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TRUST TERRITORY DELEGATES RETURNING FROM PAN-PACIFIC WOMEN'S CONFERENCE

Guest From Many Canoe Days Away Honored By Palauan "Old Women"

WHEN THE WIFE of the High Commissioner, "Katie" Nucker, visited Palau District in October 1958, it was the occasion for festivity, and the biggest event of all was initiated by the "old women" of Palau. It culminated in a feast for the guest of honor and for the middle-age group, as well as for members of the Palau District administrative staff, and all the spouses. Some one hundred and twenty-five or more persons were present.

In Palau it is a mark of dignity to belong to the middle-age women's group; but it engenders even greater respect to belong to the old women's group. In Palau, when one speaks of "the old woman" - it is paying tribute to a person who carries prestige. So the two groups - the middle-age and the old women - are socially important, and upon occasions one entertains for the other.

Two prominent members of the middle-age group, Emaimelai and Sechedui, tendered the invitation for Mrs. Nucker to be one of them at a celebration which the old women's group wished to give in honor of "the distinguished lady who had traveled from many canoe-days' distance away." A date was set - and on Tuesday, October 14, the ceremony and feast were held. Included in the group being entertained were Mrs. Francis Mahoney, wife of the Acting District Administrator, and Mrs. Robert P. Owen, wife of the Staff Entomologist, at whose home Mrs. Nucker was staying.

As the ceremony started, the middle-age women met on the road near the Palau Municipal Building, and proceeded in a group toward their club house. Here the old women in flower-garlanded costumes were assembled. As the middle-age women proceeded down the road, they began the chant, saying "El Bechil (wife of the big chief) has come from many canoe days away; we all are very tired and hungry and seek entertainment - will the old women accept us?"

The old women chanted back. They would be happy to accept the distinguished lady from many canoe days away, and her friends. And the old women proceeded down the road to meet the approaching ladies. There were approximately twelve in each group. Emaimelai and Sechedui led the middle-age group with Mrs. Nucker between them, Mrs. Mahoney and Mrs. Owen with other escorts following. The old women's group was headed by two of its leaders, Bilung (which means "top lady") and Ebilreklai.

When all were gathered at the middle-age women's clubhouse, the ceremony began with the drinking of coconut milk which had in it little bits of grated coconut, the latter being for extra sustenance to refresh the weary travelers. This was offered by the old women to the middle-age women. Then some of the hostess group performed a welcoming dance which, interpreted, was begging forgiveness for the poorness of the repast and the condition of the house, saying they had not had time to prepare a more elaborate ceremony.

Then came the elaborate feast, served buffet style, consisting of famous party foods of the Palau Islands, including a whole pig which had been roasted - its head was served separately in a special container. There were the traditional taro, the delectable fish dishes, tapioca, yams, coconut candy, and a variety of other items.

During the eating and later, various dances were performed for the entertainment of those present, including some of the sacred dances and chants of Old Palau. The ceremony began at five o'clock. At eight-thirty it was finished and all departed. The old women had shown great spirit, energy and initiative - and the middle-age women and the guest from many canoe-days away were pleased to have been so honored.

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A COLLECT FOR CLUB WOMEN

(Courtesy of the Guam Women's Club)

Keep us, Oh God, from pettiness; let us
be large in word, in deed.

Let us be done with fault-finding and leave
off self-seeking.

May we put away all pretense and meet
each other face to face - without self-
pity and without prejudice.

May we never be hasty in judgment and
always generous.

Let us take time for all things; make us
to grow calm, serene, gentle.

Teach us to put into action our better
impulses, straight-forward, and un-
afraid.

Grant that we may realize it is the little
things that create differences, that in
the big things of life we are as one.

And may we strive to touch and to know
the great common human heart of us
all, and Oh, Lord God, let us forget
not, to be kind.

--Mary Stewart

women

WOMEN OF THE TRUST TERRITORY,
along with women everywhere, are "on
the march."

Not on strike, not on a march to demand
certain rights, but on the forward march
toward better education, better health,
better homes and better understanding of
the affairs of their communities.

In this issue, dedicated to the women of
the Trust Territory, some of the accom-
plishments which demonstrate this for-
ward march are described.

The days when women will crawl behind
their men, when they are expected to serve
and have no "say," are fast disappearing.
As women become better educated, their
outlook is enlarged, their desire to benefit
humanity in some special way is intensi-
fied. Some are going into nursing, some
into teaching, others into business, or
handicraft production on an enlarged
scale. And many are learning new methods
of caring for their children and their
homes.

It's all quite sensible, really. Women
inherit the traits of both parents. Why
shouldn't they have capabilities equal to
men?

And it follows, if they are to develop
their capabilities, they must be educated.
In the past, popular tradition has kept
women in the background in many places.
Today the picture slowly is changing.
Leaders in the Trust Territory as else-
where are saying, "Our daughters, too,
must be educated."

In the Trust Territory's educational
system, attendance of girls in schools at
all levels is encouraged. And parents
increasingly are realizing the importance
of education for their daughters.

Nothing stands still for long. Change
is either forward or backward. This
applies to women in the Trust Territory.
With opportunity for progress before
them, with parents and the Administration
encouraging them, their possibilities for
advancement are unlimited. Many already
are "on the march." Others will be.
Their affect on the future of Micronesia
is destined to be notable.



GROUP OF PARTICIPANTS IN PONAPE WOMEN'S ASSOCIATION ANNUAL CONFERENCE at Kolonia, Ponape District, in July 1958, gather on lawn at close of meeting.

PONAPE WOMEN'S ASSOCIATION

IT WAS IN THE EARLY evening of Monday, July 28, that the conference actually got underway.

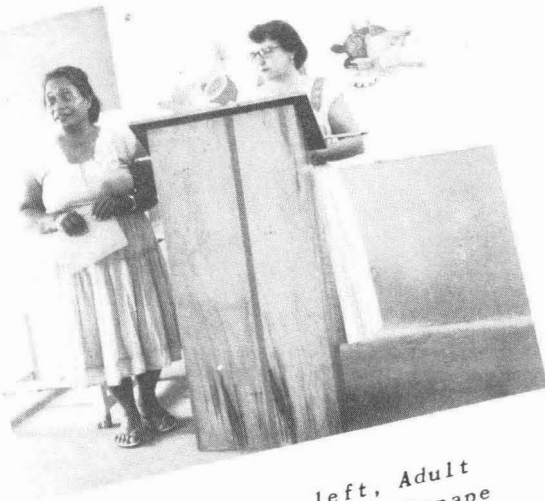
There they were, members of the thirteen clubs comprising the Ponape Women's Association, standing in two lines to be checked in as accredited members, paying their fees and registering for the conference - all in the most approved manner of women's clubs the world over.

Registration finished, the delegates passed on to another table where a blue badge bearing the initials of their association was pinned on each member. Finally, each received a packet containing a program, notebook, pencil and other materials. It was a busy scene, and the women were serious about their business.

This was the third annual meeting of the Ponape Women's Association, which has grown from its original membership of nine three years ago, to some one hundred and seventy-five members in thirteen different communities of Ponape

District. There was a particular interest in this event because Mrs. D. H. Nucker, the wife of the High Commissioner, had been invited and had accepted an invitation to attend. Also on the program was Truk District's Hospital Administrator, Mrs. Emily Nestle, who was to speak on maternal health; also the Director of Education, Dr. Robert E. Gibson, who came from Guam for the occasion. Altogether, during the three days of the conference, some two hundred and seventy-five women were in attendance, including guests as well as members.

The second day was filled. First there was the song, "Kalahnganeng" ("Appreciation"), and a prayer, then the introductions and greetings of the speakers. Mrs. Nucker was first. She brought greetings from women's clubs of America, and remarked that the women's organizations in the United States are devoting their interests largely to health, education, improvement of the homes and the welfare of children, leaving such things as building new docks, electrical equipment and similar matters to the men.



ROSE MAKWELUNG, left, Adult Education supervisor for Ponape District, introduces Mrs. Emily Nestle, guest speaker, who discussed maternal health.



HONORED GUEST is presented with flower garlands upon arrival. Left, Agnes placing flowers on head of Mrs. Nucker. Standing by are Dorothy, Ignacia and Cresensia.



ANNA of Pehleng, Kiti, receives her badge from Tirise, also of Kiti. Far right is Entrina Lawrence, Kiti.

"Because increasingly it is becoming the responsibility of women to attend to matters of health and education," Mrs. Nucker said, "that is why it is very pleasing to Mr. Nucker to see these women's clubs coming into being..... He has watched the development of the Ponape Women's Association with great interest."

She then spoke of the Pan-Pacific and Southeast Asia Women's Association conference to be held at Tokyo in late August 1958, and the contributions she predicted Mrs. Rose Makwelung would take to that conference and bring back to the women of Ponape from it.

Mrs. Nucker told of her experience in christening the M/V KASELEHLIA in Japan, saying this new ship was then on its way to its home district, Ponape. She concluded by wishing the Ponape Women's Association the best of luck and success.

The District Administrator, Mr. Henry Hedges, was introduced, and welcomed the delegates and members to Kolonia. Then Dr. Gibson was introduced. He spoke of the influence of the mothers in the home, and recalled the conference of the Pan-Pacific and Southeast Asia Women's Association three years ago when Mrs. Makwelung was one of the Trust Territory's delegates.



DURING REGISTRATION - Center, wearing badge, Melise of Kolonia; right, Klara of Net; lower left, Orpha of Uh.



BUSY REGISTRATION SCENE - Seated left, registering delegates, is Cresensia, secretary; standing center, delegate Meinel of Kiti, being registered.

"Now Rose's record of achievement over the past three years, and this meeting here today, are a testimonial of the fact that this experience for Rose has been well worthwhile," Dr. Gibson said.

"All over the world," he continued, "women are beginning to realize that they are a power for bettering their communities. The South Pacific Commission, the organization composed of all the six governments here in this Pacific area, knows the power and influence of women. Each year they are giving more of their time, effort and money to promotion of women's interests and the education of women and girls.

"This year, when it came time to send delegates, the Trust Territory said, 'We will send two delegates but they will be from different districts, so that we may spread out this benefit.' So we selected a delegate from the Marshalls and one from Truk.

"But as a result of the fine achievement Rose has made, since she had laid the foundation of women's associations in the Trust Territory, we felt that she should again be sent. The South Pacific Commission, because of their great interest in the welfare and advancement of women, agreed to pay the travel expenses so that



KOLONIA GROUP - One of the thirteen which make up the Ponape Women's Association. Dr. Gibson, Mrs. Nucker and Mrs. Nestle are seated at far left.



WELCOMING GROUP WITH SPECIAL GUEST - Members of Ponape Women's Association greet Mrs. D. H. Nucker, wife of High Commissioner, upon her arrival for conference. L. to r., Cr sensia, Agnes Saburo (president), Mrs. Nucker, Ignacia and Dorothy.

this person who has done so much for women in the Trust Territory might attend the conference in Japan. And so Rose is going to be our third delegate to the Pan-Pacific conference."

Dr. Gibson explained a South Pacific Commission project for the advancement of women in the Pacific area, stating that the Commission has selected the best qualified woman they could find in the field of women's activities to undertake a project for promotion of the interests of women, to be carried out in partnership with village and community authorities. These interests, he stated, will include enlightened attitude toward pregnancy and childbirth; the welfare of children generally; care and improvement of homes; increasing variety and quality of foods and their preparation; better facilities for water supply and fuel in the home; better clothing, wiser family budgeting and buying, and finally, greater participation in the whole community life.

"From now on," Dr. Gibson concluded, "women's interests and education are going to be on the upgrade and I know Mr. Nucker shares my enthusiasm for their possibilities in raising the total level of

the Micronesian communities. I wish you great success for your future as the Women's Association of Ponape."

Mr. Kolio Olmos, Secretary of the Municipality of Sokehs and a member of the Ponape District Land Advisory Board, who welcomed the delegates and visitors, was among those introduced, as were Mrs. Agnes Saburo, president of the association.

Then came the introduction of club leaders and delegates from the respective associations. These were as follows: Kolonia, Melise Waltamar; Wapar, Yohana; Areu, Ceidil Solomon; Pohnlangas, Miter Likon; Sokehs, Ruth; Uh, Ngitingel; Net, Klara; Ohwa, Rensilina Carlis; Roe, Maria; Pehleng, Ruth; Mortolol (Sokehs), Cecil Atui; Rohnkiti, Atele, and from Wone, Lena Mikel. Each of the delegates spoke briefly, and warmly welcomed Mrs. Nucker and the other visitors to their conference. Translating was Antonio Materne.

A song, "Kitail en Minimin" ("Let Us Be United") and a benediction concluded the morning's program. In the afternoon Mrs. Nestle, who is a trained nurse, gave a talk in which she explained the life



CONFERENCE IN SESSION - One of the delegates is speaking.

processes from the period before birth through infancy. She presented pictures and illustrations which graphically illustrated the points in her talk, and at the conclusion gave a simple formula for infants, which might be prepared even in isolated island locations. Mrs. Makwelung translated.

In the evening came the "Kamadipw" - Ponapean feast. There were delicious lobster in the shell, fried chicken, roast pig, salad, yams, taro cooked in coconut milk, mashed squash, yam bread, and various other delicacies, and as a climax to the feast - wedges of delicious fresh Ponapean pineapple.

During the Kamadipw members of the different clubs each presented a song for the guests, in competition with each other for the visitors' applause.

A "Wen" (native Ponapean dance) was the final event of the day. The large group of Ponape women and their invited guests including district officials moved outdoors for this spectacle, performed under floodlights. Both men and women participated, all in appropriate and traditional costume. The dance was exotic, colorful, and full of animation - at the same time rhythmic and graceful - a typical expression of Ponapean art in dance form. Rain which fell during the latter part of the program served neither to dampen the performance of the dancers nor the pleasure of the onlookers.



IN THE RAIN - Group of delegates sets out for return journey by boat.

The next morning, Wednesday, July 30, the women settled down to the business of electing their officers for the ensuing year. Results were as follows: Mrs. Saburo of Kolonia, reelected president; Anna Ludik of Pehlang, vice-president; Cresensia of Kolonia, secretary; Ren-silina Carlis of Ohwa, assistant secretary; Ignasia of Kolonia, treasurer, and Ruth Witner of Sokehs, assistant treasurer.

The women of Ponape were like women anywhere. Speaking in their native Ponapean, they discussed the pros and cons of many a point, and presented their opinions and views with good grace and humor, nevertheless at times vehemently and eloquently.

On Thursday, July 31, from early morning on through the noon hours, the delegates from outlying areas assembled at the appointed times for their boat rides home. The largest delegation - from Metalanim - was the last to leave. It was raining and there was cover provided on the boat, but most of the women sat in the open, waving "Kaselehlia" to their friends assembled at the dock.

The Ponape Women's conference has become history - a milestone in the advancement of women's interests in the Trust Territory.



Three Micronesian Women Attend Conference
of Pan-Pacific and Southeast Asia Women's
Association as Trust Territory Delegates.

conference in tokyo

By Rose Makwelung

Adult Education Supervisor, Ponape District

"YOU'RE LUCKY," was the phrase I heard over and over again from the people of Ponape for the two or three weeks prior to my flight to the Eighth Pan-Pacific and Southeast Asia Women's Association conference to be held in Tokyo, Japan, on August 20 thru 31, 1958. They were right.

On the somewhat cloudy day of August 13, 1958, I boarded the regular inter-island plane, Taloa. On its way to Guam it had also picked up Mrs. Mary Lanwi, the delegate from the Marshall Islands. By coincidence she happens to be my adopted daughter. Approximately four hours later we sat down on Truk for refueling and picked up the third Trust Territory delegate, Miss Miter Haruo, a young girl of twenty years, and the youngest delegate at the conference.

We arrived at Guam around six o'clock in the evening. After clearance with the Immigration Officer we were taken up to the Hotel Tropics where most of the Trust Territory people stay while in Guam..... Two days sped by very quickly.

At last we were off on the second leg of our trip to Tokyo. We boarded the Transocean Airline plane about two o'clock in the morning. What a difference to be riding on these big oceanliners after alighting from our small inter-island Taloa! It was a thrilling feeling. I'm sure my two companions felt the same way, perhaps more so because it was their first trip out of the Trust Territory.

Upon reaching Tokyo and going thru the usual routine of inspections and changing money, we were met by a young man from the International Christian University. He gave us all the information and

instructions that we needed and sent us off in a taxi to a certain hotel for the night. He told us that a bus would pick up the delegates the next day.

This being my third visit to Japan, seeing the sights and meeting the people in the hotel or on the streets was quite different from my previous experiences in 1922 and 1932. The people no longer stopped suddenly and stared because we were so much darker skinned. They no longer pointed at us or called to a friend to look quickly or he would miss the sight of a lifetime. There was no longer a crowd of curious children trailing along behind as before.

I looked around for a jinrikisha, as I thought the two girls would like to have a ride in one. To my surprise I didn't see one during the whole stay in Japan. I inquired at the hotel and the gentleman smiled and said that there were still a few to be found in Yokohama, but none in Tokyo.

The bus came to the hotel around three in the afternoon. It was already crowded with delegates and by the time we had picked up the last visitor along the way, it was filled to its capacity. At last the bus headed straight for the university where the conference was to be held. Riding in that bus reminded me so of old school days, of riding with old and new students back for the opening of school. In that bus, old friends meeting after three years' separation and introducing new friends, was a joy shared by everyone. In fact everyone felt well acquainted by the time we reached the university.

The university campus is located in a country site outside Tokyo city. It

consists of four large dormitories, a large auditorium and office building, an immense library and school building, a chapel, and a big kitchen and dining hall. The dorms were large enough to accommodate all the members of the association. The university itself is very new, opened only in 1957. It is the only such modernly equipped institution in Japan today. Aside from the beauty of the campus itself, the hospitality shown by the Japanese delegates and helpers, the girls and boys of the university, is beyond words of praise. The thoroughness in meeting every possible need of the conference members was tactfully arranged beforehand.

According to schedule, the conference commenced on the twentieth of August promptly at nine o'clock in the morning. The first day was reserved for registration and board payments, and such matters. In the evening the dining hall was decorated for the first informal reception dinner. It was a wonderful sight to see so many women wearing their own native clothes. Reality is much more forceful than seeing these sights in mere pictures. The conference consisted of delegates from twenty-four countries. The total number of delegates from countries outside Japan was one hundred and seventy, while one hundred and fifty came from Japan alone.

The opening meeting was held at Daitschi Semei Hall, which was General Douglas MacArthur's residence when he was in Japan at the end of World War II. The theme of the conference was "The Role of Women in Community Development in the Pacific and Southeast Asian Countries." This theme covered a wide range which was divided into different workshop periods.

1. Food: A practical approach to improvement of home and community life. Of course nutrition and health were stressed.

2. Basic Education: A vital factor in community development. The work of UNICEF of course was reported upon from many countries.

3. How cooperatives contribute to community development.

4. Selection and training of workers for community development programs.

5. Population problems of today.

The language used in the conference was English. Taking notes was not really necessary as copies of all speeches were mimeographed and handed out to everyone.

The Japanese Women's chapter saw to it that our time in Japan was not wasted. The two weeks were amply filled. We had only Sundays free. Whenever meetings were not held in the afternoons, then sight-seeing trips were scheduled. We were taken to the most important department stores, factories, hospitals, institutions, farms, museums and art galleries. Even in their entertainment, the best performers were hired to show to advantage the Japanese arts and cultures.

The delegates were constantly invited out to luncheons, dinners, and tea ceremonies. We were entertained by such nobilities as the Minister of Foreign Affairs at the International House for Foreign Ministers. We were honored by meeting Princess Chichibu of Japan and Mrs. Douglas MacArthur II, the wife of the American Ambassador. A wonderful dinner reception was given by the Governor of Tokyo at his villa. This is a very gorgeous place and every member of the conference will long remember this evening.

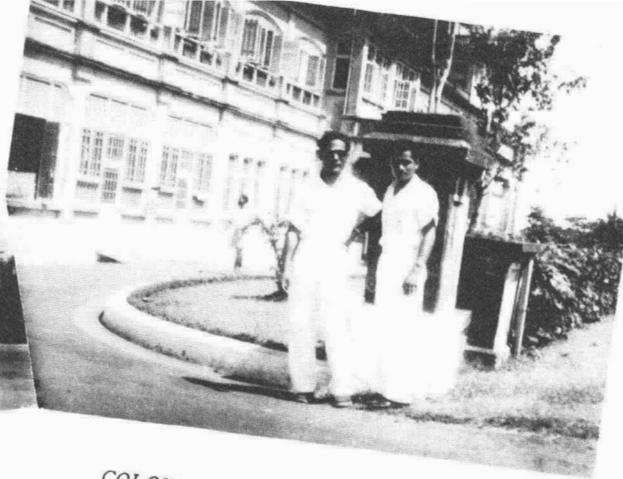
Throughout the meetings the most important subject was "Women Power." It was stressed, reminded and suggested, that the women in the association should be alert to see their opportunities in improving their communities. Various delegates reported on projects actually in action in some areas, which were helpful to some and suggestive to others.

As for ourselves from the Trust Territory, many of the programs and projects that were mentioned would be profitable for us to practice. Many of them have been practiced on the islands but only on a small scale, such as cooperatives, traveling libraries, et cetera. It is our paramount hope that within the three years before the next conference, a Pan-Pacific and Southeast Asian Women's Association branch may be started in the Trust Territory of

(Continued on page 21)



CENTRAL MEDICAL SCHOOL in Tamavua, Fiji, where Trust Territory students receive medical training. Nearby is the Tuberculosis Hospital.



COLONIAL WAR MEMORIAL HOSPITAL at Suva, Fiji. In foreground are Yamano Akitekit of Truk and Nobuo Swei of Palau, medical students.

Medical Education For Pacific Islanders

*By Carlos S. Camacho
of Saipan*

Editor's Note: Carlos S. Camacho of Saipan is one of the students preparing at Suva for a medical career in the Trust Territory.

THE FIJI GROUP consists of three hundred and twenty-two islands of which only one hundred and six are inhabited. It lies in the South Pacific, northeast of Australia and north of New Zealand. The largest island is Viti Levu with an area of four thousand and ten square miles and on whose south coast is situated the capitol, Suva. The total population of Fiji is about three hundred and thirty thousand, of which approximately twenty thousand make up the population of Suva.

In 1878 large-scale vaccination of the indigenous Fijian population against small-pox became necessary as a result of the Indian immigration to Fiji. As there were not enough qualified doctors, a number of Fijian youths were trained to carry out vaccination and simple quarantine measures.

In 1886, eight years later, the idea was reconsidered and it was decided to develop it further by giving suitable young men three years of hospital training. After completing their training they received the certificate of Medical Practitioner. It was found that the auxiliary workers so produced gave useful service

to the community, especially in rural areas.

And so for forty-five years the three-year course was continued.

In 1928 this school for native medical practitioners (A.M.P.) became the Suva Central Medical School; the title given to its trainees was changed from the above mentioned to Assistant Medical Practitioner, and it opened its doors to students from other islands such as Tonga, Gilbert and Ellice Islands, the British Solomon Islands, Western Samoa (British Samoa), the Cook Islands and the New Hebrides.

In 1931 the course was extended from three years to four years. There were then some forty students of eight different races in attendance, and the four-year course was divided into a junior period of one and a half years for chemistry, physics, biology, anatomy and physiology, and a senior period of two and a half years for medicine, surgery, midwifery and related subjects. In 1935 students from Nauru and Eastern Samoa (American Samoa) were enrolled and in 1951, following the closure of the U. S. Navy School of Medical Assistants in Guam, medical and dental students from all parts of the U. S. Trust Territory were transferred to the medical school in Suva.

The four-year curriculum there became five years, and the last of the four-year students was graduated in 1955.

The school is a Fiji institution, financed by the Fiji Government. It is administered by a principal under the direction of the Director of Medical Services. Two important bodies are very closely linked to the school; these are the Advisory Board, the chairman of which is the Inspector-General, South Pacific Health Service, and the Academic Board, the chairman of which is the principal. In the Academic Board one of the members is on the pre-medical teaching staff. The Academic Board submits its recommendations to the Advisory Board concerning the progress of students, also concerning the curriculum, which it keeps constantly under review.

In addition to the principal, the teaching staff consists of a full time lecturer in anatomy and surgery, physics, biology and physiology, an assistant lecturer in chemistry and an instructor in high school subjects. In the clinical years the teaching is done almost entirely by the staff of the Medical Department.

The five-year curriculum consists of a pre-medical period lasting one year, which is devoted to chemistry, physics and biology, and a pre-clinical period also lasting a year, which is devoted to anatomy and physiology. Physiology and biochemistry are taught in close relationship to each other, as are histology and anatomy. Both theoretical and practicable aspects of these subjects are taught. Finally there comes the clinical period lasting three years. It is divided between theoretical instruction in the school and practical work in the wards of the three-hundred-bed Colonial War Memorial Hospital, the Tuberculosis Hospital and the seven-hundred-patient leprosy settlement at Mahogai. Instruction both theoretical and practical is given in pathology, bacteriology, materia medica, medicine, surgery, midwifery, pediatrics, ophthalmology, dietetics, anaesthetics, public health, and forensic medicine. During the clinical period of three years, the students serve in the medical and surgical wards, ophthalmic out-patient and general out-patient departments, the dispensary and the operating theater.

In the wards each student is allotted cases in rotation and is required to maintain the patient records. He also receives instruction from the ward sister in routine nursing procedures. In surgery he assists at any operation performed on his patient, and in midwifery, he is instructed in ante-natal and post-natal work, infant welfare, and in the conduct of normal labour; he also performs five deliveries under supervision.

Apart from the five-year medical and four-year dental training, complete courses in technical subjects are available. There are three-year courses to prepare for Pharmacy, Laboratory Assistant and Health (Sanitary) Inspector; a one-year course for Clinical Laboratory Assistant, and a six-month course for Filariasis and Mosquito Inspector.

The students receive tuition, board, lodging, clothing, books and personal allowance money. Each territory sending students pays to the Fiji Government all expenses of each of its own students for the whole of his or her stay in the school.

Previously students were divided according to their year, some at the Colonial War Memorial Hospital, some in Tamavua close to the TB Hospital.

In 1954, with the completion of the three-story building in Tamavua close to the TB Hospital, all of the students then stayed in one place with the exception of a few clinical-year students on call who in rotation stayed at the Colonial War Memorial Hospital. Thus while the pre-medical and pre-clinical year students remain in the school, the clinical-year students have their course at the Colonial War Memorial Hospital. By means of a bus, students are transported to and from school.

As the year have passed, the school has become better equipped. Because of its continued progress toward a higher standard, last year the title given to its trainees was changed from Assistant Medical Practitioner to Assistant Medical Officer.



young woman of truk surprises her people

SHE'S ONLY TWENTY-ONE and she's Trukese.

This automatically - normally - would relegate her to the ranks of those who never speak in public.

Even if she were fifty or older, it would be the same. Trukese women ordinarily do not take part in public affairs, or appear before a group - most particularly a group of men.

But Miter Haruo did all of this.

She did it because she believed in her work, and is enthusiastic about it. Miter is a nurse, a graduate of the Trust Territory School of Nursing at Palau, where she received training under Nursing Supervisor Ruth Ingram. What the nurses learned there, they learned well. Miter was sure of her ground. When it came to baby care, health of mother and child, and things of that kind - these were the first essentials in nurses' training in the Trust Territory - and Miter had mastered them. Therefore she had no hesitancy in forming part of a combined health and education group to go out from the district center for a month's concentrated work in helping to improve the health, sanitation and education conditions at Puluwat Atoll in Truk District.

Miter was aware of the traditions about women in Truk, and particularly at Puluwat, where it is customary for women either to crawl on the ground or walk with head bent over halfway to the ground when in the presence of a group of their men-folks. A woman never stands while a man is seated at Puluwat. They do not walk with a man, but behind him.

True, conditions were auspicious. Miter came as a part of a selected team to help the inhabitants of Puluwat. The island inhabitants were pleased that they had been singled out for this aid in improving their living conditions.

PULUWAT ELDERS APPROVE INNOVATIONS AS "PILOT" HEALTH EDUCATION PROJECT GOES INTO ACTION....

Miter's part in the project included a speech before the council of chiefs. She started out by saying she was embarrassed to stand before them, because she realized this was contrary to custom, but that it was her obligation to explain to them her part of the field trip program at Puluwat. She gave the assembled, seated men, a clear-cut talk about her program, what she hoped to accomplish, how her purpose was to help the women of Puluwat so that they might better help themselves. She spoke briefly about nutrition and the importance of good food.

When she had finished speaking, the Chief Magistrate of Ulul, Aluis, said, "Although it contrary to custom for a Trukese woman to stand up in front of a group of men in this way, I am happy to see it and I hope that other Trukese women will also be able to have an education such as she has had, and eventually take their place in Trukese public life."

Miter, as the nurse of the group, assisted the medical practitioners, but she also gave instruction on nutrition, baby care and baby-formula mixing to groups of mothers. She worked in close cooperation with the sanitarians in the group, and gave classroom instruction to the pupils in the elementary school as well. And she assisted in the instruction of the midwives.

The midwives - thirteen of them - had been brought by canoe to Puluwat from Pullap, Tamatam and Pulusuk. Those selected were the ones who did most of the deliveries on their respective home islands and all were untrained. Intensive training was given them in the accepted techniques of delivery and maternal care. Midwife kits, prepared in advance in Moen, were distributed to each of them, and detailed instructions given in the use of the variety of materials contained



NURSE MITER HARUO with young patients at Truk Hospital. She is graduate of T. T. School of Nursing.



MOTHERS AND CHILDREN await turns for physical examinations when Health-Education team visits Puluwat. Nurse Miter (wearing slacks) assists.

therein. When eight pregnant women came to the clinic for examination, the midwives had some opportunity for first-hand instruction. The midwives were informed of the importance of keeping adequate birth and death records.

One surprising development was the fact that the midwives in 1945 had ceased to tie off the umbilical cord, considering it an archaic technique. This procedure, it was emphasized, is still entirely "modern," and they "reinstated" it for future deliveries.

An interesting disclosure with respect to women's customs in Truk, particularly at Puluwat, was the custom of using "benjoes." Only the men utilize over-water facilities, while toilets in the most secluded and sheltered bush of the interior must be built for women.

The island of Puluwat has a population of three hundred and four people. It was chosen because of its relatively isolated location, and the fact that it has not been subjected to outside influences to the extent of many other places, hence no preconceived ideas or misconceptions regarding public health were thought to exist there to any appreciable extent.

The project was an active one. The public health group examined two hundred and ninety-nine people - all but five of the entire population. Microfilaria studies were carried out; tuberculin tests were

administered; smallpox immunizations and first tetanus shots were given; various diseases were diagnosed.

At the same time, Sanitation representatives went into action. First off, the fly situation was attacked, with some five thousand flies collected in a matter of three hours. This attack continued throughout the month. Then mosquitoes were eliminated to a large extent. Sewage came next. With lumber and materials brought along, new toilets were constructed, a total of twenty-four being completed during the project period. Similarly garbage disposal units were constructed and rodent-control measures were carried out. Statistics were kept on all activities, and the statistical clerk oriented the health aides as well as the midwives in the proper keeping and filling out of records.

Health education was an important aspect of the program. The children were taught about sanitation and its relation to health. Adults were instructed in sanitation measures and their importance, and diversion was provided every evening in the form of free movies on various health education and sanitation subjects, attended by the entire island population. A dental clinic was set up and two hundred and seventy-five people - ninety per cent of the population - were examined or treated. School children were provided with tooth brushes and a lecture was given on care of the teeth.

The adult education phase included lectures on current world events and information regarding the Copra Stabilization Fund and copra, the leading industry of Micronesia. Interest in a new school was aroused and action initiated by the people toward its erection.

In addition to the concentrated health and education work for the population of Puluwat, ancient Puluwat dance songs, and medicine, magic, war and love chants, were recorded on tape. The traditional songs which are known only to the older people thus have been preserved for posterity. Songs in modern usage by the school children and village residents also were recorded. Another aspect of the project was the collection of eighteen interesting artifacts for inclusion in the Trust Territory ethnological collection at the U. S. National Museum.

The pilot project was carried out by a group of twelve representing the combined resources of the Public Health and Education departments. It was headed by the Trust Territory Director of Sanitation Services, John H. Brandt. Medical representatives were Dr. Michi Kolios, now Director of Public Health in Truk District; Miter Haruo, nurse; Kamiuo, laboratory technician, and Rokucho B., statistical clerk from the office of Public Health Analyst. This group was assisted by health aides from Puluwat, Pullap, Tamatam and Pulusuk.

The Education field team consisted of Teacher Training Specialist Cicily Pickerill, assisted by the District Supervisor of Adult Education, Tosiwo Nakayama. The dental group was composed of Sanchiro, dental practitioner, and Samurai, dental technician. Sanitation department representatives were Truk District Sanitarian Sikaret L. and Sanitation employees, Kauerata and Ongotin.

The arrival by canoe of teachers from the outer islands increased the field staff. In addition, the Puluwat people provided an average of ten laborers daily to help in construction of "benjoes" and other sanitation work. All members of the pilot project except the leader and Mrs. Pickerill, veteran educator of Truk District, were Micronesians.

Another tradition was broken - and pleasantly - when at the end of their stay the members of the pilot team prepared the food and entertained the chiefs at a feast. The chiefs remarked, "To give a feast for the chiefs on their own island is contrary to custom - but we are pleased that you have done this for us."

All in all, all possible approaches to improving the health of the Puluwatese were utilized in a program which had been well planned for several months in advance. As a result, Puluwat probably now has better sanitary facilities, according to Chief Sanitarian Brandt, than any island in Micronesia outside base centers, and the people probably have received more concentrated orientation in public health than ever attempted before in any one locality of the Trust Territory.

The future will disclose the effects of such a program - whether the progress will continue, remain stationary, or recede. Visits for evaluation will be made at three and six month intervals. It is believed, however, that interest in both health and education was aroused to the point that both will go forward in Puluwat. If this proves to be so, future similar projects in other atolls are contemplated.

* * * * *

Miter's Trip To Japan

MITER HARUO, a Trust Territory delegate, summarized her reactions to the Pan-Pacific and Southeast Asia Women's Conference at Tokyo in August 1958 as follows:

"This was my first attendance at such a big and well-organized conference. I found that most of the problems brought up were identical with those which we encounter in our Trust Territory. To those interested and active in developing a good community, the conference gave a chance to get ideas and to evaluate the work in our own communities. It brought together people of various races. We not only considered ways of improving living standards, but we also helped to build up a framework for peace between countries. 'Cooperation' and 'friendship' were words mentioned daily by the different speakers."

A DAY WITH ROSE

[*Editor's Note: In her capacity as Supervisor of Adult Education for Ponape District, Mrs. Rose Makwelung has succeeded in interesting the women of a number of the islands in forming associations. Here Ponape's Educational Administrator Paul McNutt describes "a day with Rose"*]

HEARING SO MANY fine reports about the adult education program of my own island, I decided to be a part of it. Yesterday at nine o'clock my wife and I climbed into Rose's sleek twenty-two-foot whaleboat, primed the outboard motor, and we were off. (The boat, by the way, was made for Rose by the boat-building class at the Intermediate School, and paid for by donations from the women's clubs of Ponape.)

You would of course be interested in knowing just what Rose considered necessary to a successful day in the field. First we had half a sheet of corrugated roofing and an old oil drum. The corrugated roofing is welded around the drum and set about two inches away from it so as to allow an air space completely around the drum. Rose and some of the men have an idea for a home-made "uhm" (stove). The men will dig a slight depression, set a foundation for the drum, run a smoke pipe behind, and cover the whole affair with rocks and dirt.

Rose always carries along an old aluminum tea kettle full of water. Neatly stacked in a green polka-dot knapsack are her pots and pans, spoons, etc. for the food demonstration. An old packing box is full of foodstuffs. These foods are those which are readily available at the local stores or from local gardens. A little Japanese stove and a tin of canned heat complete the accouterments to the coming culinary feat. I have offered to get her a camp stove but she is leary of gasoline and it also smells up the meeting hall.

We arrived at the Net Municipal House. Every available tree had three shy children hiding behind it while we were being introduced to the president and the ladies

of the womens' clubs. Rose quickly set up her demonstration materials on the table, hung a portable blackboard on the wall, and asked for a quantity of coconut husks, some kindling and a gunny sack full of baseball-sized rocks.

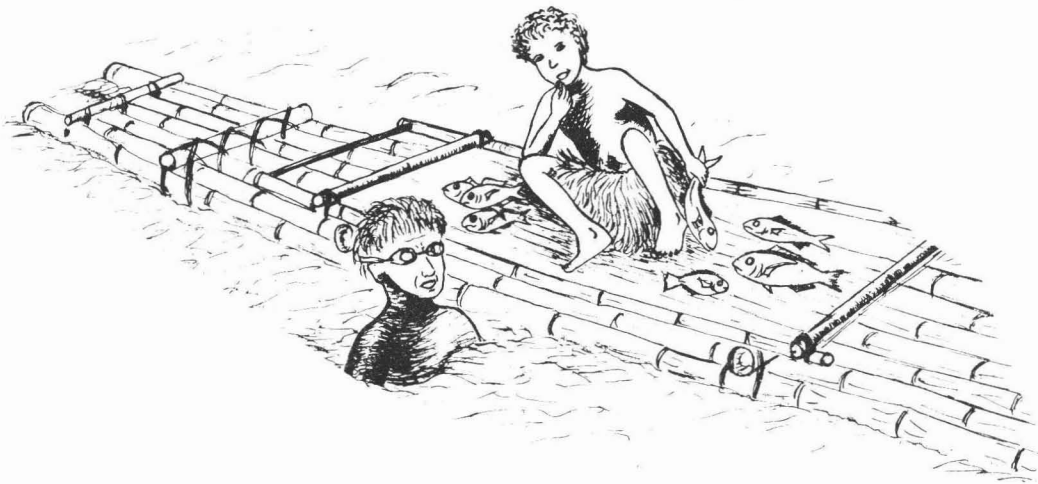
Out behind the meeting house she showed the ladies and a few men how to build a Kusaiean uhm, different, smaller, and much more efficient than the huge Ponapean uhm. First she made a circle of husks about three feet in diameter and lined the bottom of the circle with small rocks. She then laid her kindling, the larger pieces of wood, and started the fire. Next the rocks were stacked on the firewood and on top of these, a layer of coconut husks. This was allowed to burn down while the ladies went back to the meeting hall for the cooking demonstration.

The pièce de résistance was a Ponapean variation of Spanish Rice Casserole. And for dessert there was a sweet pudding made from Japanese soda crackers. Each lady was assigned a task to do in the food preparation. One who could translate wrote the complete recipe on the board in Ponapean. The lady peeling and dicing the onions began to cry. Mrs. McNutt showed her how to hold a slice of bread between her teeth so that the fumes from the onion were caught in the bread as she breathed, thus eliminating the tendency to cry.

By now the uhm in the backyard had burned down; the rocks were removed from the fire pit by means of two sticks used as pincers. The two casserole dishes were placed in the pit and completely covered with the rocks. Next, green banana leaves were piled on, and then taro leaves, and finally, three old gunny sacks. A few rocks kept these from blowing off. In one hour I was going to say "Ioew pwa" (This is delicious).

Back to the meeting hall everybody went and the ladies copied down the menu. Of course it takes money to run a program, so the women had authorized Rose to purchase three dozen pairs of bright

(Continued on page 24)



The Girl Who Liked Fish Eyes

Narrator: John Mangefel, Yap

Illustrator: James Mangefel, PICS

THIS IS A story (yat) of a little girl who was forsaken by her parents, especially by her mother. We usually refer to this story as the yat about "the girl who liked fish eyes." The motive of this story is, I think, to teach the parents to love their children.

Long, long ago on the island of Yap, there lived a couple. This couple had a little girl named Mootinag. The custom of the people in the olden days and still is that the girls are not supposed to participate in fishing activities. Mootinag's father, however, so loved his daughter that he would do whatever she asked of him.

When Mootinag learned how to talk, she told her father that she would like to go with him to fish. The father said Yes to this request, so every day they would go fishing. They would take some taro and coconuts for Mootinag because fishing was all-day work. Each day Mootinag would ask her father if she could eat the eyes of all the fish with her taro. Father always said Yes to this request. At the end of each day they would come home and the wife would complain bitterly about the missing eyes of the fish.

One day, the wife pointing with a threatening finger told her husband, "You must bring at least one fish home today with its eyes still on. Don't you forget this." All that day, Mootinag's father tried to tell his daughter not to eat the eyes of at least one fish. He did not want to do this, for he did not want to disappoint his daughter in any way. However, he knew that his wife would be very, very angry.

At last he asked Mootinag smoothly, "Mootinag tin, (tin is the same as "dear" but applies to girls only), please, leave the eyes of at least one fish for your mother."

Mootinag had never, never refused her father's request so she did not eat the eyes of one fish.

When they reached home that evening the wife eagerly came forward. "Did you bring any fish with eyes?" she asked.

"Yes, we did," the father said.

Mootinag went to bed right away, for she was very tired and very full because she had eaten a lot of fish eyes that day. The wife then took off the eyes of the fish and ate them.

"Aha, so you have been letting our daughter eat the best part of the fish, eh?" She was very angry. "We must get rid of her," she told him. They argued and argued but the woman was determined to get rid of Mootinag. She told her husband that she would divorce him if he did not accept her proposal.

The next morning Mootinag prepared for the regular fishing trip but her father told her that they were not going to fish that day. Instead, they would go into the wood and find a big breadfruit tree so he could make a kiwar, which is a nicely carved box.

"What is the kiwar for? Is it for me, father?" Mootinag asked as they were going into the wood.

"Yes, tin. It is for you," he said with a few tears in his eyes. They went and went until they came to the biggest and most fruitful breadfruit tree they owned. He cut the tree down and was crying at the same time. He asked Mootinag to play far away, for the breadfruit tree might fall on her.

When he had finished the kiwar, he called Mootinag so they could go home. When Mootinag came to him, she was very surprised, for the kiwar was nicely carved. Her father put the kiwar on his shoulder and they started for home. When they reached home, her father climbed their best coconut tree and harvested its fruits. He cooked the best kind of taro they had. When everything was ready, he put them in the kiwar, and then gently lifted Mootinag and laid her in the kiwar, and then carried the kiwar toward the shore. He was crying all this time. Near the shore he whispered; "Ban'en e ngi i falan' ngom tin." (May the unknown be glad of you, dear girl.)

When Mootinag woke up, she found that she was in the middle of the wide wide sea. "Papaa, papaa, papaa, papaa," she cried for her father. At the end of the day she sang a little poem:

Rab gech gech yal'o ngadakayn
bidayo
(When the sun is near the sea)
Mugu yoro, mugu pongo, mugu
tawureng.
(I cry, I call, I become lonely.)

Bauw bauw nunug zuz
(Oh, where, oh, where, is my
drinking water?)

At the end of this little song, Mootinag heard a voice from the far distance: "Kagub tin kagub." (I am coming, dear, I am coming.)

Thus, Mootinag was carried by the sea current for several days until she reached the beach of a strange land. The kiwar hit the beach when Mootinag was still sleeping inside. Near the beach was a coconut which a very handsome young boy used for toddy for his achif. (Achif is the sap or toddy we get from the young coconut flower, and it is very good for children's food when it is still fresh. However, when it is about two or three days old, it ferments into a very strong kind of liquor.) The young boy came very early in the morning to get his toddy. Near the coconut tree, he saw this beautifully carved kiwar. He took it with him to his family and when they opened it, out came Mootinag. They, the boy's parents, were very happy to have her in the family so that she could play with their boy, and then when they grew up they could get married. Sometimes marriage in Yap is accomplished in this way.

Mootinag and her boy friend got married when they reached the marriageable age. Mootinag gave birth to a small boy. When the boy grew up, his father made him a small canoe so that he could sail it in the lagoon. His mother, that was Mootinag, told him not to go very far away from the island. One day, the boy was very curious to find out what lay far away from their island so he decided to find out. He sailed westward and came to another island where he saw people. He came to them, and they were his age. They asked him his name. He told them that his name was Motigtig. They asked him to have a race with them. He did, and won the race. He sailed back to his island but first he told the boys that he would be back the next day.

The children talked about the strange boy that came to them and won the race in the village. An old man came to ask them all about the strange boy. When they told him all about him and that he would be back the next day, the old man told them to seize him and destroy his canoe.

The next day Motigtig came as he had promised. They played and played. After a while all the boys came toward him and caught him by his arms. The others destroyed his canoe. They took him to the old man, who was his grandfather.

"Is this the way this village treats a stranger?" Motigtig asked the old man.

"Whatever the reason is, it is no good because they also destroyed my canoe and I can't go back," Motigtig said.

"I will give you a canoe, but first I should like to ask you a few questions," the old man announced.

"Very well. Ask the questions," Motigtig said.

"First of all, who is your mother and who are you?" the old man asked.

"My mother's name is Mootinag and I am Motigtig," Motigtig answered.

The old man then broke down and cried. Motigtig became very perplexed over this. "What are you crying about, old man?" he inquired. "I am crying because Mootinag is my daughter and you are my grandson," he said.

The old man then gave Motigtig a canoe and sent him back to his island. Upon his arrival at his own island, Motigtig told the whole story, from the beginning to the end, to his mother. His mother told him that what the old man had said was true.

"Motigtig, you must go back there tomorrow and bring my father here," Mootinag told the boy, "but don't bring his wife along."

"All right, mother," Motigtig said.

The next day, Motigtig went to fetch the old man. His wife, that was Mootinag's mother, begged to go along but Motigtig refused to take her by saying that there was not enough room for her in his canoe. Thus, the old man came and lived with his daughter and his son-in-law and spent the rest of his time luxuriously. That is the end of the story.

* * * * *



JUDGE EUGENE R. GILMARTIN signing autographs after naturalization ceremonies for citizens at Guam.

It's Judge Gilmartin Now

THE FORMER DEPUTY HIGH COMMISSIONER of the Trust Territory, Mr. Eugene R. Gilmartin, has assumed his new position as United States Judge of the District Court of Guam. Some two hundred persons were present in the judicial chambers of the District Court of Guam at noon on October 17, 1958 to witness the administering of the Oath of Office, which was performed by Judge Jose C. Manubusan, Chief Judge of the Island Court.

Judge Gilmartin came to the Trust Territory in March 1957, thus had served a period of approximately nineteen months when he resigned to accept the position of Federal Judge upon appointment by President Dwight D. Eisenhower. He formerly served as Civilian Aide to Secretary of the Navy Charles S. Thomas, and before that practiced law, both in his native Providence, R. I. and in Washington, D. C. Judge Gilmartin succeeds Judge Paul D. Shriver, who had held the post since 1950 when the District Court of Guam was created.

Sitting on the court bench during the swearing-in ceremonies was Associate Justice Philip R. Toomin of the Trust Territory. Also on the dais was Mrs. Gilmartin. Among those in attendance at the ceremony were Governor and Mrs. Richard Barrett Lowe of Guam; Rear Admiral W. L. Erdmann, Commander Naval Forces Marianas, and Mrs. Erdmann; Major General Richard M. Montgomery, Third Air Division Commander, and Mrs. Montgomery; Mr. J. C. Putnam, Acting Deputy High Commissioner, Trust Territory, and various other representatives of official, civic and business activities in Guam.

"GOLDEN" SHELL FOR A "GOLDEN" DAY

A GOLDEN COWRIE or *Cypraea auran-tium* is a special kind of shell, valued not only for its beauty but also because of its association as a symbol of Pacific Island "royalty."

In earlier days it was traditional and customary that any golden cowrie found was to be delivered to the island chief who wore it as a mark of his hereditary office, suspended on a cord around his neck. Today honor is still associated with the cowrie, and it is among the most valued of gifts.

Recently a golden cowrie from the Trust Territory took its place as a treasured ornament in the California home of Dr. and Mrs. Clark Kerr, to whom it was presented upon the occasion of Dr. Kerr's inauguration as president of the University of California. The donor was Dr. Arobati Hicking, a Micronesian on leave from his post as Public Health Administrator in the Marshall Islands, attending the University's School of Public Health at Berkeley, California, four thousand miles from home.

During the course of his inauguration address Dr. Kerr stated, "Learning has reached a golden age." The expression rang a bell for Student-Doctor Hicking who said to himself, "This day of inauguration

must be a golden one for Dr. Kerr," and he thought of the golden cowrie he had brought with him from the Marshalls.

On the evening of Inauguration Day, along with other new students of the college, Dr. Hicking attended a reception in one of the university's gymnasiums. As he passed along the receiving line, he was introduced to President and Mrs. Kerr, both of whom evidenced interest in meeting a student from Micronesia. This was the moment Dr. Hicking was awaiting. He offered the glistening cowrie to the distinguished educator and explained its "golden" tradition. Describing the incident later, the student-doctor wrote, "Both President and Mrs. Kerr were very glad to receive the small gift."

It was a privilege not all CAL students have had, to meet and speak with the president of the University of California, which has some seventy-thousand or more on its rolls. But more than this - to have had the thoughtfulness and kindness to present to the university president on his inauguration day this most significant "golden" gift was a gesture which reflects credit not only to the student-doctor from Micronesia, but also to the Trust Territory and the Marshall Islands which he represents.

scholarship men

SOUKICHI FRITZ and Kaleb Udui are among the Trust Territory students who have received important scholarships. Mr. Fritz went to Hawaii in September, 1957, on a United Nations fellowship. When his fellowship expired in March, 1958, he received word that he had been granted a Trust Territory scholarship to extend his studies until June, 1958. At this point he was granted another Trust Territory scholarship - extending to June, 1960. Mr. Fritz is taking mostly government courses at the University of Hawaii.

Kaleb Udui of Palau has been studying on a Trust Territory Degree Scholarship since February 1958. Mr. Udui was at Mid-Pacific Institute in Hawaii for three years, graduating in 1956. He was an outstanding student there, participating in the round-table discussions of world affairs.

Now a junior at the University of Hawaii, Mr. Udui is majoring in government. He plans to return home after completing his studies in Hawaii, and then go on to law school.

TRUK DEPENDENTS' SCHOOL

SONS AND DAUGHTERS OF American personnel in the Truk District of the Trust Territory this year for the first time have two teachers. The twenty regular pupils are studying in two separate rooms. Seven first-grade and four third-grade children are assigned to Mrs. Elena Fernie, and three fifth-grade, two sixth-grade and two eighth-grade scholars are studying under Mrs. Peggy Evans. Mrs. Evans also acts in an advisory capacity for one ninth-grade and one eleventh-grade student who are enrolled in a high-school correspondence course known as the "American School Plan."



Mary Lanwi of the Marshalls.

Mary Lanwi

By Cora Lee Gilliland

IF EXPECTING SIGHTS such as outriggers, grass huts and flower-bedecked children, a visitor to Uliga, the Marshall Islands District Center on Majuro Atoll, might be surprised to see an attractive young Marshallese matron driving the family Dodge car down the main street. For many islands and most Micronesian women this would be unusual, but as the visitor would soon discover, Mary Heine Lanwi is perhaps one of the most remarkable woman in the Pacific Islands.

Mary, wife of Dr. Isaac Lanwi, grew up in a mission-school environment where her father helped his pastor-father with the work of the school and the church. Thus it is not surprising that she has spent the greater part of her life teaching and working in the Protestant mission schools. Yet, for a mother of seven children, teaching outside the home means a broad and bold step, and a busy life with little free time.

In spite of her many duties, one can always count on the fact that Mary will accept in her usual calm and gracious manner any additional task asked of her. Arranging for flower leis for a visiting dignitary, instructing adult education classes, or patiently striving to help an eager American employee learn the native language, all frequently become a part of Mary's everyday life and work.

Born on Jaluit Atoll in 1921, Mary's education until she was ten years of age

was in the charge of her parents. Her language studies began with their teaching of English. Mary now speaks not only her native Marshallese, but also English, Kusaiean and Japanese. When out of curiosity I asked Mary who had taught her English, I expected to learn that her instructor had been, no doubt, a Japanese teacher or missionary. Somewhat to my amazement she replied that her teacher had been the Reverend Eleanor Wilson, the American missionary whom Mary first met on Kusaie.

After three years' schooling at the mission on Jaluit Atoll where Rev. Wilson taught her, Mary had been sent with other young girls to the island of Enejet (or Enybor) to study with Rose Hoppin (Rose Hoppin Makwelung, now with the Department of Education at Ponape). It was after her graduation on Enejet that her parents moved to Kusaie and there Mary, her sister, her brother Dwight (now the Educational Administrator for the Marshall Islands, on leave for advanced study in Hawaii), and Isaac Lanwi, the young boy whom they had brought with their own family from the Marshall Islands, all were enrolled in the Protestant mission school.

This young boy and Mary were married in 1940 and together they began a career of teaching at their alma mater in the Kusaie mission school. The Lanwis and a few Japanese teachers were soon given full charge of the school, for the Americans had been called home when fear of war increased.

It was a day in 1942 that the Japanese soldiers came to announce that the school would be closed. Transportation was becoming more and more difficult and sea travel from place to place was almost an impossibility. The Kusaiean children were to be sent home immediately. The soldier read a list of names of the Marshallese children whose parents had requested their return home. These children would be granted passage. Twenty-two names were not mentioned. They must remain. Mary and Isaac felt they could not leave these Marshallese children alone and thus made a decision which kept them on Kusaie throughout the war years. During these long years Mary and Isaac engaged in gardening and caring for the grounds, a duty which enabled them to remain at the school and look after their twenty-two "adopted" little ones.

In 1945 Dwight Heine arrived at Kusaie with the Americans on a mission to return his sister, her husband, and their small charges to their home in the Marshalls. Again it was a decision involving care of children which was to determine the Lanwis' future. Mary and Isaac volunteered to take two Kusaiean children to Kwajalein Atoll for medical treatment. Isaac took the baby and a four-year-old child to the hospital on Roi and here he first began work as a health aide. This occupation soon led Isaac toward many years of medical study, first at the Guam Medical School, then at the Tinian laboratory, and finally to Hawaii for two years' eye-speciality work at the Hilo Memorial Hospital.

During her husband's absence from the Marshall Islands, Mary returned to teaching. Her former teacher, Miss Wilson, was now located at Majuro Village (Laura) on Majuro Atoll. Mary remained with her to help with Marshallese translations and to teach in the mission school. As always, teaching and caring for her family did not constitute the whole of Mary's responsibilities. For two years she was in charge of a group of forty women whose chief task was to make all preparations for the church's celebrations of Christmas and Easter.

After two years Miss Wilson moved to Rongrong Island, Majuro Atoll, and again Mary went to teach in the mission school.

When "Dr. Isaac" completed his studies, Mary joined her husband at Uliga, but her teaching activities did not cease. Until the arrival of another child, Mary taught in the Protestant school at Uliga.

This past year the government has been fortunate to have Mary on the teaching staff at the Marshall Islands Intermediate School. Not only is she conducting classes in English, handicrafts, and organ music, but her duties also include the instruction of an adult education class in English, which meets three evenings a week.

It would appear that Mary's days are completely filled, yet when "Dr. Isaac" is called to another district to treat patients for their eye diseases, Mary somehow finds time to assume her husband's responsibility of running the "Hospital Co-op," a store of which he has been the chief organizer.

This year Mary was chosen as one of the Trust Territory delegates to the Pan-Pacific and Southeast Asia Women's Association conference at Tokyo. Here she found that she had not forgotten all the Japanese she had learned during the war years, and was able to converse with some of the delegates in Japanese as well as English. Now she has returned and is implementing in her calm and unhurried manner the knowledge she gained at the conference, putting it to use for the benefit of her fellow Micronesians.

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CONFERENCE.....

(Cont'd from page 9)

the Pacific. It is also our hope that the women's clubs on the various islands may be able to send their own delegates to the next conference in 1961. This is scheduled for Australia. It is a tremendous goal to strive for, but it would be a turning point in the history of island women.

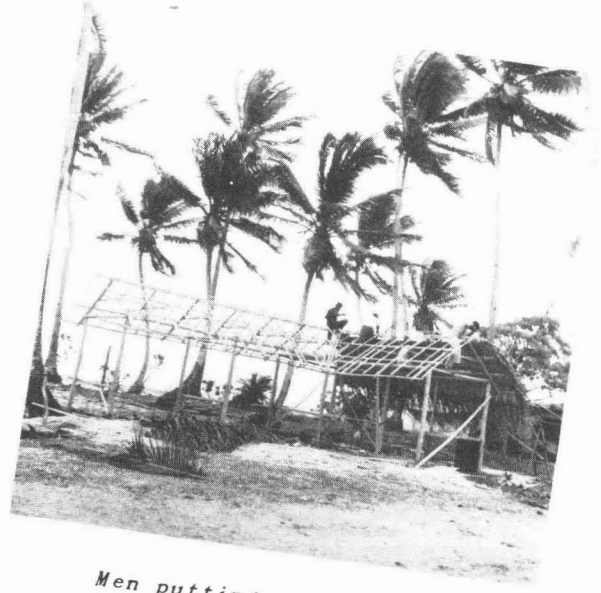
I feel greatly indebted to the South Pacific Commission and the Trust Territory Department of Education in making it possible for me to attend this wonderful and inspirational association of women for the second time.

* * * * *

WOMEN'S ASSOCIATION OF THE MARSHALL ISLANDS



Women make pandanus "shingles"



Men putting on the roof.



Headquarters building completed and in use.

a place of their own

A PLACE OF THEIR OWN is a goal for which many women's groups have worked and dreamed over a period of years.

For the Women's Organization of the remote Marshall Islands, the dream has become a reality and all within a year's time. A central headquarters has been constructed and put into use, and on it there are no debts. Moreover, the house has been built "to order." In authentic

Micronesian style, it has been fashioned of thatch which is singularly appropriate for its principal use as a salesroom for the handicrafts and shells produced by the association's members.

The women did some of the work of construction, but the men did more. How did the men get into the picture? They were "paid" by the women, who raised the money through the sale of their products.



ACTIVE PARTICIPANTS - Lirjujk, Nike and Emjo. Emjo is chief saleslady.



RITA VILLAGE MEMBERS - L. to r. Telpin, Jojo, Mebwij, Grete, Rise, Adella H., Bine and Bertha.



It's an ingenious method of financing that these women have devised - simple and practical, too. A woman's life membership dues in the association may be paid in cash, but usually she will pay it in handicrafts she has made or shells she has found and cleaned and polished, which the organization in turn sells for a profit. Once the membership has been attained, the next step is to make money for the association, to pay the basic expenses and the incidentals as they come along. Next come the profits for the women themselves.

Perhaps most intriguing of all the rules of this unique organization is the system whereby men may become members - but they cannot vote or be on the board of directors. The men are proud of their work and help in every way that a good family man might help his wife, daughters, or mother in their activities.

It was in December 1957 that two women of the Marshalls - Mary Lanwi, a Marshallese schoolteacher, and Grace Neas, wife of the District Administrator - first talked about a women's association. Prior to that, there had been some small activity in helping the women in the district center produce and market their handicrafts and shells.

The idea seemed to grow almost spontaneously after that. A group of twenty

women asked the American administrator's wife to speak to them, giving them ideas of how they might organize to produce handicrafts and sell them.

In November 1957 Typhoon Lola had done considerable damage at Namorik in the Marshalls. Then in January came even more violent Typhoon Ophelia which swept across big Jaluit Atoll and left little intact - trees and vegetation all went, along with homes and other buildings. The need for income and sustenance was greater than ever before, in spite of generous help from the Administration.

Thus was conceived the idea of expanding the handicraft and shell business which already had its small start, and of finding dependable outlets for sales, and encouraging greater output. The District Administrator, Maynard Neas, spoke to the Jaluit and Namorik people on his first inspection trip after the passing of the typhoons, and outlined the plan. The women were pleased at the prospect and hope of being able to do something to help in the distressing situation confronting them after the typhoons.

Upon his return to the district center, District Administrator Neas requested his wife, who is an artist with wide experience in the commercial field, to accompany him on the western field trip to help in the

handicraft production idea. He also requested her to draw plans for a central headquarters for the buying and selling of Marshallese handicrafts, shells, and glass balls which are found along the beaches in Micronesia. (The balls are Japanese fishing balls of soft-colored blue glass, decorative and interesting ornaments for homes).

In the meantime, there was a trip to Ailinglaplap and Namu Atolls, with talks in the various villages, as a result of which two hundred active worker-members were enrolled. Then the Rita village group at Majuro Atoll organized and its memberships were signed. Gradually, through talks and explanations, and encouragement from the first groups at Majuro Atoll who were enthusiastic from the beginning, other villages on other atolls became interested, and the project grew. Not in a big way, but little by little.

After the building plans were drawn, they were studied. The women were consulted, and gave their approval. Carl Dominick, a Marshallese interested in the project, was put in charge of hiring Marshallese men to assist in the construction - these to be paid out of the small profits from sales, and the membership dues. Prices are kept low, with large volume the goal. Some of the women, particularly those in the Rita group near at hand, paid for their life memberships through working on the building - making pandanus shingles and similar tasks.

It developed that so many pandanus shingles were required that the women of Long Island, also in Majuro Atoll, joined the Rita village women, making shingles to pay for their memberships. Finally, the building was finished. The men received a total of four hundred and twenty-eight dollars and seventy cents for their hours of work.

The first large sale of handicrafts and shells was made to the Post Exchange at Eniwietok in the Marshalls. This amounted to two hundred and forty-three dollars and some odd cents. The second important sale was to the Navy Exchange at Kwajalein for nine hundred dollars and some cents. Lesser sales have been made also, to the exchanges and to individuals who visit the district center where the headquarters is located.

Men as well as women bring items for sale to the association's "office" (the

pandanus house). In place of handicrafts they may take their family shells, miniature boats, or carved coconut dolls. Older men will take sennet.

The Marshallese women's organization is non-profit. Twenty per cent of the sales stay in the organization, for use in buying dyes for coloring the pandanus and other leaves that go into the hand-woven bags and other items the members produce, also for incidental expenses. The balance goes to the producers.

Among women who have been active in the early organization work of the association, in addition to Mrs. Lanwi and Mrs. Neas, are Rise, Adella H., Grete, Jojo, Lil, Nebwij and Telbin.

Emjo of Namorik has been one of the steadiest workers in the promotion of sales, and the Marshallese with items to sell generally take it for granted that they will do business with her. Another active worker from Namorik is Lann, whose husband, like Emjo's, is working in the district center. Still another from "out of town" who has helped consistently is Nike, a girl still in her teens.

The results of this about-a-year-old project have been satisfactory beyond expectations, and the "house of their own" - in current use - is attractive and solid proof that the Women's Association of the Marshall Islands is a significant factor in the social and economic advancement of the entire Marshallese community.

A DAY.....

(Cont'd from page 15)

yellow work trousers at the Co-Op. These had been purchased by the Co-Op over a year ago and never did sell. Rose bought them for two twenty-five each. The ladies cut off the legs and made real nifty looking shorts which sell for two fifty. The extra leg material they used for shorts for children, selling at fifty cents each.

The meeting completed, the food cooked and appetites assuaged, we climbed into the whaleboat and bid our friends "Kaselehliia." We ran into a rain squall on the way home. Back at the dock, Rose "gassed up" with an extra fifteen gallons. Tomorrow at noon she will take off on a four-day jaunt to the Plantation and Wapar area. It seems that the people over there have learned via the grapevine that she has something to offer them that they can use.

"Mr. And Mrs." Now - This engaging couple are "Trust Territoryites" both. They are Mr. and Mrs. Reginald A. Gaines of Koror, Palau District, whose marriage took place at the Catholic Chapel, Naval Air Station, Agana, on September 3, 1958, and was followed by a reception at the Top O' the Mar in Guam.

Mrs. Gaines is the former Miss Luisa C. Ada, daughter of Mrs. Luciana C. Ada and the late Mr. Francisco Ada of Saipan. She is well known in the Trust Territory, having served in the Communications section at Headquarters for five years. Mr. Gaines, son of Mr. and Mrs. G. A. Gaines of Dinuba, California, is a graduate of Fresno State College and had completed four years of graduate work at Stanford University before joining the Trust Territory staff as fisheries biologist in 1957.



SIXTY-FIVE IN HAWAII

FROM THE ISLANDS of the Trust Territory of the Pacific to the islands of the Territory of Hawaii the distance is some three thousand miles, depending upon where the measuring starts - for the Trust Territory extends over about three million square miles of combined ocean and land.

Sixty-five young men and women from the Trust Territory each have traveled the three thousand miles more or less to Hawaii and are intent upon pursuing higher education in colleges and other institutions of learning in the Honolulu area. Some are in their second or third year, others are starting in for their first year there. Some are at the University of Hawaii and some at Hilo Memorial Hospital; others are at Maunaolu College at Maui, while still others are in vocational school. All are preparing to return to their home districts to participate in the further development of Micronesia and its citizens.

Following is the list of Trust Territory students in Hawaii, as prepared by Mrs. Marion Saunders, adviser to the Trust Territory students:

From Marshall Islands District - William Allen, Oscar De Brum, Lawrence Edwards, Dwight Heine, Birash Joash,



Veronica Kelen, Isao Kisino, Mary Lejjena, Lucky Lokboj, Alexander Milne, Jonathan Mote, Tipne Philipppo, Moses Sam, Jude Samson and Ekpap Silk.

Palau District - Alfonso Faustino, Haruo Ignacio, Marino Joshua, Shiro Kiyota, Yoich Kohama, Augusto Michael, Daiziro Nakamura, Ermas Ngiraelbaed, Tarkong Pedro, Paula Rivera, Anatolina Rudimch, Isidoro Rudimch, Lazarus Salii, Masami Siksei, Riuh Sulial, Hiroshi Tarkong, Kaleb Udui and Andres Uherbelau.

Ponape District - Samson Albert, Albert Diopolus, Elias Eliasa, Leo Falcam, George Harrison, Bethwel Henry, Taitos Hikarip, John Marumoto, Elieul Preteric and Bumio Silibanuz.

Truk District - Kiosi Aniol, Soukichi Fritz, Eskiell Malon, Chutomu Nimes and Arno Selifis.

Yap District - Alphansus Fanachigiy, Sam Giltamag, Kenrad, Carmen Mutnguy, Raymond Nonnatus, Francis Nuuan and Peter Yurmed.

Saipan District - Francisco Ada, Maria Benevente, Jesus Concepcion, Edward de la Cruz, Esther Jose, Benuto Kaipat, Francisco Lizama, Jose Taitano, Joaquin Tenorio and Dr. Villagomez.

micronesian microscope



PRESIDING AT CONVENTION OF PONAPE WOMEN'S ASSOCIATION - AGNES SABURO, PRESIDENT. On far right is Cresensia, secretary, and seated around speaker's table are representatives of various local organizations.

AS PRESIDENT OF THE Ponape Women's Association consisting of thirteen clubs with some hundred and seventy-five members, Agnes Saburo of Kolonia, Ponape District, has accepted an obligation the full weight of which she is the first to recognize.

"It is a heavy responsibility and a serious job, to be the head of this number of women - but I will do my best because I was elected to the job," Agnes said at Kolonia the day following the annual election of officers in July 1958.

Agnes is one of the charter members of the Ponape Women's Association and one of the nine members who first took an active part in the club activities as organized by Mrs. Rose Makwelung of the Ponape District Department of Education. The other eight were Cresensia, who also was elected to office; Kesia, Moria, Eliza, Antonia, Ignacia, Karina and Magdalena. Kesia was the first president, and this is the second time Agnes has been elected to that post. The Ponape Women's Association is three years old.

Agnes is a picture of a "composed" person. Serene, poised, quiet, imperturbable - but the eyes are bright, the movements quick - one knows here is an alert woman with a keen intelligence. Part of this serenity may be traced to her guiding principles - respect for the individual, and patience.

"Without these," Agnes said, "it is impossible to be cooperative - and cooperation is the basis of success in any association. Some people say education is most important; others say maturity. As for me, I have learned through experience that unless we have respect for each other, and work together, and have patience, we can make no progress.

"When two people - or more - meet for the first time, they begin to become acquainted. Neither knows what the other knows - but if each has respect for the other, it is not hard to work together and make progress. One can teach the other what he doesn't know. This is especially important in any organization like ours.

"One of the advantages of this association is that it has made it possible for women of different areas to become acquainted. We learn from each other. If we did not have this association, we would not be sharing ideas as we have been doing."

Agnes is the wife of Alex Saburo, the sheriff of Ponape District, and the mother of three children, Ernestina, ten; Kuan, eight and Pedra, five. Her father was Paulus, second in line in the Nanikin line of Uh Municipality. She has two sisters and four brothers.

* * * * *

GUAM GAZINGS WITH GORMAN

DUE TO THE ADVENT of climatic forces over which we've accomplished NO control, we are paragraphing today in a somewhat dampened spirit. This slightly dejected frame of mind is obtained most successfully after ones' washing has hung dripping for seven days and the Inexhaustable wardrobe is thereafter spelled minus the "in." This wet effect on the location of ones' domicile can likewise wipe away any smug complacency over one's landscaping efforts. We do not feel inclined to keep our chins up when we mop one half of our precious top soil (which WE paid for) out from under the front door and see the other half of the precious stuff carried away in the wake of the collected floodwaters sweeping by the front stoop. We enjoy eating by candle-light. We do not, however, appreciate cooking by and WITH it. Not only does this take much time, but the lightning flashes and the roar of thunder accompanying the power failure, (which places us in this un-enviable position) scare theOOOOPS, frighten us to death. Such conditions as listed in the foregoing usually result in an urgent summons to DUTY! This means of course, that you leave your haven of security and venture forth in out-and-out combat with the elements for a distance of approximately two blocks. You suddenly find yourself face-to-face with palm branches... (some are merely bending down from twenty feet or so), the others, having detached themselves from the mother palm, are in the midst of hurtling themselves into space. You also become acquainted with all sorts of exotic plants and branches in a high-jump fashion that is not recommended for those stubborn ones who insist on wearing three-inch heels no matter WHAT the crisis. Upon successful completion of the obstacle course just described, you fling yourself through the office doors and wring yourself out until satisfied that you can now qualify to being drip-dry. And now to work. Establishing yourself across two chairs so that your feet won't splash playfully in the three inches of water you find covering the floor, you bravely hit the switch of your transmitter and you're on the AIR. You call the other stations.....you call them again..... and AGAIN.....AND AGAIN! Time is of the essence!! It suddenly occurs to you that CW (code) signals MIGHT meet with some success. You sprint over to the transmitter and change it to CW, and too late realize that the damp watery feeling above your ankles has glued your hand to the switch and it is held fast by the current now causing your lank tresses to stand straight up. One step this side of electrocution you return to the radio and eventually succeed in your efforts to contact the stations you want and finally secure the set and prepare for the big blow home. No, sooner have you deposited your weary self in bed and closed your eyes than the alarm goes off and it's time to face another day. It's obvious our spirits today are not their usual all-time LOWThe're even LOWER! But after all, tomorrow the sun will be shining and we'll be voicing a happier HAFA DAI.....

CIVIL SERVICE PERSONNEL

GUAM HEADQUARTERS of the Trust Territory recently was visited by Mrs. Edna Taufasau, Assistant Manager of the Honolulu Branch Office, Twelfth Civil Service Region, and Mr. Bob D. Connelly, Inspector, Los Angeles Branch Office, Twelfth Civil Service Region. The latter spent several days making a survey of personnel management in the Trust Territory.

Picture Credits

Picture credits for this issue are as follows: p. 10, courtesy Carlos S. Camacho; p. 13, Hal Forester and John Brandt; p. 22 courtesy Mrs. Grace Neas. All other pictures are by the editor.



FAMOUS FOODS OF MICRONESIA

DUGONG SWEETMEAT TOPS IT ALL

NONE OF THE "every-day" taro dishes - no ordinary fish and none of the usual sweets - would do for this occasion. It was the Palau Museum Committee entertaining for Mrs. D. H. Nucker, the wife of the High Commissioner of the Trust Territory - and as a group dedicated to the preservation of old items of Palau culture, only authentic dishes of traditional feast-day significance were appropriate.

Every feast must have its "piece de resistance." So this banquet had its gourmet dish. It was coconut candy shaped into the form of a dugong. A dugong is a fish with a long fin-like tail, said to be the basis of legendary mermaid lore. Dugongs are caught occasionally in the Palau area and are highly prized. Serving the dugong-shaped sweetmeat was a tribute to the visiting guest.

It's an old custom, not in Palau alone but in many countries and places, to offer a departing guest some of the remaining food. On this occasion - October 15, 1958 - the guest of honor was presented with the balance of the "dugong" candy.

Following are the delicacies which were served at the welcoming party: a beverage consisting of grated coconut and coconut liquid; boiled taro; taro pounded with coconut oil; boiled tuber of swamp taro; mangrove crab; fish

Museum Committee Serves Authentic Palauan Feast

wrapped in banana leaf and smoked over coals; fish with lime leaf cooked in betel-palm spathe; taro leaves cooked with coconut cream; unfurled taro leaves cooked with Spondias and lime fruits, and the coconut sweetmeat, dugong shape. Also prepared as a dessert was sweet rice served on betel-palm spathe. Before the Spanish administration in Palau, this banquet dish was made of pounded taro, but since that time, rice has been a favored substitute for this sweetmeat.

A chant was sung during the banquet. It concerned a woman giving her lament because her husband was leaving for a fishing trip; in the second part, she thought that he was lost, and the lament became stronger; next, she was rejoicing at reports of his return, and fourth, she sang that men and women should be bound together not just by matrimony but also by ropes so as never to be separated.

Members of the Palau Museum Committee which was responsible for the function include Mr. Indalecio Rudimch, chairman; Mrs. R. P. Owen, co-chairman; Mr. Benjamin Mersai, treasurer; Mr. Francisco Morei, secretary; Mrs. Sechedui Asao, Mrs. Emaimelai Bismark, Mr. Francis B. Mahoney, Mr. Robert McKnight, Mr. Heinz Meyer, Mr. Santos Ngodrii, Mr. R. P. Owen, Mr. Joseph Tellei and Mr. Harry K. Uyehara.

BASIC FONDANT CANDY

Make Your Own Dugong Shape - or Christmas Balls - or Whatever You Wish

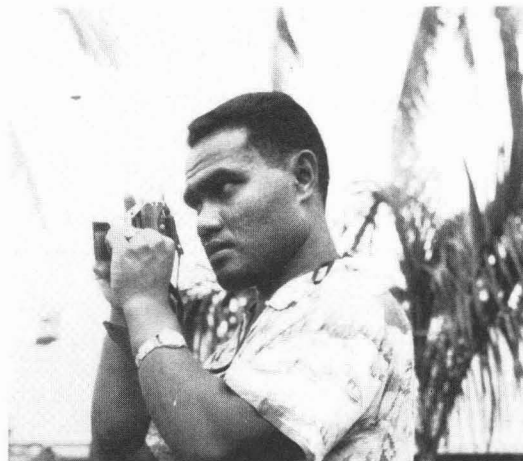
3 cups sugar
1 cup milk, scant - or less if weather is damp.
1 teaspoon light corn syrup
1/4 cup cold, firm butter
1/4 teaspoon salt
1 teaspoon vanilla
1/2 cup grated coconut
Coloring as desired

In a heavy, 3-quart saucepan, heat sugar, milk and corn syrup, stirring constantly UNTIL mixture boils. Wipe down sides of pan with a brush dipped in cold water, and continue boiling until

temperature reads 238° or soft ball stage. Gently stir in the grated coconut. Pour syrup at once onto cold platter that has been sprinkled lightly with cold water. Let stand, without disturbing, until syrup reaches room temperature. Break up butter and dot over warm syrup; sprinkle with salt and vanilla. With a wooden spoon, beat the mixture until it sets. Knead until smooth and creamy and form into any shapes you desire. For gay holiday effect, add a few drops of coloring to portions of the fondant as you are kneading it. Best to work on a dry day.



"MICRONESIAN REPORTERS" - L. to r., Thomas Remengesau, Miss Mayumi Mersai, both of Palau; Raymond Ulochong, of Territorial College, Guam.



John Mangefel of Yap is amateur photographer and author of prize-winning legends.

MEMBERS OF THE STAFF of the MICRONESIAN REPORTER are distinguishing themselves in various fields of activity.

Miss Mayumi Mersai of Palau and Mr. John Mangefel of Yap were selected to attend the Health Education Training Course in Guam from October 27 to November 21, 1958. Both are outstanding in the education field in their home districts - Miss Mersai as teacher of home economics and other subjects at the Palau Intermediate School, and Mr. Mangefel as teacher trainer and principal of the Tomil School, largest elementary school of the Yap District. Mr. Mangefel is the author of the series of Yap legends currently appearing in the MICRONESIAN REPORTER.

Mr. Thomas Remengesau was chosen to serve as interpreter for the Yap delegation to the third conference of the Inter-District Advisory Committee to the High Commissioner, meeting at Guam November 3 to 7. He is serving as Economic and Political Advisor in the Palau District Administration, and in this capacity has made a valuable contribution to political development in his home district.

Mr. Raymond Ulochong of Palau is in his final term at the Territorial College in Guam, where he has made an enviable record. For three successive terms he has been named to the honor roll at the college.

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Map of the Trust Territory	Back Cover

TRUST TERRITORY of the PACIFIC ISLANDS

NORTHERN MARIANA, CAROLINE AND
MARSHALL ISLANDS

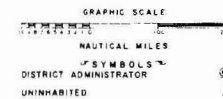
TOTAL ISLAND POPULATION 65,039

97 INHABITED ATOLLS AND SEPARATE ISLANDS

OCEAN AREA APPROX. 3,000,000 SQ. MILES

LAND AREA 687 SQ. MILES

2,141 ISLANDS



X FARALLON DE PAJAROS

X MAUG I.

X ASUNCION I.

AGRINHAN I.

X PAGAN I.

ALAMASAN I.

X GUGUHAN I.

MARIANAS ISLANDS

X SANTIAGO I.

X ANATANHAN I.

X FARALLON DE MEDINILLAS

SAIPAN I.

X TINIAN I.

X AGIGUAN I.

X ROTA I.

SAIPAN DISTRICT
POPULATION 6,781

ROTA DISTRICT
POPULATION 893

MARSHALL ISLANDS DISTRICT
POPULATION 13,984

NOTE:

BROKEN LINES INDICATE TERRITORIAL
AREA AND DISTRICTS OF JURISDICTION
AND ARE NOT TO BE INTERPRETED
AS BOUNDARIES.

ISLAND	POPULATION	AREA (SQ. MILES)
SAIPAN	6,781	17.477
TINIAN	1,000	1.000
AGIGUAN	1,000	1.000
ROTA	893	0.893
YAP	5,251	5.251
PALAU	7,999	7.999
WESTERN CAROLINE	10,000	10.000
EASTERN CAROLINE	10,000	10.000
TRUK	17,477	17.477
PONAPE	12,654	12.654
MARSHALL	13,984	13.984

YAP DISTRICT
POPULATION 5,251

ULITHI ATOLL

FAIS I.

X GAPERUT I.

X FARAUPEL ATOLL

X WEST FATU ATOLL

X OLINARA ATOLL

X LAMOTREK ATOLL

X ELATO ATOLL

X SATAWAL

X EAUPIPIK I.

X SONOROL I.

X PULO ANNA

X MERIK I.

PALAU DISTRICT
POPULATION 7,999

PONAPE DISTRICT
POPULATION 12,654

MURULO ATOLL

X PULAP I.

X PULUWAY ATOLL

X KUOR ATOLL

X PULUSUK I.

X NAMA I.

X LOSAP ATOLL

X NAKOLUK ATOLL

X LUKUNOR ATOLL

X SATAWAN ATOLL

X NUKUORO ATOLL

X KAPINAMARAN I.

TRUK DISTRICT
POPULATION 17,477

X OROLUK I.

X SENYAVIN I.

X NGATIK I.

X PINGELAP I.

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