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Papua New Guinea K$1.00 • Tahiti CFP150 • Tonga T$1.00 • Western Samoa WS$1.00

The New PACIFIC Magazine

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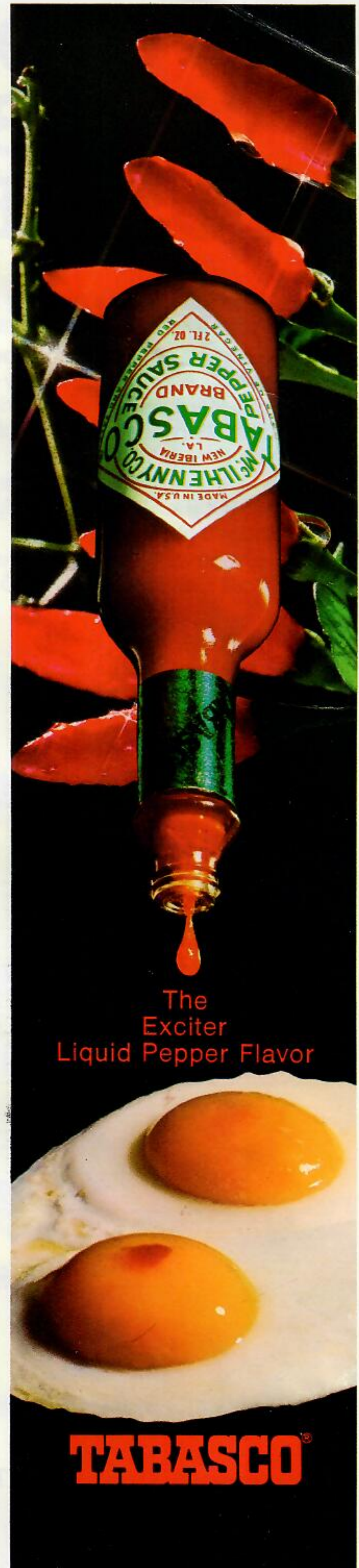
COVER

This outrigger canoe has probably not changed much since the first explorers navigated the western and central Pacific and populated the "tiny islands" known as Micronesia. (New Pacific photo)



The New PACIFIC Magazine

Vol. 4 • No. 6 • Issue #18
Circulation: 11,250

Publisher
Bruce Jensen

Editor
Phyllis Jabar

ADVERTISING OFFICES

Hawaii/Polynesia
New Pacific Magazine
Box 25488
Honolulu, Hawaii 96825
Ph. (808) 941-2029

Guam/Micronesia
C.D. Charlie Anderson
P.O. Box 3204
Agana, Guam 96910
Ph. (671) 646-4496

Australia/Melanesia
Bill McGrath
P.O. Box 1010
Surfers Paradise, Gold Coast
Queensland 4217 Australia
Ph. (075) 390-446

New Zealand
Trevor Shaw
News Enterprises Ltd.
P.O. Box 24102
Auckland 3, New Zealand
Ph. (061) 501-794

Contributors This Issue

Rosie Afamasaga • Gary Andersen • Jerry V. Barizo • Hugh F. Costigan, S.J. • E.A. Crane • Joe Dinoffer • Lloyd Draper • Lorie Eichner • Mary C. Ferris • Carol Hogan • Peter McQuarrie • Stan Ritova • Reg Sanday • Toni S. Seroshek • James L. Shaw • Joseph Theroux • Fred Toliver • Bonnie Wiley • W.A. Wilkinson • David Glen Wright

The New Pacific (USPS 343-430) is published six times a year by The New Pacific Publishing Co. at Honolulu, Hawaii. Editorial Offices are located at 5838 Haleola St., with mailing address at Box 25488, Honolulu, Hawaii 96825, phone (808) 941-2029, Telex RCA 723-733, Cable NEWPACIFIC.

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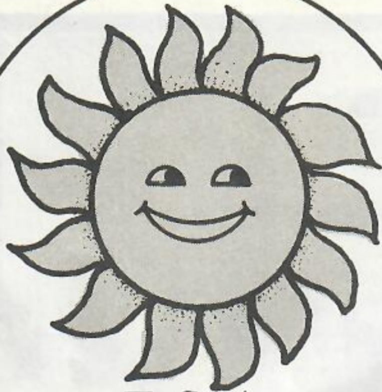

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NEW PACIFIC PHOTO

Marchers gather in front of Dominion House in Suva, Fiji, site of the French embassy, to listen to speeches. The banner on the left reads: Away with colonialism, down with nuclear, power to the Pacific.

Marchers Call for Independence for New Caledonia

by Reg Sanday

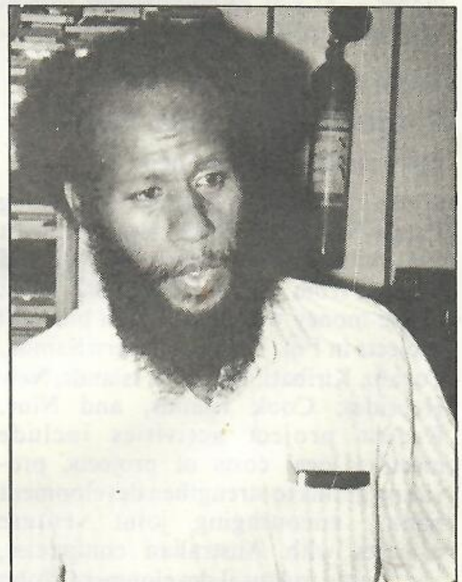
Some thirty demonstrators marched on the French Embassy in Suva, Fiji, on September 24 demanding independence for New Caledonia and other French territories in the Pacific. The group, led by Pastor Jubeli Wea, consisted of students from the University of the South Pacific, the Pacific Theological College based in Suva, and representatives of an action group known as the Pacific People's Action Front.

The demonstration coincided with celebrations in Noumea marking the 126th anniversary of French rule.

The demonstrators forced their way into the French Embassy and were at the reception lounge for almost two hours, shouting slogans like: "We want the French to go home." Several times during the afternoon, the French chargé d'affaires, Bernard Malandain, met with the demonstrators, replying to questions they raised. Many of the questions concerned the continued French presence in New Caledonia and the French nuclear tests on Mururoa in French Polynesia.

Wea told newsmen later that the demonstration was against the continued French colonization of New Caledonia and what he called the suppression of the Kanak (indigenous) people. Wea is a pastor in the Evangelical Church of New Caledonia. He belongs to the pro-independence Palika Party.

The French say that the pro-independence movement in New Caledonia represents a minority view in the colony. But the Palika and four other parties which make up the Pro-Independence Front claim that more than 80 percent of their people want self-rule.



NEW PACIFIC PHOTO

Pastor Jubeli Wea of New Caledonia talks about the independence movement.

Wea went to Fiji to attend a seminar organized by the Pacific Council of Churches.

The flag of Tonga is raised on the new volcanic island of Lateiki, reborn for the third time in the past 100 years. The newest addition to the Kingdom of Tonga had an area of three hectares in July, but pounding waves are already eroding the island, which consists mainly of volcanic ashes and soft, loose rocks. If no further violent eruptions take place, says a geologist, Lateiki will be completely eroded away by the sea, perhaps within a year. — E. A. Crane

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Enrollment this fall among full-time day students is up 10 percent over last year, according to Dr. James Moore, dean of instruction. Counting those enrolled in the extensive adult education program, enrollment this fall is nearly 1,300 students, he said.

Letter from P.A.T.S.

by Hugh F. Costigan, S.J.

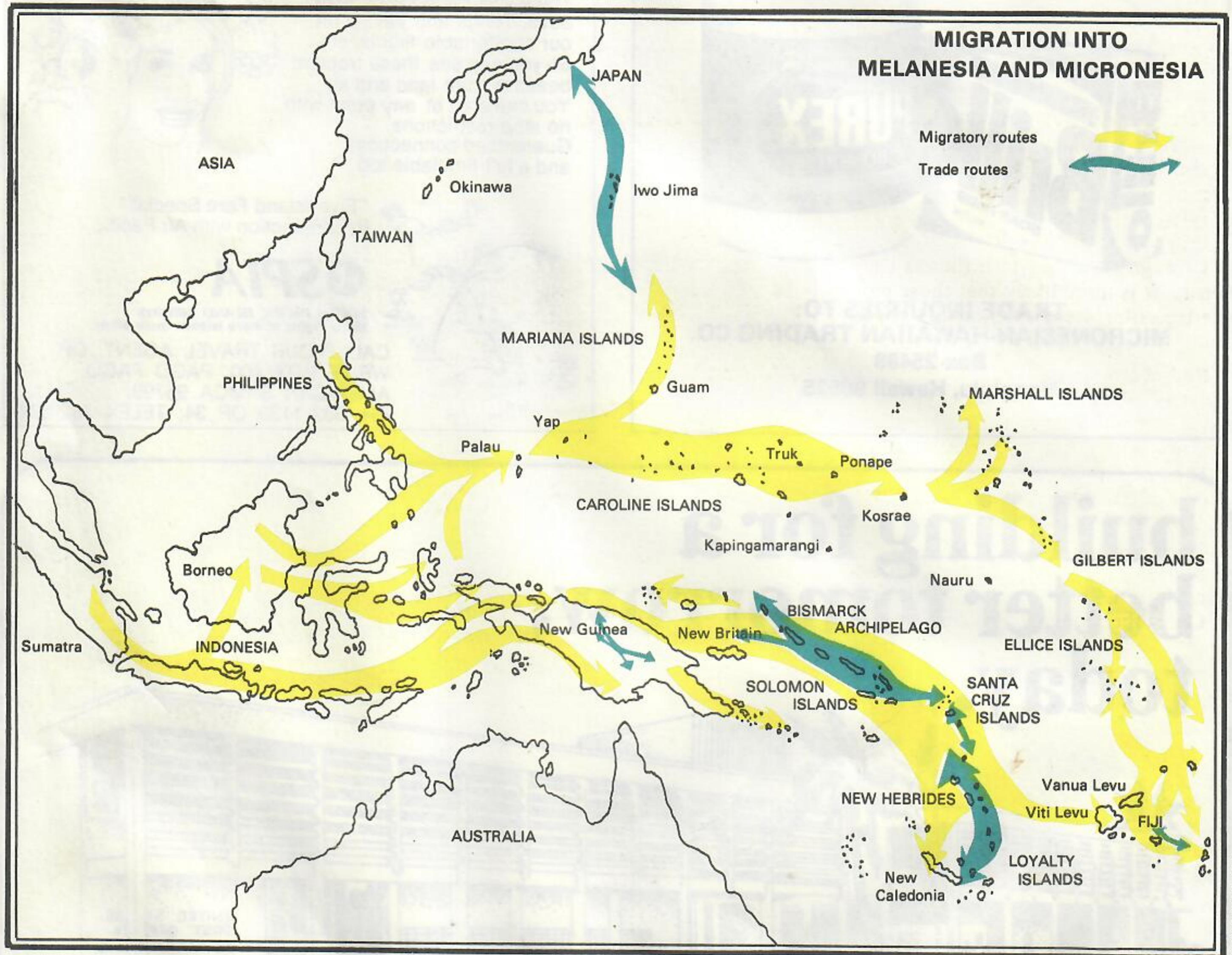
Once a year I like to give you a report on what we are doing on our beautiful island of Ponape. Last year I told you my belief that it was time to turn the administration of Ponape Agriculture & Trade School and all our development and extension programs over to Micronesian management. It was a success beyond my best hopes. We drew on our alumni who had gone on to university work and gained more experience in trades, teaching, and administration. From many islands, we invited them back last year to be assistant directors, principal, dean of students, coordinator of extension programs, and, of course, teachers. All accepted the responsibilities offered.

These men and women gave a new dimension to the school. Having been through it themselves, they could understand the teenage boy and girl of Micronesia as a foreigner could not. They ran a tight ship and a very peaceful school year with an excellent spirit. We four Jesuits (Frs. Soucie, Crowley, Br. Menkhaus, and myself) who ran the show for years are still at P.A.T.S. It was a beautiful tribute to missionary spirit to see all of us take a back seat, continuing teaching, but leaving the whole administration to the Micronesians. It brings back the old saying: "The vocation of a missionary is to disappear."

Our coconut oil refinery was completed. It is the first real production plant in Micronesia. Some 7,000 pounds of excellent soap are turned out weekly. Cooking oil, baby oil, and even suntan oil are the other products. Demand is so great that we will probably have to

Pacific Pathfinders

by Gary Andersen



(This is the first part of a two-part article. The concluding section, about Polynesia, will appear in the next issue.)

Melanesia and Micronesia

Eons before European minds envisioned the world to be anything but a disk — something you could sail straight off the edge of — and men like Leif Ericson and Christopher Columbus set sail into unknown seas, brave men and women voyaged without compass, without sextant into the frothy blue Pacific in search of new lands and homes.

These "Vikings of the Pacific," as the late Sir Peter Buck, a New Zealander of Maori and Irish descent, called them, ventured over the span of some 26,000 years from the then landmass of Indonesia to the tiniest, most remote islands and atolls of the Pacific Ocean. Fearlessly, they crossed and recrossed the waters of the earth's greatest single feature until they discovered and settled islands as far apart as Chatham and Oahu, as isolated as Kapingamarangi and Rapa, and as diverse as Kosrae and Tarawa.

Using the heavenly bodies and ocean currents and prevailing winds to guide them, and armed with keen senses and a

thorough knowledge of the sea, they scattered themselves throughout Melanesia, Micronesia, and Polynesia. Luckily, they brought with them pottery and tools, domestic plants and animals, and sagas of their roots — all giving clues to their origins and years of migration.

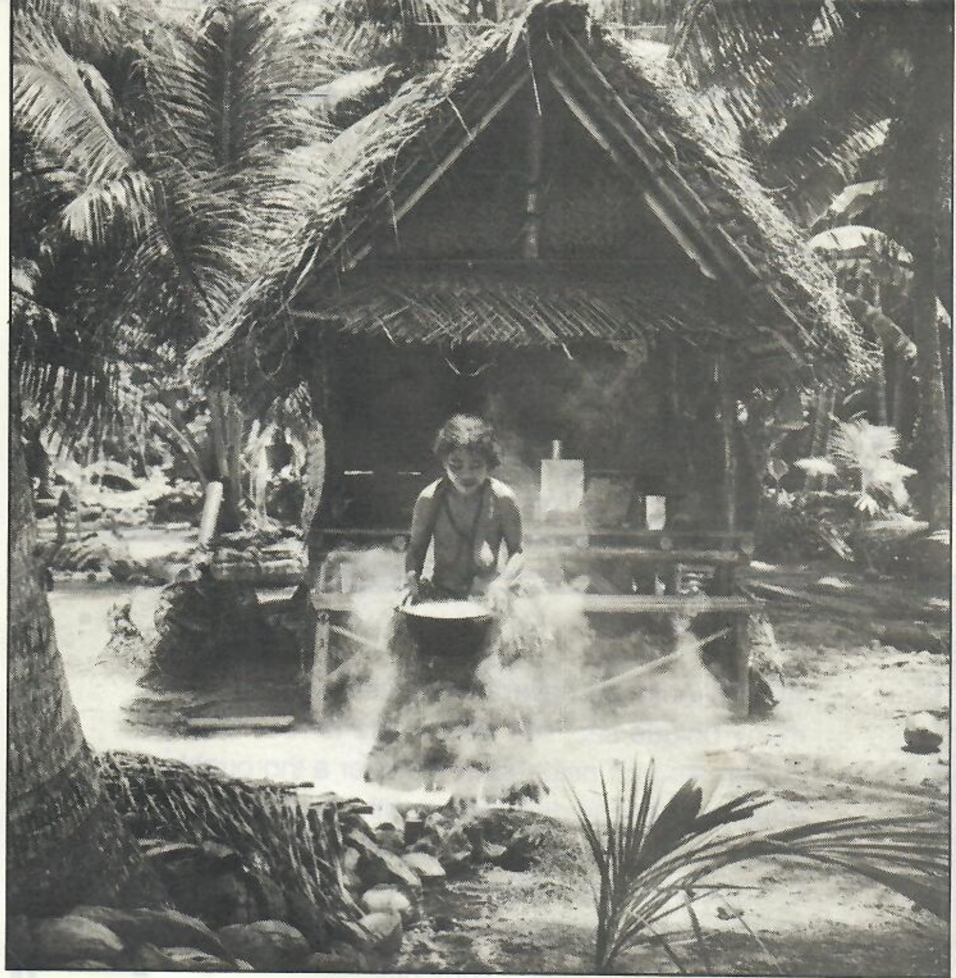
Although not all anthropologists agree, the consensus seems to be that during the Pleistocene Epoch (final Ice Age) man traveled by foot throughout Indonesia and then across a vastly reduced sea to New Guinea. The frozen waters of the northern hemisphere dropped the sea level some 400 feet, creating land bridges between the southeast Asian mainland and the Indonesian islands of Sumatra, Java, and Borneo. A great reduction in the distance between Sundaland, as the Indonesian landmass was called, and New Guinea occurred. The voyage would have been a simple and easy affair. In fact, according to Jim MacDonald, an anthropologist at Chicago's Northeastern Illinois University, it is quite likely that those pioneering sailors were never out of sight of land.

Radiocarbon datings of primitive artifacts found in the New Guinea highlands indicate that man occupied the area as far back as 27,000 years ago. Other finds reveal that by 8700 B.C. the people of New Guinea may have learned to farm. By 4500 B.C. pigs were present, proving that horticultural activities were taking place. Pottery pieces uncovered indicate that around the time of Christ the people of New Guinea were heavily engaged in trade with their nearby island neighbors.

But Lapita-style pottery, which archaeologists have found in a range from the Bismarck archipelago to Tonga and Samoa and which is easily distinguished because it is tempered with shell fragments and bears designs believed to have been etched or stamped in, has been found in New Caledonia and dated back to 2190 B.C. Thus, discounting the short trip from Sundaland to New Guinea, man had found a way to cross over a thousand miles of ocean thirty centuries before the time of Leif Ericson.

How did they do it?

MacDonald theorizes that the first eastward voyages from New Guinea were made to New Britain. "It's natural," he says. "The people were lowland dwellers, probably fishermen, and likely enough they knew New Britain existed long before the date we now have. Perhaps it was better fishing grounds or



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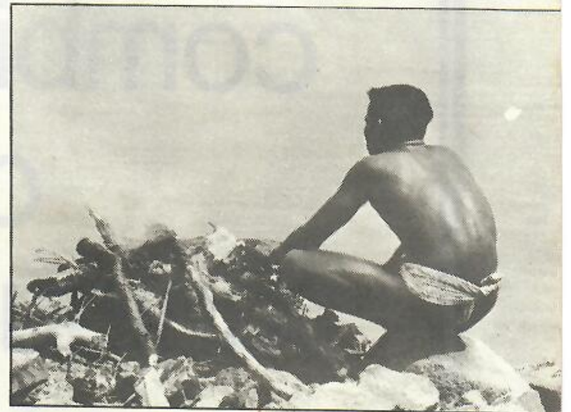

NEW PACIFIC PHOTO

Above, a woman of Yap in the western Caroline Islands. At right, an islander roasts turtle meat. Below stretches a palm-fringed beach in the Marshall Islands.

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a superior hunting and gathering area that brought them. But maybe it was simply that human urge to get out and explore the unknown."

Whatever it was, radiocarbon datings of layers of dirt in which stone tools, generally cutting devices, have been found tell us that by the year 7500 B.C. people were living on New Britain.

During the next 2,500 years man spread throughout the Bismarck archipelago and into the Solomon Islands. By then hunting and gathering was no longer the mainstay of life. No tools or artifacts associated with hunting and gathering people have ever been found in the Solomon Islands. But there are numerous other finds, all in the coastal areas, which indicate the people were accomplished fishermen, pottery makers, and farmers.

Ironically, only fragments of human fossils have been found in the Solomons. This can probably be attributed to the fact that the original settlers lived only in the lowlands and generally very close to the seashore. The wet climate, soggy soil, and ravaging storms would readily eat away organic fossils. Moreover, to date no graves or burial sites have been unearthed.

Next in the line of settlements came the Santa Cruz Islands. Lapita pottery has been found there, as have tools made from Talasea lava, a specific kind of volcanic rock which stems from New Britain. The earliest dates go back about 4,500 years. The finds imply trade between the Santa Cruz islanders and their Melanesian neighbors.

The next authenticated date, 2190 B.C., comes from New Caledonia, bypassing the New Hebrides and Loyalty Islands. Much has been uncovered in New Caledonia, including evidence of terraced hillsides which point to advanced horticultural techniques, the apparent beginnings of Lapita pottery, and intricate fishhooks.

The first two seem to warrant a relatively stable population. Pottery was used for storage vessels and for decorative purposes, each of which denotes a less mobile population. Terraced hillsides imply that the people took farming seriously and, more than other Melanesians, were content with their locale. After all, why go to all the trouble of terracing whole hillsides if you don't intend to be around for years to come?

The intricate fishhooks associated with the early New Caledonians strongly suggest that the sea and its resources retained great importance. Quite likely the New Caledonians were the most advanced of the Melanesian sailors. Obviously, they spent a good

deal of time at sea and they had the time and resources to construct what would have to be termed the best of the to-date Melanesian sailing crafts.

But what about the New Hebrides and Loyalty Islands? Why weren't they inhabited before New Caledonia? "Well," says MacDonald, "this is an anthropological puzzle, not a jigsaw puzzle. All the pieces aren't necessarily required to fit into a perfect position or order. Besides,who said New Caledonia was settled before the New Hebrides? We've only been working for twenty-five years in Melanesia. There remains so much to learn."

Nonetheless, the New Hebrides and Loyalty Islands were settled, and certain signs indicate that they may have been the most "contemporary" spots in all of early Melanesia. Besides the usual dog, pig, and fowl traces, archaeologists have found stone structures, indicating a certain permanence, and graves, no doubt suggesting a belief in a Supreme Being or God.

So, it took mankind some 16,000 years to enter, populate, and expand beyond the shores of New Guinea. In the succeeding 5,000 years, or less, he traveled throughout dozens of different island groups and across thousands of miles of ocean. He established trade routes from New Guinea through the Bismarck archipelago, Solomon Islands, Santa Cruz Islands, New Hebrides, Loyalty Islands, and New Caledonia. But why, and how, did he vary from his generally northwest to southeast explorations and establish footholds in that one remaining Melanesian group, a true outpost, Fiji?

To answer is to speculate. Perhaps the early Melanesians did continue to sail southeastward, as by then they must have been very adept at the direction. But if they did, except for the possibility of making a landfall on New Zealand (where no trace of their presence has ever been found) they would have been confronted only by open and increasingly harsh seas. They probably knew that to the north lay only open seas with little sailing winds to be had and guessed there was nothing up there, anyway. That left east and west. Either would have been easy, and finding land in the west was certain: Australia was there. But between the populated Melanesian islands and Australia lies one of the sea's greatest natural ship sinkers — the Great Barrier Reef. And who can tell how many times it's done just that?

But directly to the east, particularly if the New Hebrides represents the starting point (though no one knows for

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sure), and right under the path of the star Sirius, which is always above the same latitude and *had* to be noticed over all those thousands of years, lies the Fijian island of Vanua Levu.

"It or Viti Levu," says Phil LeClerc, a Canadian scuba diver and South Seas sailor, "would have been impossible to miss. Both are big, high islands. They create cloud formations which any knowledgeable sailor would recognize for a hundred miles. There would be changes in the water's color, a different pattern of waves, maybe even different wind directions. And certainly they harbored birds, a sure giveaway to the presence of land."

The earliest authenticated date of human occupation in Fiji comes from Viti Levu, where archaeologists have dated pieces of Lapita pottery back to 1290 B.C. Still, it isn't known by whom the outlying Fiji Islands were settled, or how long it took. It seems, though, as if wandering Fijians coupled with Micronesians sailing down from the north provided the beginnings of the Polynesian race.

But how did the Micronesians get there?

Sometime between the settling of the Solomon Islands and the Santa Cruz Islands — but certainly before 3500 B.C. — movement into Micronesia began. The earliest known date for human occupation comes from the Mariana Islands and points to just this side of 4,000 years ago. However, it is unlikely that this is very representative of the initial inhabitation of any of the Pacific's "tiny islands."

Although a few anthropologists contend that the first Micronesians came from Japanese or Chinese stock, the majority lean toward the Philippines and/or Indonesia. Language likenesses throughout Micronesia suggest the southern approach. In fact, all Polynesian dialects and most Melanesian languages, as well as Filipino and Indonesian (but not Japanese or Chinese), plus the Micronesian tongues — with Chamorro an exception — are from the Austronesian or Malayo-Polynesian language family. The bulk of the shell artifacts found in Micronesia display a close resemblance to those of Melanesia, furthering the southern approach theory.

Unfortunately, not too much is known about the prehistory of Micronesia. The smallness of the islands combined with the soil types, climatic conditions, and susceptibility to devastating storms greatly hinder the uncovering of ancient Micronesia's secrets. There are a few sites of anthropological and archaeological value, like Ponape's Nan Madol ruins, which may someday reveal a great deal about the history of Micronesia, but for now very little is known.

What *is* known, though, is that human beings migrated generally from west to east through the Caroline Islands and northward into the Marianas where, hundreds — or even thousands — of years later, they came in contact with Japanese fishermen or traders. The first settlers in the Marshalls and Gilberts were from the Eastern Carolines. The Gilbertese, it is thought, continued a southward migration into the cradle of Polynesia where they combined genes with exploring Fijians to create the Polynesians.

Without question, the Micronesians were the greatest sailors the world has ever known. They explored an incredibly vast area of ocean, invented the outrigger canoe and devised stick charts, found and inhabited many of the least hospitable of the Pacific's islands, and for over 5,000 years have flourished as a dignified, proud race. □

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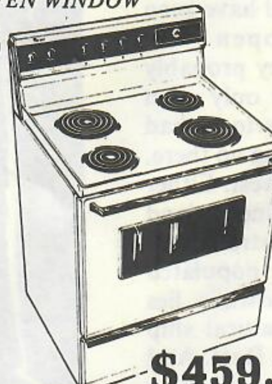

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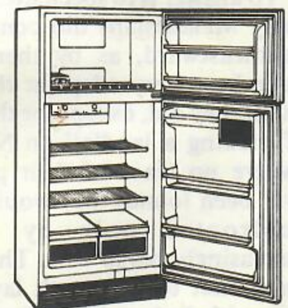

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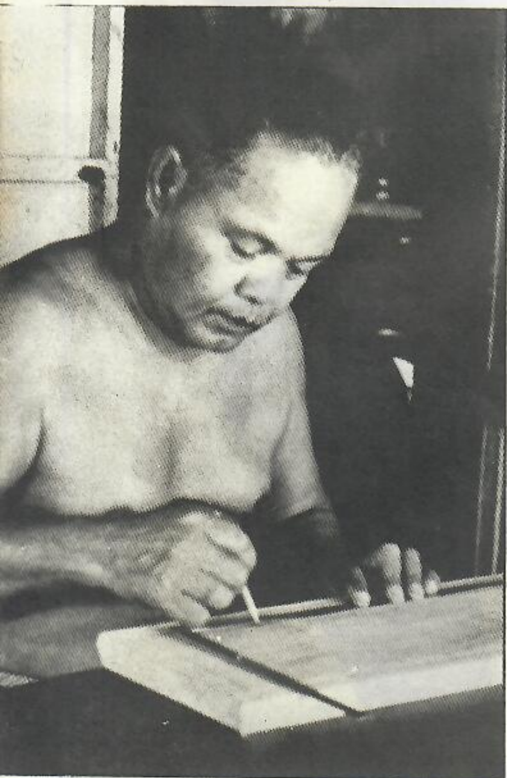
Portfolio

The Storyboards of Palau

Story and photos by Jerry V. Barizo



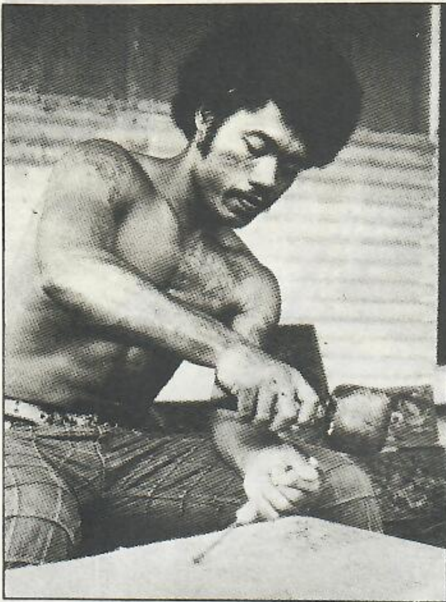
Ngiraibuuch of Koror has many storyboards to his credit, some of which are on permanent display at the Palau Museum. He's shown here using a right-angle rule to determine the borders of the storyboard. Some of the older carvers like him must have studied the art under Hijikata.

Electric planer for today's version of the traditional storyboard? Purists must have frowned on the use of such modern conveniences in making storyboards, but the new breed of experts like Kansiano (shirtless) finds the use of machines expedient.

A nearly full-page advertisement by Continental-Air Micronesia in recent issues of Guam's *Pacific Daily News* shows a grinning, bespectacled gentleman clutching a storyboard carving, and headlined "I've flown over 900,000 miles but the best stories are in Palau." Like many other visitors to these islands, he has found the art of storyboard carving fascinating and urges the reader to "start thinking Palau" when planning a trip.

What is it that separates the Palauan storyboards from the other handicrafts found in the airports of the rest of Micronesia? In seeking an answer to this question, I spent some time observing a Palauan carver at work, and then complemented my observations by reading Dr. DeVerne Reed Smith's article "The Palauan Storyboards: From Traditional Architecture to Airport Art," published in *Expedition,* the magazine of archaeology/anthropology.

Smith is an anthropologist who lived in Palau for a number of years to do her research for a doctoral dissertation on Palauan society. She traced back the origins of the storyboard to the *bai,* the traditional men's meeting house. The architecturally elaborate building, then as now, served as a visual and functional statement of the wealth and prestige of a club or community. Its beams and gables were decorated with both symbolic and pictographic designs, the latter being carved on the exterior and interior supports of the house. These art forms usually depicted legends of the past in a continuous, storytelling form. The paints used in decorating the *bai* were made by mixing lime, soot, and ocher with oil from the parinarium nut



(Left, from top) Kansiano is an inmate at the Koror jail, but was on loan to Palau Mission Academy in Ngerikiil to train young Micronesians at the school in the fine arts of carving. He would sketch the theme and characters of the story on the roughly hewn hardwood, usually *ukall,* and then pass it on to his students. Here he demonstrates the correct way to use a chisel and a wooden, homemade hammer. Senovio is a novice who has adapted the styles and techniques of his mentor. His storyboard is in the shape of a turtle, one of several animals that carvers favor. Others are the fish and the crocodile. Lowry is another apprentice in Kansiano's learning-by-doing class. This hands-on approach has greatly developed the learner's skills, to the extent that when Kansiano left the school after a few months' stay, the students were able to keep on with their projects.

From a pencil-sketched drawing slowly emerges a three-dimensional effect as the characters in the story take form. A little tap here, a little cut there, and the fine details of Surech's decapitated head appear. The various chisels that Kansiano uses were specially ordered from a mail-order firm in the U.S. that sells carving tools.

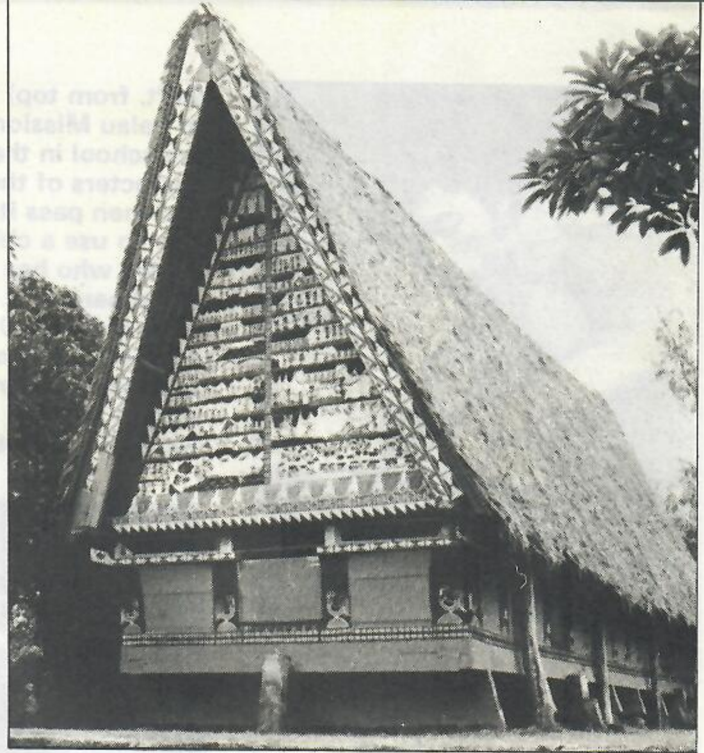
to produce varying shades of white, black, red, and yellow.

At the height of the Japanese administration of these islands (1914-1944), the Japanese sought ways to develop authentic Palauan handicrafts which could be sold to tourists and exported abroad. Rather than take apart whole *bais,* as some German anthropologists before them did, and then ship individual beams and gables back to their country's museums, the Japanese chose to miniaturize the stories depicted on the *bai* to a small, manageable size.

Older Palauan storyboard carvers credit this innovation to a Japanese artist and folklorist, Hisataku Hijikata, who came to Palau in the 1930s to study Palauan art and culture. A purist, Hijikata insisted that his students adhere strictly to the simple lines and colors of the beams and gables of the *bai.* Although there were hundreds of stories depicted on the beams, he taught only twenty or so, and carvers then and now are still reluctant to do boards other than those they learned from him. The Japanese are said to have preferred painted storyboards, and after the war glossy commercial paints of various colors (notably green and blue) were used to paint storyboards with. The Americans, however, opted for the deeply carved, unpainted boards, so this type became the major variety to be produced. To add visual impact to the carvings, they are sometimes stained to enhance the natural wood grain and then buffed to a gloss with brown shoe polish.

While carvers maintain that they can carve any story, only a few themes appear on the boards, notable of which are the breadfruit legend, the history of the neighboring Yapese coming to

The *bai* at the Palau Museum clearly shows the exterior beams and gables. The demigod image at the top of the triangular beam, the clam shell symbol, and the rooster are all typical symbolic designs of the *bai*. A village does not build its own *bai* but buys it from another. The supplier prefabricates the building at its own village, and then brings the materials to the site for assembling.



Stained and buffed with brown shoe polish, the storyboard is ready for sale. One of the bigger stores in Koror has posted a sign on the display window promising "packing and mailing service to the U.S. and Japan" for storyboards purchased from it.

Palau to mine limestone for their currency, the story of two ill-fated lovers (Surech and Dulei), and several versions of legends of deceived husbands. The boards most commonly produced for the visitor trade depict stories which can be represented by a single symbol. If one sees an upturned shark (a sign of trouble at home to the fisherman), one knows it is a "deceived husband" story. The doughnut-shaped disk is the requisite symbol of the Yapese currency legend. Fish coming through the trunk of a tree signify the breadfruit story.

Prices of storyboards in Koror, Palau's main town, range from $15.00 for a simple one to $100.00 or more for the bigger, more elaborate ones. There are storyboards that are big enough to qualify as murals. Some of them are carved into exquisite furniture, tables, and even doors such as found at the entrance to the Palau Museum.

One of the few places most likely to have boards available to visitors to Palau is the jail, where inmates have turned the carving of storyboards into a profitable business. The boards at the jail frequently emphasize the sexual aspects of the legends to such an extent that they are called "porno boards."

Pure art? "Airport art"? Whatever, the Palauan storyboards are unique. □

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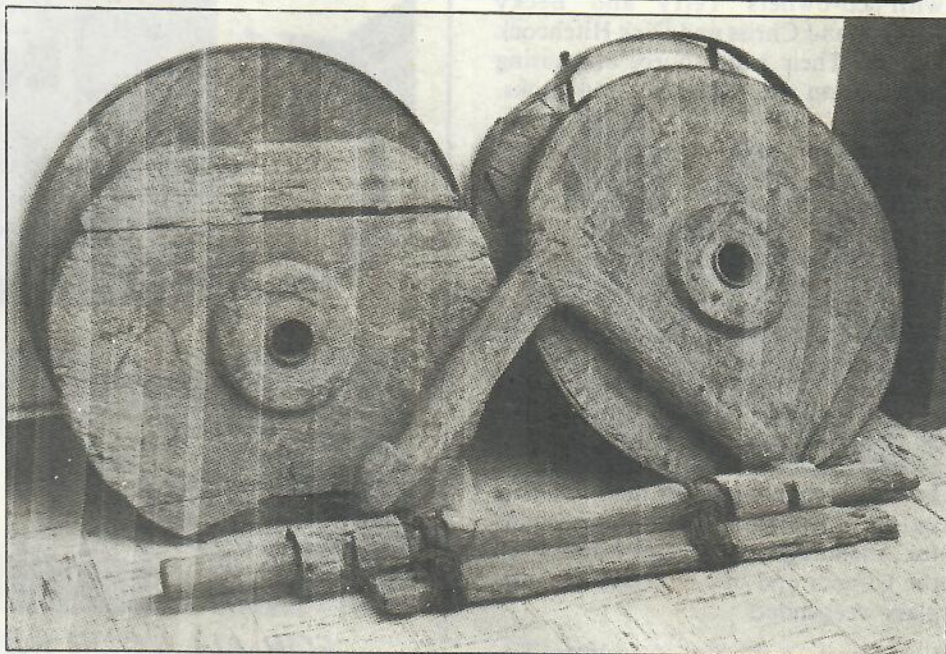

GUAM PUBLIC LIBRARY

These wheels of a pre-war carabao cart are made of ifil wood.

The Guam Museum

by Mary C. Ferris

Nestled unobtrusively in a corner of the Plaza de Espana in Agana, Guam, behind the *azotea* (back porch) of the Spanish Palace, is a modest, white-washed, one-story building with tiled roof dating back to Spanish times. It was originally a toolshed, housing an impressive array of implements needed for the beautification and cultivation of the governor's palace and grounds. After the Spanish-American War of 1898, it was used as a communication center. Today it is the Guam Museum, the repository for many of Guam's historical artifacts. It is a scheduled stop on most daytime tours of the island.

From the pre-Spanish era there are shell artifacts, sling stones, and stones used for hammering and grinding. There is a photograph of pictographs which line the walls of caves at Inarajan. There are pottery shards and shell beads. A musical instrument, the *belembautuyan* (belly brush), may or may not antedate the Spanish era, but it is a true Chamorro invention, for there is no other instrument like it in the world.

The bulk of pre-Spanish artifacts, however, while still the property of the museum, are housed in the archeology laboratory at Mangilao. They are divided into two periods: the pre-latte phase materials, 2000 (?) B.C. to A.D. 800, and the latte phase, A.D. 800 to European contact. Oddly enough, the pre-latte materials found at Tumon Beach indicate a more advanced technology than do some of the later materials.

Life under the Spaniards is shown in some idyllic watercolor reproductions: men in top hats and checkered vests smoking cigars, women grinding corn, the cultivation of grain. Pity the poor woman who had to press someone's Sunday best with the heavy charcoal iron. Spaniards brought the wheel to Guam, and the two big sturdy ones made of ifil wood and rimmed with iron must have made riding in a carabao cart a jolting experience. Grinding corn in the metate took muscle, and who knows what kind of medicines were compounded with the mortar and pestle. The gracious side of living is reflected in a Spanish chocolate pot.

For a while, beginning about 1823, Guam was a stopover for British and American whaling ships. A harpoon and blubber pot represent this period which brought some prosperity to the island. A German ship, the *Cormoran,* was in port at Apra Harbor during World War I, and rather than allow it to become a prize of the Americans the crew sank it. Divers have recovered some of the tableware and other trinkets for the museum.

There is an array of battered pans, kettles, and knives used by the Japanese during their occupation of the island. The people of Guam at that time were

not American citizens, but to demonstrate loyalty to the U.S. someone fabricated an American flag. It has only twelve stars and nine stripes, but it gets the message across. As I toured the museum with my guide, Ricardo Jesus, I longed to hold and read the notebook of Father Jesus Baza Duenas, who was beheaded for refusing to reveal the whereabouts of George Tweed, an American whom the Japanese were most anxious to capture. But I was told that it was too precious and fragile for me to handle. It will be sent to the Preservation and Conservation Center in Honolulu for treatment against decay. Later I learned from Mrs. Richard Taitano, the territorial librarian, under whose aegis the museum falls, that the notes have been copied and typed.

During their stopover in Guam the refugees from Vietnam painted a series of twenty-one pictures on plywood which they donated to the museum. Originally shown at the museum, they are now housed in the Insular Arts Gallery in the Perez Building in downtown Agana.

Some space is given to objects from the Trust Territory: a piece of stone money from Yap, a story board, small brown monkey men from Palau who stare out from mother-of-pearl eyes.

The Guam Museum was established in 1939 by Pacific Post #1 of the American Legion. Later the governor assumed its directorship and hired a young man to act as secretary and attendant. But what had been so carefully and lovingly collected was lost during the Japanese occupation. Then on May 29, 1954, the museum was reopened under the cosponsorship of the Guam Historic Society and the Guam Women's Club. In July, 1955, Mrs. Thelma Glenn, a former volunteer, was hired as an attendant and worked in that capacity until her retirement in 1975. She was succeeded by Fabiola Caulkins.

Changes come rapidly to Guam, situated as it is at the crossroads of the Pacific, and these changes will be noted in museum displays of the future.

Pearling in the Cook Islands

by David Glen Wright

The flotilla of outrigger canoes fanned out over the coral reef in the Cook Islands at about 9:00 a.m. They had left the atoll beach at sunup early in September, the first day of the pearling season. Before they left their respective islands, the divers had attended prayer services in their churches. One after another, the divers slid into the sea at Manihiki and other lagoons, and soon baskets of oysters were being drawn up from the depths by ropes, to be dexterously opened, searched for pearls, and cleaned of flesh. Bright knives flashed in the early morning sun. The workers sang continuously, mostly hymns, as they toiled in the boats and on the beach.

For the past several years, oysters have been harvested by machines — miniature dredge-like contrivances that sped up the operation considerably. But island fishery officials have banned them. The oyster beds were becoming depleted. Further, the machines broke too many shells and were unsafe to operate.

The pearling season in French Polynesia and the independent Cook Islands has been shortened to three months a year. Some lagoons, such as Manihiki, have been closed for several years. Manihiki was opened last year to allow for extraction of contaminated shells, for thinning of the oyster beds, and to take advantage of the present high prices for shell.

It is the shell that counts, not the pearls, which are few and far between and must compete on the market with cheap cultured pearls from Japan. There are two kinds of mother-of-pearl shell: one with yellow edging, called gold-lip, and one with black, called black-lip. The gold-lip fetches the highest price.

Government inspectors watch carefully. They look at every single shell. Divers must return those rejected to the sea. No oyster is killed before it is inspected. In addition, inspectors must travel over the lagoon to assist divers whenever necessary.

About 100 tons of shell are harvested from Manihiki each season. It is a quick and easy way to make money. Around $100,000 was earned in the several Cook Islands lagoons in September, October, and November of 1978. This year, because of the ban on machines, the take will be somewhat less.

More Travels With Outrigger Navigators

by Toni S. Seroshek

(Toni Seroshek, a Peace Corps Volunteer on Puluwat in Truk State, writes with further details on the outrigger navigators story in the July-August issue.)

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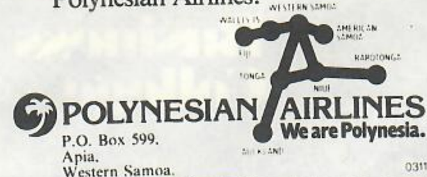

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Typical of story-telling in the islands (or anywhere, I guess), things start out small and end up rather blown out of proportion. (In Truk, one word for gossip can be directly translated as "making people." The story begins with just a head. Then, in another telling, it gains an arm, then another arm, then a leg, then another leg, until you have the whole body, or a story much more detailed and exciting than the actual incident.)

What was described as fifty people from Pulusuk stranded with storm-damaged, beached canoes was actually about twenty-five people (four canoes) from Pulusuk, Puluwat, and Satawal (in Yap State) waiting for some wind.

The canoes from Pulusuk and Puluwat went to Satawal and Lamotrek (also in Yap) to visit, exchange a few items, and pick up turtles. On the way over, they went to Pikelot for turtles and took them to Satawal. And on the way back they all went to Pikelot for turtles to bring back to Pulusuk and Puluwat. (I was on Puluwat at that time and was waiting for my share of meat just as eagerly as everyone else on the island.) The canoe from Satawal was coming to Puluwat to build a canoe. (This was arranged last year when canoes from Satawal also made the trip to Puluwat.)

By walkie-talkie communication relays (canoes to Satawal) and shortwave radio (Satawal to Puluwat and Pulusuk), we learned that they made it safely and uneventfully to Pikelot. But when they were ready to leave (after a day or two of turtle flipping) there was a week or ten days of really useless weather — no wind. Indeed, they were stranded then, and, after their breadfruit and rice supplies ran out, they became rather tired of eating only meat (turtle, birds, or fish) and drinking only coconuts.

It was in frustration that they wrote a message in the sand for a plane to see. (The Navy/Air Force has been very helpful out in the islands in the past, and the islanders remember this and, I think, count on it to some extent in emergencies.) A weather reconnaissance plane spotted the message and the people, and radioed to Guam with the information. Someone on Guam dispatched another plane to drop food and water (and clothes and a walkie-talkie — it was just like a Christmas drop).

The government on Truk was contacted and they dispatched a ship to the island. Only one or two pre-teenage boys and two or three old men came back to Puluwat on the ship. And since the wind returned, the canoes were able to set sail on the same day the ship left them. They all were warmly welcomed upon their return to Puluwat.

Three canoes originally left from Puluwat; two stayed with the group in the story above and the third went traveling through the outer islands of Yap, going as far westward as Woleai. They returned about three or four weeks after the other canoes; a canoe from Lamotrek joined them for the return trip to Puluwat. The navigator of that canoe from Puluwat was Ikefai Onopei, pictured on page 18 of the July-August issue.

Puluwat and Pulusuk have very definite connections in the outer islands of Yap. They are tied together in culture, custom, language, and, somewhat, in family lines. Traveling back and forth between the two areas is done rather frequently. According to Professor Emeritus Samuel H. Elbert of the University of Hawaii, the language or dialect spoken on Puluwat is a link between that spoken out in the Woleai area and Trukese.

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Alaska's Captain Cook

by Fred Toliver

Captain James Cook is without a doubt the most renowned explorer of the eighteenth-century Pacific. Many have heard of his impact on the central and south Pacific, and the contributions that he made to navigation, geography, sea medicine, and future Pacific politics. But while James Cook is best known for loving Tahiti, discovering Hawaii, charting New Zealand, and in general introducing the Polynesian people to the European domination to come, few realize that Captain Cook's single largest area of exploration was Alaska.

On Cook's third voyage of Pacific exploration, he sailed for five months in Alaskan waters from the southeast archipelago to the Arctic ice pack, dipping in and out of the multitude of islands, inlets, fjords, and bays in search of the elusive Northwest Passage to Hudson Bay. Along the way he named such places as Mt. Edgecumbe, Green Island, Prince William Sound, Montague Island, Anchor Point, Point Possession, Turnagain Arm, Cook Inlet, Cape Prince of Wales, Icy Cape, and many more.

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would have one by 1981 after the U.S. Army Corps of Engineers completed a study supporting the site in November, 1978. That same year, the National Park Service placed this area on the National Register of Historic Places. A War in the Pacific Park, to commemorate the site where U.S. Marines and Army troops invaded the beach to recapture the island from the occupying Japanese in June, 1944, will be built on the site. The park service feared that a boat harbor on the same site would have a negative effect on the intent of the park. Proponents feel a boat harbor would enhance the park, since the only way to view some of the World War II relics lying on the sandy ocean bottom would be by glass-bottom boat. They feel the historical and recreational aspects could complement one another.

Alternate locations are now being considered for the boat harbor, but it will probably be two or three years before construction could begin, according to the Corps of Engineers.

Kiribati and U.S. Sign Treaty of Friendship

by Reg Sanday

The Republic of Kiribati and the United States signed a treaty of friendship in September in Tarawa. Signing on behalf of their nations were President Ieremia Tabai of Kiribati and William Bodde, Jr., director of Pacific Island Affairs for the U.S. Department of State.

In the treaty, the two governments agreed to encourage and facilitate cooperative arrangements and fishing ventures of mutual interest and benefit. They will also encourage scientific research and cultural exchange.

Witnessing the signing was Governor Peter Tali Coleman of American Samoa, who accompanied Bodde to Tarawa. Coleman went to Kiribati to discuss future joint fisheries ventures between the two countries. He will represent the U.S. in the joint administration of Canton Island and in any future joint ventures based on Canton.

The island is one of fourteen in the Phoenix and Line groups to which the U.S. has relinquished all claims in the new treaty of friendship. The relinquished islands are Caroline, Christmas, Flint, Malden, Starbuck, and Vostok, all in the Line group; and the atolls of Birnie, Gardner, Hull, McKean, Phoenix, and Sydney, and the islands of Canton and Enderbury, all in

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STAN RITOVA

NEW PACIFIC PHOTO

William Bodde, Jr. (left), director of Pacific Island Affairs for the U.S. Department of State, and Governor Peter Coleman of American Samoa were in Kiribati where Bodde signed a treaty of friendship and Coleman discussed joint fisheries ventures.

the Phoenix group.

While on their way to Tarawa, Coleman and Bodde stopped over in the Fiji capital of Suva and paid courtesy calls on several high-ranking government officials, including Prime Minister Ratu Sir Kamisese Mara.

Bodde said later in a private interview that Canton Island with its American-built facilities could be used as a stationary "mother base" for fishing boats from both Kiribati and American Samoa. He said millions of dollars had been spent on the island to develop an airport, a desalination plant, and substantial buildings and other facilities. Two other islands in the Phoenix group, Enderbury and Hull, are former missile-tracking stations and are said to be ideal for scientific research.

Under the treaty, Kiribati agrees not to allow third parties to use the American-built facilities on Canton, Enderbury, and Hull Islands for military purposes without the agreement of the U.S. The two governments have also agreed to consult about any military use of the fourteen islands by third parties.

The treaty further provides that U.S. fishing boats, including those of other nations which supply fish to the canneries at Pago Pago, do not receive discriminatory treatment. Bodde said that American Samoa was economically dependent on its two canneries, and anything that affected their viability would have serious consequences in the American territory. According to Bodde, this provision in the treaty is a paradox because the U.S. does not recognize the ownership by any country of migratory fish like tuna and mackerel.

There is no aid commitment tied to the treaty, Bodde said, but the U.S. was interested in ways it could help Kiribati. "At present, we're trying to arrange for the U.S. Civil Aviation Board's permission to run charter flights by Air Nauru between Tarawa and Hawaii, with a short stopover on Christmas Island in the northern Line group," he said.

From Tarawa, Coleman returned home by way of Nauru. Bodde flew back to Suva en route to New Zealand for talks with government officials in Wellington about the last of American claims to islands in the Pacific.

Until recently, twenty-five islands in the Pacific were claimed by the U.S. and either Great Britain or New Zealand. U.S. claims to four islands in Tuvalu were renounced in a similar treaty soon after the country gained its independence from Britain on July 12, 1978. The renunciation of the U.S. claims to the fourteen islands in Kiribati leaves only seven islands whose ownership is still being disputed. Three of the islands are in the Tokelaus and four in the Northern Cooks.

The U.S. claims are based on the Guano Mining Act passed by the U.S. Congress in 1856. The act, in essence, provides that any American company or ship that discovered guano on an island could claim it for the U.S. Bodde said that as a result of the act, some guano mining did take place, but that the U.S. took no further action, while Britain went ahead and colonized a number of the islands. It was only in the 1930s that the U.S. took an interest in them following the development of civil aviation and the demand for refueling stops. □

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Conservation in Tonga

by W. A. Wilkinson

Tonga's traditional fisheries have provided sustenance from the seas and reefs long before Captain Cook arrived on the scene in 1777. But with the total island population now approaching 100,000 and with an annual birth rate of 3.5 percent, one of the highest in the world, there was a need to develop the fisheries, and also protect the reefs and lagoons. A new approach was needed if future continuity of marine resources was to be assured for the next generation.

The main island of Tongatapu holds the bulk of the population of the group — some 60,000 people; it is the administrative center, and, not surprisingly, has suffered excessively from over-fishing. The main lagoon covers approximately 2,500 hectares, and it was through this lagoon that Captain Cook found his way ashore more than 200 years ago. The lagoon provides a breeding and nursery ground for many of the fish species on which the subsistence fisheries were dependent. The mangrove area provided shelter and food for the fry of the grey mullet, which at one time was the main source of food for the villagers.

These have almost gone. It was not hard to see why: areas of mangrove had been systematically destroyed to make room for building purposes, and more than twenty fish traps were set in the lagoon itself, capturing immature mullet before they had time to reproduce. Tough legislation was quickly enacted and the delicate task of removing the fish traps got under way. It proved a surprisingly painless exercise. The Fanga'uta Lagoon Reserve was a fait accompli. It was an excellent start, and an encouraging one. Fishing was not banned completely, but could now be controlled, giving fish a chance to grow and reproduce to ensure more food for the fishermen in the future.

For centuries the marine turtles, mainly the green *(Chelonia mydas)* and the hawksbill *(Eretmochelys imbricata)* have been hunted for food. The eggs are considered a particular culinary delicacy and suffer accordingly from human predation. The increasing use of the hawksbill carapace for tourist artifacts has increased pressure on already dwindling stocks. Working with the conservation program was a young American Peace Corps worker, Rich Braley, a dedicated marine biologist. He initiated and personally carried out a survey of all the known turtle nesting sites in the group, carefully and painstakingly waiting for females to make their laborious way ashore to dig and lay their ping-pong-ball-like eggs. His job involved camping out for weeks at a time. The findings of this survey report were sad: many nesting beaches were totally abandoned; those that remained were visited by islanders, the eggs dug up and carried off. But Rich did a great job in educating the people to at least protect the turtles in the peak breeding season, and a closed season on the killing of turtles and taking of eggs was declared between November 1 and January 31. However, the sale of hawksbill carapaces and artifacts made from the carapace still goes on; only a total ban on the sale of these artifacts will effectively stop the trade.

Tonga has some of the finest coral reefs in the Pacific, with more than their share of colorful and beautiful fish, and spectacular shells. But abundance is

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W. A. WILKINSON

Baskets of local shellfish from the lagoon await buyers at the Vuna market on Tongatapu Island.

changing to scarcity as visitors buy shells and the reefs are scoured for any species of shell, alive or dead. The only solution was to emulate so many other countries faced with the same problem and set aside selected reef areas as marine parks or reserves. With the help, again, of Rich Braley, four areas most threatened were selected, delineated, and submitted as Tonga marine parks. The idea was accepted in principle, and more detailed surveys were carried out by the Land Department.

Many months went by, and then one day a cabinet minister, who had attended a meeting on national parks in Australia and come back impressed, called and said, "Get the fishermen together and let's have a *fono* (Tongan word for gathering)." The meeting was a lesson in tactfulness and diplomacy. The minister spoke factually and eloquently, and the marine parks had the approval we asked for. The parks are now a reality, and to ensure that they are run effectively a marine parks supervisor has been recruited through the American Peace Corps. Tom Hubbard has a degree in forestry and in biology, and worked with the Seattle Aquarium before coming to Tonga. His is an important job.

Whales are an emotional issue these days. Tonga has had a subsistence fishery based on the killing of the humpback whale, which is on the endangered species list. Modern whaling methods have progressively reduced the stocks, and in general only relict populations of these whales survive. The whale industry on Tonga accounted for nine female whales and three calves in 1978 — not a lot by international commercial whaling standards. The number of humpbacks in the world's oceans today is estimated at 5,000. It is not known whether the populations intermingle during the migratory period.

In response to a strong recommendation submitted to the Tongan government, all whaling ceased as of November 13, 1978. This ban is still in effect, and plans call for a survey to assess the status of the whales in Tongan waters. The moratorium on killing may be maintained, or a complete ban in compliance with international sentiment may be enacted. Tonga may also join other nations and become a member of the International Whaling Commission.

Captain Cook's Friendly Islands have certainly led the field in conservation in the South Pacific; other Pacific islands must follow suit. There is an emerging consciousness that the only hope for man is an awareness of his physical environment and the need to conserve it in its natural state. □

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