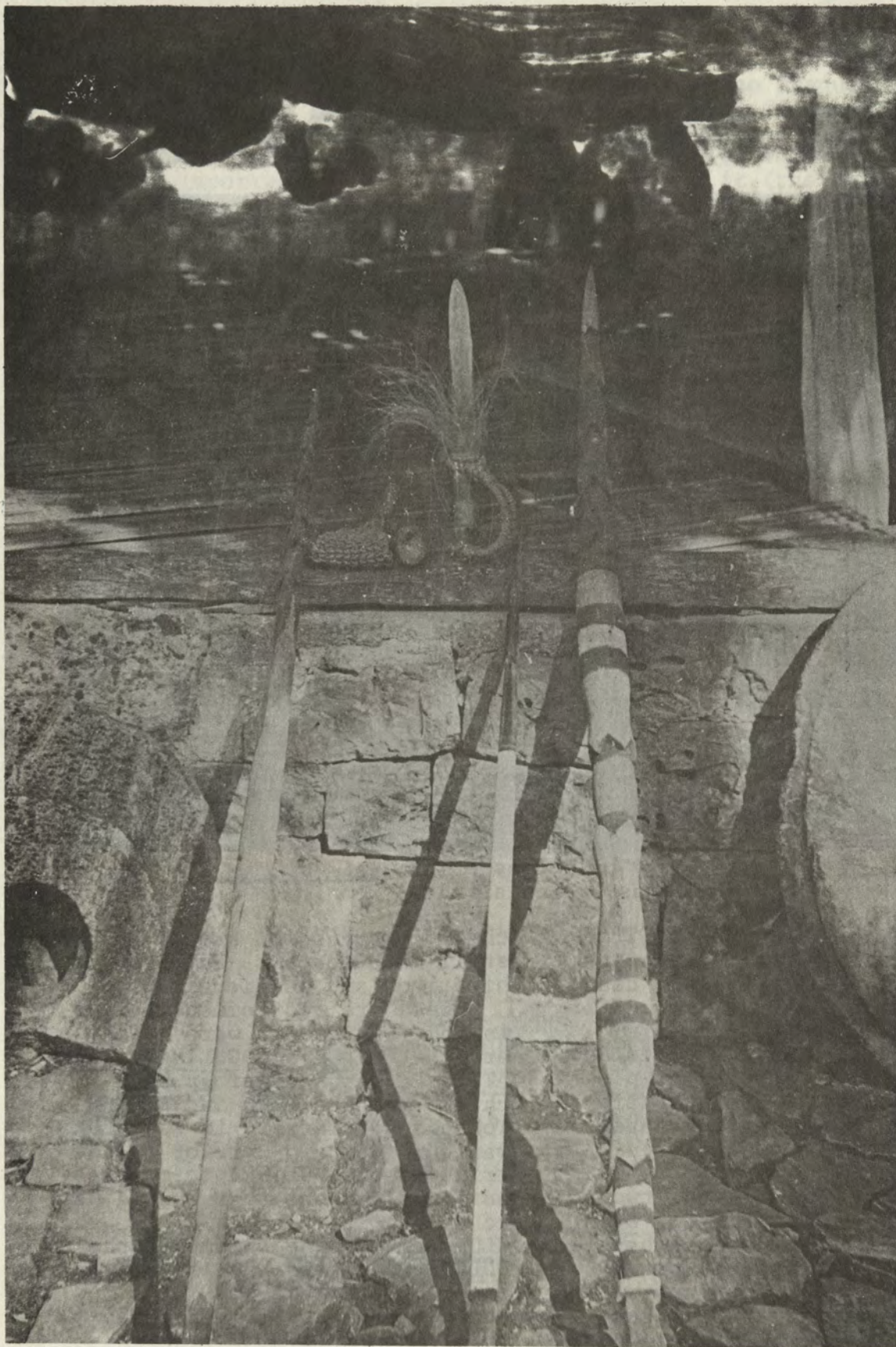
We are now in a Yapese (Traditional) battle field. The grass is painted red with blood, dead men lie on the ground, broken spears and other weapons are scattered all over the place. But still you'd hear shouts of pleasure, and death. Two traditional chiefs and their warriors are clashing head-on. Wars aren't new in the past.

Every now and then the two highest ranking tribes, the ULUN and the BULCHE clash in battle. All because of disputes or death of a fellow man. Nowadays we don't have anymore wars. But

their memory still haunts us, we still make weapons, but for exhibitions and handicrafts.

There are two common tactics in the traditional wars. They are the MAKATH and GOLIMAR. MAKATH is a planned war by both chiefs of both ULUN and BULCHE'. To make it clearer, if the ULUN wanted a certain warrior in the tribe of the BULCHE' to be killed for a reason, there was a war to settle it. The chief of the ULUN came to the chief of the BULCHE' and told him the reason why he wanted the warrior's death. Then the chief of the



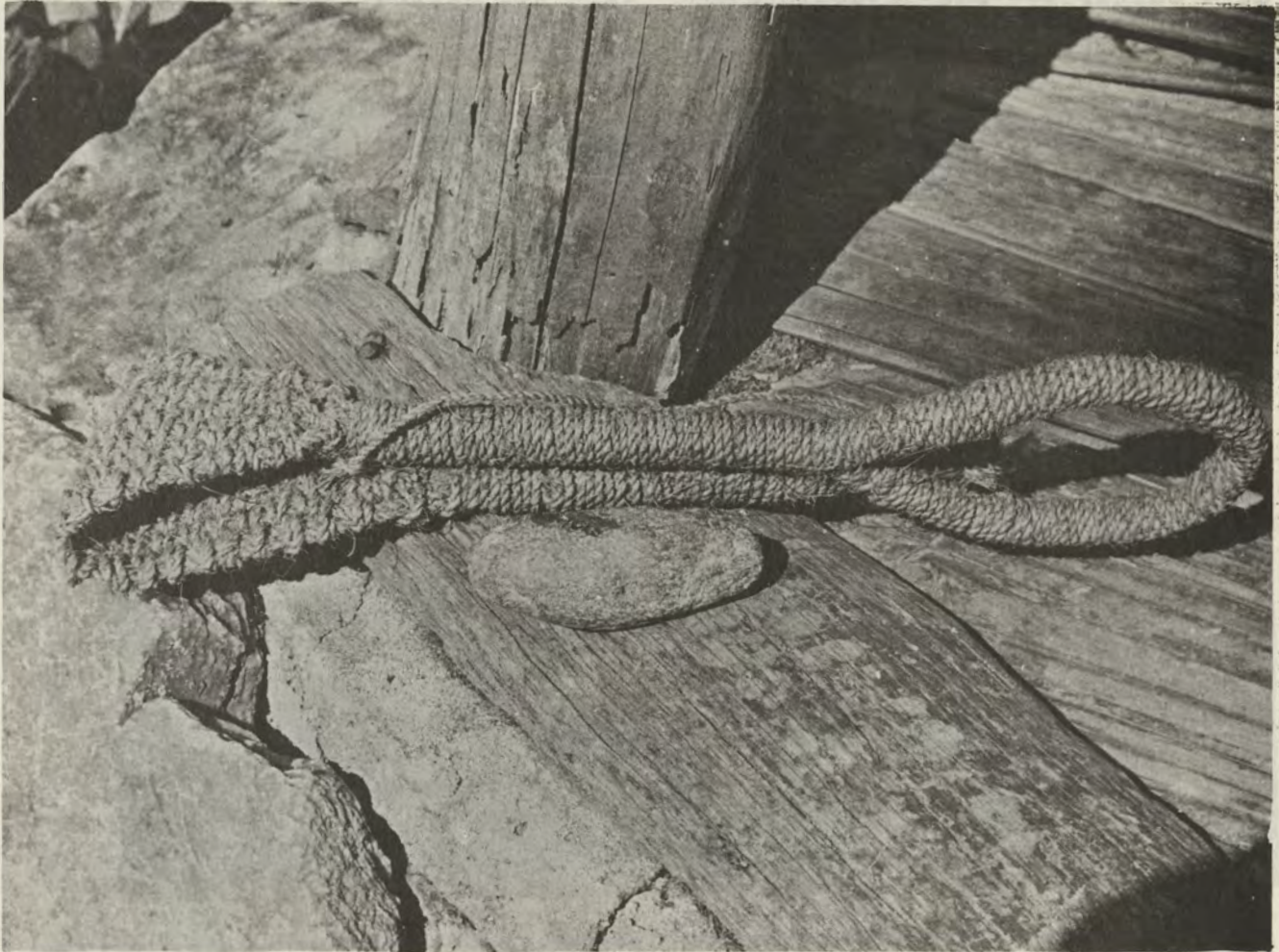


We are  
(Kernal)  
is painting  
men the  
spare a  
scattered  
still you  
ours, and  
chills at  
clashing  
new in the  
Every  
highest  
and the  
All became  
of a fell  
don't have



ULUN paid the chief of the BULCHE' some traditional tributes for the warrior's life to be taken. GOLIMAR, on the other hand, is a kind of attacking in which the person or tribe being ambushed has no prior warning of

paramount chiefs had already discussed, planned, and declared the war. There were places where the wars were fought. These places were called TATHIL. Some of the famous TATHIL in Tomil Municipality are Dakene Langith, Alabol,



the attack. It is actually an ambush planned on a person by the chiefs.

Disputes between the ULUN and BULCHE' could not be settled except by a war. When the word was passed from village to village that there was going to be a war, all warriors were to prepare themselves. The word was usually passed after the two

and Abay. Each municipality or village in Yap has its own TATHIL, however.

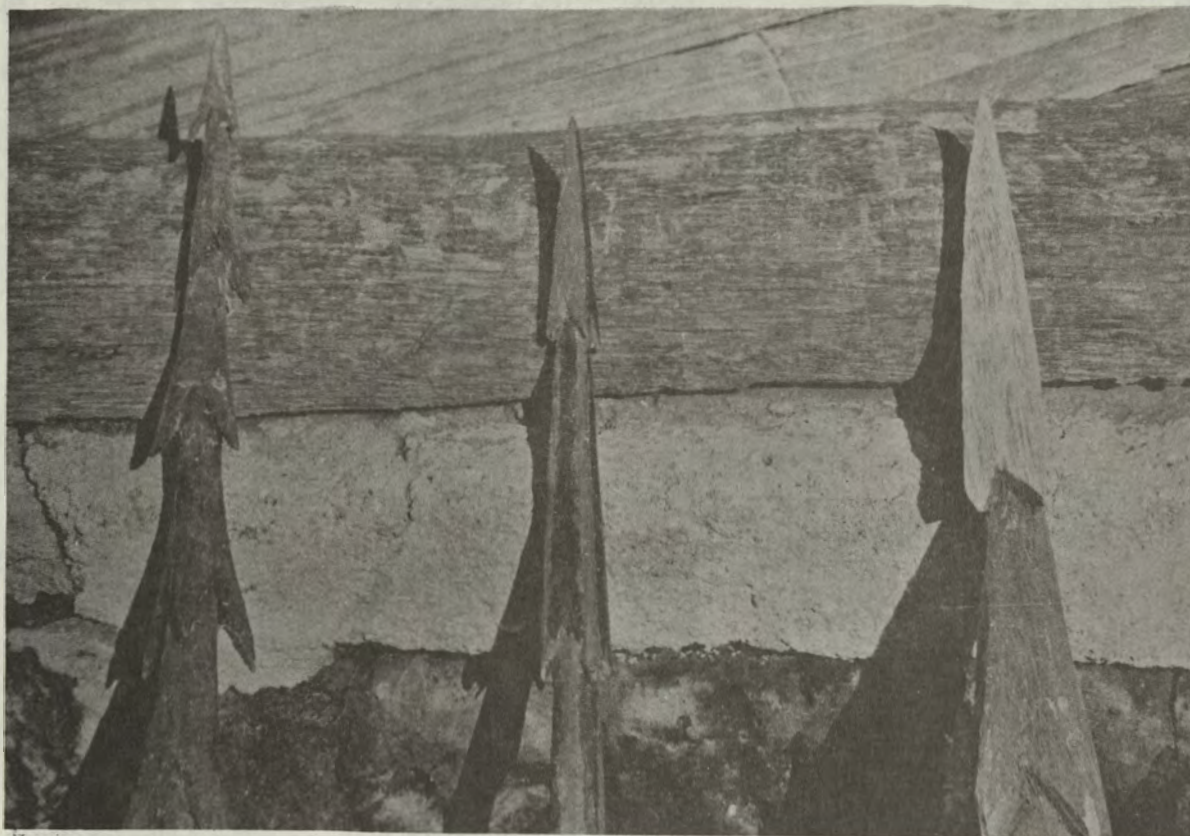
Some of the warriors were called FALUU. A FALUU is a war hero. When a chief sent his warriors to the TATHIL, there were always a number of FALUU's to lead the tribe into the battle field. The FALUU's were considered war heroes because they had fought well in



other battles. These FALUU's were good warriors and also were given or have some magic spirits to protect them and make them braver in battle. Spears and other weapons could be thrown at a FALUU--like sand grains thrown at a butterfly--but he could never be wounded or killed, it is said. He could use his spear as a shield

warrior must sleep separately from his wife, and those who had no wives but did have girlfriends could not go on dates with their girls.

The war may come to an end only when a certain "wanted" warrior was killed. The warriors learned that a certain warrior had been killed when they heard a



or, he could "dance out" certain moves so he did not get hurt.

GALIMLIM is something that the FALUU and the other warriors were prohibited to do before going to war. If GALIMLIM was done by any warrior, it was believed that he would be either wounded or killed in the war. GALIMLIM are things considered to be sexual in nature like having sexual intercourse with a wife or girlfriend. For example, in time of a war, each

signal. The signal was a sounding horn made of a big sea shell. The horn was usually blown several times and when both of the tribes had heard the horn, all fighting stopped. The warriors returned home, some wounded, some dead, whose bodies were carried back home.

The commonly true disadvantage of any Yapese tribal war--as any other wars--is that men lose their lives; sometimes it



is even more sad like when a warrior dies in the battle field with children and a wife awaiting for his return. Although, in the war days it was an obligated duty for all village men to participate and defend their "people" at the request of their ruling chiefs.

On the other hand, however, the advantage of war was said to make peace among those entangled in it because a war was considered as a kind of lesson to teach people to obey and follow rules made by the chiefs and prevent disputes among the people. A war was fought for a very specific reason determined by the chiefs and the reason was never made publicly known until after the war was over. Only a few FALUU's may be told of the secret reason, but at the end the people might be surprised to learn that the war had been planned for their benefit. They might find out afterwards that it was planned for just the opposite, unfortunately. All wars were fought under the commands of the high ranking chiefs.

Today, there are fortunately not any more wars on Yap, because there have been a lot of changes. Most disputes, as well as other problems, are settled in the courts--not in a battle field. For example, if two groups of people--one from the ULUN and the other from the BULCHE--are formed and begin throwing spears and slinging stones at each other, there is the possibility that some of them are going to be thrown into prison by the government's "authority". Ever since the foreign ways of rule entered the homelands of the Yapese in the 1800's, wars were put aside for good.

Now that we have learned about the Yapese wars, how and why the wars were fought--what are some of the weapons which were used in those wars? Mr. Lukan of Meerur, Tomil, who makes war weapons for exhibitions said, "The common weapons that were used in the battle fields were the Dilak, Sarey, Liyog and Gawul".

Dilak is a multi-headed spear made out of the betel-nut tree. The trunk is cut down, and then it is sliced into many pieces. After the pieces are dried and straightened, they are carved so that each is the right size for a spear. After all this, the spear is sharpened and ready to be used.

The Sarey is also a spear, but it is different from the Dilak in that it has no head. It is made of bamboo. A bamboo stick that is about five or six feet would make a good Sarey after it is sharpened.

The other kind of spear is the Liyog and it is also made of bamboo. The Liyog is thrown in a different way than the Sarey or Dilak. It is thrown from another bamboo stick which adds more force to it. In other words, the Liyog contains two parts: a long bamboo stick and a short one used as a leverage to throw off the long stick.

To make a Liyog, the short piece is carved from one of the sections near one of the knots in a bamboo. The hole is just big enough for the long bamboo to fit into it. Then the long bamboo is sharpened. To use the Liyog, the long bamboo is fastened into the carved hole, and both hands are used to guide the spear and to throw it. When the short bamboo is swung, the long bamboo spear flies out of the hole towards the target.

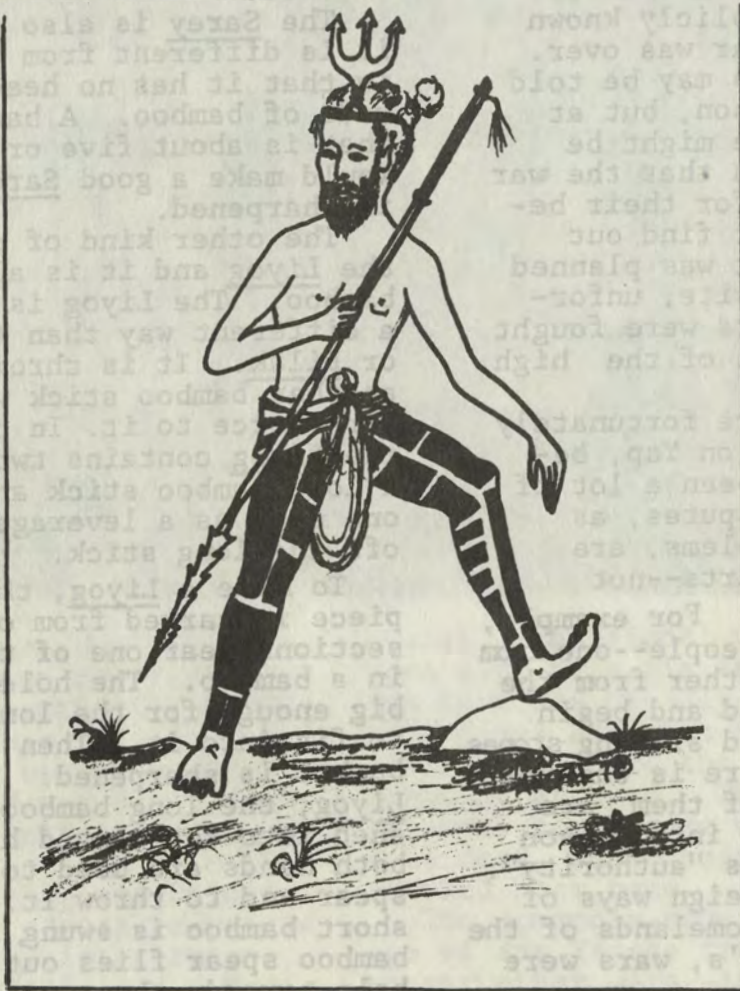


The Gawul, or sling, can be easily made of a fibrous net-like material from the coconut tree, called M'aranniw. The M'aranniw is folded over several times so that only one stone can fit into it. Strings of coconut fibers are tied to both ends of the M'aranniw. The end of one of the strings is made into a loope for the fingers. This is because one string has to be held and the other is let go of while the whole Gawul is in the swinging motion.

Wars actually played an important part in the lives of the traditional Yapese. War to them perhaps meant great achievement,

power, and wealth. For example, some villages were promoted, new territories were gained, the chiefs were becoming wealthier as more lives were bought to be taken away, etc., but the effects were perhaps equally overwhelming between and among all.

The traditional wars are well gone, but their effects are perpetual. When Christianity was taught here, the Yapese began to believe that men could live together in peace and harmony and still have honor even when not fighting. The Yapese have become faithful Christians and now understand that killing is undesirable.





# *The Art of Canoe-Building*

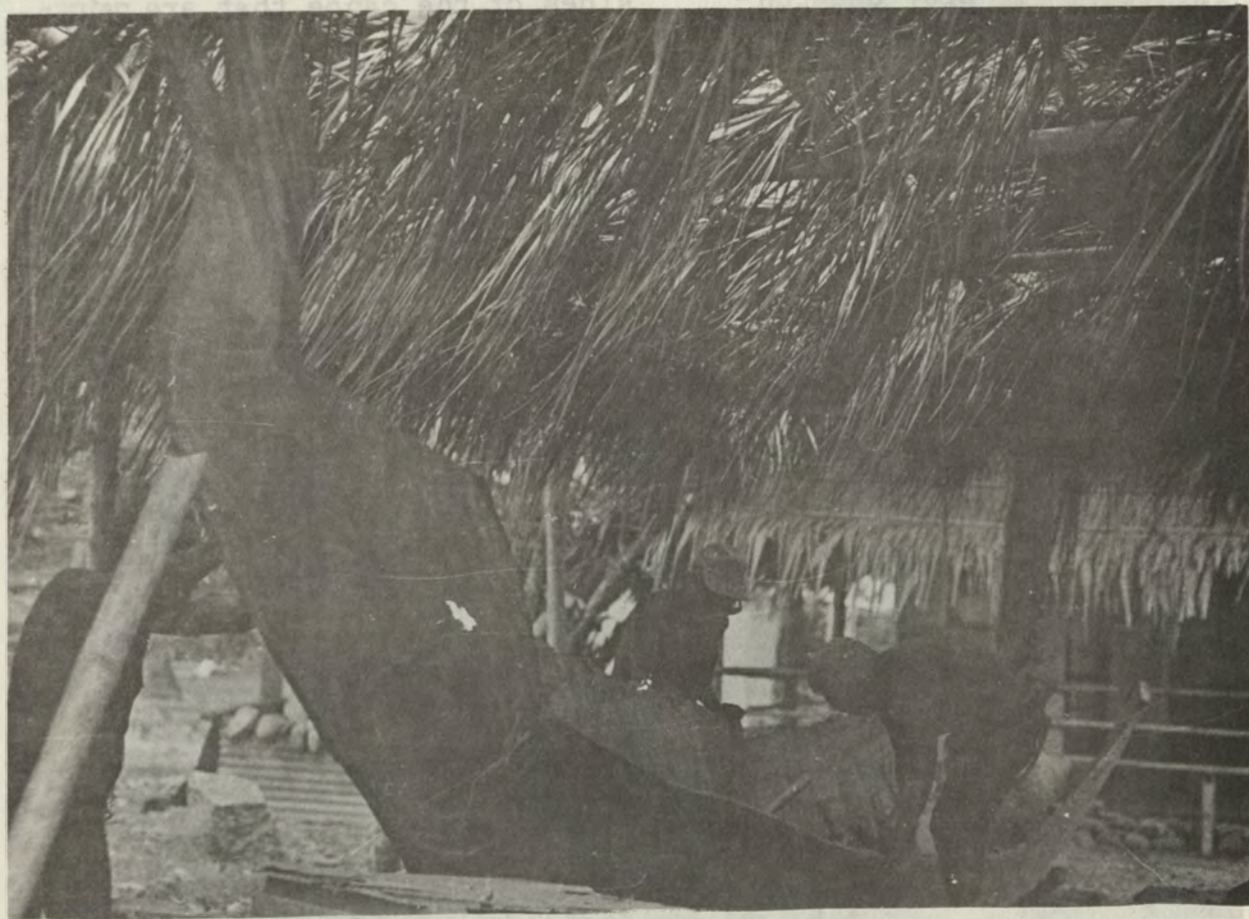
Story by Martha Tinan  
Photos by Sebastian Anefal

Have you seen or heard about the history of the canoe and how important it was in the old days to the Yapese people? Maybe not.

The canoe was part of the Yapese culture, and it was very important in the lives of the Yapese people. It was used as a means of transportation. There were six kinds of canoes in all. They were Popow, Chugpin, Gawel, Thowab, Minyungchig and Bulel.

The canoe could be sailed to

many remote islands, could visit the people of other municipalities in Yap Islands Proper, or the Outer Islands of Yap. Men sailed out in the canoe to the reef to fish or to race. It also made traveling possible for the Yapese men to get stone money from Palau. The men used to sail in the canoe to await a group of warriors in other parts of the ten municipalities of Yap during battles.





Popow was generally used for racing or for recreational activities. Chugpin and Popow were mostly used for battles, traveling, and fishing because they were bigger and faster than the others. Thowab was also used for fishing, especially net-fishing. In performing these activities, the canoes were either sailed or paddled. They had small outriggers, the small canoe-like buoys attached to one side to help prevent the canoe from capsizing.

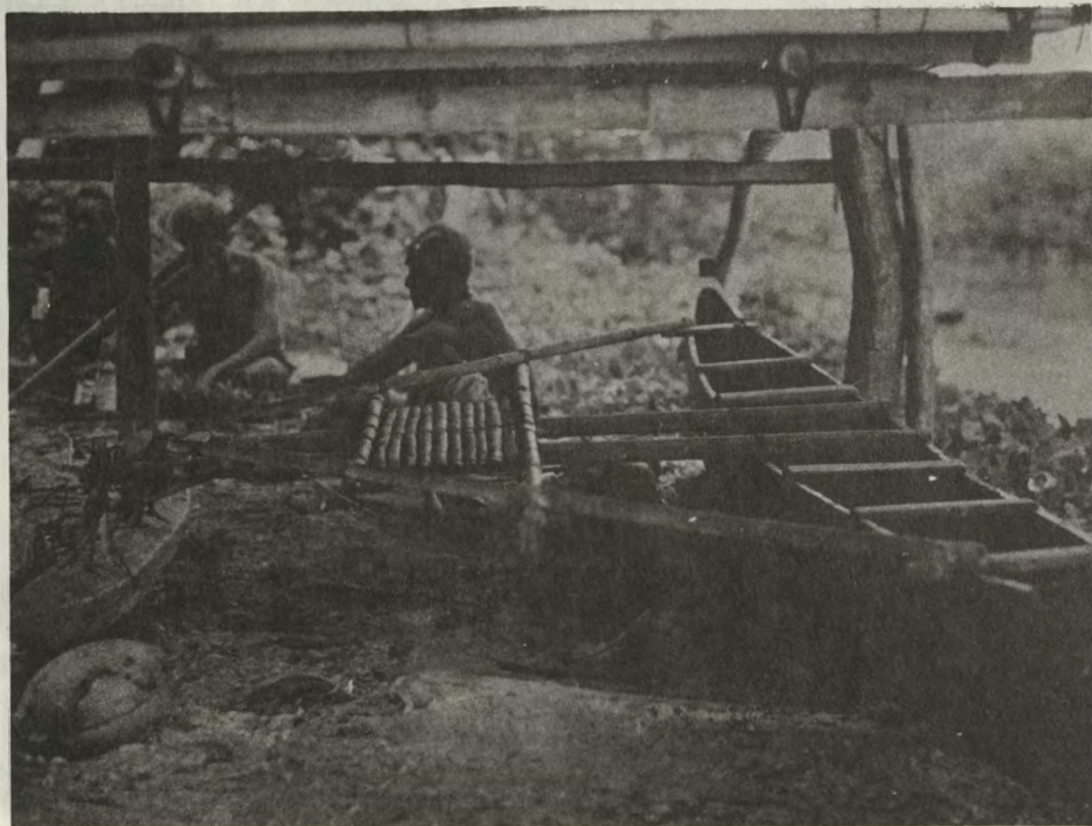
It is said that the canoe had great speed, and that was one of many reasons why they used it for traveling and during battles because a long time ago, there used to be misunderstanding, disputes, etc., between municipalities that caused long periods of fighting. It provided convenient maneuvering for warriors.

The canoe meant a great deal

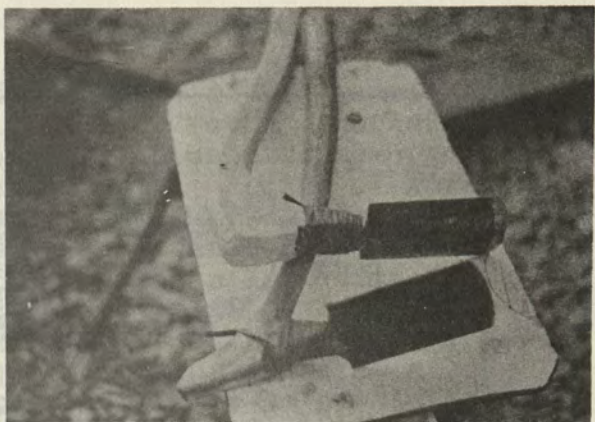
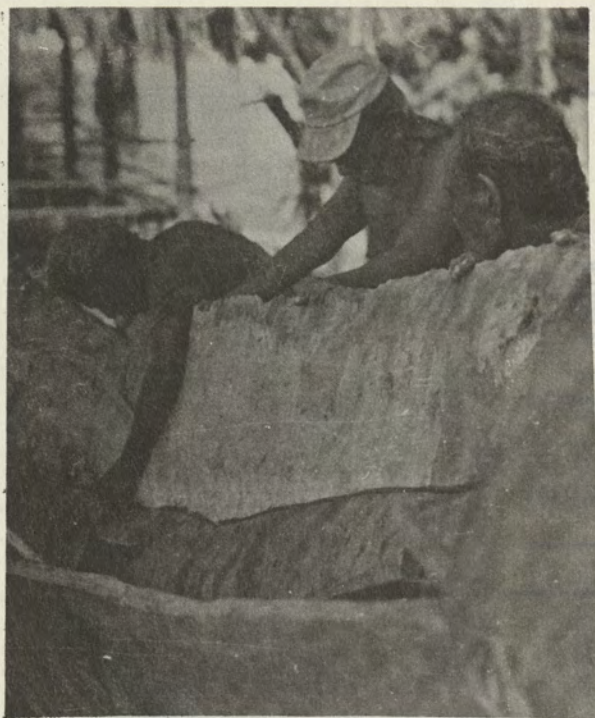
to the Yapese people in the old days, too. It could still be very important and useful if it had not been for the introduction of modern vehicles and water and air transportation introduced to our culture by the foreigners. Today, one occasionally sees a canoe.

The canoe is usually made out of a tree called BUY'UCH. This kind of tree usually grows in the valleys, but many other places, too. BUY'UCH is preferred by every canoe builder because it is strong and it can last long. There are, however, other trees such as GUMAR, (which grows in places closer to the hill sides) and THOW, (Breadfruit tree that grows mostly every place, but the hills). But BUY'UCH is the best of all.

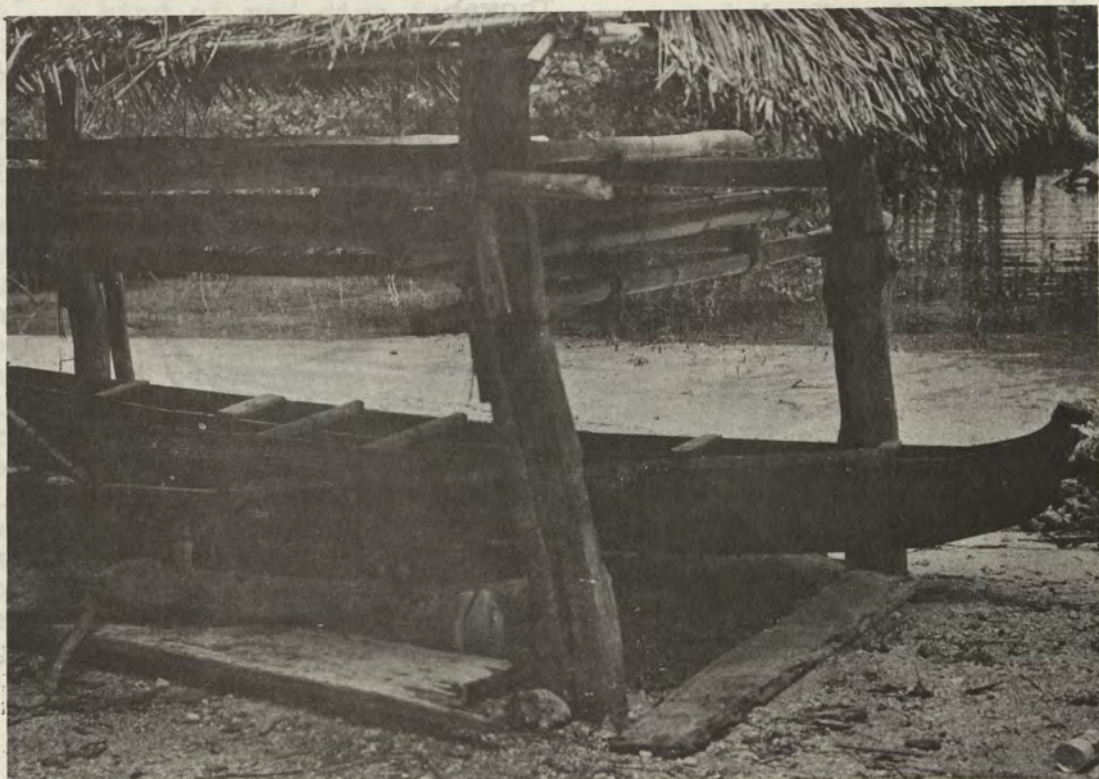
You might have seen the outer sides of the canoe that are painted with colors of pure red and black. It is mainly for decora-



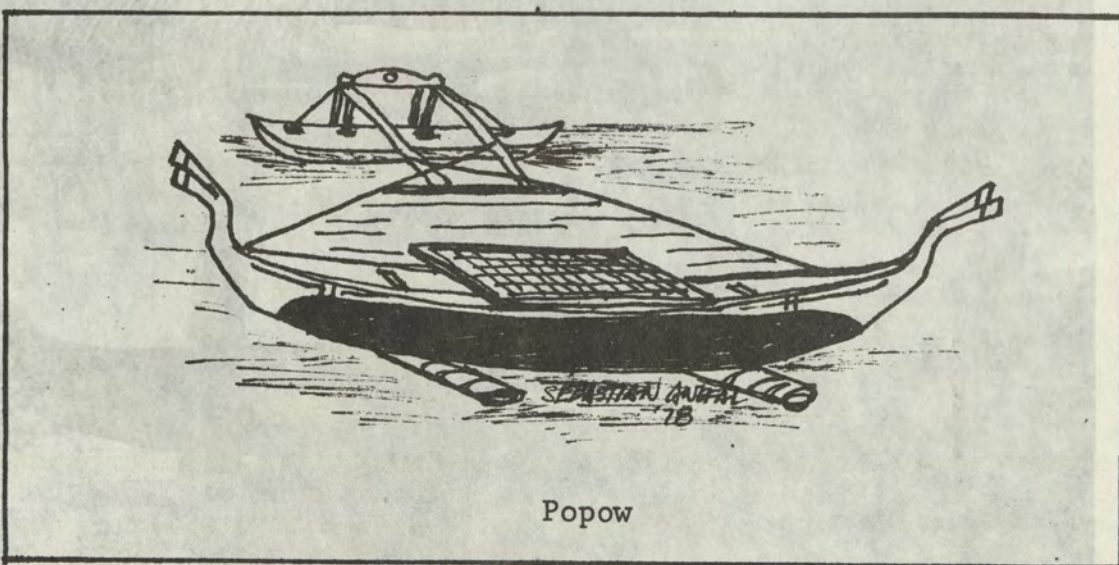
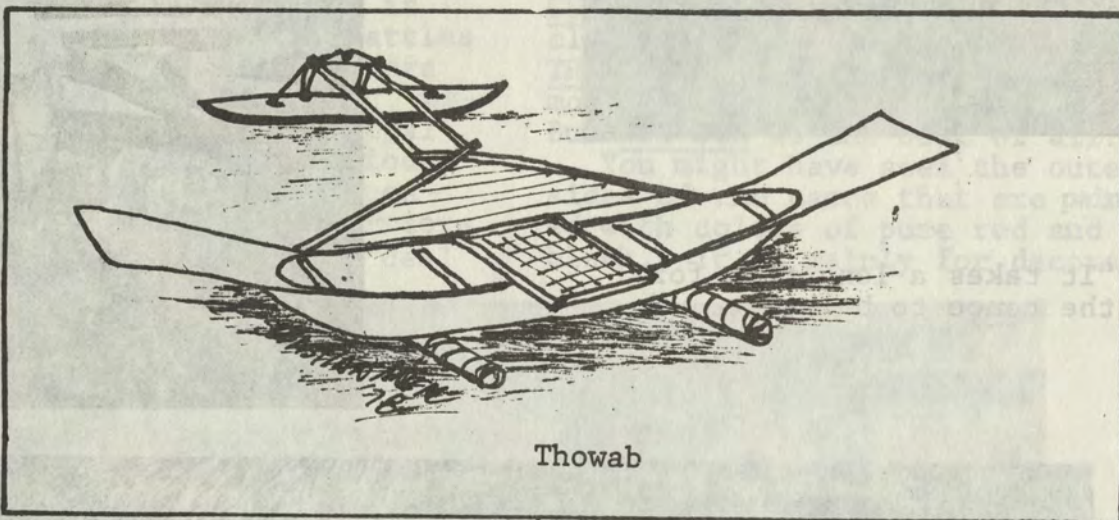
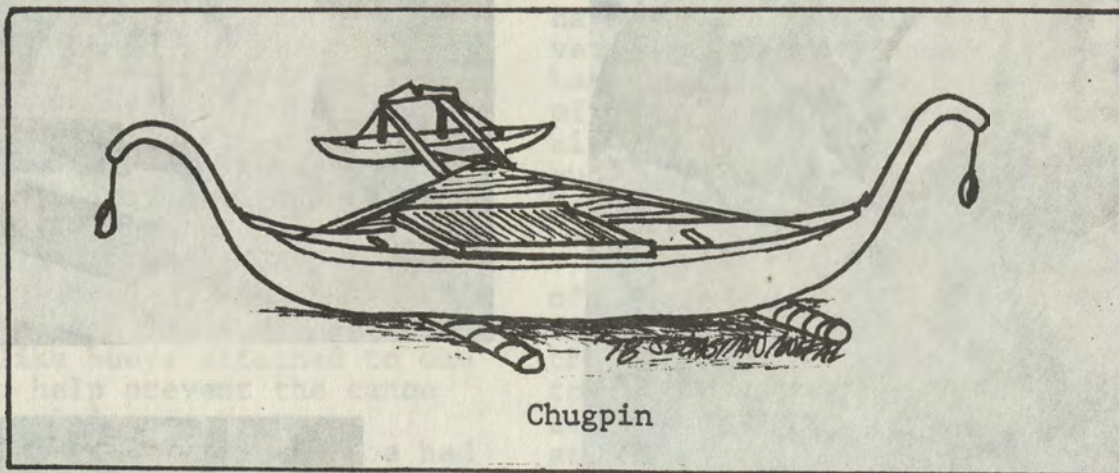




"It takes a long time for  
the canoe to be built..."











In assembling the different parts of the canoe, one has to climb in there.

tion and beauty, not for any sacred display. Chugpin and Thowab are painted with red and black.

The red paint was made from ARIYA', a kind of red dirt found in Gacham (a place in Tomil Municipality). A YALAD, a kind of nut, is mashed or ground and the pasty juice squeezed onto the ARIYA' to make it gluey moist like paint. It dries after the canoe has been painted. The fibrous fruit of the pandanus tree was used as a brush when modern brushes were not available to the Yapese.

As for the black paint, it is obtained from the coconut sheath, and the YALAD is also mixed with the black sheath. Then it is applied onto the parts of the canoe. It dries after the canoe is painted.

Certain tools are used for canoe-making. TOW or shell adzes are one kind. The name derived

from a kind of clam shell locally called "tow". Another kind of clam is used to make an adze called GIY. A kind of coral called EMLAW is also fixed and used as a sander.

It takes a long time for a canoe to be finished. It is hard work, but the builder never quits. Since it takes a long time for it to be completed, it is used for a long period of time before it breaks down.

Fire plays an important part as another useful tool for canoe-making. It is usually used to burn the trunk so that it becomes easier to scrape it out with the EMLAW and carve with the GIY.

It is easy to steer the canoe and maneuver it in the right direction. The canoe may differ from the cars, outboard motors, etc., of today's technology, but it is very much steered in the same basic manner. The biggest difference is a canoe never has any machine. It is manned and operated by a person alone. It is obvious because there wasn't any metal in Yap during the olden days. With the force of the wind, the canoe can capture its speed in the water.

The size of the canoe is determined by the owner and builder. Popow and Chugpin are usually the largest, and they can carry as many people as will fit in, usually about 10-15 passengers.

There is usually a kind of tribute given from a person who wants the canoe to the person who has built his canoe. After the completion of the canoe, it is then put in the water for testing and a canoe launching ceremony takes place. That is the time for giving the tribute of food, coconuts, and stone money of medium sizes.



# ***How Canoe-Building was Originally Learned by Yapese***

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Story by Martha Tinan  
Art by Sebastian Anefal

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A long, long time ago, there was a ghost from Heaven who came to Yap to a place called Gacham in Tomil Municipality where the whole population of Yap used to meet. One night while the people were there, the ghost was among them, but nobody knew he was with them. Morning came suddenly before he had a chance to return to his place in Heaven. So he had to remain on Yap. He only appeared at night time and had to be gone before daylight.

At that time, there was a girl in Heaven who was very pretty. Every man there went and asked for her hand in marriage, but she refused all. So, they started mocking her by saying, "Oh, this girl that we have tried so far, is refusing all of us. Is she thinking of marrying Puluwlap?" Puluwlap was the ghost who went to Gacham, and he was very handsome.

Hearing their bad and rotten remarks, she became very unhappy. She told her father, Yalfath, that those men had been mocking her about Puluwlap, but she couldn't

marry Puluwlap because he was out on Yap. Puluwlap was stuck with the people in Gacham.

Her father, Yalfath, was a magician and he then used his magical power to call Puluwlap back to their place in Heaven. Fortunately, Puluwlap returned to Heaven and married the daughter of Yalfath and they later had seven children, six boys and one girl.

When the children grew up, one of the boys, Gilgiy, came down and went to live on Ponape in a place called Maw. Before he left, he was told by his father, Puluwlap, that when he got there, he should tell the people of Maw he was Puluwlap so they would help him. Puluwlap, his father, had once been to Maw and the people treated him nicely.

So, Gilgiy went and stayed in Maw, got married and had again seven children, six boys and one girl and named them after his brothers and the sister. The daughter was named Ligofas. Gilgiy taught the boys about navigation and canoe-building. Ligofas was also listening and learned it,





too. He took all of his children to travel in the canoe. While they were sailing, they met a sea-storm and that was the time Ligofas reached her period of adolescence. She went with them as a young girl, but soon became a young woman.

Because of this, Gilgiy, also an expert in magic, put magic on Ligofas, then put her in a tub. He gave her two BUY'UCH seeds and the two GIY, or rounded sections of the large clam shells used as adzes. Ligofas began to float on the water until she drifted onto the reef of Gilman Municipality at the southern tip of Yap. Early in the morning, she found the tub aground on the reef. She looked up and sighted land. She took the two BUY'UCH seeds and the two GIY to the beach, dug two holes in the sand, first placed each GIY in each hole, and then each seed on top of each GIY. Then

she returned to her tub on the reef. Later on when the sun was high, a fisherman went to the reef fishing and found Ligofas in the tub. He was trying to carry the tub home when she woke up. She went with him to his house and soon married the fisherman. They had children: two boys and one girl.

The children grew up and they began playing with other children in the village. Every time they went playing, the other children would sail small canoes on the water, but the two boys did not have any. When they went home they told their mother about it, hoping their mother would agree to give them two small canoes to play with, but instead she told them, "Quit worrying because there is no one who can build a small canoe for you. Your father has died."

One day, they went with other



children to play and the same thing happened--no canoe for them. When they returned home, they became more unhappy. The next day, she told them to take with them a digging stick and a BUW, a long sharpened spade-like stick used in the taro patch. So when the other children sailed their canoes, they could use the digging stick and the BUW to sail as canoes. When the other children sailed their canoes, the two boys sailed the BUW and it would smash into the sides of the other canoes. Then the other children would get mad and fight with the two boys, cursing them and telling them they were unfair and wicked, because their mother was a ghost. They got even sadder than before. Again, they went to tell their mother about it. Their mother told them she would think about it. They became more and more sad every day. One day their mother asked, "Say, do you want to have your own canoe now that you are older?" They answered, "Yes". They were sad because they had no canoe, and because of what the other children had said about their mother. So, they asked her if she could find a way to get them a real canoe. They became interested in having a large and nice canoe which nobody else had at that time.

At this time, the people of Gilman were fighting over the two BUY'UCH trees, trying to claim

them. Ligofas then went over and told the people, "Remove the trees from the ground and if you find two GIY placed under the roots of the trees, then you will know that the trees are mine."

The people in Gilman all gathered to work, moving the trees from their places and after they had been removed, they saw two GIY, one in each hole. They then believed that Ligofas was telling the truth and that she owned the two trees.

Ligofas told her two boys to go cut up the trees, (the trunks were used for the canoes) and prepare them for their canoes. She called all the people together to assist the boys in cutting up the trees and building the canoes.

The trees had nuts (seeds) to plant. Then Ligofas told the people who had collected the nuts that they should all participate in helping her boys build their canoes.

Since Ligofas was born and raised in a canoe-making family with her brothers, she knew exactly how to begin. She then began her first instruction in canoe-building with those people. She taught her two boys and the real people how to build the different kinds of canoes. And so that was the history of the canoe and how the Yapese first learned how to build the canoe.

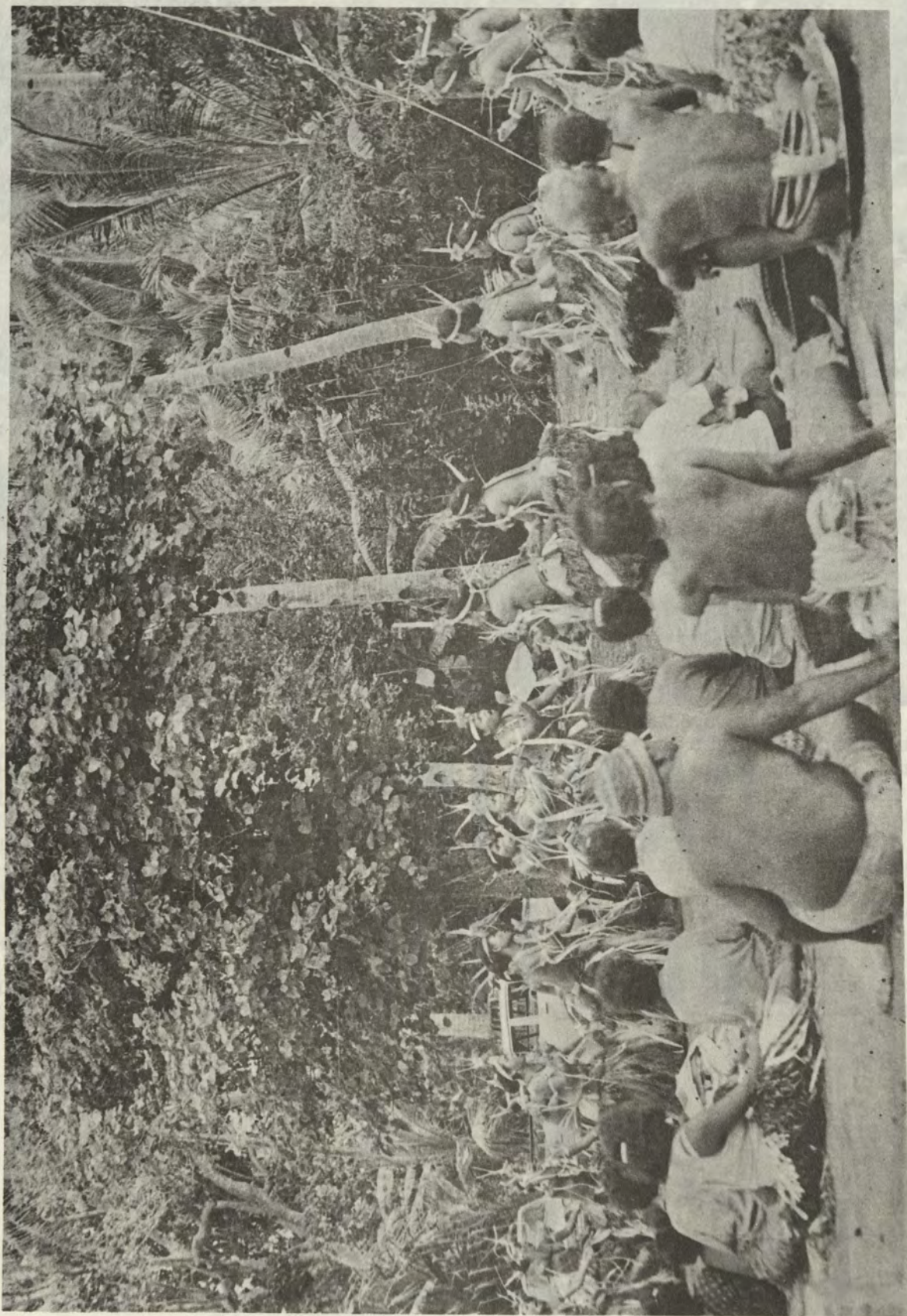




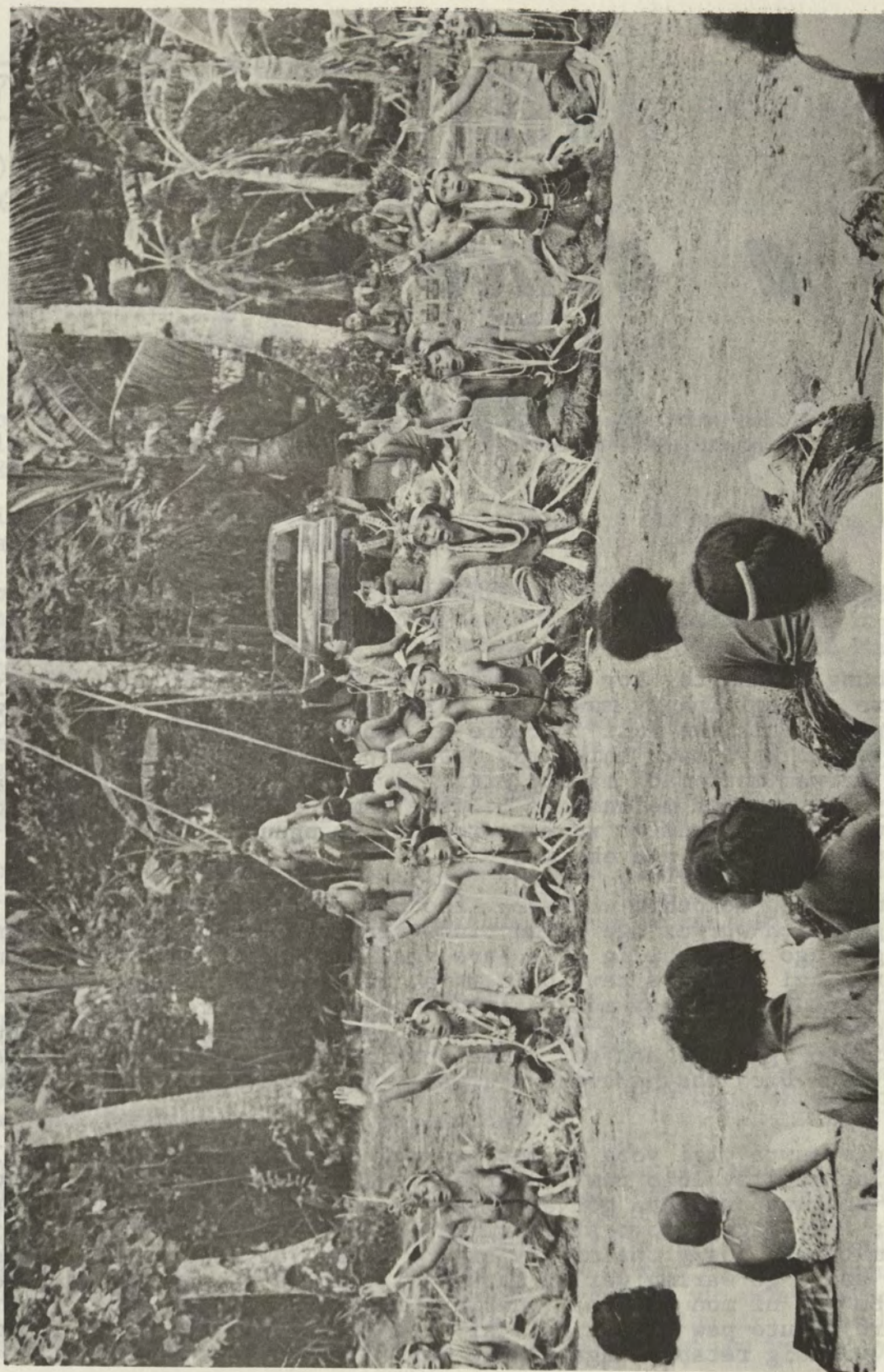


# **DANCING THE PRIDE & THE PRACTICE**











# YOBUNG...

## *a dance from*

## *kanfay*

Recorded by Fanian Bamngin

1. Yobung yobung toy toy met yomati yokmo yokmo mitit yokan yaw yawe fire et pagi mpagiy mawur wur thile motoylig mateg ta awur wur; atpopo mitit mur fali' maremre ni egpagtaki yokna epoywuy mallep em ebgun kayi mawi thike mow mow ma pongo pongo nukoko nomura kiku nerwam mati mati matoto titiy tow wate' mator yo topor yapo; kaya kayi kiyor me chathal me tawe namry ra kiy rak kamoyra ko arow yi ratawoykum er ru maraare chol po nguuy uy ferte eret ya; tauwa eribs sya nga eho wuuy;
2. Lang yoru mekothin wan mare kiso niw niwa kisow na nagu no nge ragey sich wurwur nge namon pinte nge ragey thebu gifine Isernewo bagor ngo yalo thilig pele laye nga mar tagew no tuw no ya ngay tator ngi la torta newo bulu yara isichubagol ne molu towo nga mar talu gimeri nga mol paaemlu nga wal gagey rewe nga sif cho choye is ref cho ya ngaye tuw no ya tawin win maray the bungu thithyo galifo gach go sabra thagrawey beleye bur sol bich chay na math bich chayna awur wura galey galo wuuy yungus su uy ngusay ya....;
3. Ligis suwra yigi yoba yo maw lay maw lay lolo talep maw lay lolo talep maw lay lolo tuw ru targathi ma tagugu ma taleyo wayi wayi yo nga egapung maya go yabe yabe yawuru ma latila latila yalwa ses fal magoy sobyo sfalwa marab ga pos foy lel mat ma guriral ram tagugu mogay thalmo gay sig ro taman yal lotalap sibligo sabli sabli go warlag warlag mara yali tama wu sigoba sigoba sigobe-gobe yen ni mon ne wona I natinat tawur wu siya pa seya ngoro aya guro tobuto paw li mal ngis siya pa rathe bugu the maya lo wayi go wa asig retap ma nga ir raw wey.



# THE TWO BAMBOO DANCES OF GILMAN:

Compiled by Sebastian Anefal

## *the wulirey*

1. Goy gol polpe ele matine ... niwo yer lali mach epache sorwe sobolo matnge ele matine niwo yel lali mache wecheme wa tache mewa nga iwa falug liyel nge sibesser eh hee uy;
2. Sibe barugu rayi salapel nga yag gawalgu zilzilil ya cha wuru lugu ling re ya cha wor leng malup ya mal pulup iye hho uy;
3. Yow wuru magoy lengi yazili ya ngocha lubulu faley leng ragazogo nge ligi-che wo loli giyor rura gazag locha ey pom uy kapizel liyechowo sewawo rogi long lamo liyeyi zage sibe ngur mmao boleye ziliya zogo yafazag mete lima chew nge sule cha woro lilo rulang ngo meluya;
4. Ro limaro yabe marela zago uzulu meseli yang meseli fale buluyai bulu meyy ye rololi yol lurungi mawe rang nga raga zagi wolu yache cholo gara zulang nge yizeyiwe lema silugulu fala chigi siburgi facho yolo ngo liye liyang ngo lyap yeregi welema zaw mazolole faolu yach cha ngo iye wuru ma galeng ngo iye hho uy;
5. Yor zag wole yoy yililof fil yalo ... sibelzel liya giliye lemal lalla may yil lupe yil liya ro lang ere che mo iyo sibefil lifa mo era lewe ule maza ngi zang maz ngi lang wule loyu cho tara mal eh hee pom uwe salop eh hee uy;
6. Yo mmolog chiy choch layong lu pe fizwel marche wureng lang yo yuru lilwar rul wawu nga eziyo tara mal repey zeb wul re garus rey leng ram malure elo longor rafa ligi yamo kuwomla goysel lingamo pung pung liwaw ye wuru gilo bulo gasibur fane lime fayil wayleng ngoy la yange we yemoyi pirezag yafal li zogol wach sizige ruye range marep weysel sibwel male luglu wol mazagowayil salo yye ngayam malog chuy cha ehho uy;
7. Wur log garal nge wurur nge liwawu merey leng yoy yuru yale mere lalo ngo zul wel mazow beye fayira mo wuli leng limare yawul lire luwa wu mayog llo miliy cho rabe fayur mar che zul mazao lingi bowul ye liwow misel fale bul lo wuru zagolo ware sek mel lugul lomala goygul sib sel nga mo bung regili waw ye maching ching long me ligu leng la ra mmul za mare cho wuwa liyorr-chuu mezal wey leng rab ngu zalape garigari gilong me wa ylo mala sagayema yi yor sifay rayangi tasiga giy gili sib ser fa long ngalom liy faloapiy ngay zag ware ngay yem wurlo garal nga yiye, wull lo garal nga iye hho uy;



8. Wug logauache lugul me yiye yare nga gisawe yalgo piyowe magi nga falye li wawu nga mal lawe yalgo mazoligil ngo yil yacho wuru magal lamali we nga ey pum uy ... rabe gapiza nga ligow liyul ngaze gapiz zache marich yaro be yimale wuru maraol nge woyale ngali mare ngasil longe wuru zago masel fal le bulo liyil mayul wawu ngag siw salpe iye hho uy;
9. Yame geg mesi yang pale wiliwa kepiza nge luguyaro cheli feng nge legura e tingi maba ngo nge sawe yalogo wuru liyolu zama yi mem go salpe katang bay yi tangela itang bay yi fagowe sile tomle baye lango lugul nge lugul luyar rawe nga yil gulluge yarla itang fagoral ngo baye tani zaz we yalu zaz we yalu zache liye liyo maseragi yama zalcho ylgo ngale fawu ngale mago nga e walog goyi sizil yafenge aho ho yu;
10. Yor zag wawule lelo filiy yele maway yeleng liy yalayiy ey betangi sarsoya gi liye zilo laga mawul go tamil yoso lape milwol lal zaz zabe ylo filiyla sabe yimo wulupiye sibe gafil marche zawulwol garage sibal piy mazaowo nga sibulo tongi ngale yawur wel fazale ngamag ziwol yal zapale luwel mar che ngar zog lay che aho ho yu.

## **& the koitiy**

1. Mazaz leyi yayiwe yaborugu ma lal lamo li saro mazaz leya, yu e, nga a lugu mela, yu e, mechel chepel lichog liwul nga uy uy, e sare nga goyi;
2. Yor zag yacha wule sazil yoyuru sabe zale fazanga chapii zagal yache wul ma lal liyel yache waw sagafezar ryisalo sebe cha ngama lingie yalulipe yafize wuru lango woluyale bawul me gapiz lachol layang yili ngi mere langi yasafa cha zala le wali malo walibulo walu yale layi yele zigiya chibel ma yalu ya ra ya wuru simeleng nge sibezog nge siya wey ya;
3. Sibung moro lingo le life lecha yaga pil liyamerel wuzu mayoro cha waluyali be we ya libagulu mere raga bula merecha wuluzaro salipeye walu yach merere malile ngimal lesibi zago rale lasipil yamerel layu liyo rocha yorosoro bo zizi ya goyi;
4. Yor chag mari cholyang liga wzag gire marreregapiz log ngas yacha wur sibeg gasagich long ngale payili ya ngacheg liwweliw march yire palow welim mazal lamo zalargiy nge yorosi batarige marech re bagazagu fazalese marlimey leng nge yowur;
5. Koitiye koi temo cha loleye baruguya rotame leliya rotame sara lomi resalog бага zawu yalo ngele lecha lech lelemer fach lomi resala liki liki lopi lo piy tame tame lomi resala lupe lupe la loyi, aho ha, yu e, aho ha, yu e...;
6. Yangime gime rache may yileng li masazali me laguwa mawol yalugola rabei wa taliya ngara fizi gichewa sage pizi gichewo migil yar liw luw maglu galemal a magil ya saf nge mage mage wur;



7. Yor chag chale molu molu pele yango ya yiweyi borugu borugu lalo payiya macheche yiromi flizo bulu yalo razo fange ligiche renge nge limise lugu mala lagase sare wuwua renge yerbe fale be wuwa zilo yerebe yigilo rebekape dire cho yi salop pela rebe wayi telo era lowule sago liy yalu malera aforozing-zing;
8. Wur malle sargi marrele zag yu sigir girig ngal yal muy lammo wili ngaye wo li mili yale wuurur nge malay leng ngarab gasiy sawu mayar liwa lima rabema gi linga yale lima la wurur be gawurur ye wur tar male ngere ziye gamo zolo bei zili mo gachuy lemaril ma wayil ngi bowol yalur male robo wuru balo bol o bal o yawur laylu male lugumalo limazawe gili mallama yiy yag malla sargi marlofa liye wili yaga rigirigi zagel yilo mali ma nga yab gate waye ngabay sazag gili mere waril malorale li nga wuru ngamal zezi wale rachugu bacholi yalli gama lugul lifalo bulo wurziy marche wayi salapele yawur;
9. Ra zilil gugure machay salol mayam roro ... burug yitin ninin maroro yelemi si yitlel yawu ma lurewe zafame rayi moyla marche ngele wel ngi yawu ma yaw wu ma lurewe yolu yawu yolur ngi yalye fachi mowoyi salol yere miyileng yaw wur rilel liyi mel machay solol;
10. Yorchag mari poy rong galo mirape poy yilo rachumago ragafil le wolu yalep payilo rachu mago ngamo chureyi salo rimo chumigi ngalo rabe salo gazi gil le mayul gul lire yata gulugulu longamo kulenga limare nga siwalopa long ngo yuli yorocha yoro soro bozizi lamoli fale waziye mayibe zili faza aizi li merer repale wale farbe ziziy yagoyi;
11. Surumeg meg gilango liwele zoliguyar sursige magilonga sifeze yale yalu me re gawe rilge worimala nga gamer rliyo galimale rosaluegelu lusere gi bayey ya poloyi lape basafel ye gazi pale sagal luge wari male nga gamere reyisa lo gazi magal liye zigi nga sifiz me wayi kingi baza tagach mazegayi yamm-marwey yab bula malup tagache le lugul yaor gasurul wuru male zamer limera yisipa nge me yaiyi sipa;
12. Rala waru reysolo rale rangi laya yeyayi banga nguge wari male yasu weliy-piya chigi sezapam mangi mangi fafay yame rai salo ram ngi malo yalu yacha wuel gab bangu sarom aya fach pa zalibula wau yilge wari male lugulupeyiwa ye tabus fur gar zari zage ram ngu gase walu yacho yafezaame lugu yaro sur rusige magi lenga lachib galo yaru yara rangas sora gapizache layachuye fa sibula zaufawe lima layi sata facholo yalu male safilize walu yale mayilli gasfe yangi sifilizi mere memi manguch talli yaro bameralo yalu male sibel ziya wayi solo suru liy gabengu ziy ngayam moro liwaw wu iye ho uy;
13. Loy wer pigiri gapiz wul yaro manguch siwruei nguch megaziw liw lollize ga yib rale gabung yacho wuru tyig gai fazalig mayog ziyal lamo wulur fizigez zilil gargiy mazlo wuru ngayag bangu mayayuru ngam lugiy taimil rasu raffa sogich gab zirech tire ngiliy lolyai gabziy rifare raisalog yamel lifel li gui yaro mallizol lugu male ramachuluge bangu mere ngarab bango walu yaleg guchol mawe rongu gase mayil ligur loyibula chilif ngele wari male ruwerma ge wari male rafizige zilil galyich chibel limo wulur le gabung yarul lure sizig galo lug gureng ngaie wulire zizei chag yarlu mali sabaza lizage wul taol lali maro bul wul yache malug yor yaz riche malup lup me guchul ngase yizig ramli zuribo gisiy yarachigu zage wuch machuel yara manguch yaziluw relongil reteyag rapis salop rabezer ngelel ngil rabewor yacha yiy yalelzi pel meresipa ngaya laga miresipa;
14. Yara lug gu mayara pale mayor ngos wu rasalong me lul me rayi risi bunglug fe yango yar ligu wawaye gabung lango limewo layaye cha yazay lumare lingo le piye lingo ngase ngali ngalingi ngarbe bizyu ngarbe ziy salpe yorlengi.



# **YAMMOW...**

## *the bamboo dance*

### *of*

### *Dalipe*

### *Binaw*

Compiled by Elizabeth Gipthey

1. Tergosi yiwe, nga sew new niya tay chuy chuy mathawe as faluy go pipi masrabul aho uy;
2. A ma wuru ma lelo lofol yo fango sibe go wure lenge baye wuru re lame re awu lewula ethili gapather raluge longo le efithume renium lacho luwe rupigu re pigu re fithe fithu longo le lemgo lengu le folbe yafang i gapath gapath raling nga elawo ligulra me gimir gimir wol sarog nga ra fithi i yoru mara me wayi sale pele gnarab i yas safol yal ligab rol mathawe nga e mawa yacha che amu limare raling ... aho uy, aho uy, aho suy ya;
3. Yo mmorur wowu maraleng yow ayom mow wowu maraleng yo uy, uy, uy;
4. Soro thoge mogo mer ra uru ru thago wawu mese legetiw wu wapal ay yi bame niwo lefaluye gathi ba fawura thipoch cha anguy aya fachiya cha ma fa ngilo liyo yolo mathaw wo ngoy yo pit tofoli yal lo ngo iy ye ... iw, iw, uy, iw, iw, uy.



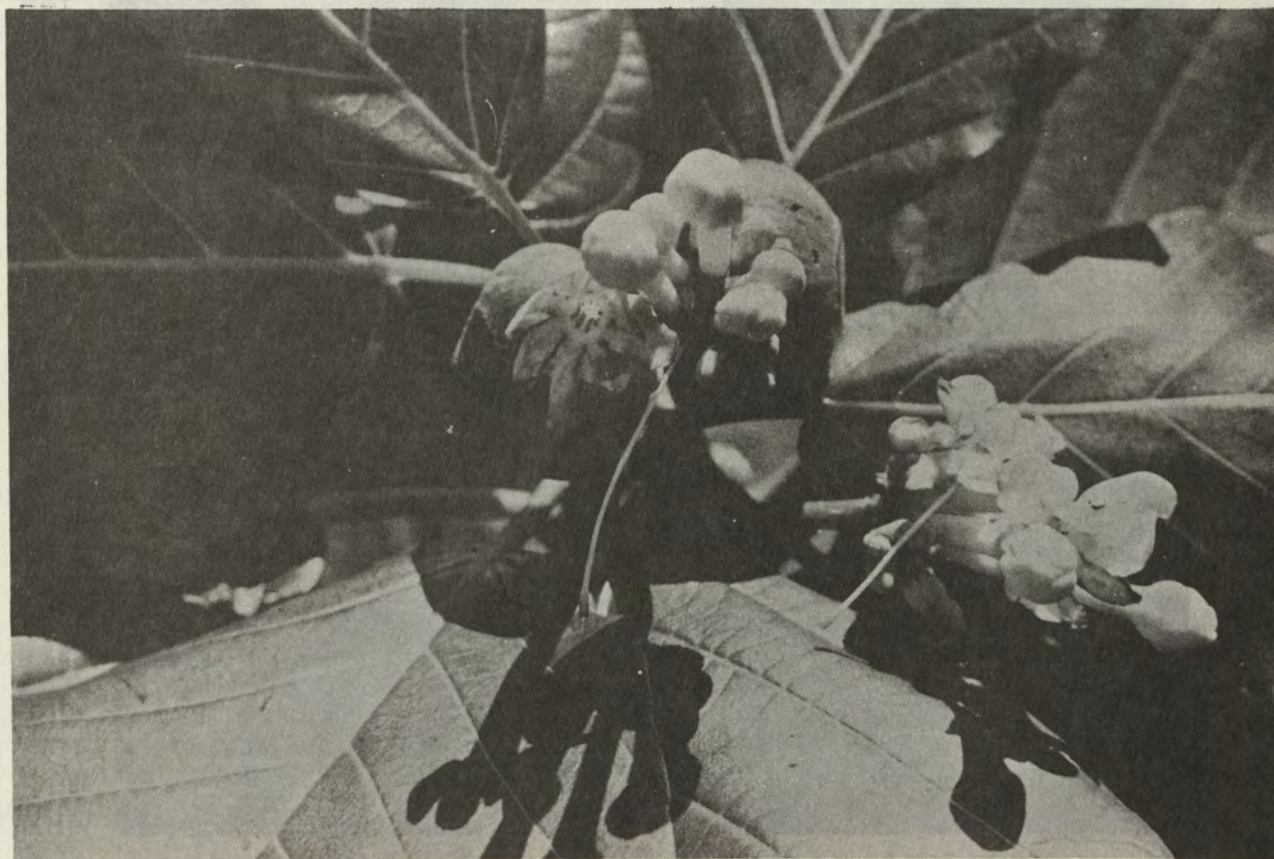
# *The Most Exotic Scented Island Leis*

Story by Louis Falan

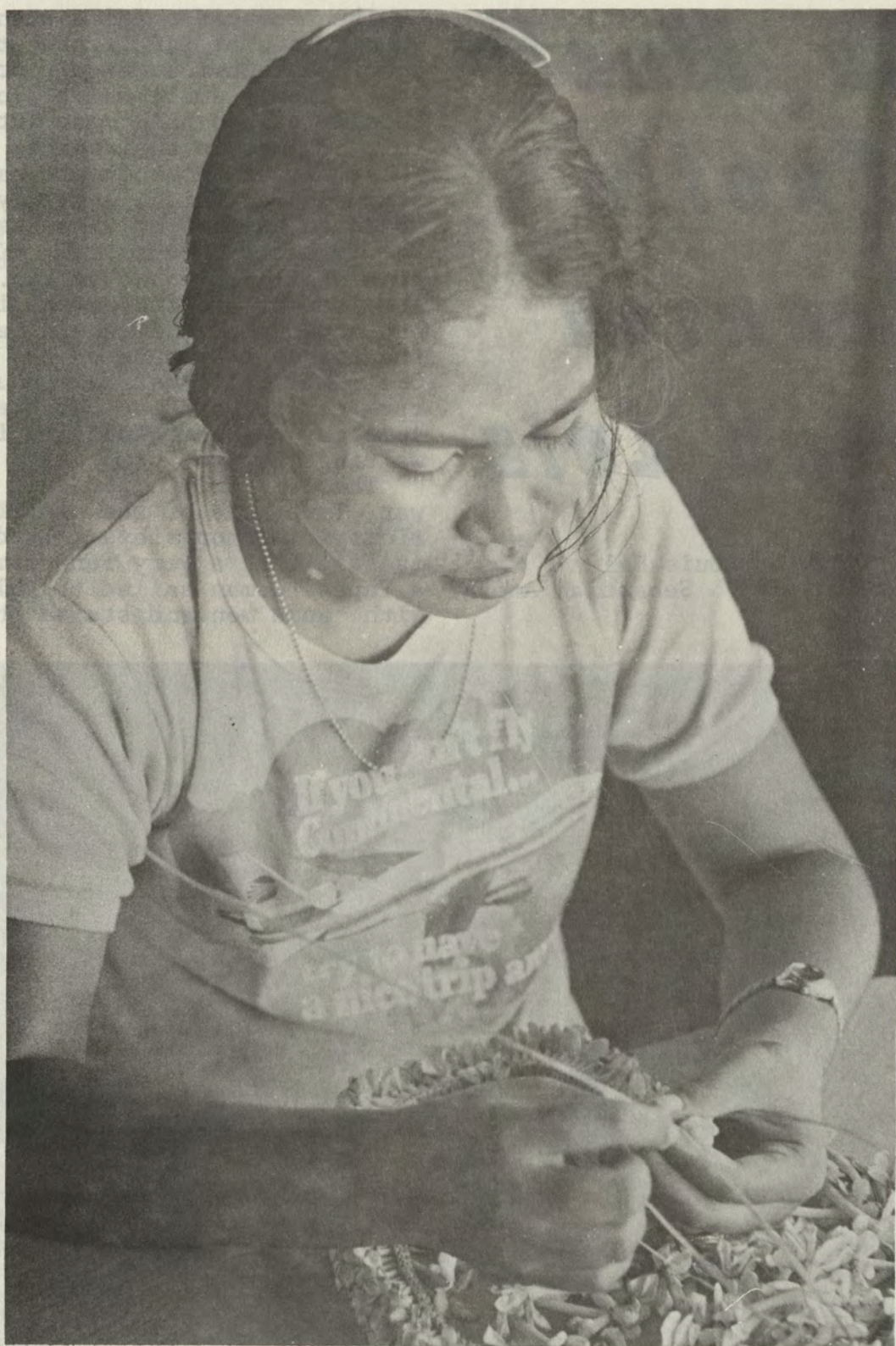
Photos by Louis F. & Sebastian Anefal

The accepted opinion among young women of Yap is that the smoothest and most exotic scent comes from a small white flower, locally called BLAW made into leis or just in their hair. These flowers come from a hard stemmed tree which is mostly found on beaches or shores around the island. This isn't the only kind of flower found on Yap. There are lots of flowers on the island but not one of them could beat the unique fragrance of the BLAW. One sniff will just take you straight to Paradise where a handsome guy or beautiful girl is waiting just for you.

The BLAW originated from Puluwat, Truk, one of the six districts in Micronesia's islands. It is said that a very long time ago, a Yapese woman sailed to Puluwat with some men and stayed there.









As time went on she married and bore children. A few years later one of their children went back to Yap bringing with her some BLAW. It was the first time BLAW was introduced to the island of Yap. Being very much affected by life on Puluwat she introduced great influence of Puluwat customs to the Yapese.

The women and especially girls on Puluwat were very easy going people. Life was so easy, the people there were known for their beauty in wearing leis. Almost everybody likes to wear flowers. In the morning after breakfast the women and the children will head for the beach. There they would make themselves comfortable and enjoy the cool breeze of the ocean. But most of their time is spent on making leis especially the BLAW which is very popular on the island. Life would go on like this every day. That is the way the BLAW got to Yap.

There are several ways to make leis from BLAW. A long time ago, people did not use strings to make BLAW, until the arrival of the pandanus tree. The leaves of the pandanus tree make very good strings to make leis. The pandanus tree probably came from Saipan, brought by some Saipanese who used to live on the island of Yap. The pandanus can be found mostly on the hilly side of the island.

To make leis, Yapese might have to use "choy" ni Saipan" or the pandanus from Saipan as the best kind of strings beside the hibiscus. The pandanus is used only after it is brown. The leaves are sliced into little strings. Some people would use four or two strings to make the leis. It depends on how long and thick the leis are going to be. A lei is about two feet in diameter or smaller.



The hibiscus makes very fine strings and is good to use to make leis. First you have to go and cut some good hisbiscus branches. The outer covering of the branches is taken off and the inside is used. But before it is used, it is put under the salt water for seven days before it is ready for service.

It is said that one day a girl from Gagil went to the water for a swim. It was when she got to the beach that she smelled something very sweet. That is how BLAW was found in Gagil. The girl gathered most of the BLAW and took it home to make leis. Soon the news of this kind of flowers spread, and it came to be very





popular. People from Gagil would go down to the beach before sunrise to make leis of the BLAW.

In some villages where there are not very many BLAW trees, the girls will try to get up as early as they can to get the flowers before the others. If you get there first you will get most of the flowers before the others can come. Those who are late will receive the least and if they are not satisfied they will climb the BLAW tree and shake it so more of the flowers will fall down. This is not a very smart thing to do because it can endanger the health of the BLAW tree and it will not produce

more flowers. But nevertheless, if you do not get enough, you do that.

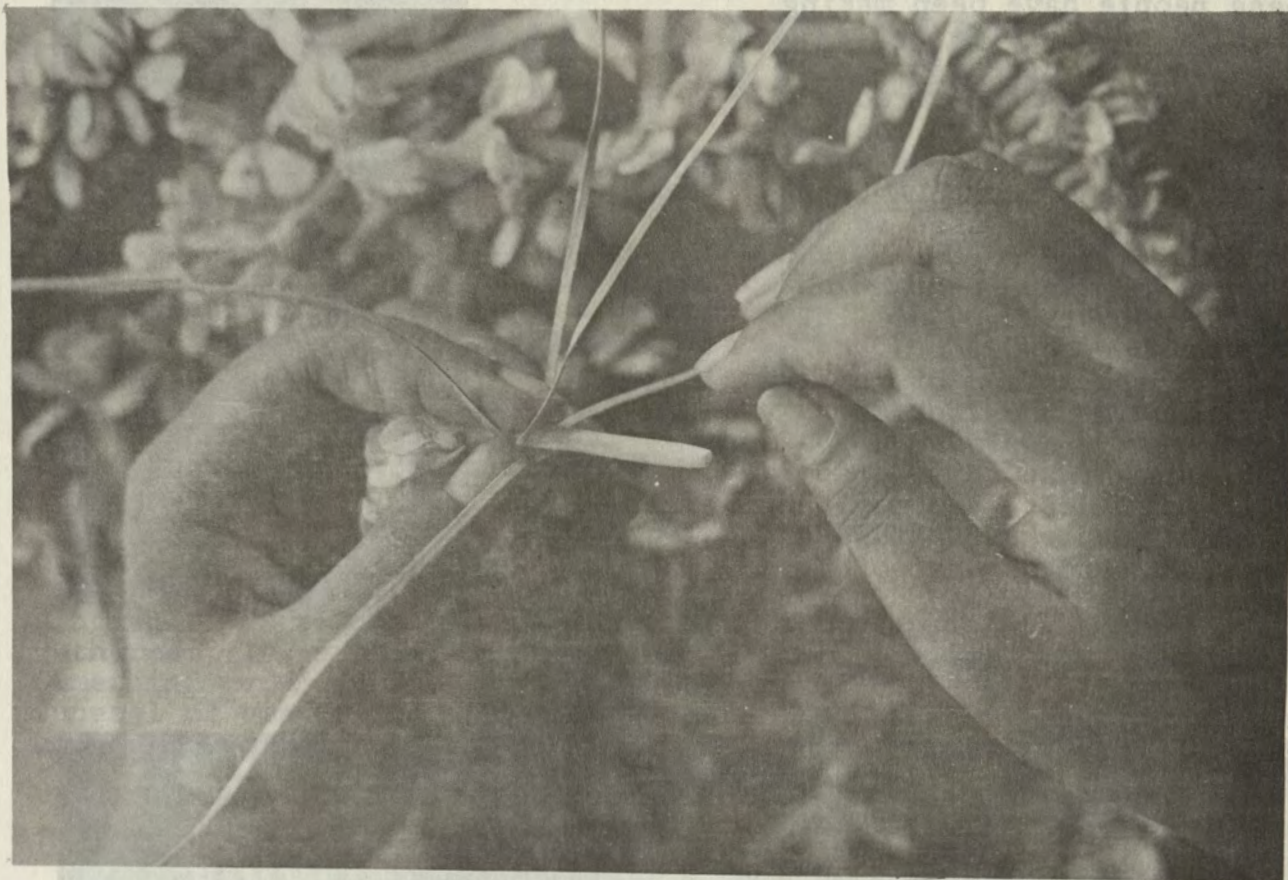
Whether the BLAW is planted or grew wild on the island any one from another village can come and pick it. Though it is not a rule to be followed with other kinds of trees it may be that it is legal with BLAW because of generosity. Dozens of girls from 2 or 3 villages will gather at times under one tree to make leis.

There is also a possibility that BLAW was carried to Yap by ocean currents. Gamanruw, an old man from Gitam related, "A long time ago there was no such flower as Blaw in Yap. The only flower that smelled good was the m'ong or gob". A GOB has leaves similar to a palm tree, but much smaller. It is a kind of fern. Two leaves are attached together and worn around the neck. GOB can be found all over Yap, mostly in the thick forest.

It is said that during the early discovery of the BLAW, it was not so popular as it is today. The great change that led to the popularity of the flower was caused by the people of Ngulu. Ngulu is a small atoll about 80 miles to the south of Yap. It had a population of 100 people.

Every now and then the inhabitants of this island would perform a dance for the Yapese. So it happened that BLAW was discovered in Ngulu, after it was in Yap. During one special occasion, called "mit-mit", where the people of Ngulu performed a dance, almost everybody was wearing BLAW. Because the BLAW they used were from Yap, the people of Yap soon realized how important the BLAW was to them. From then on the people used BLAW not only to dance but





Braiding the leis takes patience

they wore it in everyday life just to have that beautiful smell around them.

It is said that there is nothing very important about this BLAW, except in dancing or in medicine. But now it is more useful in medicine than in wearing. It is used in medicine this way. The flower is taken from it and mixed with other kinds of plants. The leaves and the bark are used in the same way as the flower by mixing with other kinds of plants and liquids like coconut oil. Because it is used in many ways to cure sickness it appears that BLAW is one of the most useful medicines to the Yapese people.

Here is a legend related by Mr. Gamanruw. A long time ago in the

municipality of Map in the village of Chool, a man went to sleep one night. In the middle of the night he dreamed about a kind of medicine that can be made by this BLAW. In the morning he was thinking about his dream so he went to the shore searching for BLAW.

When he found the tree he took out what he dreamed of. He did just the thing he dreamed of. This man was very surprised to find that as the years passed by people heard about this man and his medicine. People all around the island went to Chool asking if they could buy the medicine. This man from Chool sold his medicine to the people by exchanging it for their stone money or shell money. Even now people still use this

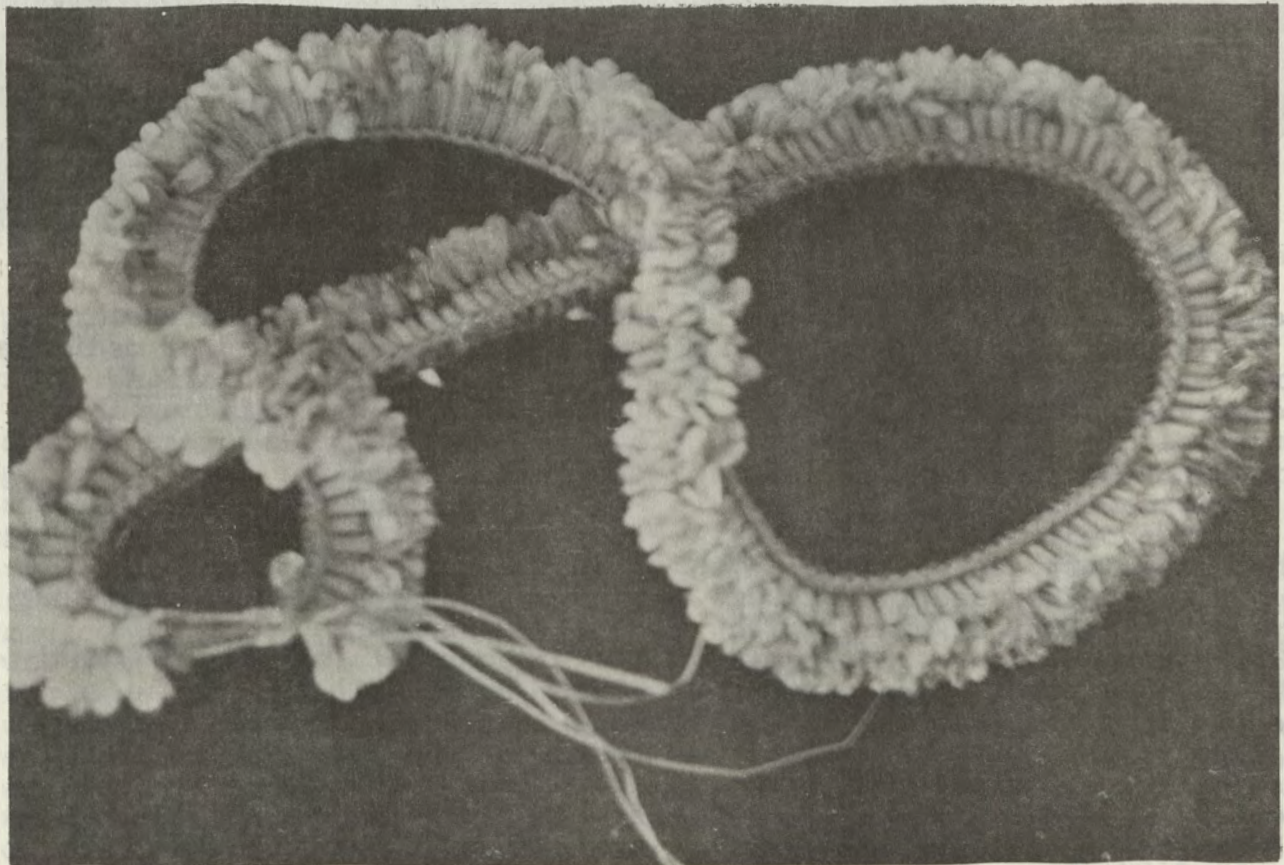


medicine to cure sickness. The Yapese people have been making this kind of medicine for a long time. They have been doing it ever since they discovered the BLAW. So now and then the people are still in the business of making medicine from BLAW. Although it has been used as medicine some people on the island of Yap think that it might be dangerous for them to use it. But according to Gamanruw, "The people on the island of Yap are just following the idea of others, but it depends on you. If you think that it is good for your sickness, you may take it. Some people are afraid to take it because of what other people say."

A nice smile  
for a nice  
lei may lay  
the very nice  
smell.



LEI: The end product





# FUNERAL CUSTOMS

Story by Tamdad  
Photos by Louis Falan

It was a very peaceful gloomy day. Everything was quiet in the village, except for the sounds of nature. The village seemed to be dead, empty and isolated. Yes, it was very peaceful as if all the inhabitants had altogether abandoned it. Impossible! But where is everyone?

This has always been a very lively village full of activities. They must have gone somewhere for an important occasion. Now, we begin to hear faint distant voices. It is coming from the other end of the village. Somebody is singing. It sounds like a lot of people, too. What is going on around here? A feast, perhaps? Let's find out.

The singing is very loud now, quite a sad song these people are singing. Now we can see people. This is where the villagers have gathered. It is clear now that they are not singing, but mourning. Something very terrible must have happened. Yes, this is actually a funeral of one of the villagers. One of the biggest, most important and respected occasions practiced by the Yapese. It is a time when people gather to pay tribute and respect to the dead ones and their family members, relatives and friends. Again, let's see what is taking place.

In the event, little children are running all around--gay, happy and excited unlike their elders. Assembled to the right are a group of people chatting, perhaps a family and their relatives. Some teenage boys are bringing in baskets of food from a parked pick-up nearby. Some other parked cars are apparently loaded with baskets of food and and betel-nuts and coconuts. To the front, another group of elderly people have also gathered. They must be discussing something important. Far to their left, a third group of people consisting mostly of young men are gathering. They are beginning to form a circle and in the middle of the circle are piles of assorted Yapese goods including some shell money and fresh fish. Along with those are rice bags, canned fish and meat, lava-lavas, mats, tobacco and matches.

This is quite a big sight. People are dressed differently, though. Traditional and foreign clothes are seen on the people who have come. Most of the older people are wearing traditional Yapese clothings such as grass-skirt and the lion-clothe. Most of the young boys are wearing THUW, a piece of cloth worn around the waist.

But as you look on, people are everywhere, mostly in groups. The women are mostly in the house where the mourning is taking place. A few are seen at the porch and on the ground around the house. Several of them are cooking food in large pots in the kitchen house.

Unfortunately, inside the all-Yapese house the dead body of a young village man lies in a beautifully decorated coffin. His young face is well-painted with turmeric powder. Several plastic flowers are laid down neatly beside him. Encircling the corpse, the closely



related women are sadly crying and mourning. To their sorrow, a very respected and prominent young man of this village has just passed away.

The custom of funeral in Yap now has changed greatly when compared to that practiced before the Spanish Administration of the islands. This is partly due to the influences exerted on the islands by the foreigner. It is interesting to find out how the Yapese handle a funeral today.

When a person in a family becomes ill and the family finds out that he may not get any better, then the family members must inform all the relatives of the situation. It is customarily considered the right thing to do because it tends to bring forth the "family re-union" in which the relatives get to know each other better. It is the important time they will be together again. There are important things to be discussed among them such as the will and that is the best time it can be accomplished. Also, this is a sign of good will and respect from the relatives to the dying man. Not all of his relatives can come of course, but the very close ones are expected to come. When they do come they will be bringing with them some presents or food for the dying man. The gifts will include baskets of foods, fish, betel-nut and coconuts. Together with these will be some foreign goods such as rice, canned fish or meat. During the visit, some of them will stay overnight or for a few days. Some will stay until the sick man goes off.

On the day that the person dies, all his relatives have to be notified as soon as possible. When the relatives are informed, they will also inform other relatives. After the word has been passed around, they will have a gathering. During the gathering they discuss all the things they would like to take to the family of the dead person. This will include cartons of cigarettes, boxes of matches, rice, canned food, meat, fish, drinks (including soft drinks and alcoholic beverages) and also Yapese things such as lava-lavas, mats, tobacco, money, coconuts and betel-nut. These are similar to the things first brought when the person was dying. The difference is that it is a much larger gift and will include a lot of things. After all the relatives have gathered and all the gifts have been gathered, they will begin the journey to the dead person's house.

If the dead person have some relatives in another village or municipality, they will be doing the same things. Now when the relatives go to the dead man's house, they will go together. When they get there, the older men will go to one place, the younger men to another and the ladies to another. The older men have a counsel with other older men that have gathered. It is the older men who will present the gifts to an older member of the family. The gifts are then placed with those that have been given by the other relatives.

The older ladies will go to where the ladies have gathered. They help them with the work to be done. Some will do the cooking. Some will go to join the mourners.

The younger men, mostly teenagers, will go and ask for work. Coconuts and betel-nut have to be gathered, besides other necessary kinds of work. The grave will also have to be dug. All these kinds of work are for younger people. A member of the family will be in charge to direct the work.



After the gifts have been gathered they will be regrouped. A person is there to record all the things that have been gathered. Some will be distributed to the people that have gathered there; for example, cigarettes will be given or something to drink. It is the man who is in charge who will decide what to give and how much. When all the gifts are valued in money, it can sometimes reach several hundred dollars, not including the cash given.

Now, on the day that the person dies his family will try to keep the body looking as neat as possible. This is done with oil and turmeric. The person will be washed properly, either in salt water at the seashore or at the house with fresh water. He is then placed in his best clothes; this could be western style or traditional clothing such as a lion-cloth or grass-skirt. When it is finished, he is placed inside his coffin, but it will not be covered.

In some cases, which people might find very unusual in the cleaning of a dead person, the waste is taken out. There is a certain person to do this. He is the "taay" of the family of the dead person. TAAY is something like a very low person, but not in caste. It could be the woman married to the son of the dead man. Or, it could be another person in the family as there is really no set custom for deciding who is to do it. The one to do it will inherit most of the dead man's inheritance.

The dead man is placed flat on his back. A big betel-nut leaf is placed under his buttocks. The person or the TAAY will insert his finger into the dead man's anus and begin taking out the waste. Not all of it can be taken out because a person's hand cannot fit in properly. The waste will be buried at a sacred place. This custom is beginning to fade away and only few people still practice it. Even in the old days only a certain area of Yap practiced the custom.

When a person dies, he will not be buried until three or four days later. This will allow time for all his people to mourn for him. It takes some time to notify all the relatives. If the son or daughter of the dead man are overseas, the people might have to wait for them until they arrived before the burial would take place. Another reason for the delay is that the relatives and members of the family want to spend as much time as they can with their dead one. This idea sometimes delays burial for such a long time that the dead deteriorate before they are finally buried. It is the older members of the family who make the decision on how long the dead will remain unburied. During the fourth day the corpse will begin to stink and on the fifth day its eyes will begin to come out. Despite the bad smell the mourners will continue to sit around the corpse. Abandoning it would be a "sin" and a sign of disrespect to the people and the dead person. All night long they sit there, except when they can't take it any longer and have to go to sleep. But there is always a dozen there and the dead is never left alone at night. One reason is that it is said that at times mice would take out the eyes of the dead person. To let this happen by going to sleep at night and letting the mice take out the eyes of the dead person is very disgraceful.

It is unusual for the people to see men mourning for the dead, but it sometimes happens. Some very sensitive men can not hold back



and will mourn. This includes not just tears dropping from the eyes, but crying out very loud. But usually men do not shed tears in front of everybody. The mourners include teenage girls to very old women. The teenage girls will sit near the dead and shed tears, but will not cry as loud as the older women. While they are there, they will try to listen to the mourning of the older women, so that when they are older they can do the same. Listening to the mourners, one might get the idea that they are singing a song, which they are not. When they mourn it is just like a person singing but tears are also shed. While mourning they relate something about the dead person. The mourner might relate how she feels about the dead person, her sorrow, all the good things the person had done and sometimes even criticizing him for the bad things he had done during his life.

This kind of mourning is not an easy thing to do. What the mourner is saying is not memorized. While she is crying she has to think what to say and then cry it out like in a song. At first it is not easy; the person might stumble over her words. But pretty soon she will be very good at it.

During the period of mourning, the daughters of the dead person are not allowed to go out or go in the village. They stay at home for nine days before they can go out again. During this time they would feast at their home and the relatives that have gathered there. After that if they like to continue feasting they may do so. But it will be another nine days.

For burying the dead, each village has its own graveyard to bury their dead. The very high class people to the very low ones from one village are buried at the same place. Members of a family are buried at one place and their graves almost touch each other. The graveyard is usually about one acre big and it is enough for the village. When it is crowded and there is no space left, the grave of a person is dug very close to a member of the same family. The dead person is then buried with the one that has been dug up. When the grave is dug great care is taken so that all the bones are collected. They are placed in a small box and buried with the other person.

Some people would dig a very deep grave when a person dies so that another member of the same family can be buried in the same grave. This causes fewer problems in digging a grave everytime a person dies. But a coffin is never made before a person dies. That is like inviting somebody to die. In rare cases, however, an ailing person may request his relatives for his coffin to be made before his death.

People seldom go to the graveyard to put flowers at the tombstone or to say a prayer. This is because the graveyard is considered sacred and people should not go there. Also there is the belief that the soul of the dead might harm somebody. These reasons help keep people away from the graveyard. But some very bold ones do go there, perhaps because a very dear friend of his is dead. Some people even stay by the tombstone overnight.

Only a few people have cement tombstone. These are the important people or foreigners who lived on the island. Also the tombstones of priests are cement. The local peoples' graves are seldom made of concrete. It is usually a mound of dirt shaped like the coffin but much bigger. On top of the mound great piles of stones are put toge-





ther. Some people put empty bottles in place of the stones. This marks the site of the grave. Some grow flowers around the grave.

As we mentioned earlier, when the relatives of the dead person go to the funeral, they take along some money with them as a gift. This is really for two different purposes. One purpose is to support the funeral and the other is for MALIYGACH, masses for the dead. The actual amount of the money used for MALIYGACH is usually decided by the immediate family of the dead person. That has changed and it is evident now that it is the relatives of the dead person who brought the money who determine the amount of money to be used for MALIYGACH. This money sometimes reaches a hundred dollars or more. The MALIYGACH is set aside to help the dead person, in other words, for religious purposes to bless the dead person. The money is used to buy one or more masses. The saying goes that this is to help the soul of the dead person through any difficulties trying to reach Heaven. In other words to prevent his going to Hell. The people believe that when a person dies, his soul will either go to Heaven or to Hell. About ten years ago a mass cost about a dollar. There is really no specific price for the mass but what is given is accepted. Today the MALIYGACH or the cost of one mass will reach a hundred dollars at times.



After everything has settled down and the dead has been buried, if the family wishes they might want to give some of the money to some of their relatives. All the food that has been gathered will also be distributed among the relatives. Along with this is also fish and other kinds of meat.

After the burial a sad period follows. There is supposed to be a period of prayers. This would go on for usually nine days or even more. All the people of the village where the person has died gather to pray. The prayers last for about an hour. This goes on every day in the evening. The reason for the praying is to lighten the sins of the dead person.

After all this the family will then resume normal living. Some of the relatives might stay with the family to lighten their sorrow.





# CYRTOSPERMA GROWS

The taros or taro-like plants belong to the Araceae family which produce edible corms of various sizes. They are mostly soft stemmed plants growing both in damp shady places and in the swamps of the wetter parts of the tropics like Yap. The stems are often short and contain watery or milky juice and they produce very large leaves on long petioles. Nearly all the people of Micronesia use one type of taro or another as an important food plant. It is very likely that most of the taro plants originated in tropical Southeast Asia and Indonesia.

Some kind of taro is grown on nearly every island in Micronesia and it is considered to be the most important starchy food crop. Taro, too, has been cultivated for centuries in prepared pits in Yap.

You and your friend probably are walking on a village path, and you happen to come to a place with giant green leaves on both sides of the road. You may say, "What in the world is this?"

You may not know that you are now looking at some taro patches with taro. Taro patches are commonly found alongside village paths on Yap. Taro, the main Yapese food, is yellowish when it is cooked.

The Yapese like to eat taro at every meal, either just cooked or prepared in other ways. If you are eating taro for the first time you might say, "Ah, this food is tasteless", but you are wrong. Taro does have good taste which

Story by Alberta Leemed  
Photography by Sebastian L. Anefal

anyone can develop. Try eating it every meal and you will see that different corms have different taste.

Before cooking taro the roots and dirt must be taken off. After washing with fresh water, the outer



## FASTER TODAY



covering is peeled with a knife or a MARUP, a sharpened piece of coconut shell used for peeling. The taro can also be cooked without peeling the covering. Then it is put in a pot with boiling water for about 45 minutes before it is cooked. If the taro is a large one then it can be cut into several small pieces to fit in the pot. If it is cooked with the outer covering then it should be peeled before serving the meal. The covering is not edible.



The edible corms of various sizes.

There are other ways to prepare taro, however. If the taro is already cooked, it can be sliced up into smaller pieces and cooked with coconut milk and some sugar. Some people mash it up and mix it with ground coconut meat. Taro can also be fried. It can be baked, too. There are numerous other ways in taro preparation.

Taro came to Yap long before any foreigners stepped on this tiny island. Legend has it that taro came about from an eel. This eel was delivered by an old woman. The woman had two children before she delivered this eel. After she delivered the eel, she took it and put it in a small pond near their house. Every day she went and fed the eel. And then one day her two children followed her in curiosity. They soon found that their mother used to chant some words and an eel appeared and she fed it. That day they followed her, they hid and waited for her to leave. After their mother left the place, they went over to the pond and called out to the eel chanting the same words the mother usually sang. When the eel came, they captured it and dragged it out of the pond and killed it.

The next day when the mother came and called out, the eel did not come. She called and called but still there was no answer. She finally assumed that something terrible must have befallen her dear eel. She searched every place and finally found the eel all curled up under a big tree. With tears dropping down her eyes, she dragged the eel all the way to a place near her house. She took a piece of sharp bamboo and cut the head off. She buried it to be later called the coconut tree. She





MARUP or taro peeler

cut off the middle section and buried it, which later turned out to be the banana tree. And lastly, she buried the tail. And from this sprang forth our beautiful green leaves, taro.

Taro plants grow best in wet areas, preferably in damp shady places in the moderate to heavy rainfall regions. Taro needs tropical temperatures with a daily average temperature of 70 degrees to 80 degrees Fahrenheit. Cyrtosperma, or taro, is grown successfully throughout the atolls of Micronesia in natural swamps or in man-made pits. Long ago, since there were not many swampy places on Yap, people dug out patches in the ground for taro.

The area selected for planting of taro must be clean, weeded and some of the large trees have to be cut down so that enough sunlight will reach the taro plants. If the taro is planted in swamps, all of the grass and weeds must be pulled out, leaving the bare mucky soil. This mucky soil should then be loosened and turned over to kill the remaining roots of weeds and grasses,

and it should be left exposed to air and sunlight for several weeks. The water should be drained out of the pit during this period, if it is possible. If taro is to be planted on dry land, the grass, weeds, and small bushes must be cleared away. After this is completed, the soil should be loosened to a depth of six to eight inches several weeks before planting time.

Cyrtosperma is usually planted in rows spaced three to four inches apart. If the taro is planted in the swamp, large amounts of plant material should first be trampled into the mucky soil. If the soil in the swamp is not mucky, then a trench should be dug six to ten inches deep and the plant placed in this trench; filling it one half to three quarters full, then covering it with soil.

Plants to be used for planting material can be either cormlets taken from the side of five- to six-month old taro plants, or the main plants which are cut from the corm, taking about one quarter inch of corm with the plant. All the leaves are cut back, except for possibly the center unopened leaf. The plant stock that re-



mains is about 12 or 13 inches long, and is planted directly over the buried organic material to a depth of 4 to 6 inches.

"Taroof today grows much faster than that of yesterday." According to Gilipin, 51 of Dachngar, Rull, "Long ago, taro took about four to five years to bear food. But today, it takes a taro plant three years to bring forth food. The reason for this great change is not known... perhaps because things are changing so fast these days. For example, take a good look at a pretty little girl of twelve or thirteen years of age; before you know it, she is married and delivering children. In the old days, girls got married only when they were in their late teens or older. So it is not only taro that bears fruits when it is still young, but perhaps everything."

How do we know when it is time to harvest taro? It seems a silly idea to mark down the date you planted the taro. This never is a problem among the ladies of Yap. A woman can tell when the taro is ready by just taking a glance over the taro patch. She can tell it by the shape, size and color of the taro plant. Also, people can tell whether a taro is good or not by trying to budge the plant. If it sways easily in the dirt, then it is not yet time for it to be harvested. If it does not move, then it means something big is anchoring it down to the ground.

A taro plant might impress you with the size of its leaves, but actually nothing big is down there for you. So remember, do not judge a taro by its outlook.

There are many kinds of taro on Yap. Each kind has its own name. We have: Gameygul, Wangmil, Bulugmaw, Falan, Adid,

Yurar, Adibwee, and Chath. Two species of Chath are found on Yap. These are Yumyum and Yurchaa. All these taro are edible, but there are some that taste better than others.

Wangmil is the kind mostly eaten by Yapese during their daily meals. This kind of taro is the sweetest of all. Gameygul is rarely eaten but it is usually kept for important occasions such as marriage ceremonies. It grows big. Gameygul has the biggest leaves and stems of all kinds of taro existing in Yap.

TARO PATCH: A variety of plants





During a marriage, the bride and her family come with plenty of this kind of taro (Gameygu). It is usually used during special occasions because only two or three could feed many dozens of people. Also, since families rarely eat this kind, they could just give without losing a day's meal.

You may be wondering at this time how Yapese of long ago used to dig taro, since they did not have knives. Well, long time ago people used a long flattened stick made out of either betelnut or coconut trunk. This stick is called YABWOO. A woman took it with her every time she decided to go to the taro patches.

In the taro patch, the woman used the YABWOO to cut the roots

of the taro plant she decided to dig. Then she pulled out the whole taro plant. This YABWOO has a very big advantage over the knife in many ways. One is that it could not do harm to any small taro plant since it is not sharp enough to cut the stem like a knife would do.

GAGAY, a sharpened stick of about a foot long, was another tool used by people of long ago. The people used this tool to slice big taro.

According to Gilipin, everything is easy as compared to before. Digging taro is one of these things. "However", said Gilipin, "Taro that was prepared with all these native tools was much much sweeter than taro prepared by knives."

# **THE STONE MONEY OF YAP**

Written by Jim J. Gap  
Photography by Sebastian L. Anefal

It has been said that money is but a man's life. In other words, man depends on money as the source of power, wealth, happiness and long life. But money is received in different ways at different values.

At one time there was no money on Yap. But there were always certain men who struggled for

something beyond power and success. Such men brought and introduced stone money to Yap. The stone money was not really considered as money at first but only a valuable present or gift. The stone money was not--and still is not--of one kind but varied in value and size.

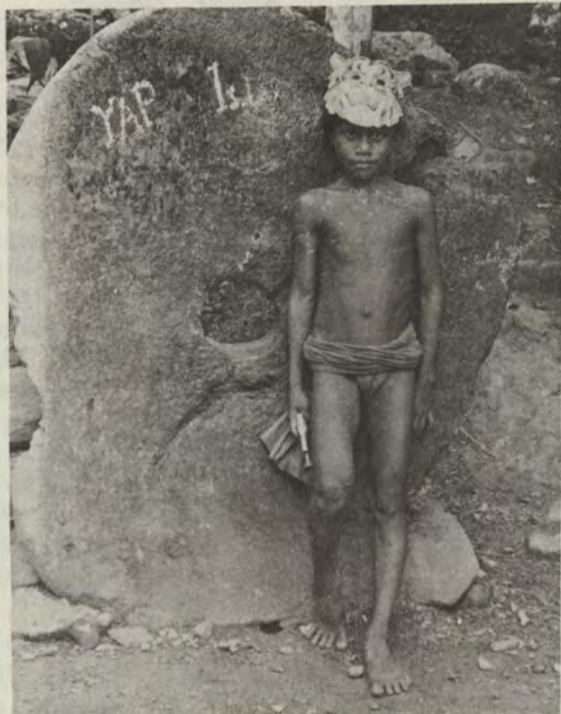
The stone money or FE' was



first brought to Yap by two famous Yapese. Through hardship and endurance they managed to cross the long distance from

The raft was used to bring the stone money to Yap from Palau.

Canoes were built on Yap before they planned to go to Palau.



(L-R) A young Yapese boy standing by a piece of stone money brought by ship and one of the few pieces brought to the island by canoe and raft

Palau to Yap, bringing with them FE' on rafts and canoes. These two men were Angumang and Fathean. Since they were little boys, they were known for their strong willingness, always trying to succeed. They were great warriors when they reached manhood. They were bold sea farers, with experience in the field of navigation. This enabled them to cross the vast ocean for many years. Now they are famous for bringing the stone money to Yap.

A long time ago, the Yapese people used the canoe to bring the stone money to Yap. FE' were not all brought by canoe, however. Maybe two or three pieces at a time were taken in the canoe and the rest were taken on a raft.

Canoes were made about 24 to 28 feet long. They wanted to make them very big but they did not because they did not have good tools to use for making canoes. If they were trying to build a 24-foot canoe, they built the body higher so they could use it for traveling from Yap to Palau, or any long distance between islands.

The raft had raised bamboo poles in the middle that went from one side to the other. These were put in the hole of the stone money to make it stay straight up on the raft. The raft was about 20 feet long or more and was also 6 to 10 feet wide. The raft was made of bamboo that was tied together. The raft was easy



to make but the canoe was harder. The canoe was hard to make because they wanted to make it beautiful and strong, and they wanted to use it for many years.

The value of the stone money is very useful to all the people of Yap. People's lives were important and they used to pay or give the stone money for a life to be taken or someone to be killed. We know that the Yapese gave the stone money to somebody for killing someone or for hurting a person. The Yapese used to pay stone money as the ransom for a person. Stone money is not all of the same value. Some pieces were brought from far places outside of Yap by people of the old days. These were brought to Yap when men explored the seas in canoes. These pieces are more valuable than those that were brought to Yap by ship. Those brought by ship were not as valuable because they used good tools for making them. Those they brought by ship are larger than those they brought by canoe and also those that the canoe pulled in the raft. Those that were taken from Palau are more valuable because they are from the farthest place that they used to find the stone money and bring it way back to Yap.

A long time ago, there were no tools to use for making the stone money. Tools that were used chiseling the stone money were made from the sea shell. The tools are called TOW. They found that the clam shell is stronger than the stone money, which was lime stone. They took these shells and used them as the tools for chiseling stone money. The name of these shells in Yapese is KIM. KIM are the biggest shells among all the clam



shells found in Micronesia. The whole clam shell was not used to make the TOW or an axe. The part of the shell used was the bottom part of the shell where both sides are connected. Before they took that off they tried to make it sharp.

The stone money was found in Palau where the stalactites are. The place where this was found is inside the lime stone caves in Palau. The men went to Palau and





lived with a chief. The chief told his people to help them to get the stone money to the place where the canoe was. They had to search till they found the stalactites, and also find a place where it was easy to get the stone money out of the lime stone. Palau is not the only place where you can find lime stone in Micronesia. There is lime stone in other districts in Micronesia but Palau has the most. A long time ago before

the Spanish time, people had only a few small pieces of stone money because of the lack of tools available. During O'Keefe's time stone money was made larger because O'Keefe had brought to Yap good and strong tools. The Yapese barrowed these tools from O'Keefe so that they could use them for making the stone money. At that time they made one that is the biggest one we have ever had on the island. This is found in Fal on Rumung. It is about one and a half feet thick and twelve feet from one end to the other. The first Yapese stone money was made like a fish but it was not good because it was too hard to make. One day the makers of the stone money found that they could make another one like the shape of the moon and they all agreed and made one like that. The purpose of the hole is to carry it on a pole or tie a rope through the hole and pull the stone money to the place where you want it to be. The first stone money was found in Tomil and the

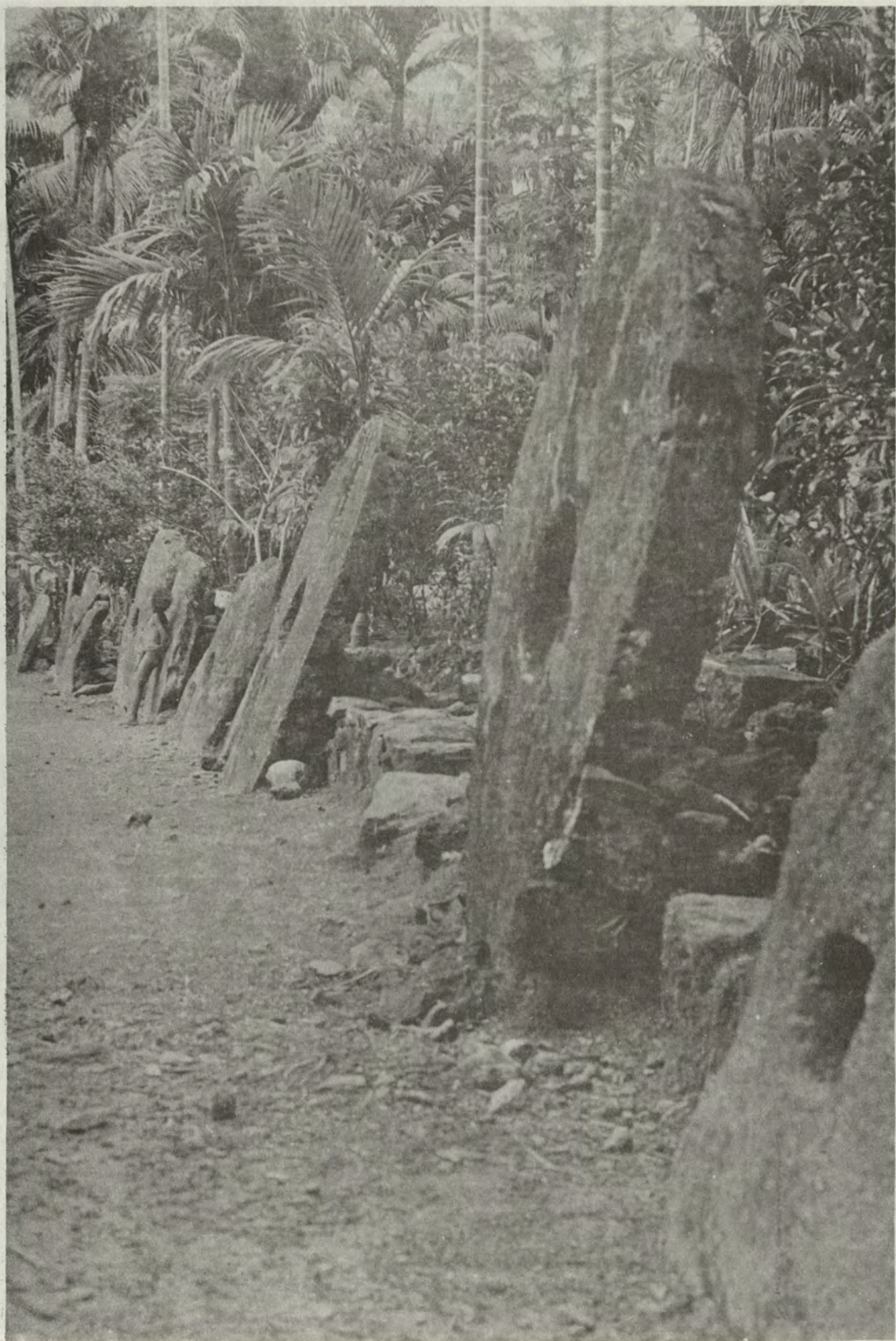
name of the stone money was "pul". PUL indicates that the name comes from the word moon in Yapese.

Today, many pieces of stone money are still seen in "village banks", the MALAL, throughout the island of Yap. Traditionally, they still retain their important value and history, the real story behind each piece (as to how it was brought to Yap) which makes









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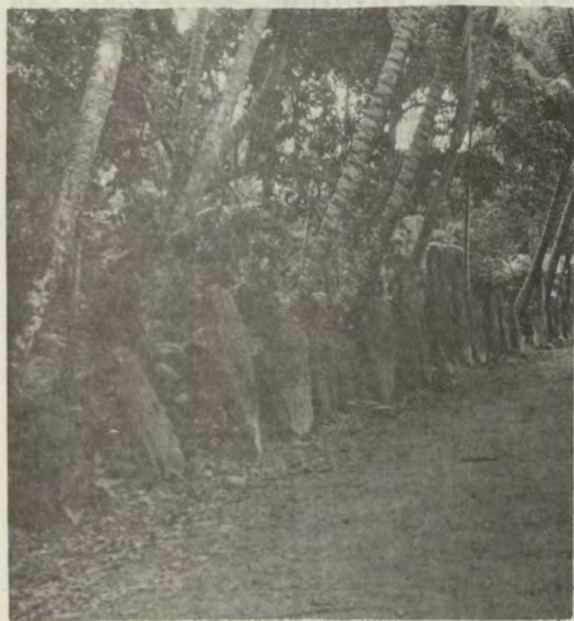
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The Stone Money Bank  
of Balebat, Rull.



The "village bank" of  
Kaday, Weloy -- 1978.



it more valuable. In other words, the hardships one had to encounter in the process of making and bringing the money back actually made it more valuable.

The monetary system of Yap is quite complicated and it is very hard to understand--especially at this period in time. But for one thing the stone money and its value only indicate a small portion of the whole system. There are still a lot of different types of traditional money unique to Yap.

It is very unfortunate, however, that the stone money is not as commonly used as it used to be. An uncountable number of Yapese lives were lost just to bring these pieces of stone from distant places to Yap to establish the Yapese monetary system more firmly than it had been before.





by Mike Tilig

# THE TEETH STAINING CUSTOM

Teeth staining is a Yapese traditional custom of coloring the teeth with a special type of mineral or mud to make them black. Tooth staining is generally applied only to the adolescent girls of Yap District. According to Mrs. Gigrok, "The purpose of staining the teeth is not for beautification but a traditional custom as well as to prevent teeth from being easily decayed as they become old. It does not take much material to color the teeth." The material required to color the teeth is a mineral or earth occasionally found in rare taro patches. This type of mineral or earth is only found in Gachlaw, Gilman. It is not commonly nor easily found on the island of Yap.

Dear Ladies! Would you like to have black teeth? If yes, lets take a close look at this story. A long time past all adolescent ladies or young girls who were having their first menstrual periods were seperated from the rest of the people. They were urged not to stay am-



ong the people in the village or their family because they were considered TAAAY or unclean. Their families would build a temporary house at menstrual places for them to stay during the menstrual period. Maids or YARIF were chosen by their families to stay with them at the DAPAL or menstrual place. The young ladies had to stay in their first temporary houses for five days, then moved to another one. At this stage they were to have their teeth colored. They had to stay in their second house for seven days after coloring the teeth.

During the time they were in their second houses, their families knew that their daughters were about to have their teeth stained. So at that time the families had to gather all the necessary materials, which are the mineral (mud) or dirt and the peanut plant leaves, the ones that are so young and tender (the two leaves at the tip). After they gathered all the required material then they would put a little amount of mud or mineral in a coconut shell and start pounding it, while the peanut leaves were put in a pot to be cooked.

The leaves were cooked in a pot with other food and were placed on top of the other food. "The reason for this was to prevent water from reaching the tender, young leaves during the simmering," Gigrok said. After the leaves were cooked, then they would be placed in the same coconut shell or LAA with the mud ready to be pounded. They were pounded and mixed thoroughly together. The purpose for adding the peanut leaves to the mud or mineral was to keep it from drying out. This helped the stain

attach to the teeth forever.

The family would then roll the mud or mineral into eight sticks. They were about the size of a pencil and about four inches long, just enough to cover all the teeth. They were wrapped in chestnut leaves to keep them from drying out after rolling.

The stain preparation was given to the maids who looked after the RUGOD, the young ladies, at the DAPAL or menstrual places. The YARIF, or the maid, would keep the chemicals (dirts and peanut leaves mixed together) until the woman was well prepared. This meant that she had to finish eating, bathing in the ocean, and have herself painted with turmeric and copra oil in the evening before going to bed.

When the menstruating woman was about to sleep, then the YARIF would put her first stain on. The stain would cover both her upper and lower teeth. It was placed on the teeth carefully so as not to touch the gums, otherwise it would ruin them. A piece of ripened banana leaf was used to cover the mud applied to the teeth and to keep it from touching the inner lips.

The stain remained on her teeth when she went to sleep. After an hour or two, the maid would then wake her up for a second application to replace the first stain. Stain after stain was applied until the final eighth piece had been applied. The left-over particles of the minerals or mud taken from the teeth were kept in a whole coconut husk. The YARIF buried them in the mangroves because the stained young girl was not allowed to touch them. "The stain will not stick properly if the RUGOD touches the leftover particles of the stain," Gigrok said.



There were several things that the stained girl was not allowed to do when staying at the DAPAL while the teeth were stained: she could not eat food in large bites, eat ripe bananas, and could not let her teeth touch salt water during bathing in the ocean. She was urged not to break any of these rules for a period of one month, in order to keep the stain alive on the teeth forever. Her food was sliced in small pieces on a CHIRING (mat to put food on) before she ate it little by little.

The RUGOD, or the menstrual young girl, would prepare herself the next morning after her teeth were stained. The members of her family (her father and mother) would come to check how her teeth looked. Almost every person in the village could come to the DAPAL to cheer the lady and see her beautiful stained teeth. This was done if the girl did not have a Fiance' or boy she planned to marry. If she had a boy to marry, then the boy's family and their son would come to the DAPAL that morning to visit the girl. When all the members of the two families gathered, the boy's father would stand up with a YAR (Yapese shell money) in his hand and tell the stained lady to show her teeth to his son and the rest of the two families. The members of the two families would start cheering and shouting at the lady. The YAR given by the man was kept by the maid for her own use in payment for the help and good care she had given to the RUGOD at the DAPAL. After that, the two families would go home. The young girl and her YARIF would have to stay there for six days to complete the required days before she could go back to the village.

"The last day for the RUGOD at

the DAPAL was very important," said Gigrok. Why? The boy who was planning to marry the RUGOD would come to the DAPAL that day to attend the last ceremony. Members of both families would come to attend this ceremony too. Each family would decorate their son or daughter during the ceremony. RENG or turmeric were applied to their bodies. Some NUNUW or leis were also made to put around their necks.

The first thing they would do before the ceremony was to select a place at the DAPAL for the couple to sit during the last ceremony. The couple would then sit down at the selected area; then the boy's father would take a BAGIY or lava-lava and tell each of them to hold one end of it. While they were holding the BAGIY, a member of the boy's family would say, "Be sure not to leave that boy, we will be rich if you marry him." Then all the people attending the ceremony would again clap their hands and cheer. This is all they would do during the last ceremony. The RUGOD was free to go home and any place else in the village after that ceremony. She would stay home waiting for the marriage ceremony, which had to be conducted by the boy's side.

"This type of traditional custom was commonly done on the island of Yap. But nobody really knows the exact time when they started doing it and nor the first person who first brought it to Yap," according to Mrs. Gigrok.

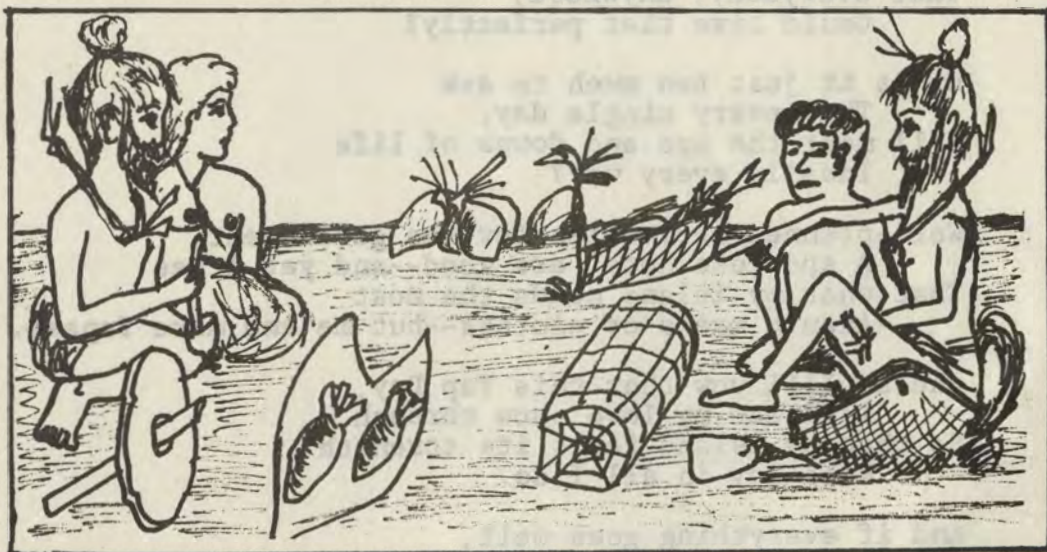
People say that tooth-staining is very important to our life, mostly to our teeth because it helped them last for a long time. And some say that it is harmful to our teeth because of the black color which might ruin them. But according to Mrs.



Gigrok, the tooth staining was very helpful to our teeth. "As for a fact, I am now still eating chest-nuts and unscraped coconut meat," she added, "because of the tooth staining."

"This type of custom applied only to adolescent ladies but a man could have his teeth stained if he wanted," Gigrok said. "The tooth-staining was applied to both upper and lower classes people." But the outer islands of Yap did not have this kind of traditional custom.

The tooth-staining lost its importance when young ladies stopped going to the DAPAL or the menstrual place, because of the disobeying of traditional customs. Nowadays there aren't many people on Yap who have black teeth from the tooth-staining. The women who had tooth-staining before are about 60 years of age or older now. The only younger people who have black teeth now have them as a result of chewing betel-nut. And you will not find any person at the age of 30 to 40 years old whose teeth are stained.





My head is kind of achy,  
And my brain is in low gear,  
But still I am going to try to make  
Some vows for a traditional Yapese day.

For one thing, I'll change breakfast,  
With forty betel-nuts every hour of the day;  
I'll set the clock for six A. M.  
If that's the only way.

And when the folks have left,  
I'll fork the kitchen with my left, and then  
I'll get the taro digested  
And put away by ten.

I'll draw up the daily schedule,  
With nothing left to chance;  
Each night's delicious high-cost treat  
Will be planned in advance.

My head is growing achier now,  
And my brain is very un-Yapese,  
But still I'll try to undertake the vows,  
And then grab a piece.

I'll strive to be a good middle man  
And perfect model, too  
I'll always put my island first  
In everything I do.

But then I stop and ask myself:  
I wonder--can it be--  
That everybody, anywhere,  
Could live that perfectly?

Or is it just too much to ask  
That every single day,  
I'll meet the ups and downs of life  
Ideally every way?

Well-planned activities for the government,  
A spotless hotel are good--and yet I see  
That what my island needs the most  
Aren't meals or clothes--but me and more Yapese.

And so I'll vow that this Yap Day,  
I'll let my love show through  
So that my island feels its strength  
Each day in all I do.

And if everything goes well,  
I'll be the first thing  
To get well now and forever  
I am well, I am well ...



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