

# MicronesianReporter

THIRD QUARTER 1971



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## This Quarter's Worth

Each year, the United Nations publishes a photographic display set of wall posters designed for distribution to schools and other institutions in the U.N. member nations. The sets of a dozen or so posters depict people at work and at play in different parts of the world where United Nations organizations operate. This year, the Trust Territory of the Pacific Islands is included in the sets with a picture showing youngsters at play in a school yard somewhere in the Mariana Islands, probably on Tinian, according to those who have taken a guess.

Beneath the picture is a quote from the U.N. Declaration of the Granting of Independence to Colonial Countries and Peoples:

"All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

## Micronesian Reporter

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The poster sets arrived in the Trust Territory for distribution on the heels of President Nixon's personal representative to the Micronesian future political status negotiations, Ambassador Franklin Haydn Williams. The Ambassador spent 21 days in the Trust Territory, touring all six districts, and taking in concentrated doses of information about Micronesia and Micronesians at every stop. More about his trip may be found on the inside back cover of this issue of the Reporter.

Everywhere he went, the Ambassador left the impression that he is intensely dedicated to his assigned task and that the United States, through him, is now prepared to devote full time to the efforts to resolve its differences with the Joint Committee on Future Status of the Congress of Micronesia.

It is obvious from the report of the Future Status Delegation in July, 1970, that major differences exist. But sixteen months have elapsed since U.S. and Micronesian representatives last met to talk about future status, and presumably both parties to the negotiations have had some time to do some homework. The extent to which each side understands the position of the other should soon become clear, as Ambassador Williams and the Joint Committee were scheduled to renew discussions as this issue of the Reporter went to press.

Thus, another step in the process by which the people of Micronesia will finally "freely determine their political status."

#### **Micronesia = small islands**

Statistics tell only part of the story: 2,141 islands in three-million square miles of ocean, with a combined land area of just less than 700 square miles. Somehow the numbers cannot really describe the smallness of the islands, and the isolation of many of the people on many of the islands.

Our cover story this quarter supplements the statistics by taking us to the Southwest Islands of Palau: Sonsorol, Merir, Pulo Anna, Tobi and Helen Reef. For the people who live on these islands and dozens of other islands like them, the field trip ship is the only contact with the outside world. And the people served exclusively by field trip ships amount to just under a third of Micronesia's 102,000 inhabitants.

The government aims at sending field trip ships to the out-islands so that there is contact once every month, and the 12 vessels now in service come relatively close to that. Anyone accustomed to corner grocers, daily newspapers, and radio and television might be horrified by the isolation of these 29,000 Micronesians; but life is a great deal less complex in the out-islands. Consider the following, a portion of the field trip report we reprint in this issue:

"Sgt. Tewid met with Magistrate Joe Nestor and chief Tamol of Sonsorol. They reported that around 11:00 o'clock on August 6, 1970, a jet airplane flew over the island. Everything else was normal village routine."

That, and the whole of the field trip report, says a great deal about Micronesia away from the district centers.

Elsewhere in this issue, we read of the old days on Saipan when witch doctors took care of most Saipanese, savor tidbits of the ancient and modern lore of Yap, tour Micronesia through the camera lens of a professional photographer-conservationist, and learn of the hard life of Kubary, the 19th century ethnographer who wrote of Micronesia.

The Third Quarter Reporter is eight pages longer than our normal 44-page format, but we think you'll agree that the journal has not been unduly padded. *J.M.*

# Who's Who

*...in this issue of the Reporter*

**Robert Wenkam** has traveled extensively in Micronesia since 1965. He is a professional photographer from Hawaii, and is Pacific Representative for an active international conservation group, Friends of the Earth. The Friends of the Earth proposal for a Micronesian Parks System previewed in this issue will be incorporated in a book now being prepared by Wenkam.

**Raymond Boucher** was with the Department of Education in Palau District when he was assigned to be Field Trip Officer at summer's end last year. His report to the District Administrator is published nearly complete.

**Francis X. Hezel, S.J.**, was introduced to our readers in the last issue of the Reporter as a teacher at Truk's Xavier High School. The text for the Micronesian Studies course which Father Hezel has been preparing should roll off the presses at the Navy Publications Office on Guam about the time this issue of the Reporter is ready to occupy the Navy Printers.

**Roger E. Mitchell** was scholar in residence at the University of Guam during the past school year, developing material for further writing on the oral tradition in Micronesia. He plans to complete work on a book on the folktales of Micronesia now that he has returned to the University of Wisconsin.

**Carl Heine** was Deputy District Administrator in Yap until July, when he began a leave of absence to work as Staff Director for Congress of Micronesia Joint Committee on Future Status. Before he moved temporarily to Saipan, Carl wrote this quarter's On The Go feature about the district he left behind.



# INTERVIEW:

*Dr. Benusto Kaipat*

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*Soon after the United States began administering the Trust Territory, there began an intensive program to educate Micronesians as medical officers. The program began at the Navy Medical School on Guam in the late 1940's, and continued at the Central Medical School in Fiji after 1951. Except for a five year period from 1962-1967, during which students were sent to schools in the Philippines and in the United States, Micronesians have continued to study medicine in Fiji. Today there are nearly three dozen Medical Officers in government service, including the subject of this quarter's interview.*

*Dr. Kaipat is the only Carolinian doctor among those who serve on Saipan. He studied at Guam and in Fiji, and has been to Hawaii for specialized training a number of times. A few years ago, he was involved in politics as well as medicine as an active member of the Saipan Municipal Council and the Mariana Islands District Legislature. When the Reporter asked a non-medical question during the interview, Dr. Kaipat responded that he now takes the advice of a professor under whom he once studied: don't mix politics and medicine; you'll come out only half-good in each field.*

*"I like his philosophy, and I follow it. So the only thing I will say to your question about my feelings on the political situation here in the Marianas and in the Trust Territory is this: whatever the political future of the Marianas or the whole of Micronesia, I would hope that our politicians, the community, the Congress of Micronesia, the U.S. Congress and the United Nations will choose a political status in which our medical standard and present level of health will be at the same level or even better, but not less than what we have today."*

*And so the discussion centered on things medical, but ranged over a broad number of related areas.*

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**REPORTER:** When did you decide on a medical career?

**KAIPAT:** Well, ever since I was a small boy, I always wanted to become a successful farmer, perhaps because of my early education during Japanese occupation which emphasized mostly agriculture for better family economy. I had always been interested in and indoctrinated in the advantages of farming and animal husbandry. Then about the age of 16, during American occupation, while working as a junior laboratory technician at the Saipan station hospital in Susupe, my agriculture mind shifted to medicine. There were three points which motivated me to change my interests. First, constant encouragement from both of my parents, from Mr. Sanchez, the school principal on Saipan then who



is a Senator on Guam now, and also from a Navy medical officer by the name of Dr. Coffman, who was one of the medical officers stationed on Saipan

then. Second, I was motivated by my daily observation of things under the microscope. Being a technician, I had to look into a microscope at things which varied from bacteria to parasites such as ascarids ova. And third, and probably the most important, I was moved to medicine by a period as an assistant to Navy doctors who performed autopsies in those days. That was one of the things I did as a technician, under supervision of a senior laboratory technician. Usually we readied the rooms and the instruments and the body before the Navy doctor's arrival. Then we usually assisted the doctor while he did the autopsies. And at the same time, during this process, he would usually teach me the names of certain organs; of course, I didn't know much of what was going on then. I



recall he sometimes talked a little bit about the physiology of some of the things he was doing, and a little bit of pathology, but everything went in one ear and out the other. But it was very interesting to see the inside of a human body, seeing such organs as the liver, intestines, and the heart and lungs, all kinds of things that people do not commonly see. After the autopsy, we closed up the body by suturing, the senior supervisor and myself, and then did the undertaker's job, cleaned the body, wrapped it in sheets and sent it home. We didn't do embalming in those days, we just sent the body right home and they buried it the same day or the next day. Today I do most of the autopsies here at Dr. Torres Hospital. I am supposed to be our pathologist here; I do most of the autopsy work, especially in police cases, and I feel that I know what I'm doing. I had special training in Hilo, Hawaii, for one post graduate year on nothing but surgery and pathology. By the way, I still do a little small scale farming, but only as a hobby and not as in my boyhood dreams of becoming a professional farmer. I think I prefer being a doctor.

**REPORTER:** What can you tell us about Japanese medical care and the old hospital at Garapan which is now just a tourist attraction?

**KAIPAT:** I've been digging back into this question for the past 19 years of my medical career, for my own curiosity, and I came up with some pretty good answers. Health care during the Japanese occupation was considered good for the Japanese, Okinawans and well-to-do native families who could afford the expensive treatment. The majority of the natives, both the Chamorros and the Carolinians, were left in the hands of witch doctors. It's very interesting. A witch doctor usually refers cases to hospitals when his medicines or his treatments fail, or when the patient is in a terminal state. About three-quarters of the natives were

unable to pay hospital bills. They relied on witch doctors and native medication, both the Chamorros and Carolinians. It's interesting to look back in family medical records in this respect, because there is so much talk about "abdominal pain," death due to abdominal pain, or death due to childbirth, delivery problems, common phrases heard in the community, mostly associated with no hospitalization in these cases. As a personal observation, I just wonder how many ruptured appendix cases led to peritonitis which was called "abdominal pain," or internal hemorrhage from ruptured ectopic pregnancy; and how many cases where mothers and babies could be saved through Caesarian section deliveries at that time. The incidence of maternal and child deaths at childbirth at that time were both quite high. According to Dr. Torres and Felipe Seman, who were here the longest during that time, during the 30 years of Japanese occupation, they could only remember about two or three Caesarian cases among the natives. Most of the complications among the Japanese or the Okinawans here were sent to Japan for Caesarian sections. Today among the natives, if you look back at the obstetrical histories of women, it was obvious that there were more complications among the women who were having their eighth or ninth baby, and the assistance they were getting was from a native midwife or a Japanese woman as a midwife. As for the hospital, the Saipan government hospital was considered to have a 150-bed capacity--the Saipan Byoin they called it. It was a V-shaped structure, one story, with the right wing including a pharmacy, operating room, OB-GYN, x-ray, and on the left side of the V, the administration, a medical examination room, a laboratory and a library. Under the dome where the two wings joined was the waiting room at the entrance to the hospital complex. There were various buildings in the back yard of the grounds, for nurses, for doctors, offices, a coffee shop, and so



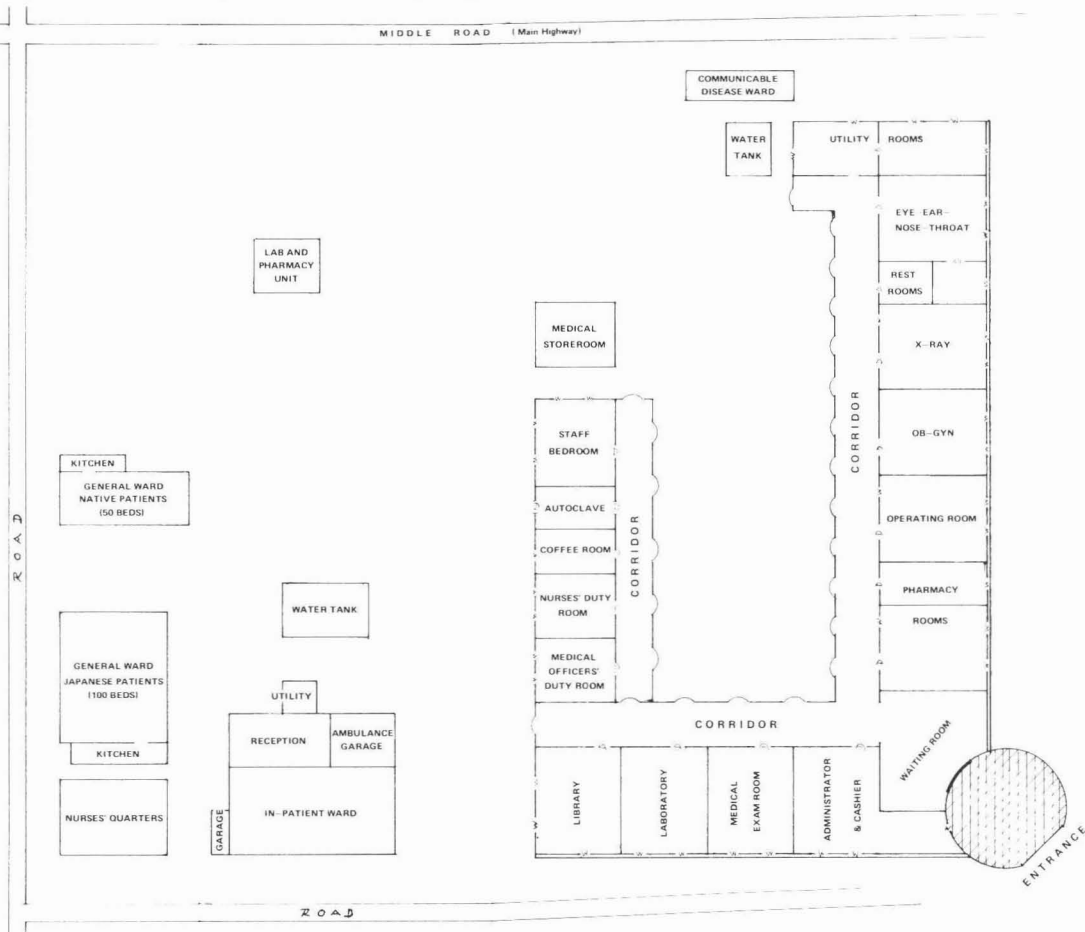
forth. Farther back they had wards, two separate wards; one a big wooden structure with about a hundred-bed capacity for Japanese only, and another wooden one, a smaller one, with about 50 beds, for natives. In this hospital it was the custom to allow the families of the patients to stay with them in the wards. The families were responsible for feeding the patient; the hospital did not feed them. They usually brought food from home, both the natives and the Japanese, and the hospital provided a kitchen near the wards for anyone who wanted to do cooking there. But most of the people brought what they call a *bento*, a box lunch, three times a day, unless they got the orders from the doctors that this was a case of diabetes or hypertension, with certain diets prescribed; then they follow the orders. By and large the natives who could not afford to go to the hospitals simply turned to the witch doctors, who were always available in the village, both among the Chamorros and the Carolinians. If someone went to the hospital who could not afford to pay he was treated, but mostly it was a matter of not wanting to be treated on welfare. It was a matter of pride, and also confidence and pride in their own witch doctors and their treatment. In the government hospital they normally had about six or seven Japanese doctors, and out of these six or seven they usually had three or four specialists, especially





in the fields of surgery, internal medicine, eye-ear-nose-throat, and the obstetrics and gynecology field; no native doctors except for one senior health aid, Dr. Jose D. Torres, after whom this hospital is named, who is still living and still working with us. It's interesting to go into Dr. Torres' background, because he's the only doctor here in the Marianas who worked under the Germans, the Japanese and the Americans. He's 76 years old, and he has worked for 57 years, first as a health aide, and then in the American occupation they started calling him "Dr." Torres. He has only limited formal training. He went to German schools for seven years, and then went with one of the German governors as an assistant when he was quite young. They were in Yap for two weeks, then lived in Ponape for two or three years, and then he came back to live in Saipan. A doctor from Ponape visited Saipan periodically. Eventually, though, a

*Saipan Byoin, built in 1923--floor plan from a sketch by Felipe Seman.*





doctor was assigned permanently to Saipan, and then Dr. Torres started working as a health aide or as a male nurse, with this doctor along with a few others including Pedro Barcinas and Mariano De Leon Guerrero. Dr. Torres was the only one who stayed on with this work in the field of medicine. During the Japanese times he continued to work for 30 years, mostly in minor surgery and assisting in major surgery. Even in those 30 years the Japanese still didn't call him "Doctor." Then he was the only doctor to come out on call and work with the Navy and the Army doctors after the invasion of Saipan in 1944. And this man is still working after 30 years with the Japanese and 27 years under the Americans; he is still working in our outpatient department. Aside from the Saipan Byoin, there were five other hospitals on Saipan, smaller hospitals. One belonged to Dr. Ueki in southern Garapan, and four others, Misaizu Hospital, Matsumoto Hospital and Fukumoto Hospital, Charanka Hospital, and one Navy Hospital, Kaigun Byoin, for the Japanese military.

**REPORTER:** How much of this witch doctor business survives?

**KAIPAT:** I was very surprised. I have seen and I have heard of some of the work of these people, especially in the field of orthopedics, broken bones, sprained ankles or torn ligaments and contusions. They do lots of massaging, using some kinds of medicinal things, too. I don't know if they have any antibiotic effect or any analgesic effect or any medicinal effect, but they really do work. But as far as the witch doctors today, as compared to the Japanese times, they seem to be fighting a losing battle. And I think it is because of us, the Medical Officers in Micronesia. We have been a constant aggressive enemy against witch doctor treatments, and we have been acting as health educators, hitting them hard. Of course, we don't fight hand to hand, but they treat patients and then send them to us and we treat them and they get better. So

the patients are getting more confidence in us now. That's how they are losing the battle; they refer cases to us, we treat them, and they get better. There is one thing I would like to praise them for, and this is in psychoneurotic cases where they are very effective. The witch doctors' treatments are very effective for psychoneurosis, hypochondria. We give them everything, Librium, Meproamate, and they don't get better. But when the families send them to witch doctors who give them a little bit of leaves put in coconut milk, cook it up a little bit, and let them have it, they get better. This is in cases where the problem is strictly psychological. This I know, because I have referred several cases to them, and they get better than on my treatment.

**REPORTER:** How many of these witch doctors are there on Saipan today?

**KAIPAT:** Well, not too many. Most of them have died. There are about five or six who are well-known today, some men, some women, and I know all of them, and they all know me very well. In fact it happens that when they treat their cases, they always tell their patients, "You go up and see Dr. Kaipat," because I always praise them when their patients get better. We have some kind of a relationship, and I play a game with them; and they know they are losing their battle. However, I respect them for what they are. But in some cases we have to call some of them in. One of them came in because we set a fracture, an elbow fracture. The child went home, and he maneuvered the fracture and pulled it out of line. When we saw the patient again we wondered about this, so we asked the child what happened. He said the witch doctor worked on the elbow and it got worse. The x-ray showed a definite dislocation of the fracture, so we had to call that witch doctor in and we told him straight that this is not a good practice. We told him that his practice of native medicine was not against Trust Territory law, but that we didn't like somebody to

interfere with what we had already put in line, such as a fracture. He shrugged it off and said he was sorry, but from then on he was scared to do any more maneuvering of fractures. I felt sorry for him, but it was a wrong technique. That was only a single episode, but in other cases I know he has handled, he has done a very good job without x-ray and without anesthesia.

**REPORTER:** Do these doctors charge a fee?

**KAIPAT:** Normally, the Chamorros charge some money, and they usually pretend they don't want any money. But the family, of course, they know they have to put it in their hands. The traditional Carolinian custom, and I think it's still practiced today, they usually get some important item, some kind of a gift. In the past, in the not very long past, they used to use these lava lavas that they used to make out of pandanus, woven material; they used this as a gift, as a precious gift, and sometimes a necklace, and some items considered important in the past. But now even the Carolinians are moving toward money, too. They think money is good. But, of course, nobody really charges a fee; they don't advertise, they don't come out and tell people they want a certain number of dollars for a certain service. Usually they take what the people give them, sometimes food, bananas, breadfruit, things like that. So the only harm done is when they keep a patient with them until they're in a terminal state, until it's too late, and then refer them to the hospital. This kind of thing is thinning out, though; it's almost disappeared.

**REPORTER:** In your view, what is the standard of health care in the Trust Territory today?

**KAIPAT:** The people of the Trust Territory now have the highest standard of medical care of any time in the past 400 years, since Magellan landed in 1521. During Spanish times, the history is quite vague. They speak of one person



giving medical treatment, one single person, for all the Marianas. When the Germans came in, as I mentioned previously, the only doctor we had was the periodic visits by the one German doctor from Ponape. He got an assistant later for his visits; and then there was a doctor for Saipan, but he was alone again. This is hardly adequate health care for so many thousands of population. Even during the Japanese time, seven doctors at one hospital plus five other hospitals, but there was a population of 45,000. The high standard we have today is because of this: we have a well organized medical team all the way from headquarters down to district level. We have about 35 Micronesian doctors, and in the Marianas alone, we have about seven doctors. And although we feel we are still very short in manpower, we feel that our service to the people is the highest. I feel that we have good communications with our people, and I think this is one good reason to have Micronesian doctors for Micronesians rather than Japanese or Germans looking at our patients. They see things from afar, and cannot mingle with the people; whereas we can work closely with our people.

**REPORTER:** Micronesian doctors for Micronesians can be listed as a strength of the medical service in the Trust Territory in your view, then. What are



some of the other strengths, and what are some weaknesses?

**KAIPAT:** I think another strong point is the competence of the staff that we have. Second, the continuous education of the present staff at different levels, both doctors and para-medical personnel, in varieties of fields of specialty. And one other thing I think is that we are having more and more help from outside, like World Health Organization sending people to be trained, and the U.S. Public Health Service, the East-West Center, the South Pacific Commission, various universities such as Tulane and University of California, Berkeley, and the Regional Medical Program through the state of Hawaii. Our weak spot I would say is our transportation problem. I don't know if it's our problem or whether it's an administrative problem. But it's transportation to the outer islands--getting doctors to the outer islands and transporting sick people from outer islands to the district center. One way to get around this is to train many doctors, but this is very expensive and time consuming. So we have to do with what we have. The only thing we can do is have a continuous training program for health aides, for those young men on the outer islands coming in and out of the district center to be trained continuously; and then sometimes we can relay messages by radio in emergencies while seeking transportation to take the doctor out or bring the patient in.

**REPORTER:** Isn't there also a certain amount of training or education needed for the people? To change attitudes and give them some basic knowledge of medical needs and services?

**KAIPAT:** This has been a major problem in the Trust Territory. I don't know why they didn't start this back in 1944 when the Marines landed on Saipan. This should have been the first step they took. They should have planted the hospital and had a health educator starting right then and there. I

think that if we had a health educator all along we wouldn't have some of the problems we have today; and the problem I'm talking about is the ignorance of the people about illness. The mass of the population is illiterate as far as health education is concerned. The only source of health education so far has been the doctor-patient relationship with us, the doctors. But we didn't get out of school until the early 1950's. And this should have been started in 1944.

**REPORTER:** A health educator has just been hired by the Trust Territory. What would be your advice to him?

**KAIPAT:** I'm very happy that they have hired him. I think the first thing he should do, my advice to him would be, to familiarize himself with the people and review his anthropology, and concentrate on Micronesia to learn about the cultures of the many different people of Micronesia. Palauans are different from Trukese, Trukese are different from Ponapeans, Ponapeans from Kusaieans, Kusaieans from Marshallese, Marshallese from Chamorro, and Chamorro from Carolinian on Saipan. Even within districts there are different tongues, and different ways of living. I hear that this man has been to Africa, and that he is from Hawaii where there are many cultures. That would be my first advice: he should acquaint himself in detail with the anthropology of Micronesia and the Pacific. Then he should attempt to establish his program through his own study of the cultures of the people involved, setting up certain levels of communication with the people. As far as the details of the program are concerned, that I'm sure he knows better than I; but I would say he should study the people first very carefully, then use the study as a guideline for the introduction of his program at various levels. Of course, he should have a health educator in each of the six districts, and these health educators should be under the direct technical supervision of the man at headquarters,



and should receive continuous education. These men would do the talking in the villages, on television, on the radio, write and distribute pamphlets, speaking in public, visiting groups of people such as at schools, even calling on teachers at summer vacation. Here in the Marianas, Mr. Felipe Atalig used to be our health educator; but he's in the Congress of Micronesia now in the House of Representatives. He did a very good job, but one thing I noticed: every time he started speaking, they clicked the radio off. He became monotonous, and they didn't like to listen to him talking. So he changed his tactic at the suggestion of Dr. Chong, the District Director of Health Services, to intensify the thinking of the people. He had some of the doctors go on television to talk about hypertension, diabetes, or stroke or heart attack or something. One of the American doctors, Dr. Larson, initiated the program by speaking on television. He talked about obesity, about diets for diabetics. Then I went on to talk about hypertension, and the complications and treatment of hypertension. Then other doctors came on and talked about other subjects. And this was health education that really worked. People talked about it. They said, "We want to hear more from the doctors. We really wait for the night time for the doctors to talk on television." This worked very well, and I would think that this is one way this health educator could reach the people. Today the program has stopped because our health educator went to Congress. We need another one, and we're in the process of getting one.

**REPORTER:** You have a large community of Americans to deal with here on Saipan, larger than in any of the other districts. What are some of the differences in attitudes of the Americans and the Micronesians in the two communities that you notice?

**KAIPAT:** This is how I have found out how important health education is, by observing the two communities. I have found out that I very rarely see

Americans or their children for treatment, unless they are really required to have treatment, for example, for a condition that requires antibiotics. But other minor conditions like cuts or bruises, or common colds or bronchitis, they treat these at home. They have education; they come from a background and a community where these things are routine to them--that parents have the responsibility for looking after their children. They make sure that they are clean, and when they get cuts they treat them. If our people, native Micronesians, both Carolinian and Chamorro on Saipan, become health conscious to the point where the



American community on Saipan is, the way I see it, I would feel better. I would tell the health educator to go home and go to sleep. But I think this will come slowly; it will have to go phase by phase. The present generation of parents should become very conscious of this, so that maybe in the next generation they will act like the American community today on Saipan in this respect, very health conscious. Another thing about Americans on Saipan, I don't blame them because they have seen better doctors in the states; but one thing, I feel embarrassed when I see some of these new Americans on the island. They will come in and I can read on

their faces that they are not very sure about what I am going to do. Sometimes I wonder whether they think I'm one of the witch doctors on the island--the way they look at me, you know, and the way they answer my questions. But as they live on Saipan and we see each other more often, they begin to have confidence in us, not only myself, but all the doctors.

**REPORTER:** You spoke of television a while ago, and this applies only to Saipan, of course, because it's the only place where there is a television station--what effect does something like Marcus Welby, M.D., or Medical Center, or The Interns, programs such as these--what effect does this have on the people?

**KAIPAT:** Well, I think these things do have an effect, and it is one of the things I have observed among the population. When they start seeing Marcus Welby, M.D., and Medical Center and their miracle surgery and cures, these people become hospital conscious, and this works both ways. There is a negative and a positive side to this. They become hospital conscious to the point that they even come to the doctor at night time because of a common cold. They think that it's important to see a doctor, that they should know what's wrong with them. They come in because of impetigo, or a backache, at 2 o'clock in the morning because they must see a doctor. But at the same time there are people who have a different way of interpreting these things, thinking that what they see in Dr. Welby's clinic is some miraculous instrument that we should have, like a defibrillator. Now, I don't know what they cost, but they cost a lot, and we don't have these anywhere in the Trust Territory, even though it would be a good thing to have. We have some people making comments on other important items that we should have, and some people say the doctors here don't know about such things because they aren't specialists. We should have specialists here, they say. Just recently

we had a big noise with a municipal councilman saying that we are just a bunch of practitioners, and that what we need is M.D.'s here.

**REPORTER:** Is the complaint that Medical Officers, M.O.'s, are not the same as M.D.'s a justifiable one?

**KAIPAT:** I think I could answer this by quoting Dr. Peck's reply to the municipal council and the district health council when all these complaints came up. The complaint apparently came up in the form of resolutions and in a letter from one of the councilmen. One resolution stated that they would like the High Commissioner to bring more doctors from the U.S. to support the present staff. Another also mentioned bringing specialists into district hospitals, and sending the present Micronesian doctors out to the dispensaries to treat people. We probably wouldn't mind that, because this just demotes us from doing major surgery to doing minor surgery anyway. But we feel that we would lose practice if we were put out in a dispensary treating impetigo instead of treating hard cases. The third complaint was in a letter from one single person, an individual who apparently wanted specialists at the hospital and evidently wanted us out. We're not quite sure what his thinking was; but at any rate, that single comment was enough to blow everybody's top off. They were about to resign, walk out of the hospital. Dwight Heine, representing the High Commissioner at that time, came down to the hospital, and District Administrator Ada and Mayor Sablan, to talk to us about what was going on. They asked us to stay on. The complaint said specifically that they didn't want medical practitioners any more; they want M.D.'s. For your information I would like to read what Dr. Peck, our Director of Health Services, had to say about this complaint:

"Clarification follows as far as differences which exist between physicians possessing M.D. degrees and

those possessing M.O. degrees. The most significant difference is the medical school they attended. Most physicians who graduated from medical schools in America are automatically given a degree of M.D., whereas those who have graduated from the Medical School at Fiji are given the degree of M.O. Let it be noted that the physicians graduated from medical school in England are not M.D.'s, but are called Bachelors of Medicine. So, much of the difference is in name only. There are some differences in emphasis in different medical schools.

Those which give M.D. degrees tend to emphasize those basic sciences such as chemistry and statistics which prepare one for research work and teaching. The Fiji School of Medicine is notable in that it emphasizes the care of the patient, how to handle surgical problems, how to handle emergency procedures and obstetrical complications--those things that are most important in the day-to-day matter of saving lives. We have seen young M.D.'s recently out of medical school, as well as old M.D.'s who may have become too specialized, work side by side with our Fiji graduates. Very often it has been the Fiji graduate who has made the correct diagnosis, has performed the necessary surgery, made the sounder judgment, and worked with greater confidence and speed. This is not surprising, for we know that the Fiji School of Medicine is willing to graduate only those students who show unusual ability. As an example, let me note that out of 35 Micronesian students sent to Fiji, only 2 are certain to graduate. These things emphasize the very important fact that the physician should be judged by the kind of service he gives, his devotion to his patients, and not by a diploma which hangs on his wall. The Trust Territory Code gives equal rights to M.O. physicians and M.D. physicians. The University of Hawaii accepts our M.O. physicians for specialized training in public health just as it accepts M.D. physicians. New Zealand, which has high medical

standards, is actually eager to have our M.O.'s come to its hospitals for training and to work in various specialties. It pays them regular salaries while giving them training, and admits them to examinations which confer the title of Consultant. It is true that we need specialists right now in the Trust Territory and we are getting them. But let me say that the hospital cannot be properly run by a group of expatriate specialists who are likely to remain for only two years, scarcely long enough to learn the ways of the people. For the sake of continuity we must rely on our own Micronesian or Saipanese physicians. Losing even one of them would be a tragedy, just as it is a tragedy, too, whenever we lose a Micronesian or Saipanese nurse. Physicians are very special kinds of people, since it takes a great deal of courage and competence to make a decision that deals with life and death, especially day after day, sleepless night after sleepless night, and to work with a clear head when they are exhausted and worried. What keeps a physician going under these conditions? It is the wonderful feeling he gets from a grateful patient. I know of no physician who can maintain his confidence for making important decisions unless he is treated with respect that shows that the patient or the community have confidence in him. Our Medical Officers are highly respected by physicians in our various referral hospitals, by visiting specialists, and by physicians in all of the other districts. If they have a fault, it is that they have been too modest about asserting their rights to the respect to which their abilities entitle them. World opinion on medical training is changing today. The consensus is that it should be shortened and made more practical, except for those few who are to do research work. The M.D. medical school of the future may bear a closer resemblance to the Fiji Medical School of today."

So everything has cooled off now at the hospital, after this letter from Dr. Peck.



# Micronesian parks: a proposal

by Robert Wenkam

Westward from Hawaii, south of circumnavigator Magellan's first track across the Pacific, in the five-million square miles of Pacific Ocean north of the equator between Hawaii and the Philippines, are scattered 2,500 islands comprising an island wilderness, unique on earth, yet a significant part of earth's environment. A substantial part of the earth's surface, above and beneath the sea, little-known, relatively unexplored, inhabited by 100,000 Micronesian people occupying a combined land area smaller than the smallest American state.

Japanese called the islands *Nanyo*--south seas. Europeans named the land Micronesia--tiny islands--and called the people Micronesians. If administrators had asked, they would have learned the true name of the islanders speaking a multitude of languages and comprising a half-dozen ethnic groups; for without pretense, they naturally call themselves "the people."

The natural beauty of the land and the traditional culture of an island civilization have in large part been untouched by intruding colonizers, traders and politicians from Asia, Europe and America. Of the 2,100 islands, only ninety are inhabited among the three-million square miles designated as the Trust Territory of the Pacific Islands. Many of these inhabited islands are home only for a dozen Micronesians or seasonal copra harvesting parties.

The open oceans between isolated atolls are still sailed in outrigger canoes by natives skilled in seamanship passed down through generations. They navigate a thousand miles without watch, compass or map.

Geologically, the islands range from the volcanically active Marianas and the extinct volcanic high islands of Palau, Yap, Truk and Ponape, to the low island atolls in Yap, Truk and the Marshalls. Between Guam and Truk is the Marianas Trench, deepest waters of any ocean on earth.

A system of Micronesian Oceanic Parks is proposed to preserve not only unique island scenic beauty and history but also indigenous traditions. Any historical park is meaningless that does not also recognize paramount rights of the Iroij and the Nahnmwarki, and preserve culture, language and traditional land use rights. Likewise, an island park does not end at the shore but extends beyond the beach to include the ocean lagoon.

Neither must an island park be devoid of life, for to preserve a life-style, people must live on the land within the park. In this way, a uniquely Micronesian park system will be innovative in concept and regulation, serving the Micronesian way of life by preserving ethnic traditions, while offering a refuge to visitors from around the world.

The President of the Senate of the Congress of Micronesia, Senator Amata Kabua, envisions the Micronesian Oceanic Park System as "parks for mankind." He speaks of Micronesia as a vast international peace park for earth. This is an opportunity for Micronesia to protect an island way of life while preserving the only extensive island wilderness remaining on earth.

## The Proposal...

A proposed Micronesian park system will include all significant sites, scenic, historic and recreational, on land and beneath the sea, in all sections of Micronesia. The largest areas could be designated Micronesian Oceanic Parks and require major funding and professional management, established by legislative act of the Congress of Micronesia, which would also create an Oceanic Park Service ranger system. The major parks would be similar to U.S. National Parks, but with innovative differences. On many islands land ownership would remain with the Iroij and Nahnmwarki, with leases obtained by the Micronesian Oceanic Park Service to provide maintenance, protection,

interpretation and public use. Rights of concessions would be reserved to the municipalities.

Smaller, but no less important parks, would be established by act of district legislatures and municipal councils. These would be called District or Municipal Parks, and would be under the jurisdiction of local officials. Marine sanctuaries, wildlife refuges and forest reserves should also be established both within and outside park boundaries where specific ecological circumstances require specialized management of the land or sea. These specially designated areas should properly be placed under the jurisdiction of a Director of Conservation, perhaps appointed by a Natural Resources or Fish and Wildlife Commission, also established by the Congress of Micronesia.



*Arno Atoll Micronesian Oceanic Park.* One of the most beautiful atolls in Micronesia, untouched by modern "improvements", roads, or cars, with village life and Marshallese homes substantially as they were a hundred years ago. Miles of curved white sand beaches with coconut palms and beautiful reef color patterns in the enclosed lagoon. Only ten miles from Majuro, Arno offers the opportunity to visitors of seeing a classical ocean atoll without the difficulties of an extensive ocean boat trip. Because of its proximity to Majuro, Arno requires park designation and protection. To also include the grave of Iroij Lablab Rilin, a giant warrior hero of the Dri Mwejor clan. The grave site with pebble cairn is six feet wide by 158 feet long. On Kijibwe island in the Arno Atoll is the large grave of Iroij Lakamo, maternal uncle (alab) of Rilin.



*Bikini Micronesian Historical Park.* Site of Operation Baker and Able, the historic underwater and surface nuclear bomb tests in the Pacific. The large concrete bunker at hydrogen bomb test site Bravo is near a large crater produced by the blast. Located on the reef at the end of the remains of Boknejen Island (Baker), and Bokbata (Able), both reduced to two small sandbars in the cataclysmic blast of historic importance in the development of nuclear weapons.

*Majuro Municipal Historical Site.* Monument erected by Japanese government authorities to memorialize the destructive 1918 typhoon and commemorate the Emperor's relief measures.

*Majuro Beach Recreational District Park.* The point of land beyond Laura Village, the beaches on each side and the sand bar at the end partially enclosing the Majuro lagoon. Area includes operating fish traps, magnificent ocean and lagoon swimming and vast shallow water coral reef. Small boat entrance channel to lagoon.



Opposite page, Arno island beach, Marshall Islands; above, Arno youngster; top right, Laura beach.



*Iroij Lablab Memorial Historical Site.* The cemetery for Marshallese chiefs, (Iroij), on Buoj Island, Ailinglaplap Atoll. Large elaborately carved tombstones marking the graves of Leit and Kabua, two powerful Iroij Lablab. Monuments were presented by the German administrator in the name of Kaiser Wilhelm. They were shipped to the Marshalls from Rabaul.

*DeBrum Family Historical Site.* The DeBrum family home on Likiep Island, Likiep Atoll. A well maintained example of turn of the century plantation home architecture. A large wooden building with spacious lanais. A large collection of old books is in the house along with many items of the original furnishings.



*Madolenihmw District Recreational Park.* The great bay of Madolenihmw bordering Nan Madol, including the Retao River and 40 foot high Tunihren Parau (waterfall) in Kepirohi, and surrounding scenic lands. Recreational opportunities include small boating, water skiing, hiking, picnics, camping, and family related outdoor activities supplementing historical tours of adjacent Nan Madol.

*Nanpei District Historical Park.* The bronze statue of the first Henry Nanpei and the Nan Kewi waterfall at Rohn Kiti in Kiti.

*Savertik District Park.* Savertik falls drops a clear 200 feet in Salapwuk, Kiti.

*Lele District Historical Site.* The ancient ruins of In-Sa-Re at Lele on Kusaie Island.

*Nahnmwarki District Historical Site.* Investiture platform for Nahnmwarki on Ponape.

*Kolonia Municipal Park.* Southeast of Kolonia town on the scenic Doweneu River.

*Kolonia Municipal Historical Park.* In downtown Kolonia, including the old Spanish wall, German church tower and cemetery, graves of the Sokehs rebels and the Kubary monument.



*Sokehs Rock District Monument.* Rising six hundred feet above the entrance to the harbor of Ponape, overlooking the Ponape airport, Sokehs Rock is a Pacific landmark. Identified many times in early documents, Sokehs Rock is the "Diamond Head" of Micronesia.

*Kiti Mangrove Swamp Natural Park.* The extensive Mangrove swamp surrounding the Kiti canal and adjacent tropical forest transition zone on built-up land. Many varieties of magnificent trees. Mangrove swamps protect unstable shorelines from typhoon waves, provide important breeding grounds and constitute a biochemical buffer zone, greatly affecting offshore barrier reefs and lagoons. The Kiti Mangrove Swamp is one of the outstanding examples in the islands and should be protected. High-level wooden walks would permit interpretive self-guiding trails into the swamp jungle.



*Nan Madol Micronesian Historical Park.*

The ancient canal city, temple ruins and house sites in Madolenihmw, southeastern Ponape. Probably over 2000 years old, the ruins are reminiscent of the fabled fortress city of Machu Picchu constructed by Incas high in the Chilian Andes. In Micronesia the city is a 52 acre Venice of the Pacific, constructed on the reef of black columnar basalt in 5 ton blocks hauled by early people on canoes and rafts from quarries twenty miles distant. It is the ruin of an ancient civilization with oriental styled temples three stories high on canals lined with fitted stone. Today, mangrove swamps, vines and breadfruit creep over the ruins. Nearby, Micronesians live in modern homes on the edge of an abandoned civilization.

*Nan Madol Quarry District Historical Site.* Quarry source of the columnar basalt rock used in the construction of Nan Madol at Takaui and Uh.

*Opposite page, Tunihren waterfall in Kepirohi, Ponape Island; above, Nan Dowas High Temple, Nan Madol; top right, Retao River.*



*Truk Lagoon International Peace Park.* Primarily an underwater historical park including the World War II Japanese fleet anchorages between the islands of Moen, Dublon, Fefan and Tol, and islands of Dublon and Eten, and the estimated forty sunken warships and merchantmen at the bottom of the lagoon. Park would also include the southern portion of Moen with the seaplane base site at South Field, the Dublon site of the Fourth Imperial Fleet, Truk Naval base headquarters, and the Zero fighter base on Eten, now a coconut plantation. Dublon Island sites include the elaborate concrete shell of the old civilian out-patient clinic, underground power generation tunnels, water purification plant, old Japanese bank, reefer, soap factory, jail, radio station, pill boxes, piers, wharfs, docks and petroleum tanks. About twenty sunken Japanese ships in the Truk Lagoon are well known and accessible to scuba divers. The lagoon is considered by enthusiasts to be one of the most exciting diving areas in the world.



*Tol Island District Park.* The 1200 foot high mountain of Tol, highest in the Truk lagoon and surrounding tropical rain forest with many unusual tropical plants. Spectacular panoramic views of the Truk lagoon and surrounding islands.



*Truk Lagoon Barrier Reef District Recreation Park.* Numerous small uninhabited islets on the barrier reef and inside the lagoon, mostly privately owned, but eminently suited for picnic areas, campsites, swimming, and fishing trips.

*Moen District Historical Park.* The elaborate Japanese remote radio communications station and old Japanese lighthouse on Southeast Moen Island. The extensive reinforced concrete, bombproof structures with heavy steel shutters are presently owned and occupied by Xavier High School for Micronesian boarding students from all districts. Radio communications center for the Fourth Imperial Fleet Headquarters on Truk.

*Opposite page, South Beach sandbar and Dublon island; above, diving at Japanese destroyer (Shimekaze Maru) off Dublon; top right, net fishing, Truk lagoon.*





*Marpi Micronesian Historical Park.*

Includes all of abandoned Northwest Field area now overgrown with tangantangan except for the open paved runways of the U.S. airbase, and Banzai and Suicide Cliffs where mass suicides by Japanese Imperial Forces occurred after their last stand against advancing U.S. troops. Many civilian Japanese residents also jumped into the sea at the end of the battle for Saipan. The top of Suicide Cliff offers panoramic views of

the Banzai Cliff flats and rocky coastline. To the east is the Grotto, a limestone cave on the northeast shore of Marpi about 100 feet below the surrounding ground, into which the ocean ebbs and flows through sub-surface openings. The Grotto is swimmable to the daring, a luminescent backlit blue glow to the sightseer. On the west boundary is the site of the last Japanese Command Post during the battle for Saipan. Japanese generals ordered suicidal attacks against American troops from these headquarters located in a large natural cavern at the base of Marpi Cliff. The cave made an ideal observing point.

Some 150 Japanese students taking refuge were supposedly killed when the cave was bombarded. The great park would protect all the scenic and historic areas of northern Saipan beyond the World War II ammunition dump area, including Wing Beach on the west and across the island to the scenic east shore at Bird Island, a distinctive haystack-shaped rock with nesting birds seen from a magnificent setting of high cliffs and wooded shore.

*Tinian District Historical Park.* Site of the loading and takeoff of the B-29 superfortress carrying the first A-Bomb dropped on a populated area--Hiroshima.

Tinian's famous North Field airbase occupies a secure niche in history. Marked by memorial columns with brass plaques, a v-shaped apron encloses two open pits, each growing a coconut palm. They are the loading sites from which the Hiroshima and Nagasaki atom bombs were hoisted amid great secrecy into American B-29 bombers on August 6 and 9, 1945. Tinian was once a major U.S. ammunition depot for advance Pacific bases.

*Tinian Municipal Beach Park.* Popular white sand beach near San Jose village on Tinian.

*House of Taga District Historical Site.*

Ancient Chamorro village site on Tinian Island. Supposedly, the prehistoric home of the Chamorro's great Chief Taga, the Paul Bunyan of the Marianas.

*Rota Municipal Historical Site.* Site of large Japanese cannons at Tetnou erected during World War II. Beautiful view to the ocean horizon and Guam island across the channel on clear days.

*Rota Island Wildlife Preserve.* Taipingot peninsula on Rota Island where wild deer and birds abound through conservation regulations of Rota municipality.

*Latte Stone District Historical Site.*

Quarry area for Latte stones used in ancient Chamorro house construction, Rota Island.

*Pagan Island Micronesian Park.* The volcano of Pagan, only active volcano in Micronesia, with still fuming mountain cone and hot water springs.



*Profile Beach District Recreation Park.* Also known as "old man by the sea," the twin rock formations to the north of the Kagman Peninsula on the east coast, when viewed from a distance, give the impression of human heads contemplating the distant Pacific horizon. A favorite weekend place for picnicking and swimming.

*Garapan Municipal Historical Park.* Site of the Japanese town of Garapan, including many historical ruins; tower of one of the first churches of Saipan, bronze statue of the Japanese industrialist who pioneered the sugar industry in the Marianas during the Japanese mandate, the old Japanese jail where Amelia Erhart was reputedly held, the hospital ruins, and remains of Japanese gardens. With planting and landscaping, this area with its colorful flowering trees could become one of the most beautiful "city" parks in Micronesia.



*Blue Beach District Historical Park.* Landing beach of first U.S. military invasion troops, code-named "Blue Beach", beginning the successful capture of Saipan. To include the lagoon out to the barrier reef, the Sherman tanks in the lagoon, road junction memorials to U.S. troops, the entire beach and all land between the beach and the shore road.

*Okinawan Shrine Municipal Historical Park.* Cemetery and shrine of Okinawan residents of Saipan killed during World War II. Gravestones dated 1945.

*Saipan Memorial Municipal Historical Park.* Erected in the late 1950's honoring countless Saipanese killed in World War II. Located on Wallace Road near Oleai.

Opposite page, Suicide Cliff at Marpi, Saipan; above, memorial to U.S. forces; top right, Sugar King monument, Garapan.



*Palau Islands Micronesia Oceanic Park.*

All the Rock Islands south and east of Koror, including Aimeliik and the beautiful Seventy Islands and the lagoon waters within the surrounding barrier reef north of Peleliu Island. All of some 300 unique coral limestone islands and islets scattered across a hundred square

miles of shallow lagoon waters. Home of salt water crocodiles, shellfish, turtles, and sea birds. Important bait fish grounds for the Palauan tuna fishing industry, and sanctuary for endangered sea life. Extensive water area excellent for skin diving, watersports, boating,

and fishing. Large variety of shells living in shallow water reefs. This unique region plainly merits and requires permanent preservation as an essential and outstanding example of the ecological scenery of the Pacific; as a refuge for many endemic plants and





*Opposite page and above, Rock Islands, Palau.*

animals including threatened endemic birds such as the Micronesian megapode, Palau scops owl (both estimated to be under 60 pairs in 1968), crimson-crowned fruit dove, nicobar pigeon, and the dugong. The Rock Islands and protected lagoon are an

important area for fisheries and scientific research conducted from Koror. An extensive park including all the Rock Islands would exhibit features of land and water probably surpassing in scientific significance and potential tourist attraction any other coastal park

in the world. The park should be carefully zoned for commercial, scientific, and recreational uses to prevent damage from incompatible activities. No fully comparable natural combination of terrestrial and marine habitats is known to be in existence.



*A Rock Islands beach, Palau.*

*Arakabesan Terraces District Historical Site.* Located on Arakabesan Island, these pre-historic terraces of shaped earth high on the island hillside are best viewed from a distance. No explanation for their origin exists in Palauan folklore or oral history. They may have been constructed for agricultural purposes.

*Peleliu Micronesian Historical Park.* Peleliu Island, site of the bloodiest battle in the Pacific during World War II, with the largest number of American and Japanese casualties in relation to land area captured. The island that Admiral Halsey recommended be bypassed. White phosphate ridge along island's center contains three levels of Japanese tunnels used for barracks and equipment. Many entrances sealed by U.S. Marines, entombing alive defending Imperial soldiers. Gun emplacements on the summit.

*Ngermid Stela District Historical Site.* On northern Koror Island, this abstract figure of a mother and child, is primitively carved in andesite. After cleaning fish and watching men dance in the *bai*, forbidden by taboo, they were turned to stone, and remain today standing alone in a grass field.

*Rock Paintings of Ongelunge District Historical Site.* One of the few limestone cliffs with ancient ocher paintings. Mostly abstract daubings except for one canoe. Located on Metuker ra Bisch (Garreru) Island south of Airai Mun.

*Rock Paintings of Oimad el Marach District Historical Site.* Pre-historic rock paintings of unknown origin in cave. One red ocher displays a deer-like animal. On Toirechuir Island between Koror and Malakal Islands on limestone cliff.

*Babeldaup Quarry District Historical Site.* In Omisch Cave on eastern shore of Koror. Several pieces of unfinished Yap money discs, 6-8 feet in diameter, cut from coral limestone.

*Badrilau District Historical Park.* The Badrilau megaliths of Palau.

*Helen Reef Wildlife Preserve.* Isolated reef in the extreme southwest region of Micronesia. Abundant turtle, shellfish, giant clams, and ocean birdlife (terns, frigate birds). Subject to destructive poaching. No rats, flies, or mosquitos.

*Ngerukewid Islands Wildlife Preserve.* A preserve established by the Palau Legislature in 1956 to include all land, water, reef, and underwater areas of the island group known as the Ngerukewid (Orukuizu) Islands, also known as Seventy Islands, to be "retained in its present primitive condition where the natural plant and animal life shall be permitted to develop undisturbed." The Preserve would remain a protected sanctuary within the Palau Islands Micronesian Oceanic Park.





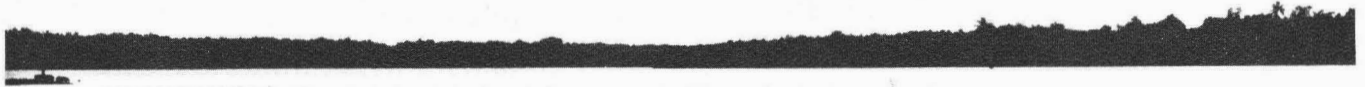
*Yap Money Bank District Historical Site.* Major storage site of traditional Yapese stone money in Rul village.

*Yap Airport District Historical Park.* Area on west side of Yap Island airport (the old Japanese fighter strip), with wrecked Zero fighters, ruins of Betty bombers in bunkers, and large bomb craters remaining from American raids in force during World War II when Yap Island was bypassed and starved into submission.

*Rumung Island District Cultural Zone.* Island with traditional village life where privacy is essential to maintenance of Micronesian culture. Entry by visitors and tourists prohibited. (This concept in similar form acceptable to island residents may be duplicated on many islands throughout Micronesia by resolution of district legislatures.)

*O'Keefe Island District Historical Park.* The island home of legendary adventurer "His Majesty" O'Keefe. Ruins of his island mansion with tiles from China can still be seen on the jungle covered island near Colonia in the Yap lagoon.

*Kanifay District Historical Sites.* Ancient stone path in Fara' Kanifay and Lanelow stone (men beating place).



*International Scientific Wilderness Preserves.* Ever since Galapagos served Charles Darwin so decisively in demonstrating the origin of species, the great value of undisturbed Pacific islands as outdoor laboratories for science has been well known. A select series of uninhabited Micronesian islands should be designated with a view toward international agreement that they would be held freely available for research by scientists of all nations. In this way the interest in their permanent use for the advancement of knowledge would be emphasized and made widely known. Casual visitors would be prohibited. In the Marianas, islands for designation as International Scientific Wilderness Preserves would include Uracas (Farallon de Pajaros), Maug, Farallon de Medinilla, and Guguan. Also Helen Reef south of Palau, East Fayu in the eastern Carolines, and Pokak Atoll (Taongi) and Bikar Atoll in the Marshalls.

This list of proposed parks should not be credited to one author. The areas and sites proposed were obtained by Friends of the Earth from many sources, first hand exploration of the islands, and personal interviews with Micronesians in every district. The proposal originated with Micronesians and is in essence a plea to elected representatives to save the land and a

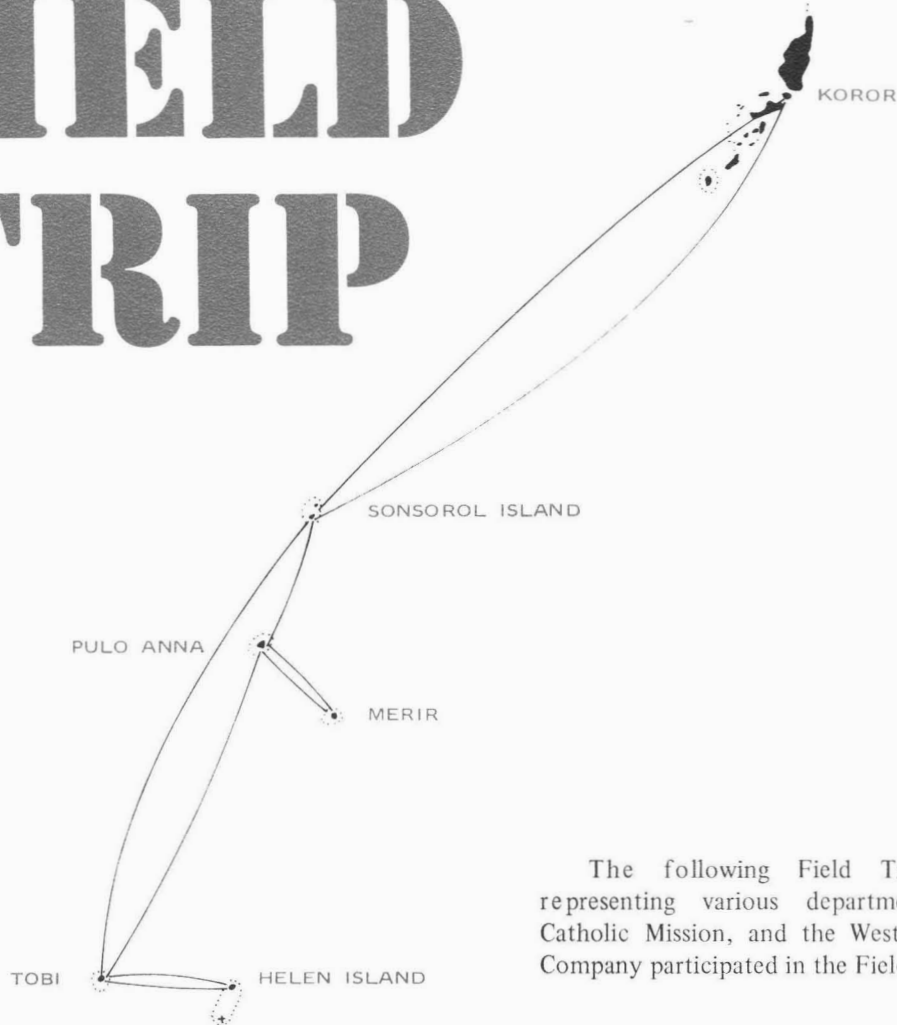
way of life that is unique to these islands and the people of the Western Pacific who live on this beautiful and historic land.

Acknowledgement should be made for the ideas expressed in conversation and correspondence, official and social, by Senators Amata Kabua, Tosiwo Nakayama and Olympio Borja; District

Administrators Francisco Ada, Oscar DeBrum, Thomas Remengesau, Boyd MacKenzie, Juan Sablan and Leonard Aguigui; the Nahnmwarki of Madolenihmw; Jonas Olkeriil, Pensile Lawrence, and many other officials and residents of distant islands who discussed the park idea with Friends of the Earth over a bowl of breadfruit poi or a cup of *sakau*.



# FIELD TRIP



The following Field Trip Party members representing various departments and activities, Catholic Mission, and the Western Caroline Trading Company participated in the Field Trip:

## Memorandum

To : District Administrator  
 From : Field Trip Officer  
 Subject : Southwest Islands Field Trip Report

The regular Southwest Islands Field Trip commenced on Monday August 10, 1970 at 3:00 p.m. The Field Trip Party and the revenue passengers had been on board the M/V *Ran Annin* since 12:00 o'clock noon. The delay was due to last minute loading by WCTC and delay in the arrival of lists of passengers and cargo from WCTC.

Field Trip Officer (Education)	Raymond J. Boucher
Medical Officer (Ass't F.T.O.)	Dr. Nobuo Swei
Sanitation	Tokiwo Sumang
Education	Timothy Donohue
Community Development	Mike Colburn, Peace Corps
Public Works	Rekemesik Rengiil
Constabulary	Nisang Tewid
Conservation	Becky B. Madraisau
Agriculture	James Ngirakebou
Administration	Felipe Bismark
Public Defender	Bill Norris
Census	Valentino Triso
	John Skebong
	Gloria Gibbons
Catholic Mission	Father Robert O'Connell
WCTC	Hideos Idelekei
	Ichiro Meltel
	Dilubech R.
	Sam Iyar
PCAA	Orue Tamol

### *Sonsorol Island - August 11*

We departed Koror at 3:00 p.m. on August 10. At 3:30 p.m. the Field Trip Party held an orientation meeting. The Field Trip Officer presented the tentative plans for the field trip.

At 7:36 a.m. we arrived at Sonsorol. The Magistrate who came with us from Koror requested that the people's religious needs be taken care of first. It was agreed that the public hearing would be held after the religious services. In the meantime the Field Trip Party went about their duties the best they could. The census team waited outside the church doors so that they could get everyone as they came out of the church.

The Magistrate walked around the village with the Field Trip Officer. They went out to examine the channel which Public Works had recently cleared. The Magistrate requested that this channel on the west side of the island be lengthened to twice its length and two feet in depth at low tide so that copra could be loaded at low tide. He also requested that a channel be cut into the reef about fifty feet on the east side of the island.

The Magistrate mentioned the new school building which is to be built. He mentioned that Koror was in error when they said that the people on Sonsorol did not know what kind of building they wanted. It was because of the confusion in Koror that he went there on the last field trip. He said that just before returning to Sonsorol this time he had discussed about the construction of the new school building with the District Director of Public Works. He said that the people wanted the all metal building which simply had to be bolted together once the foundation had been built. He said that Public Works had approved it when he was there and that Public Works knew exactly which type of building the Sonsorol people wanted.

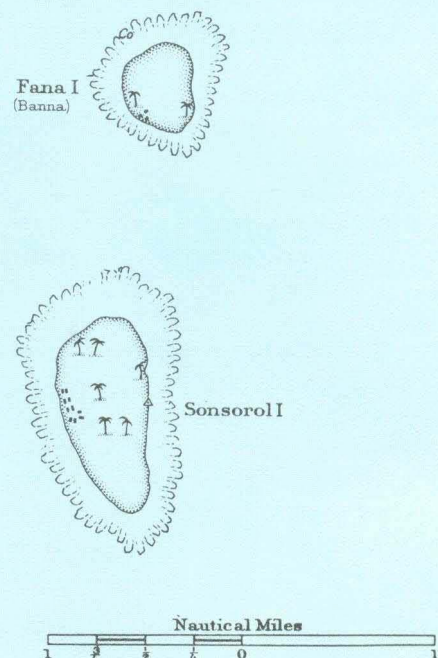
The public hearing was held at 10:45 after the religious services were finished and after the census team had had a chance to interview everyone. The meeting was opened by an introduction of the department activities representatives. The departments which had special information to pass on to the community were Community Development, Sanitation, Conservation and Palau Community Action Agency (PCAA).

*Community Development:* As per instruction from the C.D. Officer the people of Sonsorol were informed as to the status of their Grant-in-Aid proposal for a dispensary. The proposal is now with the High Commissioner's Office. C.D. is awaiting approval. When it is approved the Seabees will help in assembling it on Sonsorol.

The C.D. field trip member noticed that there appeared to be a lack of adequate water catchments on Sonsorol. He believes that the T.T. should look into some sort of large central water catchment for this island. He and others also noticed that the rail system for transporting copra and supplies to the other side of the island is also in need of repair and is almost inoperable. There should also be some type of shelter on the east side of the island for the copra when it is transported to that side for shipment; otherwise it will be ruined by the rain.

No specific requests or questions were addressed to the Field Trip C.D. Officer.

### **SONSOROL ISLANDS (ST. ANDREW)**



*Agriculture:* The agriculturalist performed the following duties:

- 1) He planted twenty seedlings of *Swiekenia Macrophylla*.
- 2) He distributed about 100 seeds of papaya (Hawaii varieties).
- 3) He inspected the papayas and bananas in the gardens. All of them were found to be normal.
- 4) He inspected the pigs and poultry. He found that some chickens were dying of an unknown disease. He would bring some of them to Koror for further investigation.



When the agriculturalist attended the public hearing the following were requested by the people of Sonsorol:

1. breadfruit cuttings for planting,
2. a male and a female pig,
3. fertilizer,
4. papayas (Hawaii varieties),
5. bananas (Hawaii varieties),
6. tree poisoning chemicals, and
7. more species of fruit trees.

*Education:* On Sonsorol the Education Representative inspected the present school facility, discussed plans for a new school building with the magistrate and teachers, and instructed the teacher in the use of new English reading and writing materials to be used this coming school year.

The school building appeared inadequate in both classroom and storage space. The building is shared with the dispensary, the two being divided by a partial partition. This must certainly lead to inconveniences. There is no water supply available at the school. The building is a wood-tin construction. Many of the beams are termite ridden. Plans for a steel pre-fabricated construction were reported by the magistrate to be the community's preference for a new school building. It was requested that the Education Department follow-up its plans for the new school building as quickly as possible.

Because of the weather and tide, only part of the construction materials for an addition to the present school building was unloaded. None of the school supplies or USDA food were unloaded.

The teacher requested that he be permitted to take his remaining leave days before the beginning of the new school year.

*Public Health:* Upon arrival the Medical Officer went to the dispensary where he met the Health Aide. The Health Aide made an oral report on the health of the islanders. There were no births or deaths since the last field trip. Nor were there any epidemics or severe illnesses.

The Medical Officer made a brief inspection of the medical supplies on hand. There were enough supplies and equipment to carry on with the medical needs of the island.

The Medical Officer saw seven patients, all of whom had minor complaints. There was one pregnant girl to be accompanied to Koror by her mother and son.

At the public hearing the Medical Officer thanked the islanders for cooperating with the Health Aide.

*Sanitation:* The Sanitation Officer began his inspection about 9:00 a.m. He inspected twenty individual dwelling houses and one school. The result of the inspection was as follows:

*School:* The school is getting very old. At the time of the inspection, the tank for the water supply was not working because the teacher in charge was cleaning it. The toilet facilities are inadequate. There was only one facility for both sexes.

*Private premises:* Twenty houses were inspected. They were found to be very clean except for the following defects:

- 1- most of the toilet facilities were unsanitary;
- 2- there was no proper screening;
- 3- there were no proper doors; and
- 4- they were not rat or fly-proof.

*Water supply:* Most of the 55 gallon tanks used for water catchments were found to be without covers. Mosquito larvae were found in most of the tanks.

Only one municipal water tank was found to be sanitary.

*Yards:* A lot of coconut leaves and husks were lying around the houses. Tins and coconuts were found in the outskirts of the village. These tins and coconuts were breeding places for mosquitoes.

*Animals:* Pigs and chickens were found running loose. There were no proper pens for them.

*Miscellaneous:* The Sanitation Officer had a meeting with the magistrate and the village people. He discussed the topic "Cleanliness and Better Homes." This was part of the public hearing. He requested the people to correct the things mentioned above in this report.

*Requests of the people:*

- 1- Screens for their toilets;
- 2- A sprayer and insecticide

*Public Works:* The public works mechanic fixed the outboard motor for the government boat. The starter was found to be defective. He changed the oil and oil-filter in the generator. He performed other maintenance checks on the generator and outboard motor.

*Public Defender:* He arrived in the village proper at 10:15 a.m. and reviewed the existing facilities. After the public hearing, he had discussions with the magistrate concerning the operations and problems of the community.

*Security:* Sgt. Tewid met with Magistrate Joe Nestor and Chief Tamol of Sonsorol. They reported that around 11:00 o'clock on August 6, 1970 a jet airplane flew over the island. Everything else was normal village routine.

*Conservation:* The conservation officer made a tour of the island and made the following observations:

1. *Turtles:* No turtle nests were found. The Acting Magistrate said that he had never seen or found any landing on Sonsorol or laying eggs since the last field trip.

2. *Birds:* There were many sea birds present on the island. Very few fruit bats were seen.

3. *Fish and crabs:* There were only a few land crabs noticed. Very few fish were noticed around the reefs and never in schools.

4. *Staples:* The island was found to be poor in staple foods. There were no taro patches or tapioca patches or sweet potato gardens. A few types of wild papayas and taros were seen.

5. *Public hearing:* The conservation officer reminded the people of Public Law No. 9-4-68 which prohibits the hunting of all birds. This reminder was considered necessary because some young boys were seen practicing with an air gun.

6. *Starfish (Acanthaster Planci):* The islanders said that these starfish were very rare on the island. The conservation officer informed them that in order to kill them the people should bring them on dry land. He warned them that if they chopped them to pieces in the water the starfish population would increase.

*Census:* The team was delayed in their work because of the religious services. However, they were able to get most of the people as they left the church.

#### *Results:*

AGES	NO of MALES	NO of FEMALES
0 - 10	10	5
11 - 20	5	0
21 - 30	3	3
31 - 40	1	1
41 - 50	2	2
51 - 60	3	2
61 - 70	3	2
71 - 80	1	2
81 - 90	0	1
<b>TOTAL:</b>	<b>28</b>	<b>18</b>

*PCAA: Community Organizer/Eang and South West Islands*

There is an arrangement between the people of Sonsorol and the PCAA to establish a Salt Fish Co-op on this island. \$300.00 was funded by PCAA. \$300.00 was collected by the people to start the experimental venture. Hopefully this will boost the economy of the island and perhaps even take the place of copra making.

*Economy:* WCTC purchased 120 bags of copra and sold \$140.70 worth of goods.

We started hauling copra as soon as the public hearing was finished. We had brought the copra from the west side of the island to the east side by rail. By 3:30 p.m. it was raining and the sea was too rough to load any more copra. The Field Trip Party and those passengers who were helping with the loading of copra returned to the ship.

At 4:10 p.m. we departed from Sonsorol. Due to the exceedingly rough weather the ship was going only at half speed, and many of the Field Trip Party and passengers were seasick. At 11:00 p.m. we bypassed Pulo Anna and continued on to Tobi. We would have to perform the field trip in reverse.

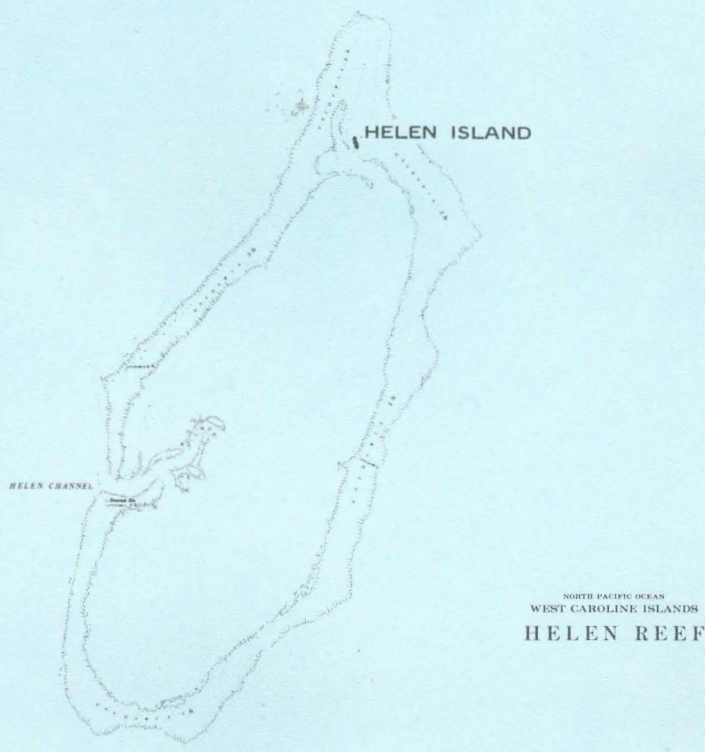


*Tobi Island—Dr. Swei inquires about medical needs.*

#### *Tobi, August 12*

After buffeting heavy seas all night the *M/V Ran Annim* arrived at Tobi at 9:48 a.m. Here some of the Field Trip Party were given food supplies for four meals and sent ashore to perform their duties while the rest of the Field Trip Party went to Helen Reef while the Conservation and Agriculture Officers performed their duties on Helen Island. The food and water situation limited the number of people who could be let off in Tobi overnight. Those who went ashore were Mike Colburn (C.D.), Timothy Donohue (Education) and the census team comprised of John Skebong and Valentino Triso. It was thought wise to leave Miss Gloria Gibbons aboard the ship even though she was a member of the census team. Orue Tamol of PCAA also requested to remain on Tobi. The Government personnel were put on "per diem" from 10:00 a.m., August 12, until our delayed return at 9:18 a.m. on August 15. The Tobi people had supplemented the food supplied by the ship especially when the food ran out.





#### *Helen Reef, August 12*

The *M/V Ran Annim* arrived at Helen Reef at 3:16 p.m. Upon arrival a foreign vessel was discovered reefed. This and the security measures taken are described in a separate report. (see page 33)

On August 13th, 1970, the *M/V Ran Annim* set anchor inside Helen Reef near Helen Island while the Japanese crew repaired their ship. The Conservation Officer, the Agriculturalist, the Security Officer and the Field Trip Officer went on Helen Island for security check, collection of birds and observation of seedlings previously planted. At the request of Dr. Swei, the passengers were allowed ashore after having been instructed by the Field Trip Order regarding birds and turtles. They were very closely supervised on the island. Everyone cooperated. No harm was done. Justification for allowing them ashore was to relax tensions. We had been at anchor for two days after many had been seasick due to the severe storm encountered on the way down from Sonsorol. The members of the Field Trip Party without duties on the island were not allowed ashore.

**Agriculture:** The agriculturalist went ashore at Helen Reef to check all the coconut trees on the island. They were all in good condition.

There are only a few species of trees growing on the island. The coconut seedlings which were planted on the last field trip were growing well. The papaya seeds that were sown on the last trip were checked. They must have rotted or were eaten by the birds or by insects. Only one native papaya is growing in good condition.

#### *Recommendations of the agriculture agent:*

- 1- The coconut seedlings on the island should be thinned. Those taken away should be planted at the eastern end of the island.
- 2- More trees should be planted on the island.
- 3- Try to reduce the number of people going to the island at any one time.

**Conservation:** There was no evidence of people having been on the island since the last field trip.

**Turtle nests:** Thirty-eight turtle nests were counted around the island. None of them had been dug up.

**Birds:** Thousands of birds were seen all over the island. Four types of birds were seen: boobies, frigate, white chest with gray back and yellow bill, and white chest with black back and yellow bill.

**Bird eggs:** Most of the eggs were on the beach sand. Some were on the grass. Others were in nests in the trees (boobies). Baby boobies were very rare. There were a few dead birds on the island. These were probably killed by crabs or bird ticks.

**Fish:** Many fish were seen in the waters around the island, very close to the shore. Among the fish seen were a school of mullet, snappers and goatfish. One sting ray and one small green sea turtle were also seen. The reef around the island had healthy living coral and many reef fish. There were also giant clams.

We lay at anchor overnight to proceed early morning to Tobi.

*A solitary resident of Helen Island.*





### *Tobi - August 15*

We arrived at Tobi at 9:18 a.m. The sea was relatively calm and the tide was low.

The Magistrate of Tobi was on the ship. He had come with us from Koror. He informed me that since the tide was low he wished that the religious services would be held first. He asked, however, that the people be advised that the public hearing would be held in the *bai* immediately after the religious services.

When we arrived ashore the Field Trip Party members went about their duties before the public hearing. Those who had been left on Tobi on August 12 went to the ship to refresh themselves. They had run out of food the day before but the people were kind enough to assist them. The census team had completed their work.

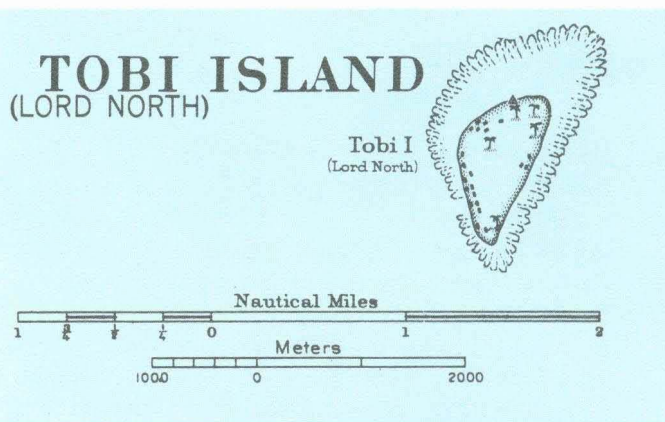
Upon arrival on the island Dr. Swei was notified that Esta Islaus who had returned to Tobi on this field trip was dying from a complication of urinary infection and pneumonia (as diagnosed by Dr. Swei). The patient contracted pneumonia from the heavy winds and rain on the way from Sonsorol. The decision of the family, the magistrate and Dr. Swei was that the patient should stay on the island because he would not live through a return trip to Koror. He died at 2:45 p.m.

We held the public hearing after the religious services were over. The Field Trip Party was introduced to the people. The only departments which had any information for the people were agriculture and sanitation. They in turn were addressed and questioned by the people. The C.D., Education and PCAA representatives had been on the island for two days and had been able to contact the people at their leisure.

**Community Development:** The C.D. representative went ashore on August 12 while the field trip vessel proceeded to Helen Reef. He held a meeting with the people to discuss the possibilities of a Grant-in-Aid dispensary. The proposed site was particularly under question. All those present agreed that the land was municipal property. However, Marcello, the Magistrate, read a letter from a man named Bacilio who claimed the right of ownership for the coconuts on the land and implied ownership of the land. The meeting turned into a heated discussion as to what would be their procedure in convincing Bacilio that the land was municipal property. Since Bacilio was in Koror and Marcellina, whom the people of Tobi agreed is the rightful trustee, was also in Koror, the C.D. representative attempted to set up a radio conference with them. He also included Isaac N., the C.D.O., in the conference. Only Marcellina showed up at the communication center in Koror so little was gained.

The people present at the meeting maintained that there was no other municipal land suitable (*i.e.*, large enough and centrally located) for the proposed dispensary. The C.D. representative asked if there were some suitable private land that might be exchanged for public land elsewhere on the island. Marcello agreed to allow some of his land to be used for the project. With that the meeting ended.

While on the island, the C.D. representative checked the school which was initially a G.I.A. project. The people said that the additional rooms of the school which were planned to be used as a dispensary were not suitable because of its non-central location.



**Education:** While on Tobi, the Education Representative observed the school facilities, instructed the teachers of Pulo Anna and Tobi schools in the use of the new English reading and writing materials to be used this coming school year, discussed with the teacher on Tobi his teaching problems resulting from his blindness, observed classes to become acquainted with the Tobi teacher's effectiveness, unloaded the Tobi school supplies, checked them against the WCTC invoice and saw them to the shore.

The school facilities are adequate and well kept. The old school building is now used as the lower grade classroom. A new concrete structure, originally intended as a dispensary/municipal office, is used as the upper grade classroom. The school lacks an adequate source of drinking water.

In spite of his handicap, the teacher appears to be doing an excellent job. The classes observed were well organized with clear objectives and a high degree of student participation. The teacher depends a great deal on his wife who serves as his reader for lesson planning and teaches several periods each day in the lower grades. The teacher also made extensive use of a tape recorder both as an aid in his planning and in classroom presentation. The tape recorder is now broken and has been returned to Koror for repair.



*Request:* It was requested that another tape recorder, with an adequate supply of batteries, be sent to the school as soon as possible. Eight door knobs are needed for the new school building. Two padlocks and four slide latches are also needed. The teacher would like 10 gallons of white oil base paint to paint the interior of the new classroom and school office.

A set of Dr. Suess books and any other library materials available to elementary schools in Palau were asked for. It was asked that the Education Department look into various means of providing a large water tank for the school. There is sheet metal available on the island to be used for gutters.

The last request was that the Education Department consider hiring the teacher's wife on either a part time basis or as a teacher's aide.

*Sanitation:* The Sanitation Officer made his routine inspections in the village. The results of the inspection are as follows:

1. *Houses:* a) He inspected 26 houses. Of these only 24 houses were occupied. Only three houses of the 24 had toilet facilities.

b) Most of these houses had yards which were found to be fairly clean. Coconut husks, leaves and cans were found around some of the premises.

c) Most of the houses had thatch roofs which are not good as catchments for water. They supplement their drinking water with green coconuts.

2. *Wells:* A few wells were noted. These had been built by the Japanese. They were properly lined with coral stones and cased with cement up to about three feet. The water was found to be a little brackish but can be used for cooking, bathing and drinking.

3. *Fly breeding places:* Due to the nature of the island which does not have too many toilet facilities and which has many young opened coconuts lying around, the fly population increases.

4. *Mosquito breeding places:* Some 55 gallon drums were found with mosquito larvae. There were also empty cans and coconuts. The main breeding places, however, were the big trees, pandanus and damp coconut husks.

5. *Public hearing:* The Sanitation Officer made the following recommendation:

a) The houses should be cleaned both inside and outside. The houses should be well ventilated so that fresh air will be circulated and so that mosquitoes will not hide in the dark corners of the houses.

b) A refuse dump (hole) should be dug so that all noncombustible refuse could be buried.



Abai—Tobi Island

c) The wells should be cleaned and covered with plywood or screen. Drinking water should be boiled for 10 minutes and Chlorox recommended for use.

d) Toilets should be provided for each house.

*Public Health:* The Health Aide on Tobi gave an oral report to Dr. Swei of happenings since the last field trip. There were no new births and no deaths. There were no outbreaks of epidemic. There was one acutely ill patient. This patient died on the same day. One patient is 5 months pregnant. Medical supplies were delivered.

*Public Works:* The P.W. representative checked the generator and helped to install the radio which arrived on the ship.

*Security:* The chief of Tobi reported that in July, 1970, a Japanese fishing vessel went on the western side of the island to take coconuts. The islanders found a Japanese towel with writing and a slipper but the boat was not there.

*Census:* Two of the census team had stayed on Tobi on August 12 when the rest of the Field Trip Party went on to Helen's Reef. They had ample time to complete their survey during the long delay of the *M/V Ran Annim* at Helen's Reef.

The results were as follows:

AGES	NO of MALES	NO of FEMALES
0 - 10	7	4
11 - 20	6	5
21 - 30	3	1
31 - 40	2	2
41 - 50	2	2
51 - 60	3	4
61 - 70	7	7
71 - 80	3	4
81 - 90	1	0
<b>TOTAL:</b>	<b>34</b>	<b>29</b>

*PCAA: Community Organizer/Eang, and South West Islands:* There are arrangements between the people of Tobi and the PCAA for the building of 16 small canoes to better promote a sounder economy. The total value of these canoes will be \$800.00. The people of Tobi agree to build the canoes but they do not agree about the price. A written agreement should be made between the Angaur and the Tobi people. Then they will start building the canoes.

*Economy:* WCTC purchased 175 bags of copra and sold \$586.40 worth of goods.

During the hearing the young people of the island (boys and girls) unloaded the personal cargo from the ship. Once the meeting was finished the older men and even the women helped to load copra and unload cargo. The Field Trip Party assisted them as soon as they had lunch.

The Tobi people deserve commendation for their fine cooperation and community spirit.

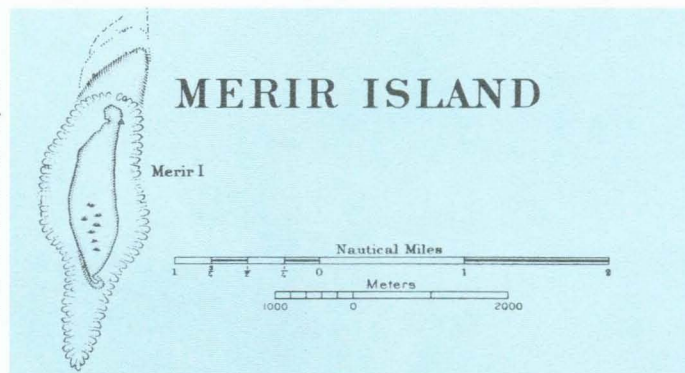
The copra was loaded by four o'clock just as heavy winds and rain started. We departed from Tobi at 6:48 p.m.

#### *Pulo Anna, August 16*

We left Tobi on August 15 at 6:48 p.m. We arrived at Pulo Anna at 6:26 a.m. Upon arrival we spotted a sailboat some five miles north of the island. It was having difficulty in the rough seas so we went to its rescue. The security procedures that followed are described separately in the security report.(see page 33)

One addition to the security report is added here in relation to the exact number of days the Indonesians stayed on the islands of Pulo Anna and Merir. The three survivors of the *Nisbah* had been on the island of Merir for twenty-three days. The crew of the *Tenagabaru* had been on Pulo Anna for eleven days and then on Merir for five days.

After the rescue of the Indonesians we made a fruitless attempt to land on Pulo Anna. It was too dangerous. Some of the students on the landing craft jumped into the water and swam across the reef. One of them wore very thick eyeglasses which were lost in the surf. Orue Tamol of PCAA swam ashore to check on emergencies. He swam back to the boat to notify us that the people were exceedingly short of food. Consequently, it was decided that we should make another attempt to land on Pulo Anna the next day on the return trip from Merir in order to land the food supply of the Pulo Anna people which was on the ship.



#### *Merir, August 16*

We arrived at 3:06 p.m. The following members of the Field Trip Party went ashore for security and other purposes: the Field Trip Officer, the Conservation Officer, the Security Officer, the Agriculturalist and the Sanitation Officer. The security findings were reported in the security report.

*Sanitation:* The purpose of the visit to this island was the complaint of mosquitoes. They breed in the swamp in the center of the island. The water was found to be brackish at high tide but there were many freshwater plants around. There was a strong possibility that the mosquito-fish would thrive. If the use of these fish fails to reduce the mosquitoes then a drainage trench might be tried.

*Conservation:* The following were done by the Conservation Officer:

1. He counted 22 turtle nests, only green sea turtles. Four green turtle shells were found. One of the shells was undersize. In the old house on the island there were many turtle egg shells which were used by the Indonesians for food.



2. The Conservation Officer put thirty mosquito-fish (*compusia*) in the swampy area of the island with the hope that this would decline the mosquito population. Many land and helmet crabs were seen on the island.

#### *Pulo Anna - August 17*

We arrived at Pulo Anna at 6:00 a.m. when the tide was high. The Agriculturalist and the Conservation Officers went ashore first to go about their duties. We concentrated first on discharging cargo on Pulo Anna and then loading copra. When this was completed other members of the Field Trip Party went about their duties. There being no big population on this island, no public hearing was held. The Field Trip Officer and Assistant Field Trip Officer talked with the Tamol. Tamol made the following requests for his people:

1- He stressed the importance of having a radio on the island and wanted us to resubmit his request for a two-way radio.

2- He wanted Public Works to blast a channel into the reef.

3- Tamol's house was completely destroyed by a recent storm on the island and he requested that help be given him by the Administration in order that he might be able to rebuild his home.

4- The water catchment tank which is about 20'x20' needs a cover to keep out mosquitoes and debris. He would like assistance for this from the Administration.

*Agriculture:* The Agriculturalist followed up the report that a storm had destroyed the food plants on the island. The following are the crops which in his estimation were damaged by a small tropical storm or possibly a twister (tornado) in July.

bananas	70% damage
papaya	20% damage
breadfruit	2 trees
coconut	4 trees
<i>callaphylum inophylum</i>	1

The house of the Tamol of Pulo Anna was completely destroyed by the *callaphylum*. In general all the crops are in good condition except for the above.

*Education:* The Education Representative unloaded and checked the school supplies for Pulo Anna school, inspected the school facilities and discussed possible improvements with the teacher.

The school building is a wood-tin structure of recent construction. Except for the window screening, the building is in good repair. The screening has rusted and come loose from the window frames.

The teacher plans to renovate an old tank to use as a water catchment. The tin delivered is to be used for guttering and for covering the tank. The plywood brought on this trip will go into shelving and an additional blackboard.

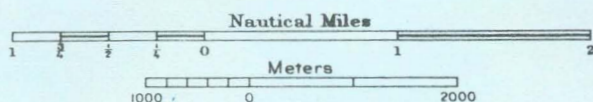
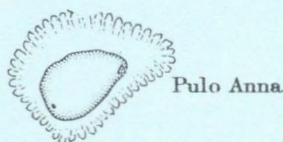
The only request that the Pulo Anna teacher made was that he be supplied with nylon screening to repair the screening at the school. He would need approximately 100 feet of 3 foot wide screen.

*Census:* The following are the results of the census survey of the island.

AGES	NO of MALES	NO of FEMALES
0 - 10	6	3
11 - 20	2	2
21 - 30	1	0
31 - 40	0	1
41 - 50	1	0
51 - 60	0	0
61 - 70	0	1
71 - 80	1	1
<b>TOTAL:</b>	<b>11</b>	<b>8</b>

*PCAA: Community Organizer/Eang, and South West Islands:* He made a survey of a possible new channel which could be made on the southwest end of the island. He measured with fishing line which he brought back to Koror to be measured with a measuring tape. He will submit it to Public Works with a request for the channel.

## PULO ANNA ISLAND





*Tobi Islanders ready copra for transfer to the M/V Ran Annim.*

*Economy:* WCTC purchased 86 bags of copra and sold \$226.05 worth of goods to the people, especially rice and flour.

*Sonsorol - August 17*

We made a second stop at Sonsorol to let off cargo which was still on the ship and to pick up copra and passengers.

*Public Health:* One pregnant girl returned with her guardian who was accompanied by four children.

*Concluding Remarks*

The Field Trip Officer would like to thank Dr. Swei for his fine cooperation, advice and assistance throughout the field trip.

The Field Trip Officer would like to commend the following people to the District Administrator for their exceptional cooperation and hard work during the whole trip. They performed work beyond the call of duty in good spirit and without complaint. These are:

James Ngirakebou	Agriculture
Becky Madraisau	Conservation
Bill Norris	Public Defender
Tokiwo Sumang	Sanitation
Rekemesik Rengiil	Public Works

Another person who worked exceedingly hard throughout the trip though he didn't have to was James Greivell who was a passenger. To him we would like to express our gratitude for his assistance. We would also like to thank those other passengers who assisted in the operations when they were able to.

It was observed on all the islands that there are many more coconuts than the people of the islands can make into copra. This can be seen by the many, too

many, seedlings in sight everywhere. It is suggested that some arrangement be made between the unemployed people of Koror and the South West Islanders to allow Koror people to go to the islands to help work all the copra. Compensation one way or another could be made.

It was further observed that the whole process of the field trip is exceedingly slowed down because the support boats used to carry the copra and cargo to and from the ship are too small and the motors not strong enough. It is suggested here that each future field trip vessel carry a larger flatbottom support boat much like the small M-boat type boats being built by the Palau boat yard.

It is further suggested that WCTC provide more than one loading net to lift the copra out of the support boats. It is further suggested that WCTC provide labor to bring the copra to the ships since they are the one purchasing the copra and gaining the profit.

Lastly I would like to congratulate the Field Trip Party for their fine spirit of charity which they demonstrated by donating money, clothes, and cigarettes to the Indonesians who were rescued. Some members of the *M/V Ran Annim* crew also participated in this, as also did some of the passengers. To them also I would like to express my gratitude. The amount of money collected was \$60.00 plus a lot of clothing which was handed to the District Administrator's office to be used by the Indonesians.

Respectfully submitted,

*Raymond J. Boucher*  
Raymond J. Boucher, Field Trip Officer



*Memorandum*

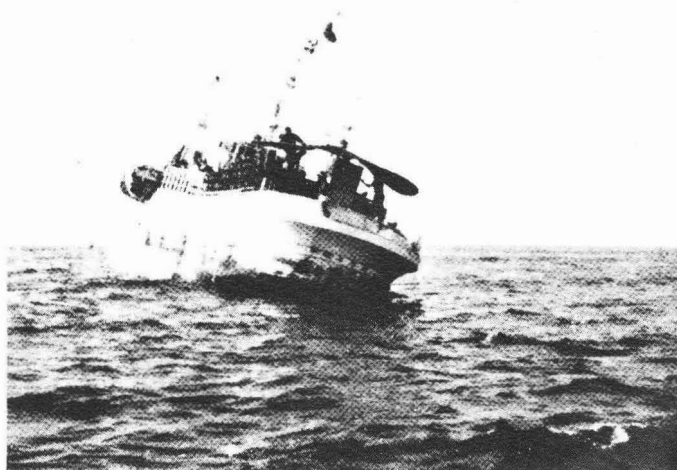
To : District Administrator  
From : Field Trip Officer  
Subject : Security Measures Taken, Southwest Islands  
Field Trip

The *M/V Ran Annim* was buffeted by heavy winds and rains after its routine field trip stop at Sonsorol. Pulo Anna was bypassed. We arrived at Tobi on Aug. 12th at 9:48 a.m. The seas were still rough but we managed to land part of the field trip party to go about their duties on Tobi while the *M/V Ran Annim* sought shelter in Helen Reef and the conservation and agriculture personnel on the field trip performed their duties on Helen Island.

As we arrived at Helen Reef at 3:16 p.m. on August 12, 1970, it was noticed that there were three ships on the reef. One had been there since the early 1960's. Another had been there since early this year. It was decided that we would investigate the third. The *M/V Ran Annim* entered the lagoon and lowered one of the field trip speed boats. At 4:00 p.m. the investigation party, comprised of the field trip officer (Ray Boucher), Captain Rodrigo Santos, the Security Officer (Sgt. Nisang Tewid), the Conservation Officer (Mr. Becky Madraisau), WCTC boat operator and one assistant, headed for the third vessel.

Upon arrival at the south end of the reef, it was obvious that the ship, a long line Japanese (Okinawan) fishing vessel, was caught on the outside of the reef. We circled the ship twice to notice any possible opposition and took polaroid pictures of the ship. The only ship markings on the ship were YFR 3-858.

*Koryo Maru No. 1 off Helen Reef.*



We boarded the ship at 4:30 p.m. without opposition. The captain of the vessel, Captain Bunei Nishimei, was very courteous and cooperative. The ship's papers were investigated and taken by the Security Officer. The ship had no log.

The name of the ship is the *Koryo Maru No. 1* with markings YFR 3-858 and registration number 787, Okinawa. It is a fifty ton vessel used for long line fishing.

On board the vessel were 16 people, four of whom were fisheries students. The students and the captain had passports. No visas for the Trust Territory were possessed. The other members of the crew had their names on the immigration and police clearance records from Okinawa. These were part of the ship's papers and records.

As mentioned earlier, the ship was reefed on the outside of the reef. The crew had thrown many things overboard including the six tons of fish which it had caught. The purpose for this action was to attempt to float the ship at high tide. They had been on the reef for two days and had been unsuccessful in their attempt.

Sgt. Tewid was not able to communicate satisfactorily with the captain of the vessel. Captain Nishimei and his Chief Mate were taken under custody and brought to the *M/V Ran Annim*. The ship's papers, charts and compass were also taken.

Once we were back on the *M/V Ran Annim*, we requested the help of Mr. Felipe Bismark who was the most fluent in Japanese. The captain told us that the ship had been on a training expedition. They had been fishing south of Helen Reef and were on their way back to Okinawa where they were due on August 30th. The ship's papers confirmed this. The alleged causes of the reefing were the equatorial currents, the severe storm which hit the area and the malfunctioning of the ship's radar. The ship's charts confirmed most of this. The puzzling thing was that the ship contained sophisticated navigational instruments including Loran and other direction finding equipment. The captain explained that this had been his first trip on this particular vessel and he did not know how to use the equipment even though he had been a captain for some fifteen years.

Captain Nishimei also informed us that his radio was also malfunctioning but he was able to fix it and radio for help. He was unable to make direct contact with Okinawa. He was able to contact the *Muthumi-Maru No. 1* which was south of the equator and too far to help. The *Muthumi-Maru* relayed the information to Okinawa. A rescue ship was due on August 14th.

The Conservation Officer counted six yellow fin tuna in the hatches. These we were made to understand were being kept for food. Eighteen trochus and some giant clam muscle were also in evidence. These also had been taken for food. The trochus were still alive and the Conservation Officer ordered them to be thrown back into the water.

Upon completion of our investigation, the investigating team decided that the reefing was accidental. It was reported as such to Koror. The District Administrator instructed us to assist the vessel and then release it.

On August 13th, at 9:45 a.m., after having received the instructions of the District Administrator, we informed Captain Nishimei of the decision. We departed from the *M/V Ran Annim*. Upon arrival at the south end of the reef we saw that the *Koryo Maru* had freed itself during the night. It was drifting about two miles out. We waved it in but were unsuccessful in attempting to put Captain Nishimei and his Chief Mate aboard. We instructed him to have his ship move to the channel and enter the reef.

Captain Nishimei wanted us to help him pick up his fishing line which was all over the reef. We made an attempt but the tide was moving in fast and it was too hazardous. We brought the captain back to the *M/V Ran Annim* and then sent him to his ship when it entered the lagoon.

The *M/V Ran Annim* set anchor close to Helen Island so that the Conservation and Agricultural Officers could go about their duties on Helen Island. In the meantime the Japanese crew tied their ship to the *M/V Ran Annim* so that they could evaluate the damage done to their ship by the reef. They made necessary repairs which would enable the vessel to reach Okinawa safely. They informed us, however, that their keel was cracked.

On August 14th in the morning we accompanied the fishing vessel to the place where they had thrown their lines and other things overboard. We stood by as they collected their things. At one point they hauled a mass of fishing line, which they managed to float, to the *M/V Ran Annim*. We lifted the mass of line out of the water with one of the *M/V Ran Annim*'s booms and put it on the Japanese vessel.

By 4:00 p.m. on August 14th, the *Koryo Maru* had gathered all its things and started on its way back to Okinawa. We anchored in the shelter of the reef overnight.



*Indonesian sailboat, Tenagabaru.*

#### *Indonesian sailboat off of Pulo Anna*

On August 16th, as we approached Pulo Anna, a sailboat was noticed in the rough waters about five miles north of the island. We bypassed Pulo Anna in order to help the sailboat which was obviously in need of help. It was then 6:30 a.m. As we approached the vessel, we saw that it was an Indonesian sailing vessel. When we approached they pulled down their sails and made signs for us to approach. John Albis, who speaks Indonesian, was asked to try to communicate with them. The Field Trip Officer was able to communicate with one of them in Pidgin English. Several of them were asked to come aboard the *M/V Ran Annim* so that we might communicate more easily. They did come aboard. We found out:

1. They had been on Pulo Anna for eleven days where the people shared their food with the Indonesians. Three of them had been on Merir for a much longer time.

2. Three of those on board the vessel were rescued from Merir. All told there were thirteen on board the vessel which we were helping: 10 crew members and 3 survivors of another vessel.

3. The ship's name was the *Tenagabaru* whose home port was Tarnate in Indonesia. The name of the other vessel from which the three survivors came was the *Nisbah* whose home port was Menado. The *Tenagabaru* had left its last port of call on July 1, 1970. The *Nisbah* had left its last port of call on June 6 with fifteen people aboard. They were both copra carrying vessels. The *Tenagabaru* was carrying copra from Morotai to Menado which normally took four days and five nights. It was sent off course by heavy winds.



4. The *Tenagabaru's* only navigational instrument was a 3-inch compass with a broken glass plate. There were no charts.

After much discussion and much thought, the Indonesian crew and captain decided to abandon their ship, especially after an unsuccessful attempt was made to pull the vessel back to Pulo Anna. They put all their personal belongings, the vessel's sails and other movable things on the *M/V Ran Annim*. At 9:45 a.m. we helped the Indonesians set fire to their vessel which was still full of copra in order to prevent the sailboat from being a hazard to navigation.

We then proceeded to Pulo Anna to complete our field trip. We later learned from the Pulo Anna people that they had shared their food with the Indonesians. The Indonesians, however, made themselves very useful to the islanders. They helped clean up the school grounds, make and sack copra, fix the copra drying shed and one of the walkways through the swamp to the shed. They also cut up a tree that had fallen on one of the houses during a wind storm. In short, they had earned their keep.

When we landed on Merir we first found a sea-going canoe which had been under construction and then abandoned. In the large house up on the hill near the beach some turtle shells were found, as well as shells of turtle eggs. We later questioned the

Indonesians about our finds. We found out that the canoe had been the work of the three survivors who had been rescued by the *Tenagabaru*. Our other finds were things which they were able to catch in order to survive.

When the *M/V Ran Annim* caught up with the *Tenagabaru* it was attempting to sail against the wind and was returning to Pulo Anna. The Pulo Anna people had told them that the Sonsorol people had a radio for outside communication. The Indonesians had made an attempt to reach Sonsorol to make their plight known to the outside world.

The Indonesians stayed aboard the *M/V Ran Annim* for the remainder of the field trip and even helped with the operation. Without their help we probably would not have been able to complete the field trip as quickly as we did.

Upon arrival in Koror, the Indonesians were delivered into the custody of Mr. Haruo I. Remeliik, the Deputy District Administrator, and the Constabulary.

Respectfully submitted,

*Raymond J. Boucher*  
Raymond J. Boucher, Field Trip Officer

*M/V Ran Annim returns to Koror.*



# SPANISH CAPUCHINS in the CAROLINES (Part 2)

by Francis X. Hezel, S.J.

Soon after Spain defended its title to the Caroline and Mariana Islands against Germany in 1885 and regained interest in its long-forgotten Pacific possessions, a small band of Capuchin friars arrived from Spain to begin the first sustained Catholic missionary work in the Caroline Islands. On June 29, 1886, six Capuchins landed in Yap where within a brief period of time they erected two mission stations, began classes for children in catechism and vocational trades, and conducted a campaign of house-to-house visiting in an effort to win the affection of the people and interest them in the Christian faith. Their work was rewarded before long by the baptism of several Yapese: an event that signaled the beginning of deep social changes among these people.

As the first part of this article explains (*Micronesian Reporter*, Second Quarter 1971), the second group of Capuchin missionaries, who disembarked on Ponape in 1887, found not as clear a field for their apostolic labors as had their confreres on Yap. Within a few months of their arrival the Spanish Capuchins were involved in a religious cold war with the Protestant Congregationalists who had established a mission on Ponape some thirty years before. Complaints by the Congregationalists that the priests depended on highhanded tactics and the backing of the Spanish crown in their proselytizing were met with counter-accusations on the part of the Capuchins that the Protestants were guilty of crass exploitation in their attempts to clothe the people in Boston-manufactured garments. Religious lines were clearly drawn. It was not a complete surprise, then, when open hostilities between the sects erupted and a Catholic mission in the village of Oa was burnt to the ground.

Despite their conflicts with the Protestants, the Capuchins made significant gains during these first years on Ponape. Only three weeks after their arrival the first Catholic church was built in the Spanish colony of Santiago. A second mission station was set up shortly afterward at the request of no less a man than the Nanmwarki of Kiti. The first infant baptism by the Capuchins was followed by the return to the fold of a Filipino who had been a long-time catechist for the Protestant mission.

Catholic evangelization on Ponape suffered a serious setback with the outbreak of open rebellion against the Spanish authorities in June of 1887. Although the cause of the revolt lay in the irksome demands made on the Ponapeans by their new Spanish governor, Catholic and Protestant factions were soon implicated in the uprisings. A prominent American Congregationalist missionary was charged with sedition and sent to Manila for trial. In the hostilities that followed, the Spanish governor was killed. Peace was finally restored only after three Spanish warships sailed into the harbor four months later. The effect of the insurrection upon the Capuchin mission was lasting. The missionaries were identified once and for all with the interests of the civil government in the Carolines.

Our story continues . . .



Meanwhile, the mission on Yap was undergoing difficulties of its own. Fr. Arbacegui writes that in March, 1889, there was a sudden volcanic eruption in the village of Lamer that lasted for three months before the crater disappeared entirely. This strange phenomenon inspired a prophetic movement led by seven natives who began to tell everyone that the Spanish missionaries and the governor would soon leave Yap or be driven out by the spirit or *kan* of that place. Furthermore, all Yapese who adhered to the new religion would have to renounce it or suffer similar consequences. The effect of all this was to frighten away those Yapese who had usually come to the mission for instruction in the faith -- that is, until one of the priests confronted the seers and forced the retraction of what had been said.

Fr. Arbacegui also mentions in his report that a fertility cult had been revived by the seven men atop Mt. Matsebap. It was said that any woman who ascended the mountain and left an offering to the god would conceive a child. The priest notes that these superstitions received their just desert -- first, the wives of five of the seven self-styled "missionaries" died; then disaster befell many of the women who had visited the seers. One died in childbirth, another had a miscarriage, a third gave birth to a child who was so sickly that he died a few days later. In a short time, the fertility cult proved to be quite the reverse and word spread among the Yapese that if a woman went to Matsebap her child would surely die. We are not told whether this was the end of the nativistic movement, but the mission seems to have gotten its catechumens back again. Arbacegui triumphantly writes that "all this was sufficient to convince the people of the truth of our teachings." He is quick to add, though, that the Yapese don't seem to be very anxious to understand these teachings for they wish to remain free from the moral obligations that Christian doctrine entails.

If superstition was the greatest problem that plagued the Capuchins on Yap, there were numerous others besides. A letter from Fr. Arbacegui dated November 4, 1893, tells of a tidal wave destroying his church and residence at Guror. When the dispossessed priest attempted to rebuild his mission in the village of Onean rather than on the former site, he met with a good deal of hostility on the part of the villagers. Repeated visits to the people were of no avail. Finally the priest took the matter to the governor, who thereupon ordered the chief to assist the missionaries in building their church. The chief and people of

Onean could do nothing but comply, and so the station was erected in a short time. We can only wonder at the buoyant optimism of the author when he tells us that within a few weeks the initial reluctance of the people of Onean had turned to enthusiasm towards their foreign resident and his undertaking.

The pastor goes on to relate how his efforts to evangelize other places nearby have been impeded because work on the main road has been discontinued. The entire Yapese road gang declared a strike because they were deprived of their gin by edict of the governor after some forty deaths had been caused in some way or other by drinking. Fr. Arbacegui comments on the magnitude of the problem of alcohol in Yap, illustrating it with the story of a recent *fiesta en honor de la bebida* during which a drunk had liquor forced down his throat until the priest thought the poor man would burst. As they poured, the revelers shouted: "We are giving you this so that you can send us more liquor from the other side of the grave." Again the priest found it necessary to consult with the governor -- this time in order to see to it that the prohibition on the sale of liquor to Yapese was strictly enforced. He admits that his success on this score did not enhance his popularity with the villagers. Ever the optimist, however, Arbacegui feels that at least they have begun to understand that the prohibition is all for the best.

The letters from this period all sound the same refrain: the frustrations of the apostolate, the disappointment of the padres at the backsliding of their people, some small signs of encouraging progress in their work, and a prayer that some day the people of Yap might pass from the darkness into the light. Throughout the ups and downs of the first years on Yap, the expansion of the Capuchins mission continued. In 1891 another six priests and an equal number of lay brothers were sent from Spain to staff the growing number of stations in Ponape and Yap. Still more men were sent to the Caroline mission in 1893 and in 1896; by the turn of the century there were 42 Capuchins at work in the islands. 1893 saw the dedication of a new church on the island of Map (St. Joseph of Torei) and the construction of a chapel and sub-station in the village of Fra. In the following year, the church that had been destroyed by a tidal wave was rebuilt in Guror, while at Matsebap the cross was raised over the ruins of what had once been a temple in honor of the Yapese god, Gopin. It was here that the fertility cult mentioned earlier had been conducted. When the irony of the situation was grasped by the devotees of



*Rev. P. Fr. Cristobal De Canals: The Father, member of the Capuchin Province of Valencia, spent several years in the Mission of the Carolines.*



*Rev. P. Fr. Vicente De Larrasoana: Having been assigned to the Mission of the Carolines in July, 1896, he spent some years working on the island of Yap (Occ. Carolines).*

the cult, the site was abandoned and the ancient prayer to Gopin degenerated into a common formula of ridicule used by the Yapese against one another's naive beliefs. The upshot of all this was not only the vindication of the faith against pagan superstitions, but the acquisition by the Capuchin mission of a large parcel of land for a nominal fee.

But the most significant step taken during these years was the inauguration of the mission in Palau. There is an interesting letter written in July 1890 by an unnamed Capuchin priest who was traveling in the company of a lay brother aboard the famous Captain O'Keefe's ship. The author reports that twenty Yapese were being taken to Palau to quarry stone money. When asked by one of them why he was going to Palau, he punned in reply that he did not intend to extract *fei* (stone money), but to spread *fe* (faith). He and his companion received very kind treatment from the legendary trader-king, and after a near disaster in one of the treacherous channels just off Palau they were met by Aibedul shortly after landing. The chief, "as fat as he was four years before," was surprisingly cool towards the missionaries. When he was told that the priest had come in the official capacity of vice-governor, Aibedul broke into tears. His fears were stirred, he said, by a recollection of what had happened to his predecessor, who some years earlier had been executed by the commander of a British warship for the murder of the trader, Andrew Cheyne. He was afraid of suffering a similar fate at the hands of the Spanish, and his fears had only grown after hearing stories spread by certain foreigners on Palau about the viciousness of the missionaries and the military might of the Spanish that lay at their beck. To prove to him how foolish these fears were, the priest told Aibedul

that he intended to stay in the chief's own village as long as he remained on Palau. "At first," he writes, "men, women, and children would all run away and hide as if they would be killed by the very sight of us." Terror soon changed to curiosity, and finally to respect. Gifts of pigs, chickens, fish, fruit, and sweets poured into the home of the missionaries. On the day of their departure, a steady procession of women carrying food for their return trip moved in and out of the tiny house. At their parting, Aibedul asked the priest to return to Palau and establish a mission there. The author of the letter adds that he has already requested the aid of the governor in founding a permanent mission in Palau for he has been impressed by the potential fruitfulness of this field. There is already a Protestant living on the island who has translated the four gospels into the Palauan language; but he is more a help than a hindrance, according to the Capuchin, "not in the sense that he speaks favorably of us or does anything positive for us, but because he is so disliked that if he says something is white everyone agrees that it must be black."

This letter, or letters like it, evidently produced their desired effect, for within a year more Capuchins were sent from Spain to open new missions in the Carolines. On April 28, 1891, five years after the mission on Yap was started, the first permanent Catholic mission on Palau was begun when the ship *Santa Cruz* brought two priests and two brothers to that island. Among this band of Capuchins was Fr. Antonio Valencia, whose *Memoria de Palaos* is the outstanding ethnographical work of this period of religious activity. Originally written as a report to Fr. Llevaneras, his provincial, on what he had observed during his first year in Palau, this document was preserved and later annotated by a Spanish Jesuit



working in Palau. Although this long memorial is mostly a description of the land, the people and their customs, we do learn something about the progress of the mission in its dedication and epilogue. Fr. Valencia writes that the chief (who may or may not have been Aibedul) received the party of missionaries very warmly and gave them a house to live in. Fr. Arbacegui, who had come with the other Capuchins to formally inaugurate the mission on Palau, blessed the house a few days later, but the blessing proved to be no deterrent to the rats and lizards that shared these humble quarters with the religious. The villagers nearby were suspicious of the intentions of the missionaries, according to Valencia, and kept their children away from these odd-looking newcomers. The people evidently had no idea of why the Capuchins were living among them. "Some took us for traders with a different uniform from the others who live here; others believed that we came to govern the land and would be followed by soldiers. But all were far from believing that we were bringing them a new teaching, a new way of life diametrically opposed to their old way."

The same misunderstanding plagued the Capuchins two years later when they founded another mission station at Melekeok on the island of Babeldaop. When asked whether they would permit the Capuchins to establish a residence there, the people pleaded that they must first ask the *galid* or spirit what they should do. After long negotiations between the priests and the chiefs, it came out that the real reason for the hesitation of the Palauans was their fear that if they admitted the Capuchins, Spanish warships and soldiers would inevitably follow and most likely kill them all. It seems that the tales spread by the foreigners in Palau about the liaison between the priests and the infantry had made as deep an impression upon the people of Melekeok as on Aibedul a few years earlier.

Even apart from the Palauans' fear of the Spanish military, it is not difficult to understand native opposition to the settlement of the missionaries in Palau. The forthright declaration that they had come to change Palauan ways was not exactly calculated to win the confidence of the people. "From the start," writes Valencia, "we declared our intentions to the chief -- to instruct them in other and better customs. This was the real cause of alarm among them." Such a frank admission as this is shocking in our age, an age

that has come to look with scorn on the crude assaults of the earlier missionaries upon the customs of what they supposed were a primitive people buried in darkness. The fact is, of course, that these missionaries saw the culture as steeped in superstition, loose sexual mores, slavery, ignorance and thievery. Not only had these vices to be extirpated, but everything in the culture that possibly might reinforce such immoral tendencies had to go. The theology of the missionaries prevented them from doing otherwise. The Capuchins surely knew that the Palauan people loved their way of life as much as these Spaniards did their own, but when the gospel was at stake there was no room for pagan perversions under the name of cultural relativity.



## *Admirando Enternecidos a la Virgen*

Despite their reaction to the missionaries' announced program of radical change and their lingering fear of the Spanish infantry, the Palauans in Koror gradually came to accept their visitors, as so many other Carolinians had done in like situations. They permitted their children to come to the priests' house and be instructed, although at first it was only the children of the chiefs who came to be taught. Valencia laments the requirement that the nobility must always be the first to receive instruction and baptism, for they are often the very ones least ready for this step. When the missionaries do go about to visit the homes of the commoners, they are met with great respect, attentively listened to, and questioned about their teachings. The people, he observes, agree with the teaching but they postpone the change of their customs until later. In analyzing the Palauans' change of heart towards the Spanish priests, he suggests that the most significant factor in softening the Palauans was the Capuchins' ministry to the sick during a recent influenza epidemic. It seems that it was the hardiness of the Capuchins and their amazing immunity to the disease that impressed the Palauans much more than their kindness in attending to the needs of the sick. Whatever the reasons, Valencia reports the baptism of 14 children and 9 adults, one of whom was a blind girl who gave valuable service to the mission many years after the Spanish Capuchins were recalled from Palau.

The method used by the Capuchins in Palau was the same plodding type of work conducted elsewhere in the mission. In general, however, results were not as great here as in other parts of the Carolines. Certainly there was not the widescale social reform that Valencia and his companions desired, very likely because the work of the Capuchins did not have the government support in Palau that it enjoyed in Yap and Ponape, where the Spanish administrative presence was a real force upon the life of the people. Social reform of the kind envisioned by Valencia would not be carried out until the Germans assumed control of the Caroline Islands and introduced their program of sweeping institutional change in the social and political structures of the island.

**I**nformation on the fortunes of the Ponape mission for the years 1891-1904 is scant. Fr. Augustine Arinez writes of an epidemic that ravaged Kiti during the months of October and November, 1894; he mentions the opening of a special school for Christian doctrine and the baptism of 18 more adults during the past year. Of such unexciting tidbits most of the letters of this period are composed.



*Narciso De Los Santos: a Filipino, a longtime resident of Ponape, who had assisted the Protestant mission; later "returned to the fold," and was employed by the Capuchins as a catechist in their first school.*

In 1896 a series of spectacular conversions gave new hope to the Capuchins whose customary optimism was beginning to wear thin by this time. "With a sad heart we have often observed the fruitlessness of our efforts and sacrifices," writes Fr. Bernard Sarria, "but now the picture has changed altogether." He goes on to report that the Nanmwarki of Sokehs has recently been baptized a Catholic. The ceremony was conducted two weeks earlier with all possible solemnity; there were bells, flowers, more than forty national pennants, and the Spanish flag flying high above the altar. After the three-hour ceremony, which included the rites of baptism, confirmation and matrimony, the new Christians were led into the mission residence and treated to a small glass of muscatel, sweets and cigarettes. The whole celebration was brought to an end with a rousing musket salute discharged by the Spanish troops present. Fr. Sarria concludes his letter with an enthusiastic rehearsal of what this event might mean for the advance of the mission and assures his readers that "this event will be recorded in letters of gold in the chronicle of this mission."



Just a few months later, Fr. Jose Tirapu reported the baptism of the principal chief of Awak, a man by the name of Chaulik. This may have paved the way for future conversions, but it did nothing at all to ease the tension between Catholics and Protestants that was building up in Uh.

Less than a year later, the Nanmwarki of Kiti and his family were baptized in the church at Aleniang. This was a great boost for the mission, if we take Fr. Sarria at his word, for the Nanmwarki had been frequently approached by the Protestant missionaries who apparently desired his conversion every bit as much as the Catholics. The baptism was celebrated with all the accustomed splendor and pomp. The Governor of Ponape, Miguel Velasco, acted as sponsor for the neophyte, while all the lesser chiefs of Kiti, the Nanmwarki of Uh and his entourage, the usual complement of Spanish infantry, and even the Vicar Apostolic of the Gilbert and Marshall Islands, Fr. Edward Bontemps, attended the ceremony.

One can sympathize with the readiness of the Capuchin missionaries, after their long years of seemingly ineffective work, to seize on these sudden conversions as an indication that the Catholic mission was on the threshold of a new age of prosperity. What is more difficult to understand, though, is how they could have failed to see the political motives that figured so strongly in the decision of these chiefs to embrace Catholicism. The interest of the Nanmwarki of Kiti in the Catholic religion became all the stronger with the rise in prominence of his rival, Henry Nanpei, who was a pastor of the Protestant Church in Kiti. As Nanpei's prestige grew to threatening proportions, the Nanmwarki seems to have had no choice but to side with the opposing faction -- in this case, the Catholic Church. If the religious faiths offered convenient lines of political alliance for various power blocs on the island, the culmination of these political intrigues came in 1898 when several parties joined in an attack on the people of Awak in an effort to drive out all Catholics. It was only the military assistance of the Spanish man-of-war *Quiros* that saved the mission in Awak from total ruin and the people there from sure defeat.

The Catholic mission in Kiti did not fare as well; in the outbreak of hostilities that occurred in the same year the mission was completely destroyed. Fr. Jose de Tirapu writes of a heart-breaking visit to the site of the residence at Aleniang two years later where he found the ruins almost totally grown over with underbrush. He says that he salvaged what few materials he could for a new station that was to be built, not at Aleniang but in Roi, the village of the Nanmwarki. Here the mission would be better protected by the presence of

the chief in the event of a recurrence of hostilities. Since the three priests in Ponape were engaged at the missions of Sokeh's, Awak and Net at this time, two brothers were to be sent to run the school, lead daily prayers and prepare the people for a resident priest when one could finally be spared.

On October 12, 1899, the German flag was raised over Ponape, bringing to an end the thirteen year period of Spanish sovereignty in the Carolines. From this time on, the Spanish Capuchin mission began a steady decline until at last the mission was formally transferred to the German Capuchins by formal decree on November 7, 1904. The new missionaries began to arrive in the field almost immediately; by 1907 the transition was completed with the departure of the last Spanish priest from the mission. The turnover of the mission to new personnel was inevitable. After the advent of the German administration, the Spanish missionaries could no longer count on the liberal support that they had always received from the government. The subsidy that they had been given each year by the Spanish government was discontinued: but perhaps even more important was the fact that the padres could no longer depend upon the civil authorities to back their mission program and lend their influence to the work of the priests. The German government in the Carolines tried to maintain a neutral stance towards the missionaries. If they did not interfere with the evangelizing work of Catholics or Protestants, neither did they support the work of either. According to Fr. Lopinot's short history of the Capuchin missions, the changeover of political control and the withdrawal of government support affected the mission on Yap much more seriously than that on Ponape. He attributes this fact to the overzealousness of the last Spanish governor on Yap in assisting the Capuchin mission.

"By using strong pressure in favor of the mission, he began actively to promote the work of conversion. Fathers of families who did not regularly send their children to school were forced to perform penal services in the colony. The governor also set himself vigorously to the task of raising the morality of the village; this made him very unpopular."

Now that the civil and ecclesiastical work in the colonies were quite distinct affairs, many of the earlier inducements to Christianity were taken away. No longer could the padre shield the law-breaker from the vengeance of the civil authorities; conversion to Christianity was no longer an effective means of ingratiating oneself with the local government officials;

and the Spanish language that was still taught in mission schools ceased to have any particular value for the native as a way of social advancement. With the coming of the Germans the appeal that Christianity was to have for the Yapese must be, more than ever before, a religious one. The people would have to accept the Catholic faith on its own terms as a spiritual force. What actually happened, as we know from the German colonial reports at the turn of the century, was a widespread defection from the religion of the Spanish fathers. "Church attendance," we are told, "is hardly enough to be mentioned." Enrollment in the mission schools on Yap, which had numbered 542 children during the last year of Spanish rule, dropped to only nine pupils in the following year; and these were almost all the offspring of foreigners residing in Yap. Lopinot sums up the situation in this way: "The new regional director gave full freedom as far as attendance at church and school was concerned. The chiefs and magicians used this freedom to promote their own ideas. They forbade the visiting of churches and schools, and posted guards to control such visits. Thus, as far as the natives were concerned, all visits to the churches and schools ceased completely. From among the inhabitants of the colony, only the Chamorros and a few foreigners came to Mass, but no natives of Yap."

This state of affairs was, as Lopinot suggests, a reaction against the pressure applied by the Spanish authorities in favor of the Church, but it was also striking evidence of the superficiality of the hold that Christianity had on the people. Some years later the German Capuchins learned that Yapese church-goers during the Spanish times customarily remarked to one another that they were going to church "to deceive the Father." One wonders whether what should have been

so painfully obvious to the Spanish priests actually went unnoticed by them or whether they just lacked suitable missionary techniques to remedy the situation. And yet the writings that we have reviewed here give no hint that the missionaries suspected just how ephemeral their hard-won gains actually were. The German Capuchins who followed them in the mission, however, saw quite clearly how weak the foundations upon which the Church rested were. Probably the strongest criticism of the procedures of the Spanish missionaries was voiced by one of their successors in the Carolines, Fr. Peter Salesius. "The lasting success of the mission is to be achieved not through the *brachium saeculare* and not merely through the external rites of the Church and forms of worship, but through devoted, patient work in religious instruction and a simultaneous, intensive elevation and advancement of the material culture of the islanders."

With the closing of their mission in the Carolines, the work of the Spanish Capuchins in Micronesia did not come to a complete halt. The Spanish Augustinians who had been entrusted with the mission in the Marianas were driven out of Guam when that island passed over to American control after the Spanish-American War. The single remaining priest, the native-born Fr. Jose Palomo, turned to the Spanish Capuchins for help and in 1901 the first Capuchins were sent to work on Guam. Later others followed and laid the groundwork for the new Capuchin mission there. Meanwhile in 1905 the mission of the Caroline Islands was constituted an ecclesiastical prefecture under their first Prefect Apostolic, Fr. Venantius Prechthal. With this the era of the Spanish Capuchins in the Caroline Islands was formally closed.

The crumbling wall of Ponape's Spanish fort, with the German Capuchin's bell tower to the right, built soon after the Spanish priests had left.





Kubary, Johann Stanislaus  
(1846 – 1896)

Any serious researcher into things Micronesian is familiar with these variations on a basic theme: "According to Kubary;" "As Kubary reported;" or "It was Kubary's opinion." Yet if the reader's curiosity is aroused to the point of seeking some understanding of the man behind the name, he will experience but faint satisfaction from the perusal of the many recent anthropological treatises that invoke Kubary's name so nonchalantly. While most monographs on Micronesia assign this competent and dedicated scholar a slot in their bibliographies, the reading of much of this reportage leaves the laborer with a nagging feeling that some of these contemporary researchers have little more than a secondary knowledge of Kubary's contributions, while the man himself seems buried in ill-deserved oblivion.

Granted, one encounters terse and pithy comments, such as "A Polish ethnographer;" "A Pole in the service of a German trading company;" sometimes even that well-worn phrase which at times

seems to justify the ignoring of one's predecessors, "Kubary, the untrained observer." Yet these abbreviated remarks serve as scant recognition of an individual who spent more than half of his life in Oceania and whose publications, unpublished manuscripts, and extensive museum collections lie behind much of our solid information on nineteenth century Micronesia.

No doubt some of Kubary's denial to fame can be laid to the language barrier, for he wrote in German; perhaps even more can be attributed to the fact that many of his contributions (and his brief biographies) are to be found in the obscure publications of several German museums. However, one can state with confidence that the failure of many ethnographers to give Kubary his due cannot be attributed to any inherent dullness attached to his performance; for to familiarize one's self with the career of this early Micronesian reporter is to arouse admiration for his ambition and sorrow for his eventual defeat.

# KUBARY: the first micronesian reporter

*by Roger E. Mitchell*

In order to gather basic information on this unusual figure, one must turn to his German peers; for although English-writing anthropologists have mined Kubary's works for three quarters of a century, one finds information on Kubary himself to be almost nonexistent. Fortunately, a few German scholars saw fit from time to time to make their readers aware of this painstaking researcher whose life was spent in the Pacific he loved.

Johann Stanislaus Kubary was born in Warsaw in 1846, of a German mother and a Hungarian father. After his father's premature death, Kubary was reared by his Polish stepfather. Following a troubled childhood, the seventeen year old Kubary began the study of medicine, a career which was cut short when his youthful enthusiasm got him involved in agitation for Polish independence. After having received due warning for this first indiscretion, the young revolutionary soon found it necessary to flee to Germany, since it had become officially known that he had not lived up to his parole; and here began Kubary's lifelong exile from his native land.

Hence before reaching his majority, Kubary found himself in a position that was to plague him all his life: he was stranded without support amid alien surroundings, all-dependent on his wits, chance, and circumstance. It was chance which eventually brought him into the company of J.D.S. Schmeltz, a man important in museum circles; and through Schmeltz, Kubary met the wealthy Johann Godeffroy, founder of the famous Godeffroy trading company of Hamburg, with overseas headquarters in Samoa. As circumstance would have it, Herr Godeffroy had a passion for ethnography and collecting, and even more important for Kubary and for science, the money to indulge this craving.

Need had encountered desire, and at age twenty-two Kubary found himself aboard a Godeffroy ship, destination Oceania, where he was to serve as a collector for the Godeffroy Museum and an amasser of information for the *Journal des Museum Godeffroy*. This no doubt represents the happiest period in his life, for from 1870 to 1874 he carried out extensive work on Ebon Atoll, Yap, Palau, and Ponape, along with briefer contacts with Ngulu, Ulithi, the Mortlocks, and Nukuoro (see Huzio Utinomi, *Bibliography of Micronesia*, Hawaii, 1952, for a full listing of Kubary's works).

Chance again intervened in 1874, when aboard a homeward bound Godeffroy ship with his one hundred barrels of carefully packed specimens,

Kubary was shipwrecked in the passage to Jaluit Atoll, and hence made a delayed appearance in Hamburg with but a small portion of his irreplaceable collection intact. Still, this catastrophic turn of events did not seem insurmountable. Herr Godeffroy was enthusiastic over the remnants; and since Kubary was still *persona non grata* in Poland, he with little delay headed back to Micronesia, secure in his guarantee of unlimited support.

Earlier, Kubary had chosen Ponape as his permanent base, and here he purchased land and established the botanical gardens which were to be one of his loves. On Ponape, too, he met and married a young Ponapean woman who bore him two children and who was to be his faithful companion in his worldwide wanderings. Unfortunately, it was Kubary's personal tragedy and science's permanent loss that the future so glowingly sketched by Herr Godeffroy's promise did not materialize. He had scarcely investigated Nukuoro, Satawan Atoll, and Truk Atoll (where he spent over a year), when he received an abrupt notice that the Godeffroy Company no longer desired his services. One of the results of the Franco-Prussian War had been to drive the Godeffroy Company to bankruptcy, through which both the Godeffroy Museum and its field representative became casualties.

Once again then, in 1879 we witness Micronesia's first ethnographer in a foreign land without support, and this time with the added responsibility of a family. In the trying months following his abandonment, he mortgaged his Ponapean holdings, made a brief attempt to start anew in a Tokyo museum, and then returned to Palau, for he had been given assurances by a Leiden museum that it would support a collection. When this project fell through, Kubary gained a brief respite by undertaking a collection for the Berlin *Museum für Völkerkunde*, which led to his making field trips to Yap, Sorol, and Merir Islands. However 1885 found this dedicated scientist again bereft of any kind of backing that would allow him to continue his labors.

The remainder of Kubary's life is even more painful to relate, both for what it must have meant to him to give up his investigations and what his forced withdrawal from such work has meant to our knowledge of early Micronesia in general. The scholarly castaway was rescued from his dire straits by a German warship making a politically-motivated cruise through Micronesia, and he performed as an efficient interpreter. From Micronesia, the entourage sailed to Melanesia, where Kubary took service with a German



trading company; but for all intents and purposes his writing and collecting ceased. His only solaces were the faithful backing of his wife and some desultory collecting of birds and butterflies. He had been reduced in stature from his role of the perceptive and sympathetic Micronesian reporter to a shopkeeper in New Guinea.

When in 1891 this employment expired, Kubary returned to Germany with his family, but found there no demand for his true talents. Moreover, it became apparent that his failing health forbade his remaining long in European climates. Hence once more he made his way back to another trading station in New Guinea, and finally in 1895 to Ponape, where he had buried his only son and where his botanical gardens awaited him.

Yet Kubary was not destined to enjoy even the remnants of his earlier hopes. As a result of Spain's asserting her sovereignty, Spanish forces had become embroiled in a series of bloody rebellions, and in a resultant naval bombardment of Ponapean rebels, the treasured botanical gardens fell victim. Not long after, and in these same gardens where his son lay buried, Kubary also fell, a suicide. In a little Ponapean cemetery his European peers were to erect a monument, to which a bronze plaque was affixed, displaying the profile of the man who had borne too much and the all too brief legend, "Johann Stanislaus Kubary, 1846-1896."

In his book, *The Caroline Islands* (1899, xiii), the Englishman F.W. Christian paid his friend this hard-earned tribute:

"Those who would do work in Micronesian waters might well take example from the unobtrusive, painstaking work of this true man of science . . . . Only too often, those who have borne the burden on their shoulders are pushed aside into unthanked oblivion . . . . Such men as Kubary during their lives receive scant thanks, but their praise should be a grateful duty to all who admire pluck and enterprise."

But posterity has not seen fit to enlarge on Christian's succinct eulogy. The most that I have encountered of late is a neat capsule included by William Lessa in his extensive survey of those fragmentary accounts of pre-Kubary Micronesia ("An Evaluation of Early Descriptions of Carolinian Culture," *Ethnohistory*, 9 (1962), 313-14); while John Fischer's well-known work, *The Eastern Carolines* (1957), does not even include Kubary in its bibliography.



*The Kubary monument still stands, slightly desolute, in the ruins of the old Spanish fort in Kolonia. The weeds grow around it, and a solitary cow grazes here and there nearby. But the bronze plaque remains and Kubary gazes on a world which seems to care little.*

Certainly it would seem that a devoted observer who spent twenty-six years in the Pacific (and the most of these in Micronesia), who in addition authored several basic ethnographic reports, not to mention his collections and his manuscripts which interpreted them—all of which have found their way into other publications stretching over three quarters of a century—is deserving of more attention; if not for his "pluck and enterprise," then for the very basic reason that his writings remain the base line of our knowledge of Micronesia in the nineteenth century. While theories may rise and fall, nothing can replace or depreciate the painstaking efforts of the man who was there first, who participated in that life, and who followed through by recording much of what he had seen and experienced.

# ON THE GO

## Yap Between Flights

*with Carl Heine*

### MOGETHIN!

Yap has much to recommend itself to the tourist. It is true that her people may lack the sophistication of the Saipanese, or the drive of the Paluans, and the islands may lack the scenic beauty of Ponape (described as the "Hollywood version of a south sea island"), or the intimate charm of Palau's Rock Islands. Yet the traveler is often reluctant to leave this small island of which he so quickly becomes a part. The pace, the placidity and serenity help one repair the ragged edges of one's soul and create a pace more in harmony with one's own nature.

The Yapese, the most traditional of all Micronesians, are absolutely secure in the knowledge of their own superiority and rival the Americans on the point. From this Olympian vantage, they view the foreigner with friendly, amused detachment and the certain knowledge that the camera, the jaunty step, and the funny clothes belong to a race of people who can most delicately be called quixotic.

The attitudes of the Yapese, who think they own the place, and the Americans, who don't give a damn who owns it, make for friendly relations and mutual respect. The tourist will find

the Yapese and foreign workers alike eager to point out places of interest, describe their favorite beaches, perhaps (after 4:30 PM) invite him to O'Keefe's Oasis for a smart drink.

O'Keefe's is a membership club, but the tourist is not likely to be aware of this circumstance unless he gains the ill-will of the barkeeps, Anna and Margie, heroines worthy of W. Somerset Maugham, who dispense strong drink and justice with a cavalier disregard for the superficialities of all manmade and natural laws, and are majestic even in what lower mortals might describe as "errors." However, if the drinker will be good, refrain from cussing, and wear a shirt after 6:00 PM, he may drink to the depths of his pocketbook and the needs of his psyche. At eleven o'clock weeknights, one o'clock or thereabouts weekends, the bar closes, and reality (and, often, rain) is the tourist's hard lot.

If the O'Keefe's Oasis is found to be too Americanized, the traveler may find the Seamen's Club more to the style of local people and therefore more interesting. Here one will see a great

number of transplanted Palauans and other Yapese congregate for a smarter drink called "Yap Singapore." The Seamen's Club is only several yards from O'Keefe's, across the bridge over the narrow canal separating Colonia from Rul.

Fortunately, Joe Tamag's hotel, the Rai View, is but a few steps from O'Keefe's. The hotel is sparkling clean, and the food is unpretentious and good. Fancy local meals consisting of fish, pig, turtle, taro and tapioca, all presented in fresh green palm frond baskets, are served by special request in the hotel dining room. Room reservations should be made well in advance, inasmuch as the hotel is frequently booked to capacity with tired bureaucrats from Saipan who know the best spots and love an occasional visit to this most serene island in the Trust Territory. Room rates range from \$4 to \$10 per night, depending on accommodations. The hotel is being enlarged and shops and a bar are to be added.

All of Colonia is easily accessible from the hotel. The hospital is within hobbling distance (if you arrived ill), the

district administration building even closer. And there is a department store of sorts where one can buy a variety of local products--grass skirts, carvings, shell jewelry. Foreign products are available, too, often much cheaper than on Guam. The chances of buying stone money are slim. First, one would have to find a piece, and then legislative permission is required to remove it from Yap.

From the hotel one can see the Protestant Mission, easily the most beautiful complex of buildings on an island dotted with fantastically un-stylish buildings. Not traditional, but still not doing violence to the aesthetics of the surroundings, the church rests familiarly on the hillside on the lower slope of which is the manse. Across the road is the Protestant Youth Center where one can buy ice cream cones, sandwiches, and passion fruit punch at prices too low to mention. The minister has built the substantial beginnings of a marina, and the entire complex is as scrupulously clean as German compulsion and the protestant ethic demand.

Up the hill from the hotel is the Yap Museum, presided over by Raphael Uag, an interesting, intelligent man with a wealth of stories he can relate in excellent English or Japanese. But even if he did not have the qualifications just noted, he would still have to be in charge of the museum because he is the most colorful person on the island. Old, as wise men should be, and with a wispy white beard, he commands the immediate respect of the visitor. Tall, gaunt, wirey, he welcomes visitors graciously to the traditional Yapese building which houses Yapese artifacts.

A number of car rental operators flourish on the island. Often, it is impossible for the tourist to rent a car, the demand being so great. However, should he be able to secure one, a

seventeen mile drive over the best roads (save, perhaps, Saipan's) in the Trust Territory is available -- from the adequate beach at Giliman where one can walk to the reef at low tide and swim comfortably at high tide, to the villages on Map (pronounced "mop") where, more often than not, one can watch traditional dances.

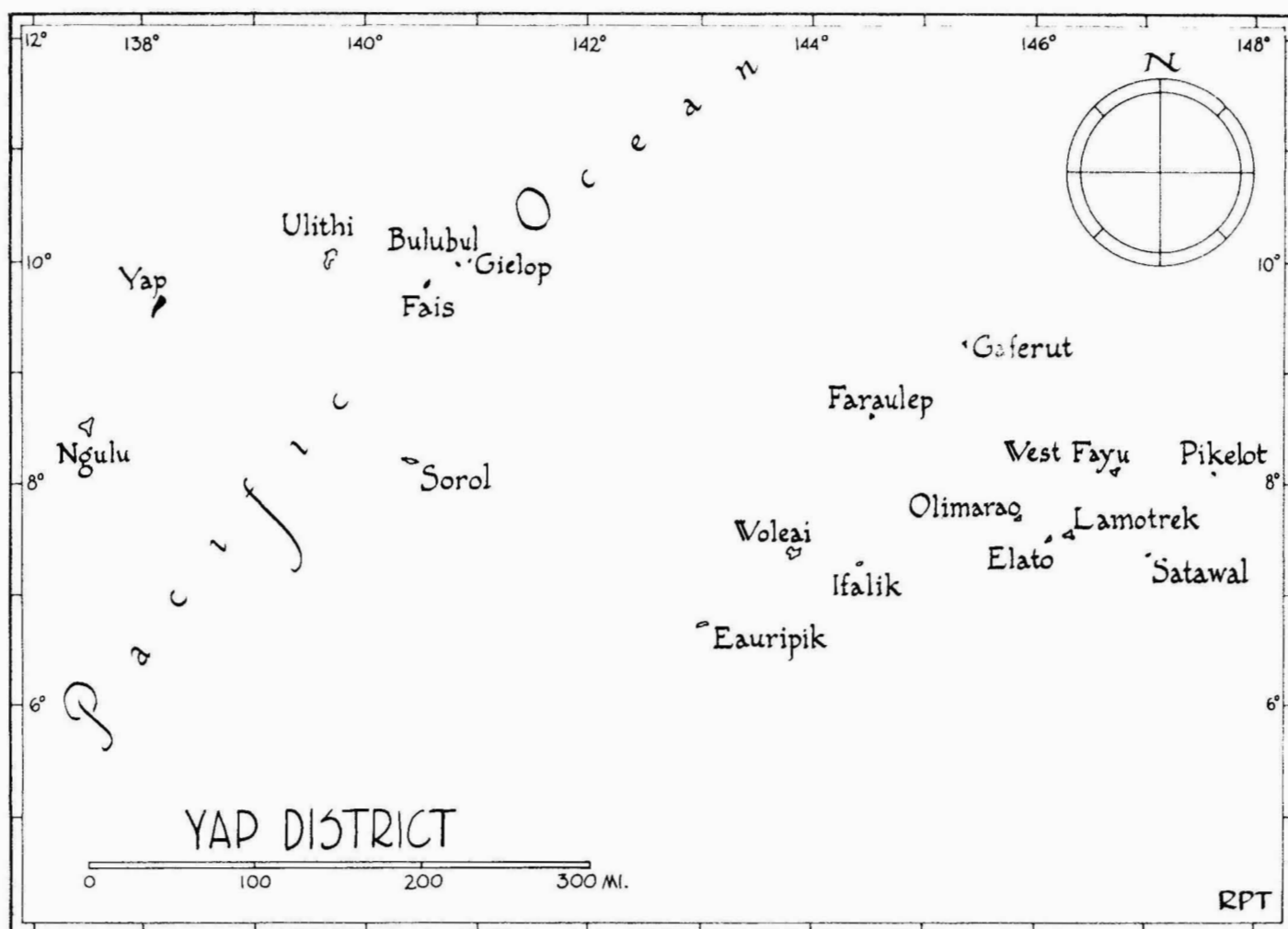
The Yapese are extremely proud of their beautiful island, a mountainous, true continental island, and finding a guide is not difficult. Among the virtues in the vegetation the guide will ask you to observe is the betel nut tree. Yap grows the finest betel nut in the Trust Territory, and one seldom sees a person leave Yap to visit friends in Palau or Guam without a basket of betel nuts, some pepper leaf, and some lime. The guide will ask the adventuresome tourist to try the betel nut. It is an interesting experience.

The betel nut quid is prepared by biting the rather firm nut in half and placing both halves on a piece of pepper leaf. (The pepper leaf is not hot; chewed alone, it makes the mouth feel clean.) Over the nut and leaf dry lime is sprinkled. (The lime is prepared in the villages by people who burn coral, the residue of which is a fine lime ash.) The betel nut is rolled in the leaf and the entire quid is chewed. There are the spit-out-the-juice advocates and the swallow-the-juice advocates, but, to the best of my knowledge, they have not come to blows -- unlike Swift's Big Endians and Little Endians. Indeed, I have seen regular chewers change sides, midstream, so to speak. For the quickest, most intense effect, I recommend swallowing the juice. In a matter of minutes, your heart will palpitate, your forehead will perspire, and you will feel very light-headed. At this point, you will be seeking a gentle, grassy knoll on which to lie. Lie down. The effect passes soon, and for this not unpleasant experience, you will have a wealth of conversational fodder for your first cocktail party back in Searchlight, Nevada.

Unless your guide owns a boat, water transportation is difficult to come by. However, the dauntless explorer who wishes to see O'Keefe's Island will manage, somehow. All overgrown now, and totally in ruins, the house remains as a foundation, a water catchment, and a stairwell which leads interestingly up to nothing. However, from the top of the stairway, one has an overview of the grounds, and, should one be of a romantic, speculative turn of mind, one can reconstruct the gracious house, imported brick by brick from Hong Kong (along with the skill and labor to build it, I suspect).

It would take a lively imagination to fit the humans into these ruins. David Dean O'Keefe, ship captain, first entrepreneur of Yap, and King of all he surveyed, left Savannah, Georgia, his wife and baby daughter about the middle of the last century, under the shadow of the gallows. He was shipwrecked off the coast of Yap, and was the sole survivor of the tragedy. This Irishman, of the I-can-lick-any-man-in-the-house school, probably survived because of his great strength and excellent physical condition. He was nursed back to health by a Yapese, a medicine man from Kanifay, one of the ten municipalities of Yap. He got along well with the Yapese, and the doctor became his life-long friend. Ultimately, he found an outbound ship and sailed to Hong Kong (where he stayed long enough to find a partner, a Chinese dentist with money and a ship, an old Chinese junk in bad repair); to Nauru (where he stayed long enough to find a wife, a beautiful half English, half Nauruan girl); and to Palau (where he stayed long enough to discover that the Yapese would work with unbelievable fervor and run many, often fatal, risks to carve stone money and return it to Yap in their light boats). Up to that point, no one had succeeded in convincing the Yapese to do anything so ridiculous as gathering





coconuts, husking them, drying the meat, and loading this end product aboard outbound ships.

Thus, O'Keefe discovered the secret that was to make him a rich man, a man with a tropical paradise, a man who stood tall in the banks in Hong Kong, a city that afforded him the best of everything during his trips there. He had the best of all possible worlds, a captain's paradise. He offered to help transport the stone money safely in his big ship if the Yapese would prepare copra and gather trepang, a sea slug which, when dried, is much favored by rich Chinese for holiday breakfasts. O'Keefe survived German competition, Spanish rule, British aid, Bully Hayes, only to be defeated by German occupation: he made the serious error of hitting the German District

Administrator when the latter suggested that O'Keefe fly the German flag instead of his own gaudy ensign. He escaped the island with his sons, and all were lost at sea in a severe typhoon.

O'Keefe was a man burdened by guilt -- he thought he had killed a man, and he suffered remorse all his life for having deserted his wife and child. He corresponded frequently with his first wife -- by check, never a letter. But he loved his second wife and family and was content in Yap, where, off and on for forty years, he represented popular authority. However, he always worked through his doctor-friend, and ultimately, through the chiefs. He learned something early on which has to be newly learned by every administration: The Yapese are extremely independent and insist upon

doing only what is important to them and only in their own way.

But I digress:

Should the tourist be lucky enough to be on Yap when a field trip is being readied for the outer islands, and should he have the hearty nature necessary for such a trip, he can arrange quite easily, again, with Joe Tamag, for passage. Twelve dollars, round trip to Ulithi, about \$126 for the long trip to Satawal and back. Field trips come in two sizes -- the short field trip to Ulithi lasts from two to five days. One may live aboard the vessel, or, much preferred, sleep on the beach on Falalop, Ulithi. The single industry of this tiny island -- 5/8 of a mile long -- is education. During the school year there are nearly 400 students from all of the outer islands, grades seven through twelve, all under

1. An hour's boat ride from the district center, home of the largest piece of stone money--12 feet across. Permission to visit the island is required.

2. Yap's finest beach stretches below the low bluffs of Map's eastern shore.

3. Ruins of a Japanese lighthouse.

4. Coast Guard Loran station--1,000-foot tower.

5. Tagerng canal, built at the turn of the century by the Germans using Yapese labor.

6. O'Keefe's Island (Tarang).

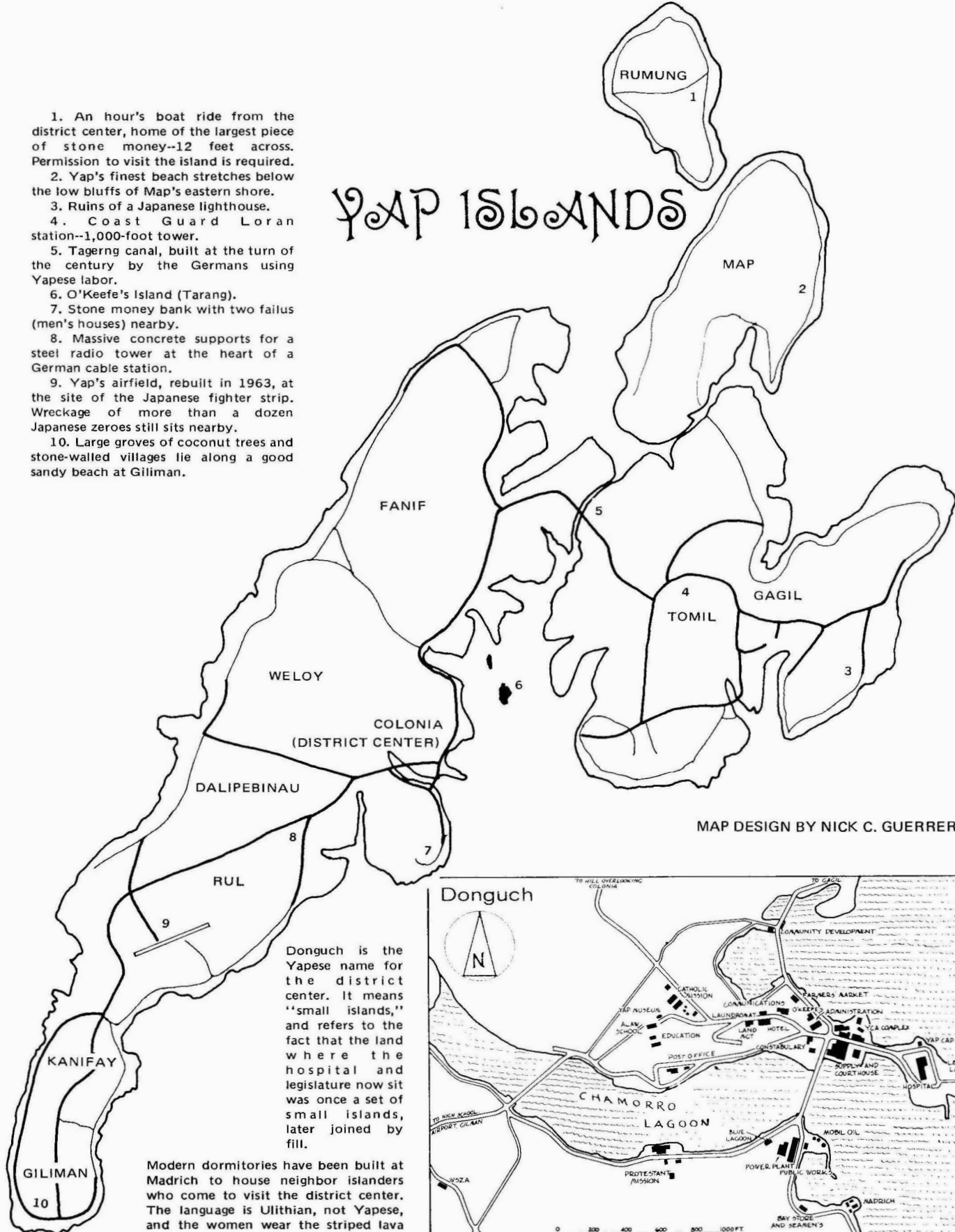
7. Stone money bank with two failus (men's houses) nearby.

8. Massive concrete supports for a steel radio tower at the heart of a German cable station.

9. Yap's airfield, rebuilt in 1963, at the site of the Japanese fighter strip. Wreckage of more than a dozen Japanese zeroes still sits nearby.

10. Large groves of coconut trees and stone-walled villages lie along a good sandy beach at Giliman.

# YAP ISLANDS



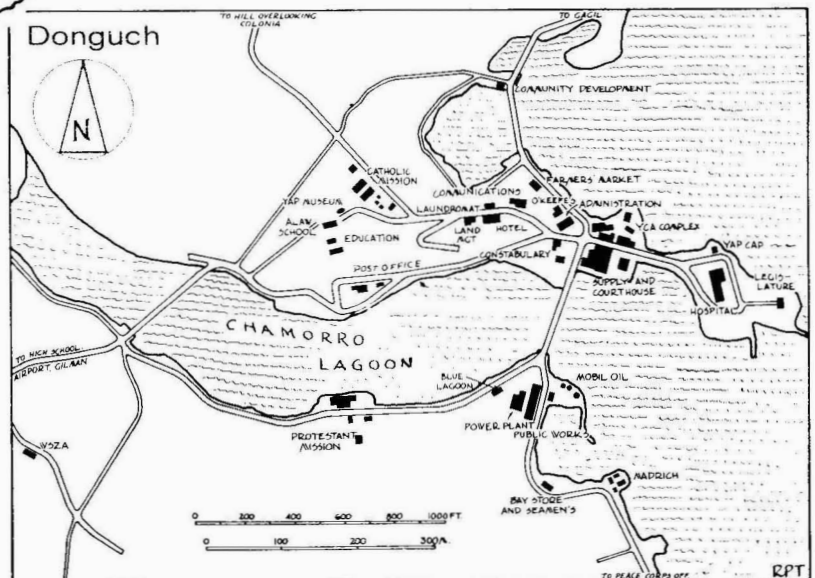
MAP DESIGN BY NICK C. GUERRERO

Donguch is the Yapese name for the district center. It means "small islands," and refers to the fact that the land where the hospital and legislature now sit was once a set of small islands, later joined by fill.

Modern dormitories have been built at Madrich to house neighbor islanders who come to visit the district center. The language is Ulithian, not Yapese, and the women wear the striped lava lava in place of the grass skirt.

## LEGEND

improved roads   
 unimproved roads or trails



the watchful eye of Mike Littler, the principal, and perhaps the best PR man in the Trust Territory. His graduates receive congratulations from President Nixon, and the major speaker at commencement this year (as last) was Rear Adm. Paul Pugh, Commander of the Naval Forces, Marianas. Graduation is the social event of the entire season.

The Ulithians are big, beautiful, energetic people. During the school year, the tourist will find the students in school all day, at supervised study tables most evenings, and, finally, being chased off to bed by the excellent U.S. and Micronesian faculty who want fresh, alert students in the morning.

The tourist will note that the island is clean, and the school buildings and houses are in good repair, mostly the result of student labor under the direction of the Public Works Department and members of the SeaBee teams.

To the east, each island from Falalop to Satawal is so varied and so unique that an entire article could be devoted to each -- from Ngulu where not a stone is out of place and every fallen leaf is immediately picked up and buried, to the fantastic beaches of Ifalik and Lamotrek.

The tourist will note that the airport at Yap is always crowded with non-travellers who might otherwise be downtown watching haircuts; and he will leave with the satisfied feeling that his quick perception and sensitivity have yielded him much in this district which has many small things to recommend themselves to the tourist.

## in the next quarter

**Enenkio**--Island of the Kio Flower--Dwight Heine tells of this island of the Marshalls now outside the boundaries of the Trust Territory.

**On-The-Go**--C.M.Ashman, former Editor of this magazine, returns to update the Reporter's mid-1969 tour of Saipan.

**Political Status**--A report on the renewed negotiations as efforts continue to answer Micronesia's most important question.



# DISTRICT DIGEST

*a quarterly review of news and events from the six districts*

## Marianas & Hdqrs.

The list of visitors to the Trust Territory this quarter included not only Ambassador Williams, but also Roy Hughes, recently appointed Acting Deputy Assistant Secretary of the Interior for Territorial Affairs. The job is a new one, resulting from reorganization at Interior which eliminated the Office of Territories... Deputy HiCom Peter T. Coleman greeted Vice President Agnew during a brief stop on Guam on his recent around the world tour... A weekly radiotelephone conference among the district administrators and Headquarters has begun. The conference call is made possible through new communications links with all districts except Palau... A new ship joined the TT fleet. The USS Wandank was turned over to the HiCom by the Navy... The Finance Department implemented the first Micronesian income tax starting July 1... From Washington came word that President Nixon has signed the 1971 Micronesian War Claims Act, calling for payments of war claims up to \$25-million... Twelve of the 15 bills passed by the Congress in Truk were signed into law, the most significant being the weapons control bill which strictly limits the possession of dangerous weapons in the territory. The HiCom disapproved the Merit System Act, but moved to implement a new wage scale for Micronesian employees... George Hoover resigned as Director of Finance, as did Robert Currie, Deputy Director of the Peace Corps... Liberation Day was celebrated in the Marianas,

commemorating the 25th anniversary of the liberation of the people of Saipan who were freed from Camp Susupe where they had been held in protective custody by the US military for about two years after the invasion of Saipan... On Tinian, controversial Mayor Joe Cruz resigned, announcing he will run against Senator Olympio Borja in the '72 elections. Cruz said he couldn't get any cooperation from the Tinian Council... Also on Tinian, a quarter-million dollar irrigation system was dedicated at Marpo Valley. Installation of the system was carried out by an Air Force Civic Action Team. It covers some 60 acres.

**Truk** Typhoon Amy hit Truk one Friday night, and left about \$4-million damage behind her, and one youth dead when a breadfruit tree fell on his house. District Center and lagoon islands were hit, and the island of Ulul in the Namonuitos was completely devastated, with no trees left standing. USDA food and other emergency supplies have been pouring into Truk ever since, with a Navy ship arriving at the end of the quarter with 3,500 tons of building materials to reconstruct 1,306 homes destroyed by Amy, and repair another 600 houses damaged to a lesser extent... The typhoon delayed the opening of the Congress of Micronesia Special Session in Truk by only a few days. This marked the first time that the Congress had met away from Saipan... Ambassador Williams and Secretary Hughes toured the district in July, both on familiarization visits... Both the High Commissioner and the Deputy High Commissioner

were also in Truk to inspect typhoon recovery efforts... The Truk District Legislature met and passed on a half-million dollar budget, with much of the money going for the economic development loan fund, grants-in-aid, and scholarships... A six-week Cooperative Training Course was held in the district, with instructors from the South Pacific Commission and participants from all six districts... A low-cost housing program survey was underway, directed by Community Development personnel... Community Development took over the Neighborhood Youth Corps program, and thirty boys and girls took part in the summer hiring program, working in various departments... The visit by Ambassador Williams stirred new interest in the political status issue, with an Anti-Independence Party being formed to counter the proposals made by a Truk District-oriented Independence Coalition organized during the Congress' Special Session.

**Marshalls** Progress is evident in the District Center of Majuro, where the people watch their road being paved now that the laying of pipelines for the sewer and water project is complete... At Ailinglaplap Atoll, the Army Civic Action Team has completed the road from Buoj to Aerok, along with a school and a dispensary... The people and their elected and traditional leaders discussed present problems and future goals with Mrs. Farrington of the Office of Territories, and Secretary Hughes and Ambassador Williams on their visits to Majuro... On the ocean, MV Militobi

returned to the field trip service after drydocking in Taiwan... The MV Pacifica also joined field trip and logistics services this quarter, greatly aiding transport of school and dispensary construction materials to outlying islands... A private firm's ship, the Etai Maru, ran aground on the reef at Mili Atoll in mid-July. The company is still trying to find some way of freeing the vessel... A jeep-pickup collision took the life of Julian Reimers, oldest son of Robert Reimers of Robert Reimers Enterprises. Julian is survived by his wife, Ready, and 12 children... The Marshalls District payroll is being converted to the TT-wide IBM automatic date processing system... A longtime good friend of the Marshallese, Col. Donald B. Millar, paid a farewell visit to Majuro, Ebeye and Ebon Atoll in late July. Col. Millar has been Commanding Officer at the Kwajalein Missile Range for the last three years, and has been a friend and great helper of the Marshallese people. The people of Majuro prepared a farewell party for him and his wife and presented gifts of thanks for their support in the name of all people of the Marshalls. On Ebeye, he said goodbye to the many people he worked closely with who are employed on Kwajalein by Global Associates. And at Ebon he also paid a visit. It is at this atoll where a crew from Kwajalein helped the people pull an old Japanese fishing vessel off the reef for use by Ebon people. They named the boat MV Colonel Millar in his honor.

## Ponape

Ponape Agriculture and Trade School (PATS) founder Father Costigan accepted for the school a U.S. Office of Education Certificate of Merit for one of its outstanding construction trades projects... Community College of Micronesia (CCM) granted pre-accreditation "Correspondent Status"... The District Legislature

created a Ponape Tourist Commission as a new cottage-style hotel was a-building in Net Municipality... Net's Island Fishing, Inc., (IFI) began skipjack tuna fishing with the arrival of three boats and a mother ship furnished by her Okinawan partner. Five Ponapeans fish with 25 Okinawans on each of the boats. It's the first skipjack fishery operation in Ponape since the war, and OEO funds (\$154,000) have been made available to run a skipjack tuna fishing training program in the district... The tragic shooting of two policemen (one fatally) climaxed a series of alcohol-related incidents that has resulted in the closing of all bars in Ponape... A medical team is back to measure blood pressure among Ponapeans, very low by world standards, trying to understand physiological changes associated with changes in life style and the pace in a modernizing society... Kusaie High suffered the loss of two dorms and a kitchen by fire, but no lives were lost.

## Yap

The new district communications station opened this quarter to link Yap with the rest of the world by radiotelephone... Chief Roboman received a letter and a photograph from President Nixon thanking him for the gift of stone money sent to the White House with Ambassador David Kennedy in March... Ambassador Williams was another Washington VIP who visited the district this quarter... The community was saddened by the accidental death of Peace Corps Volunteer Ann Kenney from California, who died from shock and exposure after the canoe she was riding in capsized at sea... The district with the stone money had an experience with bogus greenbacks spotted by bank manager Wally Kluver. The counterfeit \$20-dollar bills were evidently printed in Yap... The District Legislature convened for its regular session, with Joachim Falmog re-elected as speaker

## Palau

Palau celebrated Micronesia Day, July 12, as the climax to the 19th Annual Palau Fair, with Congress of Micronesia House Speaker Bethwel Henry as main speaker. He called for unity among the six districts to build a stronger sense of Micronesian identity. The band from Clark Air Force Base in the Philippines flew to Palau for the Fair and the big parade... Palau topped all districts with its contribution of more than \$1,500 to the Red Cross fund drive... \$83,333 was granted to the new Palau Housing Authority for its work... The land registration team continued its work on Arakabesan island, with some difficulties encountered in having lots cleared of brush for marking of boundaries. Also, the land commissioner reported problems with obtaining Palauan versions of land laws, regulations, agreements and court judgments, and Fr. Felix Yaoch has been asked to help translate these documents and arbitrate differences... The elections for new members of the Palau Legislature are approaching with 59 candidates vying for 28 seats. Both Progressive and Liberal party candidates and several independents are in the races, with wide-scale campaigning including posters and leaflets... Palau's newspaper, Didil a Chais, is back, rolling off the presses this time as an independent paper with advertising support from the community.

### District correspondents:

Marianas, Patrick Mangar; Marshalls, Laurence Edwards; Palau, Bonifacio Basilius; Ponape, Peter Hill; Truk, Fermin Likiche; Yap, Wilfred Gorongfel.



*A*mbassador Franklin Haydn Williams visited the Trust Territory for three weeks beginning July 1, "to listen and to learn" while becoming acquainted with the peoples and the places of Micronesia. He came, he said, because he wanted to be aware of the sentiments of the people and the problems and issues they are concerned with as he prepared for his role as the representative of the President of the United States in negotiations on the future political status of the Territory.

The familiarization tour was an exhausting round of formal and not so formal meetings with district administrations, legislatures, municipal councils, chambers of commerce, women's clubs, delegations from the Congress of Micronesia, and chiefs and citizens at large from countless villages. The 14-hour days left little time for rest along the way, and every second or third day there was an airplane to catch.

## *The Congress*

*T*he Special Session of the Congress of Micronesia in Truk (Micronesian Reporter, Second Quarter 1971) produced two pieces of legislation among the 15 bills which received final passage which presented a clear challenge to the administration. One was a bill which would give the Congress advice and consent power over some six-dozen executive branch department heads and division chiefs. The other would establish a single salary scale for Micronesian and expatriate employees of the government, and drastically restructure the government's personnel administration system.

Each measure was a positive assertion that the Congress feels it is time for a stronger Micronesian voice in the operation of the government of Micronesians. Both bills were disapproved by the High Commissioner and were returned to the Congress.

In returning the advice and consent measure, the High Commissioner cited unworkable timetables for approval of appointments as a chief deficiency of the bill. He also indicated that the executive branch could not agree to extend review of appointments beyond

## *Followup.... The Ambassador*

And yet the guest was properly gracious, incisive in his questioning, and alert to the myriad concerns of the hundreds of people with whom he spoke. "There is a certain dynamism that I found in each of the districts," he said, at the conclusion of his tour. "Micronesia today is certainly not static. There are all kinds of signs of progress."

The Ambassador also said he found a great diversity of opinion on the subject of political status, and that no one view overshadowed the others.

In the photo at left, Dr. Williams is at Laura Elementary School, with Marshall Islands District Administrator Oscar DeBrum, and the spokeswoman for a ladies club in the village of Laura in Majuro atoll.

"The canoe we give the Ambassador today represents the canoe in which the Marshallese people sail. We hope that it finds its way to the shores of the United States," she said.

Dr. Williams accepted the gifts and replied: "I know the people of the Marshalls and the people of Micronesia are going to chart their own course and take the helm of the canoe someday, and as a representative of the American government, I can assure you that you will have the full cooperation and assistance of the United States in every way possible. And I hope that this stick chart and this canoe will someday enable me to return to the Marshalls."

cabinet level officers, district administrators and their deputies.

The message returning the Merit System Act noted that careful review had preceded final action on the bill and that several sections of the measure would have supported disapproval, but it cited only one legal technicality as the basis for the action. The High Commissioner's disapproval of the controversial bills brought lengthy rebuttals from key Congressmen, and it is certain that these bills will be reconsidered in a future session.

The question of where the Congress will meet at its next regular session in January-February, 1972, remained unresolved when the Reporter went to press. A Congress request for another special session, in part to reconsider the bills disapproved by the High Commissioner and to select a site for the regular session, was turned down. There are still those who speculate that the session which ended abruptly with the burning of the House and Senate chambers on February 20, 1971, will be the last time the Congress of Micronesia will have met on Saipan.





## Micronesian parks: a proposal

A portfolio of photographs from Robert Wenkam, Pacific Representative of the active conservation group, Friends of the Earth, along with a plan for a parks system for Micronesia--page 9.