

**HISTORY OF MICRONESIA**  
**A COLLECTION OF SOURCE**  
**DOCUMENTS**

**VOLUME 44**

**JAPANESE MANDATE**

**PART 2,**

**1925-1934**



# **HISTORY OF MICRONESIA**

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JAPANESE MANDATE

PART 2,

1925-1934

Compiled and edited  
by

**Rodrigue Lévesque**

## Canadian Cataloguing in Publication Data

Main entry under title:

History of Micronesia : a collection of source documents

Includes bibliographical references and index.

Partial contents:

— Series n° 1: volumes 1 to 20.

ISBN 0-920201-00-8 (set 1-20)

— Series n° 2:

- |  |   |
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| v. 21. Freycinet Expedition, 1819-1826.      | v. 34. Gilbert Island Mission, 1888-1938.           |
| —v. 22. Lütke Expedition, 1827-1830.         | —v. 35. Dictionaries of languages, 1828-1919.       |
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ISBN 978-0-920201-44-2 (v. 44)

1. Micronesia—History—Sources. I.

Lévesque, Rodrigue, 1938-

DU500.H57 1992 996.5 C92-090188-3

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9780920201442

ISBN 978-0-920201-44-2 (Vol. 44)



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**Document 1925B**

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## **The Insular Patrol of Guam, by Captain Murl Corbett, U.S.M.C.**

*Source: Article in The Guam Recorder, June 1925.*

### **Insular Patrol**

The Insular Patrol of Guam is, in a way, unique in its organization and functions, and yet typical of the varied duty required of Marines, and their adaptability to the requirements of a particular situation.

The Insular Patrol of Guam, at present, consists of the following commissioned and enlisted personnel of the U.S. Marine Corps:

One Captain, U.S.M.C., Chief of Police and Chief of the Insular Patrol.

One Corporal, U.S.M.C., Assistant Chief of Police and the Insular Patrol.

One Corporal, U.S.M.C., Warden, Civil Jail, Agana.

Nineteen Privates and Privates First Class, U.S.M.C., stationed as patrolmen in various parts of the Island, as follows:

1 Sanitary Inspector, Agana [i.e. Agaña].

9 Patrolmen, Agana.

1 Patrolman, Agat.

1 Patrolman, Barrigada.

1 Patrolman, Dededo.

1 Patrolman, Inarajan.

1 Patrolman, Merizo.

1 Patrolman, Piti.

1 Patrolman, Sumay.

1 Patrolman, Yigo.

1 Patrolman Yona [i.e. Yoña].

Insular Patrolmen have their own separate quarters, and mess; are paid \$1.20 per day commutation of rations, and \$0.75 per day commutation of quarters, in addition to the regular pay of their rank in the U.S. Marine Corps. This because it is neither possible nor practicable for them to mess or live with other companies or detachments of Marines on duty on the Island. Each Patrolman is also paid one dollar per month, by the Naval Government of Guam, continuous service pay, for each six months of

faithful and satisfactory continuous service. In addition, the following salaries are paid to members of the Insular Patrol for particular service with the Patrol:

Assistant Chief of Police \$25.00 per month.

Warden of Civil Jail \$15.00 per month.

Sanitary Inspector \$10.00 per month.

The authority of the Insular Patrol extends over the entire Island, including its contiguous waters, outlying reefs and islands, and every patrolman has authority in any part of the island, but confines his work to the district assigned to him unless ordered to some other.

It is the duty of every member of the Patrol to maintain peace and order, apprehend all offenders against orders and regulations in force, and to bring them before the proper authorities without delay. Each member of the Patrol is a peace officer, charged with the enforcement of all laws and regulations in effect on the Island, and as such, is considered on duty at all times, and authorized to make arrests at any time and place, with or without a warrant, as provided by existing laws, rules and regulations. Those in outlying districts are, in conjunction with the District Commissioner, often the sole agent of authority in the district.

The Sergeant of the Patrol, also Assistant Chief of Police, is charged with the discipline and efficiency of the patrolmen. It is his duty to see that his men are familiar with the laws of the Island and the territory over which they operate; and that they are soldierly, energetic, efficient, courteous and impartial in the proper performance of both their military and civil duties.

**The Sanitary Inspector** is charged with the particular enforcement of the sanitary regulations in the city of Agana, the capital of the Island. As a result, the sanitary conditions of Agana are far above those of the average tropical town of its size. The other towns of the Island are required by the local patrolman to maintain a similar high standard in this respect, according to the example set in the capital.

**The Warden of the Civil Jail** is charged with the care, cleanliness and internal administration of the jail, with the subsistence of the prisoners, their security and discipline. He has immediate charge of the prisoners and the jail records, under the Chief of Police. He assigns prisoners to work according to their age, sex, condition, ability and adaptability. Civil prisoners handle all the garbage of the town of Agana, clean the streets and Agana River, are occupied cutting down a steep grade in the Pago road on San Ramon Hill at the edge of town, with making fills with the cascajo<sup>1</sup> taken therefrom on dumps and low ground in various parts of town; a group of them are at present cutting a new road through from the Yigo Road toward Upi, and ten of them are kept continually employed at the Government Farm at Libygon.

**The patrolman in the outlying district** is in a position of authority where he is called upon to act upon his own initiative, exercise his own discretion and judgment, and must be a reliable level-headed man. He is solely responsible for the maintenance

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1 Ed. note: Coral limestone rubble.



of peace and order in his district. In fact, he is the only law enforcement officer in his district. He enforces sanitary regulations, game laws, speed and traffic regulations, checks up on dog licenses, tuba trees and licenses, the manufacture and sale of aguardiente and other intoxicants, the unlawful cutting of hard wood and fruit trees and government timber, superintends the work under the local Commissioner, of combating the *Aspidiotus Destructor*, which has threatened to destroy the coconut crop of the island; inspects and reports on the water supply of his district as well as the condition of the roads and bridges. He takes charge of the citizens of his district in combating forest fires, and any other public emergency. He brings petty offenders before the Commissioner of his District (a native resident of the district), who is authorized to assess an executive fine not exceeding five dollars; and brings all serious cases to the Chief of Police who holds the offenders for trial by the Island Courts.

In addition, the outlying patrolman is required to constantly patrol his district and become thoroughly familiar with it, the activities therein, and its residents. He is instructed to keep a watch on all transients in his district, their actions and business, on all persons holding or dealing in firearms, ammunition, cameras, kodaks and surveying instruments, on all coastwise shipping trade: to see that no unauthorized landings are made, and to report all landings and departures to Patrol Headquarters. Patrolmen may be called upon to act as Coast Patrols, Scouts, Observers, Interpreters, Guides, Mappers and Signalmen. In addition, they act as instructors of the Guam Militia in their districts, and are charged with the training discipline and attendance at drills, of the militiamen, who are all able-bodied males from the age of 16 to 21 years in the Active Militia, and from 21 years to 35 years in the Reserve.

To execute their duties properly, the conduct of all Patrolmen must be irreproachable, both as men and as Marines. They must be honest, reliable, impartial, even-tempered, energetic, alert and indefatigable. They must merit the respect and gain the confidence of the people. They must learn to determine the true value of the information acquired, and to sift the wheat from the chaff. And to gradually build up sources of information that they know from experience to be reliable.

It is the duty of the patrol to gain information, not to give it. They must be under obligations to no one, and free to act absolutely according to existing orders and the law without malice or partiality.

The Marine assigned to Insular Patrol duty in Guam is always specially selected, and is the man best fitted for the work that is available at the time. Only second enlistment men with good records are considered. There are always sufficient candidates for the assignments, as the duty is considered desirable by ambitious intelligent Marines. They are more or less "on their own," and rise or fall by their own performance of duty. They have their own mess and quarters, establish their own routine, and are permitted and required to get results in their own way, provided it is consistent with existing laws and regulations. They are first placed on duty as patrolmen in Agana, under the direct supervision of the Assistant Chief of Police, where they are taught the nature of their duties and required to familiarize themselves with the laws and customs of the Island, while

performing patrol duty in the town of Agana. Then, as a patrolman in an outlying district is due for relief upon expiration of his tour of foreign service, a trained man is ready to send out in his place.

The uniform is that of the U.S. Marine Corps in the field, with a distinctive nickel or brass badge which is worn on the front of the shirt. But he is authorized to wear any uniform whatever, including civilian clothes, which the nature of his duties seem to warrant.

Fortunately, the native of Guam is not inclined to viciousness or lawlessness or acts of violence, and is, on the whole, quite respectful of law and order; and the work of the Insular Patrol is, in proportion, less arduous and difficult, which is the main reason that the maintenance of law and order on the Island can be entrusted to so numerically small a force of patrolmen.

The attempt to enumerate or dilate upon the various exploits of the Patrol to date, and the results obtained, would, perhaps, be boresome to the majority of the readers of the Guam Recorder; and unwarranted vain-gloriousness on the part of the Patrol. Suffice it to say that the aim of the Insular Patrol is to conscientiously perform its duties in accordance with existing orders and law; secure in the belief that a thorough, impartial, conscientious and consistent performance of its duty is for the best interests of all the residents of the Island. Our desire is to merit and maintain the respect and confidence of the good citizens of Guam; we trust that one and all will take this into consideration, and meet us half-way in our efforts.<sup>1</sup>

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1 Ed. note: On paper, this appears to have been a well-organized police force. I would have just one important question: how did the patrolmen deal with the local language issue?

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## Documents 1925C

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# Accounts of the South Seas, by Koroku TSUBOTANI

### C1. A visit to Palau in 1925

*Source: Article entitled "Nanyo-mandan" (An Account of the South Seas) in the Chiri Kyoiku magazine (see Bibliography of Micronesia, HM20).*

*Note: The author's family name can also be romanized as Tsuboya. The following accounts were translated into English by Miss Kimiko NAKAI.*

The ship sailed southward along the 135° meridian of East longitude. It was the end of summer in Japan, where we could faintly feel the remains of summer in the lingering heat, although we were going to sail to the latitude that crosses the southern edge of Taiwan the next day. We were finally entering the tropics. Summer, that we almost forgot then, was steadily coming back to our ship at every moment.

Soon after the ship left the port of Yokosuka, it was exposed to the rough seas off Omaezaki, which was our first experience. Such a horrible memory cleared away on the following day, when the bright blue sky appeared. Since that time, everyone, even those who had hidden themselves inside their cabin during the storm, came out on deck. They enjoyed the best of comfort as if they had forgotten the memory of the storm, breathing the refreshing breeze of the sea in a lordly manner.

The endless seas and skies went on as far as the eye could reach. Although the scenery was dull, we were able to see many unusual things from our warship which was on a marine research trip. The color of the sea-water, which used to be darkish near Japan, rapidly changed to deep blue, like the color of a clear glass ball. The color's beauty can be understood only by those who actually saw it. According to those who were specialized in grading water colors, this color corresponded to the first or second grade on the Forel scale. We could also see a transparent board still shining silver like a star in a clear sky even when it sank 40 meters deep, because where we were was too far for a sand storm from some land to reach. The sea depth around there seemed very great as if it had gone on infinitely. It was not rare that a sounding line (a plumb bob attached

to a wire for marine surveying) at last reached the muddy sea bottom after measuring a depth of 3,000, 4,000, and 5,000 meters.<sup>1</sup>

On the surface of the deep sea-water, flying-fish spread their wings and flew like birds, drawing lines radiating from the warship's bow. Perhaps they had been surprised at the strange appearance of the hull. The wings receiving strong sunlight, the flying-fish looked like silver arrows that were being shot.

Above the skyline were some clouds drifting buoyantly. The clouds formed separate masses, and each lower part was shaped flat as if it had been chopped with a knife. Some of those cumulo-nimbus clouds let down something that looked like the legs of a gastropod, and "the legs" swept the surface of the sea. Within the area of "the legs," we would be attacked by an awfully pleasant squall. Even if we saw a shower passing just 1 or 2 cho [approx. 100 to 200 meters] away from us, we sometimes did not have a drop of rain on our deck, due to the wind direction.

Thus we often had continual days of burning dry weather. Having suffered seawater bathing for many days, the crew predicted a visit by a shower, given both the clouds' movement and the warship's direction. Under the command of "Take a squall," all sailors, who put soap on their body, lined up on the deck and waited for the beneficial rain shower. It was indeed a joyful and magnificent spectacle that one would not see anywhere else. The clouds sometimes went away while the people were still washing themselves. The sailors, with half their body in foamy soap, were left looking reproachfully at the departing cloud, which was yet another comic scene, observable only in the South Seas.

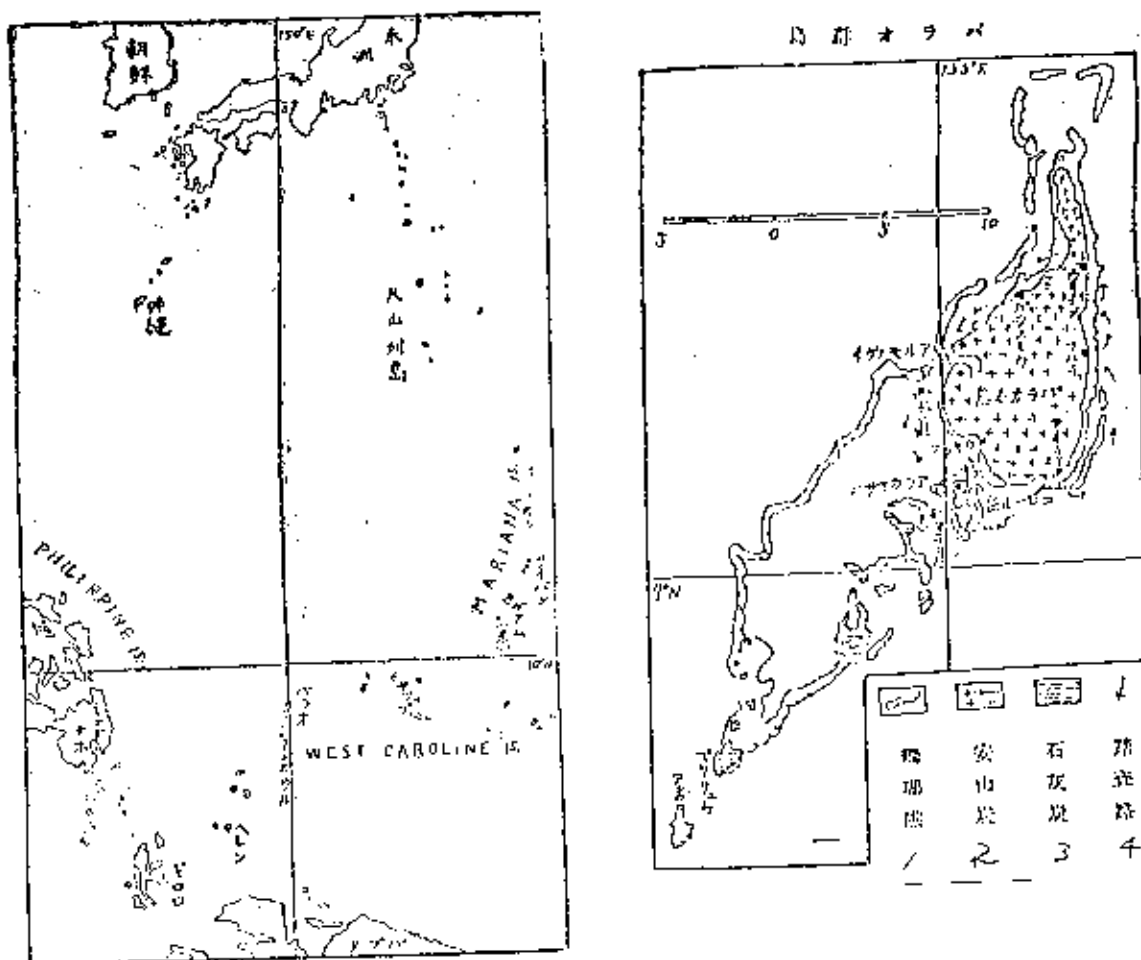
The beauty of the sky with those clouds in the evening sun was extraordinary. But nothing could make the people aboard the ship more content and touched than the brightness of a heavenly body in a quiet and clear night sky. Soon after the sun set, the first ones that would twinkle were such stars as Antares, Vega, and Jupiter. When the Big Dipper began to twinkle, there had already been countless twinkling stars each playing their assigned role on the night stage. Even stars of the third or fourth magnitude glinted so brightly that we could hardly miss the position of each constellation. The Big Dipper approached the skyline in the early evening, although it should still appear higher at the same time in Japan. On the other hand, the Scorpion remained high up in the southern sky, casting a mysterious light. When things came to this, we realized that the warship had sailed farther south. We had such a pleasant time on the deck having an idle talk at night. We would usually forget the day's heat while counting numberless stars in a cool breeze. The deck officers said that we could observe the Southern Cross at around three in the morning. If we went farther south, they also said, sharks would appear alongside. My colleagues were in high spirit until late at night, saying that they would catch coconut crabs when they reached the island. Almost every night

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<sup>1</sup> Ed. line: The line must have been slanting, as the ship was moving along. The actual, or corrected, depths must have been one-third or one-quarter those measurements remembered by this author.

when we headed for our cabin, we saw Orion in the eastern sky appearing in its well-ordered shape.

Then, it was at two in the afternoon of 21 September, the eleventh day after we left the port of Yokosuka, that we first saw a southern island.



(Left) Map to locate the Western Carolines. (Right) **Palau Island**. A thick forest of mangroves edging the island and a channel making its own way through the jungle. Legend: 1 = coral reef; 2 = andesite; 3 = limestone; 4 = tract of the ship.

It was Palau Island. [Actually,] this is a big garland of islands in the north Pacific Ocean near the equator. The islands lie southward with their northeast corner point-

ing towards the Iō Islands,<sup>1</sup> and their southwest corner pointing southward at the Philippine Islands. The northern half of those islands is called the Mariana Islands, and the south half is called the Western Caroline Islands. The Palau Islands are the most important of the western Carolines, and are located at the southern corner of the western Caroline archipelago. More precisely, the Palau Islands are situated between 6°50' and 8°5' North latitude and 135° East longitude, which means that the islands are located on the meridian that determines the Japanese standard Time and which intersects Himeji on Honshu Island, Japan. The Palau Islands consist of the Palau Main Island (or Baberutaobu) [Babelthuap], Koror Island, Arakabesan Island, Marakaru [Malakal] Island, Peleliu Island, Angaur Island, and more than 20 other small islands. Among them, Palau Main Island, Koror, Arakabesan, and Malakal are islands made of volcanic rock; Peleliu and Angaur are made of raised coral reefs.

On September 21st, we saw Palau Main Island as two dots the size of *adzuki* beans. Upon seeing them, the people on the warship, who had been floating in the vast ocean for over ten days, went mad with joy. All of us went up on the warship's bridge, and stared at the black dots getting bigger and bigger through the field glasses in our hands. Meanwhile, we were able to recognize the shape of a range of hills. At the same time, we saw the foot of the hills bathed in green water. The water's green color was as bright as if it had been extracted from young leaves. The green water came in contact with the blue ocean, and there was a clear line observed between the two colors. This line was the edge of an old growth of coral reefs surrounding the island. In some places, this coral reef extended as far as several *ri* [kilometers] into the distance, and it looked like a dike. The inland sea was at most several meters deep, and the sea bottom there was entirely covered with growing coral reefs.

Seeing that the sea water's color of clear indigo blue became darker and sea gulls flocked together, we finally knew that the islands were very near. When the warship went through the Western Channel, we saw Katsuteruweru,<sup>2</sup> a fantastically-shaped peak on the Main Island, towering 209 meters high. Considering that it was the highest mountain on the Palau Islands, we could easily imagine that mountains there were generally very low. Palau Main Island is mostly made up of agglomerate andesite. Owing to sea erosion, the island forms a flat plateau about 100 meters high, and the surface is covered with reddish-brown soil of laterite. In some places, neptunic rocks and plutonic rocks, though in very small amounts, are exposed. The other islands also made up of andesite, such as Arakabesan and Malakal Islands, have mushroom shapes. On the other hand, the islands made up of limestone have comby geographical features with remarkable crests about 50 meters high. Therefore, from the geographical features we were easily able to tell what kind of rock an island was made up of.

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1 Ed. note: Islands off the coast of Japan, south of Tokyo.

2 Ed. note: This was Mount Katteluel (175 meters) behind the town of Almongui.

Malakal Harbor is a bay of Malakal Island. This port is enclosed by pectinated limestone, which is shaped like two arms. It is the best port in the Palau Islands. When we finished anchoring there, a sharp crescent moon was visible in the western sky.

Thus the warship **Manshu Maru**, which had set sail for the South Seas with the object of marine research, arrived at Malakal Harbor at the Palau Main Island 11 days after our departure. On our way there, we undertook various research and studies on the sea. The morning following our arrival, seven passengers, including myself, landed on Koror Island, where the Nanyo-cho Office is located. There we marvelled at entirely new things for us, including plants, climate, and rural scenes on the island. We received a specially kind welcome at the Nanyo-cho Office. In particular, we, four researchers engaged in geological study, should appreciate this kind of good treatment offered by them. For example, when we had to go to Palau Main Island for geological research, the Nanyo-cho Office offered us the use of a motor-boat. Also while staying on the Main Island, where there is no hotel or familiar food, we were supplied with all necessaries including tableware, food, and bedding. Also, the Office provided a [native] patrolman to guide us. During the research trip of 4 days and 3 nights on Palau Main Island, we were able to pay a familiar visit to the houses of the natives, or "islanders," if I follow the way they were called in the South Seas. And as a result, we were able to obtain some knowledge about their life and customs.

Palau Main Island is about 15 *ri* [59 km.] long from north to south, and about 7 *ri* [27 km.] from west to east. The island covers an area of 24 square *ri* [265 sq. km.]. On the flat plateau, a stream big enough to be regarded as a river was rare. Only on the eastern coast, there is the Karutoko [Kaldok] River. The other brooks barely formed a young valley on the plateau.

Although the mouth of the Karutoko River penetrated quite far into the land, it is hard to notice it for the area is covered with a thick jungle of mangroves. This mangrove jungle surrounds the island, and it was only on a part of the eastern coast that we were able to find a sandy beach. There, white coral sand prevented the forest of *Bru-guiera gymnorhiza* from growing as far as the sea-shore, and formed a bright beach. Near the beach, there was a spacious road made by islanders who had taken a sight-seeing trip to Japan. I was told that the road was in imitation of Ginza Street in Japan. On both sides of the street were palm trees making cool shadows under them, and being there was just like being in a park in Japan.

Among a population of 5,000 on Palau Main Island, 3,000 were Kanaka people and only 50 were Chamorro people. Japanese were no more than 20 to 30 there, and they were selling daily necessities to the islanders. The islanders' houses existed in groups of twos and threes, forming some villages. They usually chose a fertile land to live on; their houses were near the mouth of a brook, usually covered with luxuriant growth of tall trees such as banyan trees, *ukaru* trees, and *tamana* [cabbage or palmetto] trees, and also palm trees, and breadfruit trees.

Their dwelling areas made such a contrast against the sterile plateau. The islanders live a peaceful life. They live on fruits that grow richly around their houses through four seasons, such as breadfruits, taros, coconuts, mangoes, papayas, and citrous fruits. And they drink rain-water. The islanders' houses looked just like shrines in Japan. The roof is steep, and the floor is high. Each house is surrounded by a corridor. It is quite an appropriate style for the climate there. Such a house could withstand a squall, which pours down at least three or four times a day; it can also keep off the everlasting summer heat, which varies constantly between 80° and 90°F, night and day. The only means of transport for them are canoes that follow a channel. People make a channel after cutting down a forest of *Bruguiera gymnorrhiza*. Therefore, very few roads developed on the land. Where there was one, it usually was a large cobble-stoned street of about several *ken*<sup>1</sup> in width, which reminded us of a Japanese shrine's entrance.

The population there had been decreasing year by year. Everywhere on this island where, they said, 50,000 people had once lived, we found ruins of deserted villages. Only the roads leading us to the uninhabited villages remain in place. Upon seeing these scenes, I was filled with a deep feeling of sorrow.

Their villages had chiefs, though they were now called "village masters," and there were grand chiefs ruling over the chiefs. Some chiefs such as Abeyoko [sic] in Marukyoku [Melekeok] on the Main Island, and Aibetaru [Ibedul] in Koror still exercise their authority over others. Besides a private residence, each chief had his own meeting hall, called *abai* in their language, where people held meetings. They carved roosters on pillars standing on both sides of the entrance to distinguish the chief's *abai* from the other ordinary *abai*. In the village, which was always located near the water, there were usually a few buildings called "boat houses", in which people kept their canoes, and some *abai* buildings for ordinary islanders. The number of those *abai* buildings varied from two to six, depending on the size of the village. Unmarried men gathered in the *abai* at night and lived together. Though the islanders did not have their own form of writing, they depicted the village's history by carving on the *abai* building. The carvings were observed on anything, including boards, pillars, and beams. The islanders added paint to the carvings with mud or sap. Standing in front of the colored carvings made me feel as if I were watching ancient Greek prints. We could not help being astonished with the islanders' skill. They had finished such elaborate, though primitive, carvings only with a hand adze. Anything that left a strong impression in the islanders' minds, such as whales, sharks, warships, islands with palm trees, and so on, would not only be soon carved on the *abai* building, but also be long recorded as tattoos on their dark legs and arms. Besides men's naked body and women's straw skirt, tattooing was one of the very limited ways the islanders had to decorate themselves. Some accessories, such as combs with long teeth stuck in the long hair and bracelets made of shells, had been popularly used both by men and women. Nowadays, however, where things are more or less civilized, many men seem to gradually begin wearing short hair. They look

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1 Translator's note: 1 ken - approx. 1.82 meters.



proud, parting their short hair with a white celluloid comb in it. At the same time, the islanders' custom of not wearing clothes, which should possibly suit their climate most, is gradually disappearing. People are made to wear clothes, and tattoos are prohibited; their customs are little by little being changed into those of the Japanese.

The islanders enjoyed a stimulus; people, men or women, all the time kept chewing a betel nut with lime wrapped with a [pepper] vine leaf. The bloody color of a betel nut's stimulative juice dyed people's teeth and lips, making their savage faces fiercer. The islanders have a liking for cigarettes these days. If I offered them two Golden Bat cigarettes, they would gratefully offer us several coconuts in return.

The islanders love music. Dancing and singing wildly throughout the night under clear moonlight in a palm forest used to be one of the amusements that people enjoyed more than anything. The next day, however, people were usually too tired to work and accordingly slept all day long until they went out for dancing again at night. Because of this, since the South Seas became a mandatory territory of Japan, all-night parties have been prohibited. Alcohol and dancing have stopped; what will the islanders go after next?

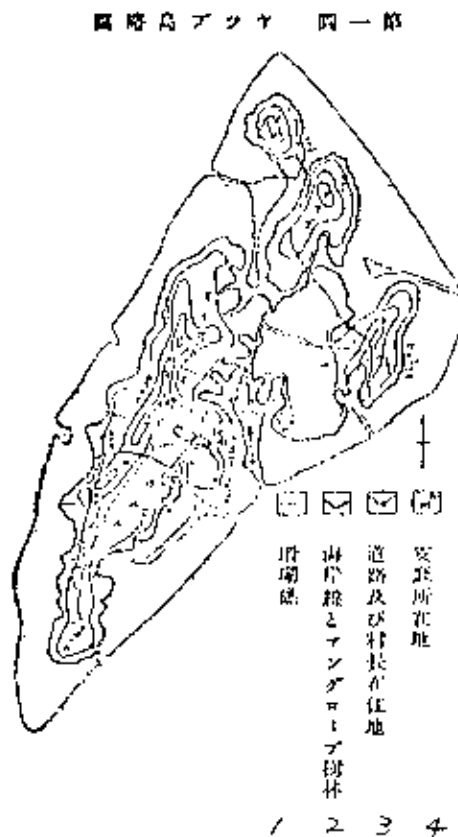
As for educational facilities, there was an elementary school for Japanese children there, which was not different from those in Japan. For the islanders' children, there was a public school in each village, where Japanese teachers were teaching up to the level of the third grade of a Japanese elementary school. Depending on the village's circumstances, some public schools had in addition a 2-year-long supplementary course.

Among the school children, some clever students were selected and trained as assistant teachers or policemen's subordinate called patrolmen. For example, the patrolman who joined our trip to Palau Main Island as our guide was a surprisingly talented man. He was clever, spoke good Japanese, worked as an interpreter, handled a canoe, climbed a palm tree to get coconuts, carried the luggage, cooked very well, and on the boat, he became a good sailor. Islanders we met there were very cautious. When they met Japanese on the street, they never failed to greet us. The public school students already mastered oral Japanese. Apparently, education there seems to have some noteworthy success. There is an agricultural experimental station, though it is still in a tentative stage. Facilities such as agricultural fields, and also other fields, must be developed in the course of time. It should not be long before the islanders become civilized people, getting out of their primitive state.

On the 28th of September, when we were through the investigation of Palau, we went on board our warship, the **Manshu**, again. The warship then headed eastward, and paid a call at Yap Island in the Eastern Caroline Islands and Saipan Island in the Mariana Islands before we returned to Yokosuka a little over a month later. Although I limited this account to general observations, I hope to have another chance to pass on the result of geological study on each island. With regards to the defence of the South Seas, each island, however small, should be considered with great importance. A wireless telegraph station was set up on each island.

In conclusion, I would like to add my gratitude to the crew of the **Manshu** and the other people for letting us on board ship and for treating us very kindly. Thank you very much.

(December 1925)



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(Left) Sketch map of Yap Island. Legend: 1 = coral reef; 2 = coast-line and mangrove; 3 = road and residence of a village master; 4 = Nanyo-cho's Yap Branch Office.

(Right): Top: A native house with thatched roof and many stone coins in evidenca. Bottom: Ruins of a wireless-telegraph station at Tora under German rule; this picture also shows the general appearance of the islanders

## C2. Visit to Yap Island

*Source: Article entitled: Nanyo Yap-to ryokoki (in 2 parts) published in the Chiri Kyoiku magazine in 1926.*

Owing to a bad weather, unfortunately, we were not even able to have a glance at the harvest moon in Tokyo this year. How many times did I look at the sky reproachfully that night? But each time I was just to find the clouds getting thicker as the night advanced. Last year, on the contrary, we enjoyed watching the harvest moon, which appeared then days later than this year, on the ocean near the equator. The harvest moon that we saw last year was above black clouds. The shape of the black clouds was changing continually, and it amused us throughout a terrible squall that looked like cords hanging from the sky. Such memories of last year made me more disappointed that we missed this year's harvest moon.

That night last year, we had a party on deck to enjoy the harvest moon while eating dumplings, specially made for the occasion. Soon after the squall, the moon began to cast a beautiful light over the ocean. The South Seas' ocean, of course, was very calm. The moonlight scattered with the small waves lapping the ship's sides. The executive officer eagerly asked us, the passengers of the ship: "We could even read a newspaper, no?" begging our approval of the South Sea moon's brightness. We had to agree with him. Looking up at such a clear moon, indeed, turned even unpolished people like us more or less poetic. The environment as well should influence the South Sea islanders, who have few ways to entertain themselves. The islanders naturally would get together in the shade of palm trees under the moon light, playing the pipe and forming a circle, and then they would dance and sing all night. I agreed with the executive officer that there was no wonder in their doing so in this environment. Thus talking, we finished many dishes of dumplings. The news that we happened to catch then through the antenna on the masthead said that in Tokyo it was unfortunately too foggy to see the harvest moon. Listening to this, we, the people on the deck, sympathized with the people in Tokyo and even more appreciated our fortune to be able to enjoy a clear moon while on the ocean.

While trying to recall such things, I began longing for last year's trip to the South Seas. I hope it will be helpful in some way to trace the memories that I was about to forget and note them down here.

It was on October 3rd of last year [1925] that we enjoyed this beautiful harvest moon, and it was two days after our warship had left Yap Island. **Manshu**, the warship whose duty was to defend the South Seas and to carry out a seabed survey of the area, had first left the port of Yokosuka on September 10th, and called at Palau on the 21st of the same month. The ship then took a northeasterly direction and we spent September 30th and October 1st on Yap Island. For the two days, we, the group of passengers, landed on the island, and with the warm assistance of the Yap branch of the Nanyo-cho, we were able to investigate the whole island.

After leaving Palau, sailing for 260 nautical miles northeast brought the ship to a solitary island. This small island is called Yap. It belongs to the western Caroline Islands, a group of islands scattered about the 15° [rather 10°] North Latitude. Yap Island, however small, should be considered an important starting point concerning maritime defence for it is an isolated island in the ocean. Germany, which had longed to put her hand on the Pacific Ocean, had already noticed the importance of Yap. Eagerly covetting it, Germany at last bought this area from Spain in 1899. Since then, the South Seas' administration office was located on Yap by the Germans, who paid much attention to maritime defence around the island and development of the islands scattered around there. The Germans achieved steady progress in the development there, and they actually held supremacy over the Orient near the equator. A German town on Yap, with multi-storied buildings lined up, was built at the entrance of a harbor, and an iron wireless-telegraph pole was towering above the clouds at Tora.

The island roads were widebws, so that people were able to drive there. This state did not last very long, however. The World War broke out in July 1914 (Taisho 3). Beginning with the British warship's attack, in which three shells were enough to bring down the iron pole at Tora, the South Sea islands were totally occupied by the Japanese Navy in October of the same year. The Japanese finally set up the temporary headquarters of the South Seas Defence Force. Then in 1921 (Taisho 10), Japan concluded a peace treaty with Germany. As a result, the South Seas were to be placed under the mandate of Japan as of April 1921. Following that, the defence force's headquarters was abolished; on the other hand, the Nanyo-cho Office was established at Palau. In this way, the prosperity of the German era somewhat disappeared from Yap Island. Now, on Yap, there is a Nanyo-cho branch office, whose red-tiled roof can be observed now and then through the palm forest on the hill. A submarine cable connecting Hawaii and Shanghai by way of Guam still pass through Yap; therefore, a few tall buildings are still standing on the shore of the bay as remembrances of a former paradise. A wireless- telegraph pole is supposed to be rebuilt very soon.

Yap Island actually consists of four islands closely packed together. They are Yap Main Island, Tomil Island, Map Island, and Rumong Island. Those four islands are so placed as to form a right-angle triangle with its apex towards the east. The base of this triangle is about 10 *ri* [approx. 40 km] long; a perpendicular line drawn from the apex to the base is about 4 *ri* [approx. 16 km]; and the area covered by the triangle is about 14 square *ri* [approx. 212 sq. km.]. Each island's coastline is winding very much, and a dense forest of mangroves edges almost the whole coastline. Bordering on the ocean, a ring-shaped coral reef encloses Yap Island. This coral reef is separated from the coast by a distance of about 1 *ri* [approx. 4 km] or more at its farthest, but only about several *cho* [hundreds of meters] at its closest. The sea within the coral reef area is always shallow, usually about 5 to 6 *shaku* [1.5 to 1.8 m] deep. This area also has no waves, therefore should be one of the most suitable area for the islanders to sail their canoes on.

Throughout the four islands, there hardly is a high mountain. On Rumong Island, the northernmost island of Yap, there is a hill about 100 meters in height whose foot forms a rather steep cliff bordering the sea. Map Island has a lower hill than that of Rumong, and it forms a flat plateau; the plateau is as high as the hills observed on the east coast of Tomil Island. Plateaux formed by marine erosion, about fifty meters in height are observed at the southwest part of Yap Main Island and at the western part of Tomil Island. They form ranges of low hills. The only part on Yap that is high enough to look like "real mountains" is a chain of mountains running north to south on Yap Main Island; they form a mountain ridge about 200 meters in height. There were two remarkably high mountains there: Girifetsu [Gillifitz]<sup>1</sup> and Matade. The former mountain, located north, is 459 *shaku* [approx. 140 m.] above sea level; the latter, located behind the Colony, is 575 *shaku* above sea level. There are no rivers that are big enough to erode those mountainous areas. But there is something like a marsh, and its water, forming shallow valleys, runs into the sea.

The geology of Yap Island is unique among all islands belonging to the ocean around there. These islands, scattered around the equator, as many as 623 of them, belong to the territories under Japanese mandate. They are the Mariana Islands, the Caroline Islands, and the Marshall Islands. All of these islands consist of volcanic rock which rose from the sea bottom during the Tertiary period or after that. The geology of all these islands has the same formula: the island's foundation was volcanic rock, and it was surrounded by limestone made up of coral which had grown after sticking to the foundation, then it rose high enough to become an island. For example, islands such as Palau or Saipan perfectly fit this formula. Palau Island is made up of raised limestone which encloses its core of andesite, and almost all parts of Saipan consist of limestone. Accordingly, the islands' coastlines are usually observed as an overhanging cliff for the shore boarding on the sea was made of limestone.

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1 Ed. note: Actually Mt. Uciniifan (153 m.) near Gillifitz, D-12a in Bryan's Place Names.

The four islands of Yap, however, are entirely exceptional concerning their geological formation. The islands of Yap consist only of rocks from a very old period, and not a piece of raised limestone can be found on the islands.

What are "these rocks from an old period on Yap?" The rocks are made up of metamorphic amphibolite. In Japan, a similar type of rock can be observed in the lower paleozoic strata of Chichibu. We can hardly distinguish the metamorphic amphibolite of Yap from the amphibolite in Chichibu, either with the naked eyes or through the microscope. Yap Main Island is completely made up of this type of metamorphic amphibolite. As for Rumong and Map Islands, amphibolite granite ranged throughout the islands. On Tomil Island, we could barely observe pyroxene andesite, only on the eastern part of the island, which once extruded through the cracks of metamorphic amphibolite. Such exposures of amphibolite are quite rare among the neighboring islands on the Pacific Ocean; the Island of Papua, located far to the southeast of Yap, is the closest island where the same type of rocks can be found on the surface. Thus, the geology of Yap is unique enough to interest many scholars. Studying it should be one of the keys to reveal the geological structure of the sea bottom around there. According to some geologists, Yap must be one of the very few remains that we can still see of Gondwanaland, a continent which is imagined to have existed in the old period.

The metamorphic amphibolite is green schistose. When we examined a thin piece of it through a microscope, we usually found that it was made up of needle-shaped actinolite, granular epidote, some pieces of *junseki*,<sup>1</sup> and schistose serpentinite. Big phenocrysts<sup>2</sup> of green amphibolite and albite could be sometimes observed in it. The phenocrysts had been created while a certain sort of rock changed the quality of the original rock. The metamorphic amphibolite has a tendency to exfoliate into schists, but the direction of the strata does not follow any certain rule. Therefore, I conclude that there is no relation between the strata's direction and the island's shape.

Through a microscope, we observed that the amphibolite granite consisted of quartz, orthoclase, and albite. The albite appeared as a raboradoraito-albite twin.<sup>3</sup> According to what Mr. Kaiser, a German scholar, mentioned, the quartz there occasionally decreased; it would metamorphose into orthoclase, some of which would further metamorphose into gabbros such as olivine and diallage.

1 Translator's note: Meaning and Japanese reading of these Chinese characters unknown. This could be read as *junseki* or *tateishi*. This is supposedly the name of a rock, though I was not able to find the word listed in any modern geological dictionary.

2 Translator's note: In the original Japanese text, this word is referred to as *gyo-hansho*. According to geological dictionaries, *hansho* means a phenocryst, and there are two types of phenocrysts; one is megaphenocryst (or *kyoo-hansho*), and the other is microphenocryst (or *bi-hansho*). I was not able to find out what type of phenocryst *gyo-hansho* is. By the way, *gyo* just means 'solid'.

3 Translator's note: The original text can be romanized as *raboradoraito oyooobi arubaito shuken-sosho*, the English rendition of 'raboradoraito' is speculative. Besides, "-albite twin" is 'arubaito sosho' in Japanese, not 'arubaito shuken-sosho.' I was not able to find this word in geological dictionaries.

The andesite that pierced amphibolite on Yap is a heavy rock with a minute, black basaltic pattern. Through a microscope, we were able to observe that the andesite is made up of pillar-shaped plagioclase and ordinary augite. The augite would entirely metamorphose; inside the crystals would become *indengusaito*.<sup>1</sup>

This pyroxene andesite runs northeastward on the eastern side of Yap. This direction coincides with the general direction in which the Caroline Islands are lying. We can imagine lines running northeastward. This might have something to do with the fact that Yap Island lies in a northeasterly direction. Any sort of rocks on Yap had been weathered by exposure to the hot sun and incessant squalls; the island's surface turned into reddish-brown laterite.

Yap is divided into some administrative parts. Yap Main Island is divided into 6 districts, Tomil into 2, and Rumung and Map Islands have one district each. Each district, directly governed by the Nanyo-cho Yap branch office, has its own village master, or chief. The districts and the names of the places where they have a village master are as follows:

District	Residence of the village master
Yap Main Island:	
Ururu [Rull]	Barabado [Balabat]
Gururu [Guror]	Gururu [Guror]
Okao [Okau]	Okao [Okau]
Nifu [Nif]	Nifu [Nif]
Kanifu [Kanif]	Kanifu [Kanif]
Girifetsu [Gillifitz]	Girifetsu [Giligitz]
Tomil Island:	
Tomiru [Tomil]	Meruru [Maerur]
Ugiri [Gagil]	Gachabaru [Gachapar]
Map Island:	
Mappu [Map]	Toro [Toru]
Rumung Island:	
Rumung [or Rumang]	Fuwaru [Fal]

Many small villages are under the rule of those village masters. The villages are mainly along the sea-shore, scattered in groups of twos and threes. The population of Yap is nearly 4,800 people. Included in this number, there are 130 Japanese, 49 Chamorros, and 4,600 Kanakas. The population density is about 343 per square *ri*. Most of the Japanese live only around the Colony, the town located at Tomil Harbor; the Japanese living [elsewhere] on the island are only elementary school personnel. The Chamorros are all gathered around the Colony, making a simple village there. There-

1 Translator's note: Meaning unknown.

fore, the dwellers of the interior of Yap Island are only Kanakas. They live in huts. The huts are floored and enclosed with braided palm leaves. Their roof is usually thatched with palm leaves or *rinto-ju*<sup>1</sup> leaves. The garden paths are paved all over with flat pieces of exfoliated amphibole. A thick forest of palm trees covers the garden. The coconut is of great use. The people drink its juice, or eat the fruit when it is ripe enough to turn white. Some coconuts can be made into materials for soap. It is then called copra and is thus exported for that purpose. As the quantity of copra exported is considerable, the islanders are quite well-off. Other than coconuts, they are blessed with abundant gifts of nature for food. In that respect, there is no difference between the people on Palau or Saipan and the Yap Islanders; they also live on wild plants, breadfruits, taro, sweet potatoes, *boi*<sup>2</sup> fruits called "the South Sea chestnuts", and so on. I can remember other sweet-smelling fruits, such as mangosteens, papayas, *guruguru* oranges,<sup>3</sup> pineapples, bananas, and so on. Memories of the unforgettable fragrance of the South Seas even now seem never to stop making my mouth water.

It was on the evening of September 29th that our ship entered the port of Yap. The sun, which had been burning all day, was nearly on the horizon then. The sea was very calm, as if oil had been poured on the waters. Our warship glidingly steered its course towards Yap. We saw Mount Matade, a mountain with a gentle slope, from its western side. The mountain's bright green was extremely refreshing for us travellers, who had seen nothing but deep-blue sea water during the crossing. Bordering on the sea, there were some mangroves at the foot of Mount Matade. The tops of mangroves were in the pale green sea-water above the coral reef. Gradually the island's shape became clearer. When the ship went round to the eastern side of the island, a white board and a red water tank on the mountain top, which had been guiding the ship, came within hailing distance. Now, the ship was about to enter Tomil Harbor. On the right, we saw a red bold mountain on Tomil Island; on the left, some canoes were cruising on the lagoon. Towards the guiding mark on Mount Matade, the warship easily went through a narrow entrance into the lagoon. The port entrance is so narrow that it would be very difficult for a ship to enter the harbor after sunset or in the midst of a blinding squall. When the World War broke out, the **Planet**, a German surveying warship which was in port then, tried to escape outside despite a squall. By mistake, the **Planet** was driven on the coral reef near the port entrance, and it miserably sank in the end. The hull of the warship had not yet been salvaged. The tip of the mast still appeared above the water, the warship showing its determined end for the record, together with the academic contribution that it has achieved.

- 1 Translator's note: Unknown characters, meaning unknown, supposedly a kind of tree. This word could not be found in Japanese dictionaries. Ed. comment: It was either nipa palm, or pandanus palm.
- 2 Translator's note: English name unknown. Ed. comment: Perhaps 'buyo' or betel nuts.
- 3 Translator's note: English name unknown. Ed. comment: Gugurur is the standard Carolinian word for orange, fruit or tree.



Soon after dropping anchor in the port, we took a launch to visit the Nanyo-cho Yap branch office. The office is located on a high bank constructed on a small peninsula within the port. When we reached the branch office's veranda we were able to enjoy the scenic beauty; we could catch through trees the red-tiled roofs of the official residences on the hill overlooking a few small islands covered with palm trees in the harbor. With the warm assistance of the director of the office, we made a schedule for the following day's research trip on Yap. Then we returned to our warship. The red sun sank below the horizon, and a light, balmy breeze was incredibly cool for that part of the tropics.

Early in the morning of the next day, on the 30th of September, we took a launch to return to the Nanyo-cho Yap branch office; then our group went westward to explore Yap Main Island, and Mr. T.'s group left for Tomil Island to explore there. Our group consisted of a guide, a patrolman who would serve as an interpreter for the islanders, two islanders to carry the baggage, the commander of the warship, Mr. H. of Hoholu University, and myself. The islanders carrying the baggage had black skin as if it had been smeared with India ink. Exposing their black skin to the dry weather, they walked barefoot without any difficulty. The native-born patrolman, however, wore a white uniform and a cap in a dignified air. He was very helpful because he spoke very good Japanese.

We passed the Chamorro village in the Colony. Compared with Kanaka women, who were stripped to the waist, the women of this village wore simple Western clothes. Their physique is generally small. Their having so many children, as animals do, is what is remarkable about them. Although their houses are rough, I was told that some of them have saved considerable amount of money.

We passed a small hill made of metamorphic amphibolite. The road was broad and level; it was covered with lawn all over. The scene retained something of the German era, when cars used to run at full speed. I heard that an agricultural experimental station was nearby and they were making an experiment on how to cultivate on mountains of laterite. The morning sun was just beginning to be strong. We had no wind, and we could not avoid the direct rays of the sun upon us. Although we were walking on a flat road, we could not do anything about the sweat streaming down. We had nothing to drink but rain-water. A big water flask offered by the warship's crew had turned empty in an instant. I greatly sympathized with the commander of the warship, who was not used to walking on land. He was widely interested in geology and nature. I admired the commander for joining our research party in spite of this red-hot weather.

At Tora, we arrived at the top of the hill. There had on it been German wireless-telegraph poles there boldly towering over the ocean. The poles machined parts had been destroyed by cannon-balls from a British warship. Big machines covered with red rust were here and there on the ground. Looking at them through the weeds brought to us some sorrow at their defeat. In front of those ruins, we took a memorial photograph with the islanders who carried the baggage. The ground around the ruins had been

leveled and some beautiful plants had been planted there. These things made us feel the islanders' charming disposition.

We went down the hill, and the road led us back to the seashore. The straight road going through the mangrove jungle was paved with flat pieces of amphibolite. Nothing was unusual around there except for one mysterious sight: numerous fish, which looked like goobies with their fins stretched like wings, were up on the branches of trees.

We arrived at a village called Inofu [Inuf]. We were desperately thirsty. We asked the people of the house by the wayside for some coconuts, and drank the juice. At that time, as a result of hard training, I was even able to drink without catching my breath the juice of one whole coconut, which was as much as 4 *go* [approx. 3/4 liter]. I usually tried not to drink that much; otherwise, my sweat would later smell like that of the islanders, and people in the officer's cabin on the warship would laugh at me. In order to walk in this dry weather, however, I could not help drinking as much coconut juice as I desired. In return for the coconut, I offered the islanders two Golden Bat cigarettes without filter. The islanders would usually be delighted with cigarettes and would bow many times. Stimulative goods such as cigarettes and alcoholic liquors were what the natives were most fond of. It was such a wondrous scene that even elementary school children, boys or girls, enjoyed smoking.

There we sat down under the shade of palm trees to take a rest. We saw a cat eating the white fat of a coconut that had been discarded. Although we felt funny seeing it, this might be something quite natural. Japanese cats eat rice, and Western cats eat bread; how could we laugh at the South Sea cats eating what the native people there live on? It could be just a normal behavior for them.

Going south from Inofu along the eastern coast brought us to a forest of miscellaneous trees which were typical of the South Seas. The appearance of the forest was just terrible; the area was exceedingly secluded. A forest of ferns grew thick on a blank, muddy swamp. Some climbing plants entwined the trees; some were creeping on them and hanging from twigs. Big lizards, though harmless, were crawling all over the jungle. They even reached several *shaku* [about a meter or two] in length. As a geologist, I imagined looking at a scene from the Carboniferous period in the Paleozoic era with my own eyes. It should be indeed our living textbook. I am sorry not to have taken a photograph of this scenery.

Villages were found under palm trees growing thick. They usually existed at every 7 or 8 *cho* [760-870 m] along this swampy jungle. In one village, I saw a woman only in a straw skirt and several men wearing loin-cloths. Eagerly talking about something in a loud voice, they were braiding fibers of banana leaves into something like a basket. This kind of village usually has a meeting hall called *abai*. In the *abai*, villagers hold meetings, or the bachelor men gather. In the *abai*, there are minute and primitive carvings on pillars or on ridge-poles. They look exceedingly interesting. The special *abai* building where the chief holds meetings is a big one. It has a frontage of over 10 *ken* [18 m] and a depth of 30 to 40 *ken* [55-73 m]. The carvings in it are excellent too. Among the decorations, what looked the most curious to us were dozens of flat stones, each of

which has a round hole at the center. They were the Yap Island stone money coins, well known to us. Stone coins there were made of limestone. I heard that limestone is valued highly by the Yap Islanders for the island does not have any. The materials for the stone coins are made of limestone having been transported by canoe from Palau, located several hundred nautical miles far to the west of Yap. Therefore, some stone coins are of unusually high value. Usually, stone coins made of lustrous limestone of homogeneous quality are the more expensive ones. I was told that it was even possible to buy the whole island of Yap for the stone coin regarded as the most expensive one on Yap. Big stone coins measured no fewer than 10 *shaku* [3 m] in diameter. The one displayed in Hibiya Park in Tokyo belonged to stone coins of a smaller category. A man of property displayed many stone coins in his garden. Such a wonderful sight can not be seen on any other island. For subsidiary coins, the islanders have used strings of fine pearl shells linked together. However, I was told that the islanders are now finally acquainted with Japanese currency.

Around Inofu, where an eastern wind blew directly, storms frequently does great damage to the area. I heard that when they had a horrible typhoon in November 1920, the ravage that the islanders suffered from turned the area into one of devastation. A tidal wave struck the district, trees died, and the houses were blown away. Only the pillars of the *abai* still showed some marks of the painful disaster. The Yap islanders are very afraid of typhoons. Typhoons there are extremely violent; they can kill many people, and desolate the whole island. When we visited Yap, people, both islanders and Japanese, feared the attack of a typhoon, because it occurs periodically, they were expecting a big typhoon to happen very soon.

After that, we took a road on the western coast. The western coast is not as bright as the eastern coast. Also, there, we did not see the terrible scene of the ferns and climbing plants growing thick over a swamp as often as we had seen on the eastern coast. On the way, we encountered a few native men carrying some stone coins placed together on a stick, and some women stripped to the waist and wearing only a straw skirt. The sight of this group of islanders indeed made us realize deeply that we were in a foreign land. There were some pieces of scenery which we cannot easily see in Japan. There were some swamps in an open, flat ground; there, pandanus trees spread their roots wide and were growing high in a carefree manner, and pitcher plants grew wild all over the ground.

I was told there was a powerful chief in Kanif. Although we wished to visit his place, we decided to return to the Colony for the sun was beginning to set. On the way, when we approached the peak of the hill, we had a squall. Then we were finally able to make use of the umbrellas that we had been carrying all day long with us. In fact, it was totally impossible to predict when we would have a squall.

Before we arrived at the Colony, we saw big field mice running around. In the sky, where there were no birds, some big bats, as big as birds, were flying in a leisurely manner. Looking at the bats, all the members of our group roared with laughter, saying that

they were literally a real example of one of Japanese proverbs: "bats in a village where there is no bird."<sup>1</sup>

The engine had already been stopped when we came back to the warship,<sup>2</sup> and everything was in twilight. On the seashore was the town of Colony. Images of the light coming out from tall buildings there were on the water, decorating the cool, and quiet evening.

That same evening, we had a good time talking merrily in the officers' mess about the people's unusual customs and strange habits that we had seen on Yap. Someone talked about his experience of visiting a menstruation house. Another was very satisfied that he had made the native guide play a tabooed flute, which should be used only as a sign of dating at night. Also, another took much pride in his experience of trying a *boi* fruit. The joy of talking about the trip was endless, just like the sweetness of a *guruguru* orange that would never leave one's mouth.

Although I would like to give more details about the strange customs of Yap, the pages in this issue are limited. So, I hope to have a chance to write about them at another time.

Our warship left Yap in the evening of October 1, heading straight for Saipan Island. It was two days later that we were able to enjoy the beautiful moon off the ocean along the way. The stopover at Fais Island and the two-day exploration of Saipan Island were both interesting. However, I am going to omit them in this issue, hoping that I will be able to have another chance to write about them in the future.

In November of the same year [1925], the typhoon, which the islanders had been so afraid of, again hit Yap Island. It did immense damage to the island. I could not sympathize enough with the islanders. I express my feeling of grief for them at this time.

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1 Translator's note: A proverb loosely equivalent to the English proverb: "When the cat is away, the mice will play."

2 Ed. note: Rather, the generator lights are already been turned on.

東北の貨石大洲に將オオアアのトツベヨアア 同民族  
■男の民族はツ立に御。オオ大像の住と



女子女。リナ女少はる〜舞を舞個人三左。同民族  
。オオを俗風の出



(Left) A magnificent collection of stone coins lined up against the abai at Balabai.  
(Right) Native dress: the three people on the left wearing straw skirts are girls.

## Document 1925D

## Sketches of the South Seas, by Ryuko HAWABATA, a female painter

Source: Article entitled: *Nanyo o egaku*, reprinted in a 1960 anthology of travel literature.

### Original text in Japanese.

[Attached]

連作「太平洋」の画材を委任統治領にもの  
為うとの旅である。海の生命線の聲と、海面  
の上に入て米領グワムを真中に抱込んだ統治区  
によって国策上の九切とは台点するもの、そ  
れ以上の予備知識としては多少の猟奇的な、そ  
して淫靡的な島民の習俗を耳にしている範圍に  
しか過ぎない。

従って甚だ不用意。ただ自分の都合を郵船の  
航路表に合わせて飛出してみると、万事は船と  
風任せ、旅程の予定が予定にならぬ南洋の旅の  
不自由さを沁々知ったことだった。結局自分  
はマーシャルや東カロリンの諸島を觀覽して、  
郵船の所謂西航路だけを見聞したが、この線上  
にはサイパン、テニアン、ロタ、ヤップ、パラ  
オの諸島が浮いていた。往復四千三百哩、日数  
にして五十二日。この内舟行が二十日であるの  
分が島々での滞在である。

#### 海の生命線の一画

#### 南洋を描く

川端 龍子



米領グワムを望む

識と、切迫しつつあるらしい国際関係を日常に  
訓えられることによつてこり強く響いて感受さ  
れることなのだ。

反つて、南洋にグワムの先手を打つて、後手  
の日本委任統治領にすつかり包圍された米領こ  
そは痛感しつつある海の生命線問題だらう。事

一般観光目的からは十分それで日が足りてい  
た。然し自分の目的の上には尚一つ太平洋問題  
における海の生命線としての緊密性を掴むこと  
にあったが、その方面は遺憾ながらその気分を  
感じるには南洋は余りにも委平の楽土に過  
ぎていた。これは寧ろ内地にあつての非常時意



実ロタの島から指呼の間に島影を横たえている米領グワムを望見する場合、些か気の毒の感が無いでもない。———だによってそこに我々からすれば真に海の生命線としての使命を、我が委任統治領が託されている所以でもあらう。

それにしても概見的には真南洋は———統治される島々———統治される島民は余りにも泰平である。勿論彼等にしては日本の海の生命線たるの意義は知る由もない。ただ食に足りて、しかも曾てのスペイン、ドイツ領時代に比べて一層の慈恵に浴しつつ安楽な日々を送っているのである。従ってこの間に旅行する自分にしては、その観察印象が彼等の鼓腹の生活に則することは已むを得まい。そこで海の生命線の視察はどこかへ消飛んでしまった訳だ。百聞は一見に如かずとはいうが、この一事だけは地図の上によく見る方が生命線の緊密性が明瞭に伝わるのである。

もつとも彼等島民に、日本の国籍が付与される時日が来れば、海の生命線に立つ日本人としての意識も明瞭に成るだろうし、同時に旅行者にもその印象が強かるべきことにならう。何にしても南洋の島民には国籍が無い———この珍現象を餘り消して、彼等も日本人の一人である時機が、真南洋が日本の海の生命線として真価を發揮する時だらう。

気象図に颶風それし船の顛

島々の概観

横濱から五日目にサイパンがある。尤も小笠原を過ぎた翌朝にウラカス噴火島があつて、そこで既に南洋圏内に入った訳だ。そしてサイパンまでは十個の小島影が連続するが、それ等は何れも富士火山系に属するものだと言ふことで、従って地理的には南洋は昔から日本の統一下にあつて然るべき筈である。

サイパンは羽沖中だが、それが完成するまでは汽船は三四哩もの沖がかりである。その利便



自然界にも影響して、たとえば肝腎の椰子にしても砂糖黍の害虫にしてやられて、黄く余喘を保っているだけだし、大島に毛の生えた位の島に百台近い自動車が発回つていようという開明振りに対して、裸足でのこのこの生活はまことに主客顛倒。吾等観光者には何の興趣も起きない。

デニアン、ロタの両島にしても又サイパンと同じく、整新された一面の砂糖黍の畑にか過ぎない。勿論甘蔗にしても南洋気分を喪すものには違はないが、内地にも誇るような製糖所の煙突が島を代表するとしてたら、どんな島かとの想像もつこうというものだ。

流石にバラオは南洋庁のお膝許だけに、開けるにしてもどこか落着は見せている。然しその施設が届けば届く程に、個々の南洋情緒の減殺されつつあるは又已むを得まい。たとえば裸体を憚ばぬ施設方針は、黒い美人の對げちよるげたアパバツとなるのだが、どう島民目に見ても、それは南洋の自然に調和するものではない。

ただ自分の旅の目的からは、ヤップの自然とその島民のびったりした生活が拾ひ物であつた。島民の男は完全な禿髮、女は草の肥厚い腰巻姿で、ほしほしに彼等の習俗を赤道下の大自然の懐に發揮していることが、とても嬉しく自分の興をたたいてくれた。何も未開の蛮風

の為の築港が米國議會では問題となつてゐるのだから、人間の神経という奴は細くすれば切りが無く尖るものだ。処でサイパンは南洋の玄関口として、自分等には甚だ芳しくない第一印象を与えた島であつた。つまり余りに雑駁な開け方———内地の新聞地のような景観が、南洋らしい気分を何処かへ消し飛ばしてしまつていたということ。それが

を説くという意味ではなしに、彼等の裸体振り  
は「顔に似せぬ粉いの狐の皮を首に巻くなど」  
どよりは、盛に時々の流行などに越したる敢  
な自然美の発露である所に、画人の興味は湧く  
訳だ。

それにしても南洋の一般は、自分等の貧しい  
想像を裏切つて余りにも開明に過ぎていた。解  
せない島民語を妙に聞く前に、どこへ渡つても  
勝太郎の声が耳について回る南洋であるのであ  
つた。

蠟盤に椰子の風よし勝太郎

業士

南洋何れの島民にしても、日々食うに  
は働かんで足りる太平の逸民である。尤も  
島民にしても純粹なカナカ族と、スペイン  
系の血を引いたチャムロ族との区別があつ  
て、後者は寧ろ良く働いて、文化的な生活  
階段にある種族であるが、前者とてはど  
こかに江戸前の気性に似た——これは失礼  
ただ宵越しの金は持たんとする気前のある  
らしい種族である。尤も物々交換時代から  
幾らも前進してない彼等には金銭なるも  
の必要がさまでない。

要するに働けば金になるの意識は今少し先の  
時代に彼等の意識に上るだらうことで、彼等の  
今日にしては更に働くという事の必要を認め  
得ないことなのだ。天恵は無限に彼等の生活の  
保証を与え来つたのだ。島によって主食物  
は異なるが、椰子や、タロ芋や、パンの実、タビ

オカがあり、果物にはバナナ、パイナップル、マン  
ゴーがあり蜜柑がある、静かな海は又彼等に鮮  
魚を提供もしているのだ。

だから天恵地恵とまではゆかないが、近頃ス  
コール(夕立)の来ようが、風調を欠くという  
天象に対して彼等のいうには——日曜も休まな  
い内地人が来て、余り働かぬから神様のお怒りだ  
——とあるそうだ。島民は形式的にもせよ大部  
分はカトリックの信者なのだ。それが島民の本  
心か否かを詮索する前に、在留洋人の宣教師は



中々うまいことを吹込むものだ。

然し神様は南洋が寒帯に変わらぬ限り、熱い露  
光を彼等の上に注ぐことであらう。ただ与えら  
れる方が人間である以上、そこには矢張り所有  
慾の発露がある。現に椰子一本にしても矢張り

持主にある。何も天恵は彼等にまだ落んで食う  
の必要までも課していない。従つて食足りれば  
——その次に東洋流にすれば、糧節を知るに難  
のだが、安んずるやがて不審が自然か、世襲への  
発露となる訳だ。そして彼等は小島が核に集し  
むよりに日夜の憶業に浸っている。

ただそうした結果が、日本が国際連盟から突  
込まれたヤップの人口減少問題に突付かる訳と  
もなるのだが、然しその原因が性病や、彼等の  
種族精神の衰退やが理由であつてみれば、これ  
を増殖に向けるのも簡単にはゆくまい。此業士  
にしてヤップの人口減退の事實は、些か業士に  
反比例するものであつて、今年の一庭在所の調  
査でも、その管内の島民死亡八〇に対して、出  
産の二〇と云ふ比率は決して喜ぶべき現象では  
ない。然しこの減少は彼等種族自体を悲しませ  
る前に、彼等の上には更に六十八分の食料を豊  
かにさせるものだった。

そうかといつて内地人はまだその恩恵には与  
り得ないのである。委任統治領である限り、南  
洋は形式的にもせよまだ島民の南洋である。つ  
まり固執不明な島民の業士である。

君が代口そろひたりカナカの子

海の色

南洋の海は美しいと云う。  
自分の旅歴での船行以外の三十日も、伊豆の  
大島を一回り大きくしたサイパン、それよりも  
一寸大きいヤップ、二倍位のパラオや、それ以  
下の島々での滞在には、日々眼界に香広なし

TAKA  
GAKAI  
YAPPO



にその美しいという海景が付いて回った。

小笠原列島を南下してからは日本海流の黒潮のその黒黒さはぐつと明る。浜が注がれて温かい。紺青の深さを惜気もなく水平線にまで盛上げていける。然しその位では自分の両心の予想を満足さして呉れなかった。

島々は珊瑚礁に阻礙されて、岸から二三哩の沖までも人の背の立つ遠浅の、その底の白沙を透かして見る海色がまことに透明そのもののようなエメロウドに輝いていける。しかし高見の丘から眺下すると、その底透した緑が丁度玉虫の甲翅の碧の五彩に映えるのであった。これが南洋人士がいう所の海色の誇りでもあるらしい。成程それも絵画には相違ない。でも、まだまだ自分の画心の驚異とまでは遠いものであった。

所詮南洋の海の美は——何処の海洋にした所で海の美は単独に水色をのみ切離して見るべきものではなからう。彼の赤道下の太陽のきらめく海に、大自然が気任せの創造になる手摺ねの万態の雲、そして朝夕に万化の賦彩をみせる天空の氣象に伴ってこそ、その海洋の水色の美を絶頂になすものだ。

スコール——南洋で夕立が一過したあとに舷側のすぐそこから虹を吹き出している海——。緑雨という形容が、全く樹に緑のない洋上に緑の雲の突在と現れ、緑色の雨となって海色を畫すのも亦美しい。

降り遅れた燕の二三羽が水をかすめての淋し

き、又ある時は海鳥のたった一羽が、水平線を縫うにあうのも亦うら淋しい海の美しさである。反対に賑やかな海の景色は、船舷側の静かな風に、飛魚の銀筋の群が吐き出されて、やや暫くの後に遙に又水に仕舞い込まれる情景である。魚や鳥は何れも海の色を一際引立ててゐる。

土民の漕ぐカヌーはどの島にもみるが、ヤツブの浜を漕ぎ渡る三角帆を張った彩舟が、椰子



ヤマングロープの水中央の茂った海向に消えつつゆく活画は、南洋でなくては得られない美しい海景である。それにもまして、明るい月と雲を真逆様に水に投影した波の無いとろりとした夜の海は、蓋し群島での海と、その色を伴つての美観の随一たるものである。潮の色藍きはまりて飛魚を吐く

悲しき珍話

南洋土産の第二談話はエロチックに墮ちることなのだ。噂に聴いていると——来てみると——そして又訊いてみるとではその間に大きな開きがある。然しその事実を土台にして書綴つても、内地の大家が好奇心をそそるには十分な材料であるにはある。

所が船のサルンに船員から聴くその方面での話題の内には彼氏等が航海中に経験する欧米人の愛慾行進には、未開な南洋島民のそれより以上のものがあるらしい。従つて南洋島民を愛慾放縱のモデルとして最も興味あるものと考へる以前に、文化人により以上の興味的話題の持合わせがある筈である。

或は島民の性的習俗の内での奇習なるものにして、物の本で読んだ記憶では内地でもつい近年まで残存していた事実、又は既に異風として存続しつつある僻地もあるらしい——というほどに、我等の祖先と南洋島民の習俗の間には一糸の脈絡があるらしく、その意味からしても彼等の今日の異風を嘲つた義理でも、面白がつて済ませる筋台でもない。

勿論島民は熱い地帯関係から早熟であることは当然である。且は食うには足りて働くの要も無し、道徳的には単純な頭であつてみればその次に来るものは必然に受惑へたとあることは、正に自然の導引であらう。

島民の児童を教える公学校の生徒に、八歳以上の女子に処女性の少いという調査もそれは必ずしも淫慾への性行というではなくて児童等が

見做いして遊戯でするという以上、それは悲しむべき話には相違はないが、然し取上げてエロチックな一話として担ぎ回る事柄ではあるまい。年少からのそうした悪習が、成年の後の性行問題に、どう発展するかも予想のつく所である。然し島民等の庭在所への訴告の大部分は、



其情事関係であるということからすれば、彼等も夫婦関係の適合性を知り、性行に対する罪悪性も知っているのである。従って内地の良習が影響する場合、やがてそれも昔の語り草となるのも遅くはあるまい。

寧ろ南洋島民の淫靡的に伝えられる一面は、彼等の有りの備を——それで有りつたけの生活の表白にしか過ぎないのである。猥雑な種は寧ろ文化人に隠されているらしい。たとえばヤップの女の人が前で仔豚に乳房を手えつつある一事にしても、乳房の大を誇る彼女等の第一目的であることだが、それ以上の付度は——蓋し文化人が神やテリヤを受飼する真の目的と同一であるとすれば、何もそうした淫習が南洋島民だけの特性でもあるまい。

まこと南洋の地を踏んで、たとえばヤップの裸女の生活にしてからが、その大自然にびったりとした無垢の姿として、珍しく、美しく受感する以外には何物も無い。假にそれに謀叛氣を出すとすれば、寧ろ淫靡的な性を此方が多分に持たせていると云うものだろう。

腰籠の女隠りて芋田かな

#### 天水生活

南洋は雨水の慈恵によって人類は生きている——などと、大袈裟な書出しをするまでもなく伊豆の大島だって雨水を飲んでるのだ——ともいえるが、然し地帯関係からして熱い南洋での雨水問題は、大島よりはずっと痛切であるのは間違いない。

尤もパオの本島などには淡水もあり、滝もある位だが、海岸に近く部落を作っている島民や、港を足溜りとした内地人にはその恩恵は届かない。井戸を掘るにしても珊瑚礁から成る地層は、良水を得るに不向きである。

然し島民にしては物を煮る程度の他には余り水の必要が無い。彼等の湯にはどこにでも木によって甘露水が得られるのである。椰子の実の一つを割れば、僅に二合の清冽なそして淡甘味の滋養ある水が得られるのである。旅行者としての自分も、勿論その味を忘れ得ないことだっ



た。そして島民が別に水を必要とする場合は、椰子の根方にその枯葉を束ねて、幹を伝う雨を壺に溜めれば事足りているらしい。

然し水を潤沢に使い馴れた内地人は、そうした不自由で済まし得られる訳もない。だから家



家では雨桶を伝う天水は一滴も漏らさじと大タンクに導いている。従って——という訳でもなからうが、屋根はその利便のために全部トタンで葺いてある。文化的な、そして洗濯の上手なチャムロ族の家屋も亦同じ設計である。ただ水を余り必要としないカナカ族の家だけが、内地の農家のようにタコの葉やニッパ椰子の葉で葺いてある。従って南洋の景色は、——自分の見た島々の範圍では、カナカ族の家だけがびつたりと自然によく調和を見せている。

島民は雨を受けて入浴の代りになるが、湯好きで内地人は勿論それで我慢のなる筈もなく、大事な雨水を割いて風呂はたてている。然し南洋での入浴は、浴槽に入るではなしに浴びるだけと聞かされては、客となつても気のひけることだ。主人側から飛込んで呉れとすすめられてもそこに旅行者の遠慮がある。

その雨、南洋でいうスコールも年中一様に見舞われるという限りでもない。そのくない所謂乾燥期に入つては、水問題は殊に痛々しいといふことだ。幸いにして自分の旅行は、西航路では乾燥期の前だった。従つて慈雨は毎日に島を潤していた。天の一方が曇るとみれば、さつと夕霧雨となつて一しきり、過ぎたあとには又燦々と烈日が濡れた椰子の葉を照らしているのだ。そして見上げた空には虹が一重、二重に。

天の配剤は、人類の住むがためにスコールを下すのか、スコールが有るが故に住めるのか何れを基として考うべきかは知らんが、兎も角も

南洋の内地人は、雨水によって生きていられることだけは間違ひはない。  
水水赤道の陽にかざしみる



椰子

南洋を象徴するものの一つは椰子である。同時に島民の生活の上にもっとも重要性のあるものこの植物で、恐らく椰子のように多方面に利用される植物もあるまい。

まず椰子の若実はその内殻に二台近い清冽な

水を貯えている。これは島民常用の滋養ある飲料である。同時にその内面に付着した牛酪質は島民の好物である。この若実が成熟する過程の前に、その水分は凝つて林檎状態となるが、一種の臭味はあるが之も亦島民の嗜好物である。実が熟成した場合は、内殻の内面は三四分厚みの脂肪質でゴム種状態を作るのである。これが所謂コブラで、石鹼の主要原料であり、人造バタのそれでもあり、一部は又島民の食料ともなるのである。

〔実のまだずつと未熟の場合、その実が託する花柄の先端を切落とせば、そこからは朝夕に二合近い半透明な乳汁を溜めるが、そのままでは甘味はカルピスの味そっくりだ。そしてこれを煮詰めて椰子蜜が得られ、乳汁を兩三日放置しておけば醗酵して椰子酒となり、四五日にして酔が得られるという七変化振りである。〕

食料となる方面では一つ、椰子を伐倒した場合、その芽の芯となるもの——丁度象牙のような艶々しいものが一本得られるが、それは筍そっくりの味がある。

食う方はその位として、その実の内殻を包む外殻の繊維は、強靱な椰子繩の原料である。釘を使つてない島民の建築は、皆この繩での締括りである。内殻の廃物は、燃料として火力が強く、島民の煮炊きの材料、そして睡の夜の燭もこれだ。枯葉は束かたて夜の歩行の灯となり、夜漁の誘火ともなる。

葉の利用は、若芽は通称マシーシャルバナマの

原料である。成長した葉は屋根の葺料、編んで  
は壁としての役目。粗い敷物や、総ての何年な  
節類は造作もなく之作られる。

この椰子が一方、南洋の景色を飾るに生命た  
るものな。椰子無くして何の南洋の景観があろ  
うか。それがサイパンでは枯死状態、サ  
イパン、ロスは甘蔗に代りてしまっているのだ  
。

つた幸いにしてバナナとサツマは風致とそ  
の景を飾っている。要するに南洋での椰子は  
内地の空に代るもので珊瑚礁の白地に並んだ椰  
子の林の景観は、白砂青松の景に勝るとも劣る  
ものではない。南洋の椰子は——三保は——松上  
の羽衣の実体の、腰纏の黒い美女が、松上  
も椰子によく調和していることだ。

月 夜

品には贈っていたが、南洋の月こそは千期外  
に明るく美しいものだった。雲の過ぎは連う密  
もないが、内地で見るよりも月をくっきりと  
下界に近づけている。内地の秋の月夜は、  
空を流し下るものであるが、此処その月は近く  
して明るい。眼のよい者は或は雑感をそれぞ  
れと、  
自分サイパンとサツマで二度の月に会った  
が、サイパンではスコーンが如であったのと、  
新聞地獄分の上に照る月ばかりまでの興味が起き  
た。そしてサツマで出遇った十五夜は、目  
分にしてはこの勝にして初めての月夜であ

た。

の月を懐しやう子供の声がいつまでも明るく伝  
わってくるのだ。



旅館の無いヤツで、サナロ族の一家を借  
りて寝起きしていた自分も、ついその子供の声  
に誘われて、電燈の消えた後半の月下を、彼の  
世帯の——明月早潮をめぐりて夜もすがら——  
その一時を楽しんだことだ。ただここで異  
うのは、内地での月が景観にすたたく虫豈への連  
想ではあるが、ここでは自分の意足に金船を止  
める虫も無い。時折に聞けるのは蟬蛙か、守宮  
かの奇音にしか過ぎない。

吾々は月とさえない、秋夜を乗りむの  
意にはあるのだが、ここには秋も無ければ  
自然又秋の虫も無い筈だ。そしていつも月  
は夏の月としてではあるが、それだけで月  
光だけは秋のように涼しい。月光を受けた  
樹々の葉もまた水を掛けたようにすがすが  
しい。

何処からか島民の踊の歌調がすかに水  
を運つて流れてくる。然しサナロ灣はそ  
の名のようにサナロ族の集田地であつ  
た。そして固有の民族性の踊はサナロ族の  
特徴である。だから何処か遠いサナロの部族民  
がこの月明に踊り明かしているのだろう。  
暗い椰子の木立の蔭から、サツマ一筋の金銀  
が尾を引いてのびる。壁だ——。そして又して  
も今は十月——内地の観衆が湧いて出るのだ。  
た。世帯の壁だ。常夏の南洋の壁には、いつ  
までも彼の光が消える時は無いのだ。

島民に斬をたぐる良夜かな





りにその部落の内に、折からにそのことのある婦人の無い場合は、その少女——いや、もう一人前に成った年若い彼女は、夜も昼もその淋しい小屋に独りで棲まねばならぬのだ。食うものはその母が運ぶにしても、ぼつねんとしての独りは、内地の娘の思いもよらぬことだらう。然し他の一面には、そこは不浄の域として男には禁制の地区だ。鼠以外は獣のいない島々での、反って安全地帯とも云えは云えよう。

そして仮りに小屋に先客、或は後客としての月経女が落ち合う場合、その先輩等は若い後輩に對して、曾て自身も訓えられた性に対する法則を授けるといふことだ。

そして又一つの風習は、始度の月経女はその忌みの期が終った後も、二三月或は半年もそこで生活が常法だという。その期間こそは、彼女にとつてもっとも危い機会が潜在する折で、それと知った部落の男性は手段を尽して誘惑にかかるのだという。そして若い彼女は、その間に有り余る経験を持つのであるそらうだ。

楽器の無いこの島民に、ただ一つ妙な楽器がある。それは男が女を呼出しの合図に、其鼻腔に挿んで鼻息で吹鳴らすという小さな角製の鼻笛がそれだ。内地の鹿を追う獵夫が鳴らす鹿笛に其意が通うのも妙ではないか。

この悪習債からの救世主は、彼女等を教えつつある公学校の先生である。欠席をその理由とする場合、先生はその期間が過ぎると見るや、強制的にも登校をすすめてその僻から抜こうと努力しつつあるのだ。そしてそうした悪習も若

い者から改善への端緒があらう。

その不浄とする場所へ、物珍しげに吾々内地人は見学として押しかけるのだが、而もそれを南洋での珍現象としつつある吾々が、その吾々の内地にも曾てはそれに似た俗習があったとしたり——蓋し珍しがられるのは、今のヤップ島民だけではない筈だらう。

椰子落ちて月をゆすぶる響あり



島民の芸術

南洋島民の芸術は、彼等のアバイ(集会所)の建築が最たるものだらう。そして西航路ではパラオとヤップのそれぞれが、各異った特徴を以て代表しつつある。

ヤップは外見的には雄偉な構成である。椰子林から棟を架げた構えなどは、農民が誇示する堂々の建築様式ではあるが、然し些か面積では小さいながらに、その芸術的価値からしては、

パラオのアバイ建築は通に優れたものだ。

そして又その建築様式を対比してみても、ヤップは幾抱えもあるような自然木を柱として、林のように突立てた多柱式、ある意味では原始形式であるのに対して、パラオの方は逆に一本も柱のない無柱式で、内部の横梁で巧に屋根を支えているあたり、この方が矢張り建築としての工夫も上り手である。

そして自分が特にパラオ島民の芸術としてこれを推賞する理由は、その建築に応用された彫刻を尊重しての意味が深いのであった。即ちパラオの集会所の、屋の内外の平面という平面——破風から、破風の妻板、腰羽目内外、内部構架の三面等々と、床板以外は悉く彫刻を以て埋められているという偉観なのである。

然しヤップの方はその彫刻は極めて小部分に、単化された図様の工夫があるだけだ。そうで無いとすれば独領時代に影響された拙い絵での記録態に描かれたものを見たに過ぎない。寧ろヤップの場合は、柱や梁やその他の木部の接合に、釘の代用に纏括った椰子繩の糸組が、巧に裝飾としての工夫となって表現されているといふことだ。然し両者の芸術考察の比較では、勿論軍配はパラオ島民の仕事に挙がるのだった。

そのパラオの建築に応用された彫刻なるものは、島民が各自に日用具として持つ小さな手舂一握の仕事であるそらうな。彫刻相は原始形式を離れ得ない程度にしても、それにしても器用なものだの感銘が強い。そしてその原始型單純さ

の表現の内に、彼等の伝説や、生活や、或は時折の彼等の驚異的な事件——例えば初めて汽船を見たといひ、馬が最初に輸入されたという出来事が、巧に彫り埋められて、立派な装飾面を形成していることである。

その彫刻には、珊瑚礁からの石灰の白と、黄と、酸化鉄の赭色と、そして焦木の墨の四色を以て着彩されているが、その簡素な色感が語る



島民の固有芸術を亡すものは、ひとり白蟻の害だけではあるまい。

浮彫に裸人は魚を活かしたる

カヌー

自分の乗った近江丸が、小笠原を南航しつつあった時分だ。船長は今日の気象図を示して、パラオの北方に大きな颱風が発生しつつあるのを説明して呉れた。それが二日の後に、京阪を荒し回った颱風の根原なのだった。そして何時も内地を襲う颱風なるものの製造元が、この南洋の圏内であるのだともいふ。だが颱風の発生の当初では、その勢力は極微弱なものであって、北上するに従ってその勢いを増すものだ。そうだ。従って南洋そのものは常に静寂な太平洋のその名の示すかようであるといふ。

面は、遂に無言にして雄弁に代るものだった。要するに島民の文化程度にしては、まことに過ぎた芸術だけの一面を彼等に見ることは、旅行者としての自分には大なる驚異であったことだ。

南洋での島々の昔の島民が、小さな独木舟に帆を張って、遠洋を懼れ気もなく島の相互に攻略したり、交通もしていた事実は、矢張りその海の平穏さが理由とされることだろう。然し今はその二つの目的にはカヌーの必要が無く、歩くよりは直線的に早く届ける島内の交通目的と、漁用に稍大形のカヌーを用意するのみだ。パラオには戦闘カヌーという大型のものもあるが、今は祝日などの余興に競漕用として名残を留めているのみだ。そしてそれ等のカヌーは、一本を以て判られることが方式とされているが、然しそ

の一本に足らぬ場合は、他の木での接合は巧に行われている。

カヌーは伊太利のヴェニスに似たゴンドラに似て、それに舟側にも一つ舟形に似た浮木を付属さしている。然しそれは浮木の役目とは反対に舟の踵覆を木に膠着して支えようの工夫である。舟首舟尾は同型で、魚尾に象られているあたりは、南洋の気分の濃厚な上に原始東洋型と



もいつて然るべき味が加わっている。舟体は赭色に彩られ、黒線で舟の外縁を描き括った軽快なもののような小舟である。三角帆に真風を受けて、滑るように椰子の曲浦を航行した興趣は、自分の南洋での好き追憶である。





### Translation, by K. Nakai.

#### The aspect of [Japan's] ocean lifeline.

The purpose of my trip to the South Seas was to look for subject matter for my work series on "the Pacific", the territories that are under Japanese mandate. The knowledge of the South Seas that I had prior to my trip was a very limited one. I knew that the area was said to be Japan's ocean lifeline. When I looked at the mandated territory on a nautical chart and saw the area surrounding American Guam which is located at its center, I could understand that this area was a very important area in terms of Japan's national policy. Other than that, as preliminary knowledge of the area, I had hardly heard anything about the islanders' customs which sounded somewhat bizarre or erotic.

Thus when I left for the South Seas, I was not very prepared for the trip in knowledge. I left Japan soon after I had checked the schedule of the steamships of the Nihon Yusen Kaisha and planned my itinerary. However, everything during the voyage depended on the steamer and the weather, and it was very difficult to follow my plan as I had first imagined it.<sup>1</sup> Thus I realized how inconvenient it was to have a voyage in the South Seas. For instance, during this recent trip, I had to give up the idea of visiting the Marshall Islands and the East Caroline Islands. What I visited this time was the islands located on what Nihon Yusen Kaisha calls their Western route. On this route, there are such islands as Saipan, Tinian, Rota, Yap, and Palau. The distance covered by the steamship in the round trip was 4,300 nautical miles, and the whole trip took 52 days, among which I spent 20 days aboard ship and the rest ashore on the islands.

Fifty-two days would have been enough for a trip whose general purpose was sight-seeing. However, my journey had one more purpose which was to grasp the significance of the South Seas as Japan's ocean lifeline in the Pacific. Unfortunately, however, the South Seas seemed to be too peaceful a place for me to feel any political tension. I thought we could rather recognize the political importance of the area more easily when we were in Japan, where we were more conscious of the nation's emergent situation and we repeatedly heard about the tension in international relations.

I thought the significance of the South Seas as the ocean lifeline was rather a serious problem for the United States, which had taken the initiative in obtaining Guam, but now was totally surrounded by the mandated territory of Japan. Actually I cannot deny that I felt somewhat sorry for the United States when I was on Rota looking at American Guam lying within hailing distance. Considering such a situation, we may well understand what our mandated territory in the South Seas should be considered as Japan's ocean lifeline.

In any case, in the South Seas, both the islands and the people governed by Japan seem extrarodinarily peaceful. Of course, there is no way for the islanders to know the geographical significance of their islands as Japan's lifeline. Having enough food to eat and receiving still more favor from Japan as compared to their former rulers, Germany and Spain, the islanders are only satisfied with their peaceful life. Therefore I shall have

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1 Ed. note: She sailed aboard the Konoe Maru.

to accept that the impression I got from my observation during the trip was based on the islanders' condition of being perfectly happy and contented with their life. In this way, the first purpose of my trip, which was to inspect Japan's ocean's lifeline, had disappeared somewhere. Although it might be contradictory to the proverb, "Seeing is believing," I thought that the strategic importance of the South Seas could be more clearly understood when we look at the area on a map.

I believed that when the native islanders will be given the Japanese nationality, they will become more aware of their responsibility of being Japanese living on the strategic lifeline of the country and the travellers to the South Seas would consequently receive such an impression. In any case, the South Sea Islanders do not yet have the nationality. We have to abolish this odd phenomenon, and when the native islanders become Japanese, the Japanese mandated territory of the South Seas will display its real worth as Japan's ocean lifeline.

#### **A general view of the islands.**

Saipan was reached after 5 days of sailing from Yokohama. The ship passed by the Bonin Islands, and the next morning, we saw Uracas Island, and at that point, we were already within the South Seas. From Uracas to Saipan, there ran a group of 10 small islands, and I heard it said that they all belong to the Fuji Volcanic Zone. Therefore, if we saw it geologically, it was quite natural that the South Seas should belong to Japan.

The port of Saipan is still under construction. Until the construction is complete, steamers anchor no fewer than 3 to 4 nautical miles off shore. In the Congress of the United States, the harbor construction on Saipan to overcome this inconvenience is now a controversial problem. I am amazed at how easily people can be irritated by such a small thing, and it seems there was no end to that.

Saipan gave us quite an unfavorable first impression as the entry point of the South Seas. The island has been developed in a kind of confused fashion. The view of the island, like that of a newly-opened land in Japan, spoiled the atmosphere of the South Seas. Such development affected the nature of the island; for example, palm trees, which were vital plants of the South Seas, were barely in a feeble existence, for they were suffering from sugarcane-destroying insects. As many as 100 automobiles were running on Saipan, an island which seems no bigger than Oshima.<sup>1</sup> Looking at people living barefoot on an island developed in such a way gave us the kind of impression we would get when one sees the cart put before the horse. Thus, the view on Saipan did not interest us tourists at all.

Tinian and Rota are quite similar to Saipan; the islands are nothing but sugarcane fields which were tidily plowed. It is true that sugarcane is something symbolizing the South Seas, but the sugar mill chimneys, which are no smaller than those in Japan, are what characterize both islands. Thus we can easily imagine what kind of islands they are.

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1 Ed. note: A small island just south of Tokyo Bay.

Palau, indeed, was the site of Nanyo-cho; though the island is developed, it has not lost its make-up. However, the more Nanyo-cho's administration policy penetrate into the island, the more the island loses its uniqueness as part of the South Seas, but we cannot do anything about that. For example, Nanyo-cho is not favorable to the islanders being naked, which made us see many dark-skinned beauties wearing discolored housewears. Even if we see them in a favorable light, women in housewears do not look harmonious with the nature of the South Seas.

Considering the purpose of my trip, I was lucky to discover the nature of Yap and the traditional way of life of the islanders there. Men on Yap wear a loin-cloth, and women wear a thick grass skirt. The Yapese demonstrate their own manners and customs in the great nature on the equator. I was very glad to see the scenery on Yap, and it inspired me with artistic creativity.

I do not mean that their barbarous customs please me. The beauty of their naked bodies is more wonderful than the beauty of following fashions, for example, as being in fashion in Japan, the wearing of fox fur around one's neck, although it does not match the face. I believe that the beauty of the islanders is the natural beauty which is beyond fashion. A painter should be inspired by such natural beauty.

Anyhow, the South Seas in general are much more civilized than I had expected before I saw the area. Wherever I went, I heard [Japanese] voices before I heard the islanders' native language, and it was impossible to run away from this.

#### **An earthly paradise.**

People living on any island in the South Seas could be called "retired people;" they need not work to get their daily food. There are two different peoples among the islanders: the pure islanders are the Kanakas, and the islanders with Spanish blood are the Chamorros. The Chamorros are rather hard-working, and they lead a comparatively cultured life. The Kanakas, however, seem to have temperaments similar to that of the traditional natives of Tokyo—excuse me if you do not agree with me. We have a saying: "The true Tokyo native will not keep his earnings overnight;" the Kanakas also have the same kind of lavish temperament. Besides, the Kanakas, whose economical system has not much advanced since the age of the barter system, do not feel so much the need for money.

After all, it had not been long before our arrival that when the islanders became conscious of the idea that working would make money. Before then, the islanders did not feel it necessary to work. In the South Seas, a gift of nature gave people infinite guarantee for their life. Although the staple food might differ from island to island, most islands had palm trees, taro, breadfruit trees, tapioca, and such fruit as bananas, papaya, mangoes, and oranges. The Pacific Ocean also supplied them with fresh fish.

Although it was not so bad as to be called a natural calamity, a squall came less regularly in those days. According to the islanders, the reason for this change in the weather was God's indignation for their having come lately many Japanese to the South Seas who do not take a rest on Sundays but work too much. Most of the islanders are,

though it might be a matter of form, Catholic. I was not sure if the islanders truly believe this reason for the changes in the weather. Anyhow, I was amazed with the Western missionaries in the South Seas who had instilled such an interesting idea into the islanders.

However, unless the South Seas were to turn to a frigid zone, God will continue to bless the area. Of course, there was [the matter of] ownership, for it is the human being who receives God's blessing. Actually every palm tree belongs to somebody. Nature's bounty, however, has not yet taught the islanders the necessity of stealing something to eat. In Oriental thinking, we would say: "Sufficient food gives people a sense of propriety." However, in the South Seas, although I did not know if we can regard this as sinful or natural, the ease of living lead the islanders to manifest sexual love. Thus, they indulge themselves in sensual pleasures day and night, like small birds that are enjoying themselves on a branch.

It was a little strange to think that the result of such an idle life is a decrease in the population of Yap, about which Japan was criticized by the League of Nations. The actual cause of the population decrease on the island is venereal disease and the decline of their spirit, and it does not seem very easy to overcome these causes and have the islanders' population increase again. In this earthly paradise, the population decrease on Yap is a fact which is contradictory to the paradise-like condition. According to the survey made by one of the police sub-stations this year, 80 islanders died within the jurisdiction, whereas there were only 20 newborn babies. This ratio was by no means delightful. The population decrease of this jurisdiction is a sad phenomenon for the people, but at the same time the decrease must have supplied the remaining 60 people with more food.

It is true that the South Seas are an earthly paradise with the enriched gift of nature, but the Japanese have not yet benefited from the area. As long as the South Seas are a mandated territory, it will still formally belong to the islanders. In other words, the South Seas are a paradise belonging to nationless islanders.

#### **The color of the ocean.**

Everyone says that the sea in the South Seas is beautiful.

In my recent voyage, I had 30 days when I was not on board the ship. I spent those 30 days staying on such islands as Saipan, which is a size larger than Oshima Island in Izu; Yap, which is still larger than Saipan; Palau, which is twice as large as Oshima; and so on. While staying on those islands, whether I wanted to or not, I always had a beautiful view of the sea within my range of vision.

When the ship went southward of the Bonin Islands, the color of the sea changed. To the blackish-blue of the Black Current,<sup>1</sup> much lighter violet was added, and the sea ungrudgingly displayed its color of warm deep blue even as far as the horizon. However, that much was not yet enough to satisfy my artistic expectation.

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1 Ed. note: The famous Kurio Shio, which is the equivalent of the Gulf Stream in the Atlantic.

The islands are entirely surrounded by coral reefs. The sea is shallow for a good distance from the shore; people can walk even at 2 or 3 nautical miles offshore. We can see the white sand on the bottom of the shallow sea, and the sea water is shining like a clear emerald. When looking out at the sea from the hill, one can see the green sea-water which is clear to the bottom of the sea, and it is shining in several different colors just like the Nile blue of the shiny back of a jewel beetle. This is what the South Sea islanders call "the pride of the sea color." Indeed, I admit the beauty of the brilliant color of the sea, but it was still far from making my artistic mind marvel.

I think that when we talk about the beauty of the sea in the South Seas or in any other place, we should not detach the color of the sea-water from the rest. The sea-water in the South Seas should be at the height of its beauty only when it is accompanied by the surrounding nature—when the surface of the sea glitters in the equatorial sunshine, when the sea is beneath the variously-shaped clouds which nature makes as it pleases, and when the heaven changes the weather day and night in countless ways.

The sea is also beautiful in the South Seas after a squall has passed and a rainbow appears above the sea near the gunwale. The rain on the sea is also beautiful. On the sea, where there is no greenery, there appear green clouds, to make the sea wet...

The sea sometimes displays a lonesome beauty when a few swallows that are late going home skim over the water, or when a sea-bird flies about the horizon alone as if it had been stitching the sky. On the other hand, the sea also has a lively view. When the water drops, the surface of the sea looks like a sheet of silk crêpe with fine wrinkles on it. Then a school of flying-fish come out, and in an instant are back, in the water. Both fishes and birds serve the color of the sea as a foil.

Although canoes are seen at all islands in the South Seas, the view of a canoe as seen from the sea-shore of Yap is the most impressive. I saw a colorful canoe moving around on the sea surface near the sea-shore of Yap, then it disappeared seaward after it went through some woods made up of palm trees and mangroves growing thick by the sea. It was a beautiful scene of the sea which can be seen in the South Seas. However, the scene which was still more beautiful was the sea at night, the bright moon with clouds reflected in the waveless sea. The scene should be rated as the best among many beautiful scenes of the sea in the South Seas with the many beautiful colors of the sea...

#### **A sad and unusual story.**

THE second thing to talk about in relation to my trip to the South Seas is an erotic topic. I found out that there was a big difference between what I had heard about the South Sea islanders prior to my voyage and what I actually saw and heard while in the South Seas. I am going to write only what is based on facts, and I believe that it must be interesting enough to the Japanese readers.

However, judging from what I heard from the crew whom I talked with in the saloon of the steamship, it seems that there is something more active in the behavior of Western travellers than in that of the uncivilized South Sea islanders. Therefore, before regarding the behavior of the South Sea islanders as the most interesting model of



an unrestrained behavior of love and lust, we have to know that there are more interesting topics in the behavior of the civilized people.

I also remember reading a book which says that, among the islanders' sexual customs, some strange ones actually had existed also in Japan until recently, or in some remote places in Japan, they could still be observed as unique customs. Thus, there must have more relationships between the customs of our ancestors and those of the South Sea islanders. In that sense, we are not in a position to laugh at their customs.

Of course, the South Sea islanders are precocious, for they are people living in the tropics. They already have enough food to eat, have no need to work, and they are ethically simple-minded. It is a matter of course then what would come next is the pursuit of pleasure in love and lust.

A survey made in one of the public schools in the South Seas where the islanders' children are studying showed that the girl students over eight years of age are hardly virgins. It might be a deplorable fact, but it was by no means a tale which would show the islanders' "erotic" disposition. The children start having sexual intercourse not because they have a carnal desire, but because they just play at imitating the adults. We can easily imagine how such a custom from their younger days can affect their behavior later on. However, most complaints brought to the police stations by the islanders are about love affairs. This indicates that the islanders know what the proper ethics are and what a sense of guilt is like in a married relationship. Therefore, before the good customs of Japan have an influence in the South Seas, the following should be recorded for posterity.

Although people talk about the lascivious aspect of the South Sea islanders' life, it is no more than mere facts as they happen; there is nothing more behind what appears on the surface. For example, the Yapese women, who are proud of their big breasts, can suckle a pig in public, and their only purpose in doing that is to feed the pig. If those women had another purpose in feeding the pig, and if the purpose was the same as that of the civilized people for keeping dogs, such as terriers, we should not say that such an obscene habit was peculiar to the South Sea islanders.

When I arrived in the South Seas, even the nude women of Yap appeared to me somewhat naive, which matched with the great nature on Yap. They only looked new and beautiful to me. If a traveller feels that the nude women look lascivious, it is not the Yapese women but rather the traveller himself, I should say, who has a lascivious character...

#### **Life with rain-water.**

In the South Seas, people live on rain-water, a benevolent gift from heaven. Of course, it is not only in the South Seas where people live on rain-water; on Oshima Island in Izu, people live on rain-water too. Considering the difference in climate, however, getting water in the South Seas must be a more serious problem than it is in Oshima.

On the main island of Palau, people could get valley water and there is also a waterfall. However, people living near the sea-shore, for instance, the islanders living in a village near the sea-shore and the Japanese staying near the port making it their base of activity, cannot take advantage of the water from the valley. Even if they sink a well, it is difficult to get good water from it, for the island is underladen with coral reefs.

Anyhow, the islanders are not quite in need of water except when they boil food. When they get thirsty, they can easily get delicious water anywhere from a palm tree to wet their throat. If they break open one coconut, they can easily get 2 *go* [1/3 liter] of nutritious clear water which tastes slightly sweet. Of course, I, as a traveller, cannot forget the taste of coconut water. When the islanders want water besides coconut water, they tie up dry palm leaves in a bundle and attach it near the root of a palm tree, then they catch the rain-water which drips down from the bundle with a jar. And that much water seems enough for them.

However, the Japanese, who are accustomed to use plenty of water, cannot make do with such a limited supply of water. So, each Japanese house catches rain-water into a big tank from the gutter along the eaves without missing even a drop. That is why, I suspect, that the roofs are all covered with tin. As for the houses of the Chamorros, who are comparatively civilized and are good at doing their laundry, their roofs are also covered with tin. Only the houses of the Kanakas, who do not need very much water, have their roofs thatched with the leaves of the *tako* or *nipa* palms, just like the roofs of the farmhouses in Japan. Therefore, I think that, on the islands of the South Seas, only the Kanaka seem to match their natural surroundings.

The South Sea islanders can use rain instead of taking a shower, but the Japanese, who love a hot bath, cannot of course be content with it. The Japanese in the South Seas are taking baths using the precious water. Although, I heard that in the South Seas, when they take a bath, they do not take a bath in the bath-tub but only wash their body out of the bath-tubs. Even though my host offered me to take a bath in the tub, I, as a guest, refrained from doing so.

The rain they have in the South Seas comes with squalls. They do not always have squalls all year round. They have the dry season when they have no squalls, and at that time, a shortage of water becomes an even more serious problem. Fortunately enough, I traveled to the South Seas taking the western route just before the area enters the dry season. Therefore a beneficial rain wetted the islands day after day. When part of the sky got cloudy, there came a shower. After it rained for a while, the sun was again shining brightly on the wet leaves of the palm trees. Then if we looked up at the sky, we would find a rainbow or two.

I do not know if it was by divine providence that the South Seas were gifted with squalls because there were people living there, or people lived there because there are squalls. In any case, I am sure that the Japanese living in the South Seas depend on rain-water...

### Palm trees.

[Coconut] palm trees are one of the symbols of the South Seas. This plant is also the most important plant for the life of the South Sea islanders. No other plants can be used in so many ways as the palm trees.

First of all, a young coconut usually contains about 2 *go* of fresh juice inside. The islanders usually drink this nutritious juice. Secondly, the islanders also like to eat the butter-like fruit which is stuck inside the coconut shell. Before this young fruit ripens, the water of the coconut solidifies and the fruit has the consistency of an apple. Although at this stage the fruit has a kind of bad smell, the islanders also like to eat the coconut in this condition. Thirdly, when the coconut becomes completely ripe, the fruit inside the coconut turns into quite thick fat, which feels just like a rubber ball. This is the so-called copra, which is the main raw material for soap and also for margarine. The copra is also the islanders' food.

When the coconut is still unripe, if we cut off the tip of the peduncle where the tree is going to bear its fruit, we can collect about 2 *go* of semi-transparent coconut milk each day and night. This coconut milk tastes sweet just like *karupisu*.<sup>1</sup> If we boil down the coconut milk, we can get coconut syrup. If we leave the coconut milk for three days, it ferments and we can get coconut wine; if we leave the coconut milk for 4 to 5 days, it turns into vinegar. Thus, coconut milk is ever changing.

About eating coconut, there is one more thing to note. When people cut down a palm tree, they can get a piece of something lustrous which looks like a piece of ivory. It is the core of the sprout, and it tastes just like a bamboo shoot.

Apart from being taken advantage of as food, palm trees are used for many purposes. The outside fiber of the coconut husk is the material for tough coir rope. The islanders' architectural constructions, which are built without using any nails, are all built with coir rope which is used to bind the materials together. The leftover material from the inside of the coconut husk is used as fuel, and it has strong calorific value. It is used when the islanders cook something and also when they make bonfires on dancing nights. Dry palm leaves are tied in a bundle and they become torches when the islanders walk at night. When the islanders are fishing at night, these torches are also used to attract the fish.

As for the leaves, the young sprouts give the material for the so-called "Marshall Panama."<sup>2</sup> The mature palm leaves are used by the islanders to thatch their roofs. The islanders also braid the mature palm leaves and use them as material for walls. Rough mats and all sorts of simple baskets are easily made with palm leaves.

Palm trees, on the other hand, are essential for decorating the scenery in the South Seas. I would even say that, if it were not for palm trees, any scenery in the South Seas would not look like the South Seas. However, on Saipan, most palm trees are in a state of suspended animation, and on Tinian and Rota, palm trees have been replaced by su-

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1 Translator's note: The name of a yogurt-based drink which was popular in Japan.

2 Ed. note: Probably Panama hats.



garcane. On Palau and Yap, fortunately, palm trees still make any island scenery pleasant. In short, one can say that palm trees are to the South Seas what pine trees are to Japan. The scenery of palm trees along a white coral-sand beach is in no way inferior to the scenery of green pine trees on a white sandy beach in Japan. As for the dancing beauty, unlike the one in the Japanese legend, who is supposed to have danced with a piece of beautiful cloth on the beach of Miho, we can see in the South Seas dark-skinned beauties in grass-skirts, and I think they fit with the palm trees better than with pine trees...

### **A moonlit night.**

Although I had heard a lot about it, the moon as seen in the South Seas was unexpectedly bright and beautiful. Of course, the height of the sky had to have been the same as in Japan, the moon that I saw in the South Seas looked much closer to the ground than that seen in Japan. In Japan, when we describe the beautiful moon in autumn, we say that it looks high, but in the South Seas, the moon was close to us and bright. Young people, who have good eyesight, can probably read a magazine in the moonlight.

During my trip, I had two full moon nights, once in Saipan and once more in Yap. In Saipan, however, we had frequent squalls. Besides, the moon shining above the newly-opened land had no attractive features. On the other hand, the full moon I saw in Yap was the most beautiful moon I had ever seen in my long life.

The moon hanging at the zenith was shining so brightly that we could even see the green of palm leaves in the moonlight. On the other hand, the darkness behind the leaves was very deep; the mysterious black could be even darker than the darkness of a moonless night.

The surface of the ocean was filled with the moonlight as if the bottom could be seen through. The sea surface was just like a mirror; white cumulus clouds were reflected on it.

For the islanders' way of life, which a lighting system had not yet touched, the bright moonlight is something that is not at all inferior to neon lamps in civilized countries. At each site of Nanyo-cho branch office, they have electric light, but they turn off the lights at midnight. At Colonia, the downtown of Yap, there are official residences and a few islanders' houses along the small Chamorro Bay with a small hill behind. The inlet, at first sight, looks like an uninhabited place, but around the inlet we can hear the continuous voices of children who are applauding the moon.

On Yap, I was boarding in a Chamorro house, as there is no hotel on the island. I was tempted by the children's voice and went out to enjoy walking by moonlight in the middle of the night after the [electric] lights had all gone out. The amusing moment I had then must have been something similar to the moment Basho Matsuo, a famous *haiku* poet of the Edo era, had when he made a poem on a moonlit night. The *haiku* poem in question is the "Meigetsuya ikeomegurite yorumosugara" [Under the bright moon, I was walking around the pond, all through the night]. The only difference I had then walking in moonlight was that there were no chirping insects in the South Seas. In

Japan, various kinds of insects chirping nicely in the shade of grass would be associated with a beautiful moonlit night. However, in the South Seas, there were no insects to stop their singing at my [approching] footsteps. What I could hear sometimes on moonlit nights in the South Seas was the sound of mole crickets or geckoes moving.

When we Japanese talk of the beautiful moon, it means enjoying an autumn night. In the South Seas, however, there is no autumn; therefore, there were no autumn insects heard there. The moon in the South Seas is always a summer-time moon, but the moonlight is always cool like that of autumn. The leaves of the trees shining in the moonlight also look fresh as if they had been moistened.

While walking along Chamorro Bay in the moonlight, I would dimly hear some islanders sing for a dance somewhere across the water. As we can easily guess from its name, Chamorro Bay is the hamlet of the Chamorros. Ethnic dancing is something unique to the Kanakas. Therefore, the singing voices I heard then were not from Chamorro Bay, but must have come from somewhere far. The Kanaka villagers must have been dancing throughout the night under the bright moonlight.

I saw something gold flickering in the dark shadow of the palm grove. It was a firefly. Then, again, the Japanese notion came up to my mind: it was already October. It must have been a lucky firefly. In the South Seas, where summer never dies, the light of fireflies would never die...

### Dance

The sensual pleasure that the islander feels is expressed in their dances. I saw the islanders dance only in Saipan and in Yap. However, in Saipan I was told there were not too many chances to see the islanders dancing recently, as there had been before, because a Father of the Catholic Church had rebuked the islanders for dancing. The reason for that was, according to what I heard, that there was too much obscenity in the words of the songs and in the gestures. To us, the gestures appeared just funny, and there was no way of understanding the words of the songs. The islanders love dancing so much that once they start dancing, they would go on dancing and go on a spree even for a month or two. Such a custom from long ago would hinder everyday life, and probably that must have been one of the reasons why the Father of the Catholic Church blamed the islanders for dancing. That they went on dancing did not mean that they danced from morning till night. Dancing essentially was supposed to be something done at night. Therefore, they would dance all through the night until they passed out, then naturally, they would sleep in the daytime, passing everyday out of sync with the rest of the world.

As I noted in the former section titled "A moonlit night," the moonlight shined on palm leaves just as in daytime, but behind the thicket it was rather dark. The islanders would make a glowing bonfire in the dark shade by burning coconut husks. Those who danced would dance, and those who watched it would become still. Both groups would make a most delightful scene on their exciting dancing night.

When they dance, the men dress themselves up valiantly with young palm sprouts tied to their heads, and around their wrists, arms, waist, and even ankles. Each dancer also wears a brilliant-looking different necklace made of shells and beads. Thus, stout men, young and old, with dark shining skin dance to the rhythm of the song of the chorus leader. They dance in perfect harmony and with comparatively simple movements to a subtle melody. The scene looks as if the gods in a Buddhist art piece had appeared in the real world. I was deeply impressed with the indescribable solemnity which accompanied their dance. Anyhow, it is quite strange that the islanders do not have their own musical instruments either in Yap or in Saipan. However, on both islands, they have invented a high-pitch sound that is just like that of a hand drum, by tapping inside of their elbows or their knees. The primitive sound of clapping matches their dance, and it serves as a substitute for musical instruments.

After the men had finished their dance, it was the women's turn. In Yap, the women of course danced with a grass-skirt, but on dancing nights, their grass-skirts become very showy with hemp fibers dyed red and yellow, which are braided into the skirts. The women looked beautiful with flowers on their heads, around the necks, and around the arms. They also put on plenty of dark-colored powder all over their faces, which would be most harmonious with their dark skin. The powder is taken from the root of *jinja*,<sup>1</sup> a plant which has red flowers, and the powder in question is extremely precious to the islanders.

The dancers skilfully handle bamboo sticks which are cut in a handy length; sometimes a dancer has two thin sticks, but sometimes a dancer has only one thick stick. They would go on singing and dancing, striking the sticks one against the other. When they dance, whether the dancers are men or women, they seem to make it a rule to dance in a double line without breaking the line. Even when the dancers change positions, they never abandon the double line. Therefore, if someone makes a small mistake, it ruins the whole dance. Thus the islanders' dance was something different from what I had expected; it was not a boisterous dance or a spontaneous dance performed differently by each individual. When the islanders had finished dancing, the bonfire would have died out, and there came pitch darkness to the palm grove, where we could no longer see the moon...

#### **The women's huts.**

The site is on the outskirts of a village on Yap, in one corner of a palm grove, which looks certainly lonesome to us Japanese. There are two or three small poor-looking huts whose roofs are thatched with palm leaves. These huts look exactly like a beggar's hut that we often see on the set for a drama. Of course, however, there could not have been any beggars on Yap.

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1 Ed. note: A plant of the ginger family, which is, of course, curcuma, locally called 'taik' and brought from as far away as Truk.

Every time one sees someone coming out of a hut, it is a lonely island woman. Sometimes only one comes out, sometimes a few, but they are always women. They lonesomely stay in the huts without anything to do there.

On Yap, and probably on any island in the South Seas, girls are premature, probably because of the hot climate, and they have their first menstruation at the age of 12 or 13. When their daughter has the first menstruation, the parents send her to the hut by way of celebration. Since then the girl is supposed to be isolated in that temporary residence every month. If no other woman in the village has her menstruation while the girl is staying in the hut, the girl, or now a mature young woman, has to be isolated by herself in that lonesome hut day and night. Even though her food is brought by her mother to the hut, such a lonesome life would be something impossible for Japanese girls even to imagine. On the other hand, the hut where the women are staying is regarded as an unholy area, and therefore is a prohibited area for men. Therefore, we can rather say that the hut is a safety zone on the island, where there are no beasts, except for rats.

If the young girl happens to stay with some other women who are staying there as preceding visitors or following visitors, the elder women would teach the junior ones the mysteries of sexual intercourse, which they themselves once learned in the same hut.

Another custom concerning the huts is that the young woman who first has her menstruation remains in the hut even after she has finished her menstruation; she usually lives there for a few months, or sometimes for as long as six months. That is the period when she has the most adventurous occasions. Men in the village who know that the young girl has had her first menstruation and is staying at the hut, try every possible means to seduce her. Thus the young girl has more than enough experiences with men during her stay at the hut.

We can see only one queer musical instrument on this island, where there are no other musical instruments. It is a small bone-like flute that they blow by putting it into one of their nostrils. The men blow this flute when they want to call a woman. It is interesting that the whistle used by deer hunters in Japan has a similar purpose too.

The one who tries to save the young girls from this bad custom is the [Japanese] teacher teaching them in the public school. When a school-girl absents herself from class and if the reason for the absence is staying in the hut during and after her first menstruation, the teacher, as soon as the girl's menstruation is over, encourages the girl, even compulsorily, to go back to school. The school teachers are making an effort to save the girls from the bad customs, and this bad custom seems to be disappearing, especially among the younger generation.

We Japanese throng to the "unholy" huts with curious eyes to observe. We regard this kind of custom of taboo as something unique only to the South Seas, but we might have had a similar taboo in Japan long ago. If so, it should not be only the Yapese custom that is regarded as unusual...

### Art of the islanders.

The most representative of the South Sea islanders' art must be the architecture of the *abai*, their meeting halls. Among the islands located on the western route that I took on this voyage, the *abai* buildings on Palau and Yap were the most remarkable with their respective characteristics.

*Abai* buildings on Yap have an imposing exterior. The edge of the roof of the building sticks out of the palm grove, and the Yapese people are proud of this magnificent style. However, the architecture of the *abai* buildings on Palau seems to be of more artistic value, although the size of the buildings there is smaller than on Yap.

If we compare the architectural style of the *abai* buildings on both islands, we notice some differences. On Yap, the *abai* building is a pillared building, in which big logs, each with a diameter exceeding several arms' lengths, are used as columns and they are standing like trees. In a sense we can say that the *abai* architectural style of Yap is more primitive. On the other hand, the *abai* building of Palau is a pillar-less building, in which they use no columns at all and the roof is skilfully supported by cross-beams inside. Given the use of this kind of device, Palauan architecture seems more elaborate.

There is also another reason why I specially praise the *abai* building of Palau as an art piece: I value the artistic significance of the carving which is used to decorate the building. All the flat parts of the meeting hall except for the floor, both inside and outside, are filled with carvings; the gables, the side planks, inside and outside of the wainscots, and three flat sides of the cross-beams are all decorated with carvings. It is indeed a magnificent sight.

The carving work which is seen in the *abai* building on Yap is in a very limited area, and it is usually just a simplified pattern, or a clumsy drawing carved under the influence of the German-ruled era, which looks like a record of some events. In the case of the *abai* building on Yap, nails are not used to fasten the wooden pieces together, such as the pillars and beams, but coir ropes are used to bind them. Those skilfully plaited lacings become decoration for the interior of the *abai* building. However, if we compare the *abai* buildings on both islands from an artistic point of view, we can of course judge the Palauans the victors.

The carvings which are seen decorating the architecture of Palau represent work done by islanders with only a small hatchet, which every islander usually carries around as an everyday tool. Although the style of their carving is not very far from a primitive type, I was very impressed with their skill at carving with such a simple tool. With the primitive simplicity, many things are carefully carved, among which are their legends, their life, and also marvelous events which occasionally happen to them, for example, the first visit of a steamship to the island, the first arrival of a horse, and so on. The reliefs indeed are brilliant decoration.

The carvings on Palau are colored with four colors: white, yellow, red, and black. White and yellow are extracted from lime made from coral; red is from iron sulfate, and black is from charcoal. Their work with such plain colors is very impressive, and

it is a good example of "less is more."<sup>1</sup> I witnessed the artistic aspect of the islanders' life, which was excellent for the standard of their civilization. It came as a big surprise to me during my trip.

Long ago, an *abai* meeting hall must have been built in every village, boasting its magnificent shape. Now, only a small number of them remain, and if they are eaten [by ants], it is going to be impossible to rebuild them. It is true that white ants are going to ruin the *abai* buildings, but it is not only they who will ruin this unique art for of the islanders...<sup>2</sup>

### Canoes.

It was when the **Konoc Maru**, the ship I was on, sailed south of the Bonin Islands that the captain showed us the weather chart of that day and explained to us that a big typhoon was developing north of the Palau Islands. It was the origin of the typhoon which hit the Kyoto and Osaka area two days later. I heard that every typhoon that attacks Japan always develops first in the South Seas. In the early stage of its development, however, a typhoon's power is very weak; they say that while it proceeds northward, the typhoon becomes more powerful. Therefore, the South Seas are always peaceful as is indicated by its other name, the Pacific Ocean.

The people of the small islands of the South Seas have been bravely sailing in the ocean by putting up a sail on their small canoes. With sailing canoes, people used to make war on enemy positions on other islands, and they used to make voyages between islands. Those things were made possible, I suppose, by the peacefulness of the ocean. However, nowadays canoes are not used for those two purposes. The islanders use canoes for fishing and also for traffic within the island only when they can reach their destination faster by the straight route of canocing than by walking. On Palau, they had big canoes called war canoes, but they are now only used when they have canoe races as an attraction during a festival. The canoes were basically made by digging a log. If a log was not big enough, another piece of wood would be joined carefully.

The canoes in the South Seas look like the gondolas in Venice, Italy.<sup>3</sup> The canoe is attached to a small boat-shaped float on one side. However, the function of this boat-shaped piece of wood is opposite to that of a float; it adheres to the water and supports the canoe so that it avoids being capsized. Both the bow and the stern of the canoe look the same, and they are both modelled after fish tails, which imparts a taste of the South Seas and a primitive Eastern style to the canoe. The canoe is a light and compact boat, with its body painted red and the outside of the edge lined in black. I was on a canoe with the jib put up, and we sailed against a head wind, sliding in a winding inlet sur-

1 Ed. note: Another way of saying that "small is beautiful."

2 Ed. note: In Palau, I saw the remains of one such beautiful building near the Koror Museum after it was burned down by local vandals. Typhoons were the more common cause of destruction of such buildings in the past.

3 Ed. note: Pigafetta, the chronicler of Magellan's voyage, was the first European to so compare the flying proas of the Chamorros.

rounded by palm trees. This is one of my favorite memories of my trip to the South Seas.

I watched people making a canoe in one village on Yap. The workmen were digging out a big log with a hatchet making a sound with each swing of the arm. Although the workmen were probably experienced in this work, the process seemed to me quite a superior work for an underdeveloped island. The workmen must have been all skilled workers, for all of them were older men. The naked workmen with their white hair tied in a knot were engaged in the work conscientiously, digging out the log little by little with a hatchet in silence. It seemed as if the work was beyond the concept of time, and the scene did not seem to me as something happening at the present time. The scene of the workmen making a canoe could have been thought of as a scene from the age of the gods, at least two thousand years ago. But the canoe they were making is going to float on the sea, and the islanders living today are going to sail with it. During my voyage to the South Seas, I felt that the area was more developed than I had expected, but the canoe making gave me another impression of the area as one being out of keeping with the times, and it was a pleasant impression...

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## Document 1925E

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### Guam, by M. S. Lea

*Source: Article in the American Mercury 7:208-213 (February 1926).*

Twelve days lazy sailing to the East [sic], and a little to the South, of Honolulu, brings you to that island of the Ladrone [sic] group known as Guam. It might be called a little cousin of that other voluptuous paradise of missionaries and tourists, but it is a very ragged little cousin. Its face looks as if it would long, if it were a right minded urchin, for Saturday night to come. Its *camisa* hangs outside (there is nowhere else for it to hang) and it wipes its nose on its "white hat," bought or stolen from the American navy, because it has been told that it must be wiped on something and the hat carries itself—on the head. The arrangement is effortless and simple.

Guam, technically, is a coaling station for the Pacific Fleet. A high official in a military bureau in Washington once remarked of a junior who asked to be assigned to duty on the island, "If he's fool enough to want it, send him there immediately!" Everyone knew at that time, shortly before the outbreak of the World War, that only one steamer stopped there each month, and that one an army transport. This meant only one mail a month. It meant no theatres, no ships, no companionship outside the personnel of the naval station and a few civilians in charge of the cable. But there are always persons who like the compact life of colonial communities. Guam is still sought after by the new lieutenant and his bride, who are reluctant to relinquish each other for the dark distances of a regulation cruise. (It may be had, upon request, in place of two years sea-going.) And it is not disdained by the captain of ships for whom a fresh sensation lives in being made a governor.

It is a splinter of coral reef and cocoanut grove thirty miles long by nine across, at a casual approximation, delightfully without landscape gardening of any description. Its beaches are littered with robber-crabs and storm-torn branches, it faces typhoons with a chattering, gamin's smile. It is not big enough to be considered in the topographical scheme of things save as a pin point and a name, and it knows it. Its very sense of inferiority makes it intriguing.

"Here I am," it seems to say. "You will find Hawaii sensuous and Manila a little depraved. I am that derelict thing, a South Sea island in the raw."

"Oh, my God!" the passing tourist responds. "And people live here! Let's get back aboard, for Gossake!"



But such comments are not ruffling to the ladies in organdy dresses and a variety of fans, whose husbands are stationed ashore. They live quite nicely in old Spanish houses, made new with built-on verandahs and fresh whitewash. They belong to bridge clubs, and on clear afternoons they play tennis on courts laid out on the plaza, and on moonlit nights go on picnics and swim lazily in the convenient lagoons everyone knows what they have to say.

—“Have you read ‘The Red Petticoat’?”

—“Oh, my dear! Isn’t it the most ---”

—“But that woman! Do you suppose that such a creature could be ---”

—“I know what you mean. Like that dirty man in ‘Norden.’”

—“I can hardly wait to find out ---”

—“Oh, they don’t, my dear! She kills herself!”

—“Kill herself! Sounds like those awful Russians. I’m glad I don’t know anything or anybody horrible.”

—“No. Let’s play a game of bridge.”

Butterflies at play above a witches’ cauldron, as you may see if you will look about you.

Down a broad, white street, between walls of mildewed adobe and golden thatch, a figure in a drab, black skirt, in a *camisa* whose huge, bell-like sleeves fall limp from shoulders bent with dejection. A black head-handkerchief is folded in three points, and hangs at the back. An old woman, to all appearances, tottering on her way to sit in the livening sunlight on a dutiful son-in-law’s doorstep. But what if she has no face? She is dressed as though she had a face. She walks about as though she had a face. Doubtless she would smile upon you and murmur “*Buenos dias,*” if she had a face. But now she has nothing left with which to smile. Beginning at her throat and eating its way through her nose, gangosa has made of her a thing to chill one’s blood. Pockets of dried, brown flesh, picked out as though by vultures; teeth fixed, through tears and laughter, in a lipless, implacable smile; a nose like the nose of death, yet resisting death.

Some years ago the doctors of the American navy found the cause of gangosa and a cure. It turned out to be a disease that had never been known to attack the white race—a species of yaws and not even hereditary. New cases were cured in their incipiency, and advanced cases were stopped at the point to which they had progressed. But some had progressed very far. They continue to walk the earth in Guam—appalling figures of death. They cannot smile at you, but they can still kiss the crucifix. This they do with devout regularity when they meet the priest in the plaza. The priest is an ample, ruddy-faced man with the flapping robe and sandals of a Spanish friar. His eyes are brown, and twinkle under his bushy brows, he offers his crucifix impartially to the mincing *mestiza* and the ghastly victim of gangosa. He is father to twenty little orphaned natives, for whom he has made a home at his rancho in the hills. If you know Spanish and care to listen he will tell you the story of *Maria de los Cangrejos*.

It happened, the padre relates, that on a certain night that was very black and very still, so that the fish in the lagoon were unwary, two fishermen took their spears and torches, and, stripping themselves of their clothes, waded out to see what fortune the dark would bring them. They had not been in the water long before they perceived two lights bobbing about on the waves, just across the teeth of the reef.

—"Let us go and look," said one to the other, "to see what those two lights may be."

And so, slinging their strings of fish across their shoulders, they took long strides in the direction of the breakers. As they drew near to where the island's edge drops away to the bottom of the Pacific, they saw that the lights were candles, and that the candles were carried in the claws of two giant crabs, who were supporting an image of the Virgin between them. When the fishermen, who, as good Christians, were incensed, would have taken the image of God's Mother from them, the crabs reproved them, saying,

—"You are not clothed, wherefore you are not fit to receive so saintly an image. Go at once to your house, and when you are garbed properly, return to this spot, where we will give you the image in order that you may give it to your priests."

So the fishermen returned to their houses to dress, and when they again presented themselves before the crabs they were given the image, just as had been promised. They carried it back to the shore with them, where the priests named it *Maria de los Cangrejos*, in honor of the good crabs who had cared for it. It may be seen, today, in a little chapel all its own, on the far side of Guam. *Maria de los Cangrejos* is made of wood and is a foot or so high, with a mildewed air. Strangers scoff at her history and substitute a prosaic one of their own, concerning a tidal wave and wreckage from a neighboring island. But the natives love her as Mary of the Crabs.

These natives, known as Chamorros, are a child-like people, from whom fragments of strange lore may be culled if you will ask the question, "What is a *tao-tao-mona*?" For this has come down to them through the centuries and is their own. A *tao-tao-mona*, you learn, is a being of formidable proportions and disconcerting ways. Seven or eight feet he stands, and is very black in color, although it is said that at will he can change himself to a white man. His hair is bushy and grows straight out from his head, while his eyes are round and his teeth resemble hatchets. You may look upon a *tao-tao-mona* in the open without fear, unless you presume to accost him, which is unwise, for he can deprive you of the power of speech for your temerity. Anyone regarding him from behind a window shutter or around a door immediately becomes ill, and probably ends by going blind. The *tao-tao-monas* live in the caves under Missionary Point and in the jungle in the interior of the island. Because of them, dark roads are eerie traveling at night; they have been known to pinch the arm of a little girl going harmlessly on her way to her grandfather's house at Piti.

If one among them desires friendship with a human being, that man is doomed to become an immortal without dying, for he must become one of them and go to live an ungodly eternity in the bush. Should he prove stubborn, choosing, instead, a human lifetime and a wife, the *tao-tao-mona* will spend long nights in his house, visible to the

eye of the man who has refused acquaintance with him, but invisible to his consort—an uncomfortable seeming arrangement.

Glib-tongued America has divided the population of Guam into three classes, distinguishable at the feet. These classes are the shoe gang, the slipper gang and the bare-foot gang.

The shoe gang is *mestizo* and is appalled, when in public, in unbeautifully painful shoes, which it is said to remove, once across its own threshold, to enjoy again that natural ease which God ordained. It owns trading shops and occupies white collar jobs in the civil service. The slipper gang works on the roadways and hires out for domestic service. The barefoot gang lives on its ranchos, and corresponds to the coolie-class of China.

A fandango, or wedding feast, held in the house of a well-to-do member of the slipper gang is very well worth seeing. There was, for example, the fandango of Dolores, who lived with her mother, who was said to be her grandmother, and with her elder sister, who was said to be her mother, and with a number of other brothers and sisters whose origins one did not chance to hear. The house they inhabited was of rough, unpainted plank, topped by a peaked thatch in which sang many lizards, while inside a statue of Santa Maria was enshrined high on one wall.

On the night of the fandango Santa Maria, shyly beautiful in a new green, spangled robe (made from the gift of an old dance frock to Dolores' second sister), was massed about with paper flowers and lit with twinkling candles. A huge kerosene lamp, swinging from a rafter, threw uncertain shadows on to the brown, peaked ceiling and over the rough, brown walls. At one end of the room a sweating, swaying trio of musicians strummed mandolins and a guitar, drunk with the splintered, silver melody of their own producing, while about the floor circled the wedding guests, ragging to the measures of "The Grizzly Bear."

Dolores sat on the diminutive porch, with its one long bench, and entertained a number of Americans who had been asked to come to lend prestige to the festival. Her *camisa* was concocted of a fairy-like piece of *piña* cloth, appliquéd in sprawling velvet roses. Her skirt billowed and trailed about her in folds of bright pink silk. Softer than the jasmine-sented night were her little, yellow face and lovely, rounded throat. Her hair, with its suggestion of curl, with its hint of bronze at the ends, was caught back from her forehead in a single delightful knot. Her hands were like lemon-colored butterflies, at rest in her lap.

The hour was quick with romance, with suspense. For the bridegroom of Dolores was holding his fandango in another part of the town. Not until midnight might he come to reach possessive hands toward her, to bear her away to the cathedral beside the plaza, and the priest. The wait proved somewhat fatiguing to the restless American mind. "Action!" someone would cry. "Action!" But like a little honey-colored statue sat Dolores, her oblique black eyes fixed sightlessly upon the dancers, her lips moving now and again to answer, ever so gravely, some jocose word of the Americanos. She might not dance on her wedding evening until her true love came to claim her.

—“He is late,” said someone.

—“He is not late. It is not time,” responded Dolores, imperturbably.

—“Perhaps he is not coming.”

—“He will come,” Dolores did not stir.

—“He has forgotten you! He has gone to sleep!”

The dark gaze of Dolores did not waver. Not so much as a little finger moved in the folds of the bright silk lap.

—“He will sleep—but he will marry me first.”

A sudden hum of voices along the road. Around the corner of the house, winding along the wide street, appears a line of women. No young, gold faces here. Women wrinkled and drab and old, whose raiment, utilitarian, native, hangs dispiritedly upon them. Upon their heads they carry trays piled high with loaves of fresh baked, steaming bread; they represent the family of the bridegroom, and come with symbols of plenty to the bride. Up the steps of the house they pass, sad-faced and oblivious to the dancers who make way for them. They move in trance-like fashion through the sala to the kitchen, in another building. If Dolores feels a chill breath of prophecy as they disappear, senses a goose wandering over her grave, she gives no sign.

Now a roar breaks out in another direction, along another road. This time Dolores starts, ever so slightly, with a blush that obviously hurts her love of the formal. All too well she knows the young, cockerel clamor of her bridegroom's train. She strives to hide her quick confusion. At last they come in sight, a boisterous, chattering crew with a figure like that of a slender, brown god hustled good-naturedly before them. In tribute to the occasion they have belted in their shirt-tails, and are brave in linen and alpaca and jaunty, flat straw hats. They do not walk noiselessly, like that snake of women, but clatter deafeningly in unaccustomed boots of audible newness. In a swarm they round the house and with delicacy fall silent on the threshold. Sweating from their late manhandling, but with the look of one welcomed at last to Olympus, the godling approaches his bride.

Now that he is close at hand, it appears that he is quite as flawlessly beautiful as she. Bowing above her hand, he hands her a box, oblong, wrapped about with tissue paper and narrow silver ribbons. She accepts it with a murmured phrase too low for the world to hear, not moving to undo its knots. This, alas, is too much for the woman from California, sitting next her on the bench.

—“Open it,” she cries. “Let's see what he's brought you!”

For a barely perceptible space Dolores hesitates.

—“You may open it, 'spose you like,” she replies politely, holding it out a trifle ceremoniously, smiling faintly upon her handsome lover. The box is not opened, and the Americans soon take their leave. They have not been asked to the actual wedding, for it is not to be solemnized until three o'clock in the morning. The music grows wilder as they disappear. From the glittering shrine, high on the dark, unpainted wall, Santa Maria smiles down upon the remaining guests, as they wish the young Olympian an overwhelming number of babies, all of whom are to be boys.

The babies of Guam, by the way, a year or so after their arrival, invariably become afflicted with great fat stomachs, known picturesquely as banana bellies.

—"From eating too many bananas?" you ask.

—"From eating green bananas," their mothers respond serenely.

—"Why do you eat your bananas green?"

—"So nobody can steal."

If you are inclined, you may begin at the beginning again with, "If everyone eats their bananas green, why don't people steal the green ones?" But it becomes too involved.

The children of Guam play a very important part in the lives of the navy doctors. They occupy a great deal of space in the government hospital and require a great deal of attention when they arrive in Agaña, the capital, twice a year, to be treated, willy-nilly, for hookworm.

They come overland, from the hill villages, in trundling carabao carts. They come down the coast in navy cutters. By the squirming, wriggling armful, cartful, boatful, even by the shining Fordful, they come; and while they may not like the actual dosing, the party's a jolly one otherwise. If one comes by boat, flying fish race alongside with such intense friendliness that they may be caught in mid-air with the hand,—if one is not sea-sick and has a hand quick enough. And where there is so much lying about to do in a hospital, with nothing really to occupy one, wasps and centipedes prove admirable kites and trains, when properly brought to heel.

The unusual method of procedure is to catch a wasp, the kind that doesn't sting (they know the difference), and then tie a thread about his middle and keep the other end. The sport of making trains from centipedes is a bit more dangerous. A centipede must first be imprisoned beneath a swift brown foot and his pincers removed with a single twist of a practised thumb-nail. After which, all ten inches of him will follow, willingly or otherwise, at the end of a spool of thread.

It was a leper who discovered the earthquake hole, in the side of a small hill, near the site of what was, at that time, the leper settlement. (The lepers of Guam were later removed to Cullion.) This hole is shaped like an egg, with the large end uppermost—blown open, possibly, to allow a *tao-tao-mona* to emerge. Its sides are black with some devil's blend of soot, while tide waters rise and fall stealthily fifty or sixty feet below, in the small end, which rests in the base of the hill. If you lie flat on your stomach and crawl carefully, an inch or so at a time, to avoid caving in the ground on which you are stretched, you may gaze your fill of the inky walls, against which trail ghostly, gray roots, grown through from the brush above. You feel that you have come upon perpetual motion at last as you watch the endlessly weaving, eternally circling bats. The earthquake hole was blown open in the earthquake of 1902.

If you are a true believer, you cross yourself upon leaving and think upon some holy matter, such as the padre's demonstration of the flight of Christ's spirit from the tomb by means of a pocket mirror concealed in one palm and flashing a spot of light along the walls of adobe and roofs of red tile across the plaza from the cathedral. Or you may go back of Easter and remember the procession of Corpus Christi.

The procession of Corpus Christi takes place on Good Friday [sic], just before dusk floods the island in amethyst and rose. Before it is over, candles, set in brown window sills, have taken on the mystic beauty of captured stars, and a strange hush has fallen. Fat priests have passed, padding along in vestments stiff with gold and brocade. Plaster images follow or precede them, beautiful with the vision that Catholic Spain snared in them. Cherub-faced choir boys sing to the music of cracked fiddles. Men and women, sandaled or barefoot, follow, and little girls in trailing skirts, ear-rings and head scarfs of lace.

But your illusion of safety may be destroyed, a day or so later, by coming suddenly upon the islanders engaged in tying their houses to the world. They tie them to the world to keep typhoons from blowing them away, being warned by a cable from Yap whenever one starts in their direction. The process is not complex. They simply throw heavy ropes across the roof and make them fast to bamboo staves sunk deep into the ground. When the storm has passed, the house is untied, and may reassume its faith in God and the law of gravitation.

The electric lights in the American buildings, the modest supply of ice. These were the things that caused the Germans, coming in in those days before the war, to marvel and despair. For they had no such sybaritic perquisites in their own islands—for the most part, clusters of barren rock, peopled by cannibals. They came eagerly to American parties ashore, feeling, quite obviously, like guests in a moving-picture Babylon.

A year or so later they were to blow up the **Cormoran**, where she was interned in the harbor of Piti, with a nicety of calculation, a feeling for an historic gesture, that was to compel the reluctant admiration of many an American patriot and furnish the toy-like island nation with a second military episode to weave into its brief, fantastic history. For most people know of that other day upon which Guam was at pains to obtain gunpowder to return the salutation of strange, visiting ships, who proved themselves, within the hour, to be her western conquerors and no genial friends at all, although no one on the island had been so much as aware that Spain, the mother country, was at war.

The **Cormoran** had been interned. Europe scathed, but Guam drowsed peacefully under a brazen sun, her rest disturbed only by the sharp, wasp-like periods of the wireless. The ship lay in the reef-locked harbor, and the captain had been given a certain day and an hour at which to lower his colors. Two officers from the Naval Station had been assigned to go aboard and raise the American flag when the German flag came down.

Came the day, and the moment. The Germans manned the rail of the gray cruiser for the last time; the Americans, beside her in the lagoon, waited. It must have been a stirring sight, against that glittering sweep of sea, and sky, and lawless, littered beach. The German national air was played, and Germany, from captain to cabin boy, stood at salute. America was too hasty. She started to board the ship before the matter was accomplished.

Germany's flag did not come down in chastened curtsing to an enemy world. Somewhere a whistle sounded—and the **Cormoran** blew up. Blew up as every man aboard, at the signal, hauled himself, for his life, over the rail.

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## Document 1925F

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### The expedition to the Santa Rosa Bank

*Source: Article in The Guam Recorder, January 1926.*

#### The expedition to the Santa Rosa Reef, by a Member.

This expedition left Piti, Guam, at 10:30 a.m., Saturday, December 5, 1925, for the purpose of locating the exact position of the mysterious Santa Rosa Reef, which is supposed to be 35 to 40 miles south of Guam. There, a marking buoy was to be anchored, photographs taken, specimens of marine life gathered, and last but not least, fish to be caught.

Two ships were used to carry the members and the 1,100 pounds of ice for preserving the fish to be caught. Motor schooner N° 7, U.S.N., and the Auxiliary Schooner **Kavara**, owned by Atkins, Kroll & Co., a local concern dealing in all kinds of merchandise and fish. The expedition members on board the first mentioned sea-going vessel were Lieut. England, U.S.N. (Captain, Vanigator and Chief Instigator of the expedition), Lt.-Cmdr. Richards, U.S.N. (Chief Fisherman), Capt. Murl Corbett, U.S.M.C. (Chief of Police), Lieut. Merrill, (MC) U.S.N. (Chief Ass't. Fisherman), Chief Gunner Husted, U.S.N. (Radio operator and Chief Deputy Fisherman), Mr. T. E. Mayhew (Official Fish Photographer), Mr. Hans G. Hornbostel, Field Agent of Bishop Museum and Chief Fish Inspector), S. R. Vandenberg, U.S.D.A. (Entomologist and Head of Fish Feeding Experiments), C. C. Butler and V. P. Herrero (Merchants of Guam, representatives of the Fish Consumer's Association).

On board the **Kavara** were Lieut. Earle, U.S.N. (Chief Navigator and Ass't. Chief Instigator of the Expedition), Mr. H. P. Umstad (Mgr. of Atkins, Kroll & Co. and Fish Warden), Mr. Fred Chandler, (Accountant and Fish Inspector), Mr. George Seharff (Acting Chief Engineer, ordinarily "Skipper" of the **Kavara**), Mr. Andy Anderson (Fisherman), and Store Keeper 2nd class, Moore (In charge of Fish to be caught).

With the exception of a few native sailors, the above mentioned persons constituted the personnel, while the equipment, outside of the ships and their rigging, consisted of the following: One temporary buoy with chain and anchor, 2 drums of fresh water, the previously mentioned 1,100 pounds of ice, numerous hard-boiled eggs and sandwiches, soda pop, cigarettes, a bucket full of squid for bait, a half dozen trolling lines with spoons, two service rifles and three pistols. By an oversight, a supply of Mothersill's Seasick Remedy and a lasso, were not included.



But to get on with the chronicle. Both ships left the dock under power, after Lieut. England had finished raffling off his Ford Sedan, but as soon as the boat channel was cleared all sail was hoisted and with a good breeze we fairly rushed out of the harbor. After passing Orote Point a course was set due south, straight for the center of Santa Rosa Reef. When out of the lee of the Island the wind grew fresher and so did the waves. However, we were still in the lee of the island at noontime and all hands ate well if not wisely. Most of us enjoyed our last smoke of the trip immediately after that meal. Sometime in the early afternoon a tiller cable block pin came out and the boat "came to" with a rush, but Husted with his trusty hammer drove it back in again and we were soon on our course, but quite a distance behind the **Kavara**. Mayhew, in the beginning, protested that he would not return without a picture of some kind of fish, so to be on the safe side, he proceeded to take pictures of the expedition members, to be used in lieu of the marine life, if necessary. In the meantime we had been trailing two trolling lines while making at least seven knots an hour [sic]. During the afternoon both Comdr. Richards and Dr. Merrill claimed that they had a bite but did not volunteer what kind it was. Thinking that they might be sensitive about such matters no-one questioned them as to the quality, kind, or location, nor whether it tasted good or itched much.

Thus, evening drew near and Guam drew farther away. It was time for "chow" but for some reason or other no-one seemed to care for anything to eat. Some were busy watching the lines, some had eaten too much for lunch, etc., and etc. If anyone ate at all they must have been considerate enough to hide from sight.

By 5:30 p.m., we had lost sight of the island and by dead reckoning we had traveled at least 45 miles, enough to run on the reef had it been in front of us. We kept on for a half hour when our ship signaled to the **Kavara**, whose course we had been paralleling at a distance of one-half to one mile, to come within hailing distance. She came close but did not dare to come close enough to hail for the waves were high and the boats were pitching and rolling as they naturally would do when three sheets to the wind. Anyway we turned about and headed for Merizo at the southern end of Guam. About this time Husted liberated two messenger pigeons with messages and both of them started for India, via the Philippines.

The clouds had been gradually gathering and at night fell so also did the rainfall, in sudden short squalls. It was soon after this that we started over a shallow known as the Galvez Banks. From here on until we arrived at Merizo at 2:45 a.m., Sunday December 6, 1925, the chronicler of these events was so engrossed that persons and things were rather hazy in his memory. However, some events were clear enough. And here I shall give you a little intimate view into our life upon the sea. All those who voluntarily (or involuntarily) assisted in the Fishery Experiment had an alibi for his devotion to research which held water like a sieve. Of all, only Lieut. England had the foresight and acumen to establish an almost indisputable alibi before hand. It is my own personal and unbiased opinion that he worked it all out when he felt himself slipping. Be that as it may, Lieut. England turned the wheel over to someone else and stepping over the prone bodies of his fellows proceeded to the waist of the ship, where "ye scribe" had a

berth. There he threw the burlap cover off of what had originally been a cake of ice on which had rested the bucketful of squid, for fish bait, and a dozen or so bottles of cream soda pop. Ostensibly he was after a bottle of pop, but in the fitful light of the moon among the clouds, Mr. England mistook the bucket of squid for a nice bottle of pop and for a few moments we thought we were listening to a heated argument in favor of irrigating a large arid valley by placing numerous dams along its river. The Almighty also seemed to have an interest in the project. To make a long story short; whether or not it was the cream soda (Apologies to Mr. Butler) the squid, or just Mr. England's frame of mind that brought on the climax, the fact remains that he became one of us.

The **Kavara** followed us to Merizo, where we landed, but turned about and made for Piti, apparently after getting her exact bearings. Just before landing it was the general plan, agreed to by all, to spend the small remainder of the night there, but the feel of land underfoot acted on the majority as a vase of water acts on a wilted flower and soon the plan was changed to eating and proceeding. Consequently the expedition trooped over to the Insular Patrol Quarters and ssawoke the Patrolman. In his kitchen they made hot coffee, fried eggs, opened a can of sardines, etc., and a good time was had by almost all.

At about 4 a.m., everyone went on board again feeling much refreshed. However, no-one mentioned going out to look for the reef again, not even Comdr. Richards, who wins the petrified porpoise for being the best sailor in the bunch. From Merizo to Piti "Skipper" England ran the boat at trolling speed but at that time of the morning all self-respecting fish must have been asleep. Mr. Hornbostel claims that he saw a flock of tuna peer sleepily out from under their blanket-fish and then withdrawn for forty more winks before the tropical dawn burst like an egg in a hip pocket and flooded the last leg of our trip with the white of day. It had rained intermittently all the way from Merizo to Orote Point: everything and everybody was wet but when at 6:00 a.m., Sunday, we stepped off onto the good solid deck at Piti, there was a wonderful atmosphere of good fellowship, the same that exists in the breasts of those who, after a long siege with the dentist, step out of the chair for the last time and face the world without a worry. And to continue the simile, in the next day or two each member of the expedition received a bill for his share of the 1,100 pounds of ice, which would have made 110 quarts of ice cream, cooled 1,500 bottles of Liberty Beer, or lowered the temperature of the South Seas one one-billionth of a micro-calorie.

Thus ended the Expedition of January 5-6, 1925, to Santa Rosa Reef and at least one member declares his intention of confining his sailing activities to an outrigger canoc inside the reef.

**SQUID or CUTTLEFISH.** Any of numerous ten-armed cephalopods. Noted for quick decomposition and consequent vile odor. Difficult to preserve even in 95% alcohol. Often used for bait.

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**Document 1926A**

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**Chamorro place names, by Mr. and Mrs.  
Hornbostel**

*Source: Article in The Guam Recorder, February 1926.*

*Note: Ex-Sergeant Hans G. Hornbostel had married a Chamorro woman and stayed in Guam after his military release, to become a field agent for the Honolulu Bishop Museum.*

**Chamorro locality names**

One method of approach to the problem of the origin and migrations of the peoples of the Pacific lies in the study of place names. Several thousands of place names in the Marianas Islands have been recorded by Mr. and Mrs. Hornbostel. The study of these place names reveals the fact that the ancient Chamorro language had a much greater stock of words than the comparatively limited vocabulary of the present-day Chamorro. For instance, it is doubtful if any know the meaning of hundreds of place names existing today. The following are a few that the meaning of cannot be learned: Fena, Upi, Maiti, Orote, Malleso (Merizo). The place names of the Marianas Islands reveal Polynesian, Malayan and Papuan origins. The following list taken from a complete list which has been forwarded to the Bernice P. Bishop Museum of Honolulu, Hawaii, may be of interest.

<b>Names of localities</b>	<b>English translation</b>
Talafofo	Between cliffs
Matan Hanom	Eye of water (Agaña Springs)
Humullong Manglo	Where the winds come from <sup>1</sup>
Sagua Anite	Devil's Channel <sup>2</sup>
Facti [sic]	Water Catch (Point) <sup>3</sup>
Sasalaguan	Hell (Mountain)
Alutong	Basalt (Island)
Sadug Laulau	Shaking River <sup>4</sup>
Mapao	Cooled off
Tolae Yuus	God's Bridge <sup>5</sup>
Itadudung	The very deep <sup>6</sup>
Sadug Paulana	Odor of coconut, or Oil (River)
Sadug Paulilug	Odor of iron (River)
Acho	Rock (Point)
Asgon	Smoky (Point)
Guaifon	Windy
Asiga	Salt (Point)
Sadug Maagas	Chief River <sup>7</sup>
Matai Taotao	Dead Man
Ordot	Ants
Tailalo	No Flies <sup>8</sup>
Alupang	Barracuda (Island)

- 1 Ed. note: Mangloña, a surname meaning "Blown by the wind," to indicate a child whose father is not known, in other words a b----d. In the Marianas, it was originally a polite way of saying that the child had a Augustinian Recollect priest as a father.
- 2 Ed. note: Anite, or better Aniti, originally.
- 3 Ed. note: Originally Facpi, or Fagpi, it is later also written Fakpi, Fakti, or Faktc. It really means Frigate bird. It was too bad that Father Palomo was already dead when the authors wrote this piece, because certain obvious errors could have been avoided by consulting him.
- 4 Ed. note: With time and the mispronunciations the original words Sadog, or Sadoc, became written as Sadug.
- 5 Ed. note: Yuus is, of course, a very mispronounced Spanish word, Dios. Another example is Reyes, although the latter was not written in a disfigured manner.
- 6 Ed. note: Rather, the very-deep place.
- 7 Ed. note: Originally, and simply, Big, or Great, River.
- 8 Ed. note: Also, Flyless, or Without Flies.

Achae	Chin (Point)
Taiope	No Answer
As 'upuenge	At Late-in-the-day
Ago	Change
As Taihima	At No Clams <sup>1</sup>
As Salungai	At Whale's <sup>2</sup>
Sumay	To Soak
Macajna	Chief Wizard <sup>3</sup>
Lamlam	Lightning
Halum Aniti	Inside the Devil
Alaguan	Rice Soup <sup>4</sup>
As Maabo	At Stub his toe <sup>5</sup>
As Miminis	At Very Sweet's [sic]
As Gejilo	At Further Up's [sic]
Atanhulo	Look Up
Atanpapa	Look Down
Manngi	Taste Good
Sasa	Stand with legs apart
Toto	Lay flat on the back
Maguagua	Stick hand in through

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1 Ed. note: Short for "at the place where there are no clams."

2 Ed. note: A place where whales could be seen, I guess. It could also have been a modern import from the Pilipino, *salunga*, a word meaning "uphill, upstream, against the current."

3 Ed. note: Obviously recognizable as the Macana, or sorcerer, witch-doctor, of the early missionaries. The individual practicing that craft were not necessarily chiefs.

4 Ed. note: Rather, rice porridge.

5 Ed. note: This could be the usual case where Maabo was already a nickname (future family name), thus As Maabo just meant "Maabo's Place."

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## Documents 1926B

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### “Mazatlan” first motor ship to visit Guam

*Source: Articles in The Guam Recorder, March, April, and June 1926.*

*Note: This ship had two diesel engines (instead of steam engines) and two propellers.*

The Motor-ship **Mazatlan**, Captain J. J. Meany in command, is the first vessel of this kind to visit Guam. The **Mazatlan** is from Long Beach, California, and is under charter to N. H. Hickman of San Francisco from which port she sailed for the Pacific Islands, arriving at Guam February 15th via Honolulu. T. H. Nukualofa, Haapi and Vavau in the Tonga Islands, Keppels Islands, Pago Pago, and Apia in the Samoas's, Butaritari, in the Gilbert Islands and from there to Guam. From this port she will sail for San Francisco, via Honolulu. The round voyage covering a distance of 16,000 miles.

After discharging cargo assigned to Guam among which was the machinery for an additional ice manufacturing plant which the Pedro Ice and Cold Storage Plant is installing, and general merchandise for Mr. J. M. Torres, the vessel will take on board copra and coconut oil enough to complete a full cargo for San Francisco. It is probable that this same route taken by the **Mazatlan** has never been taken before in the history of commerce on the Pacific. The voyage out from San Francisco was uneventful with the exception of the call at Honolulu which was made for the purpose of having repairs done to the machinery, and the excitement of riding out a typhoon which visited the island of Pago Pago, Samoa while at that port. It is claimed that a record of 120-mile wind velocity was experienced on New Year's Day. The storm caused considerable havoc on shore but the ship escaped serious damage although it is said that it practically rained corrugated iron roofing from the buildings ashore. At Apia, the **S.S. Lady Roberts**, a small coasting steamer did not fare so well, as this vessel was blown up on the reef.

In approaching Guam from the South East, the **Mazatlan** passed between Santa Rosa Reef and Guam. The last time such a route was taken by any vessel was during the late war, when one of the Army Transports with all lights out approached the island this way, fearing to use the usual route on account of German raiders. Captain Meany's last visit to Guam was in 1898; at that time he was Chief Officer of the **S.S. Pennsylvania**. The Captain stated to the Recorder representative that Agana in his opinion was the cleanest tropical city under any flag that he had ever visited. That the schools were a great credit to the Government of Guam, and that with adjusted labor

conditioins great strides could be made toward the economic improvement of the island.

The **Mazatlan** loaded 700 tons of copra at the Gilbert Islands for Atkins, Kroll & Co. and a considerable amount of valuable native curios including Tapa cloth, shark tooth swords, baskets, necklaces and models of native canoes were collected by various members of the ship's company. While in port the Naval Station shops were called upon to make repairs to parts of the ship's machinery.

The **Mazatlan** sailed from this port February 25th for San Francisco, via Honolulu which port she will call at to replenish her fuel oil supply.

### **The aftermath—Motor-ship Mazatlan encounters many difficulties on her first voyage to the South Sea islands and Guam.**

The Motorship **Mazatlan** which left this port February 26th bound for San Francisco, via Honolulu, with a cargo of copra and coconut oil consigned to Atkins, Kroll & Co. at San Francisco, met with difficulties which disabled her engines twelve days after leaving Guam. At this time a message addressed to the Commandant of this station was received informing that the vessel was disabled 860 miles East Northeast of Guam.

This information was immediately broadcasted with the request that this station be informed if any ship was proceeding to the assistance of the **Mazatlan**. On the same day, March 10th, information from the **Mazatlan** via **S.S. Ampullaria**, and **S.S. William Penn**, was received giving her position as 16 degrees North, and 156 degrees East, with no sun for two days, and weather overcast and squalls, and that the vessel was drifting West Southwest, at the rate of three miles per hour, and was asking for immediate assistance, reporting repairs to her starboard engine doubtful and that her port engine was totally disabled. The same date a message was received that the **S.S. William Penn** would proceed to assist the **Mazatlan**.

The Station Tug **U.S.S. Napa**, was undergoing repairs to her condenser at the time. But all haste was made to complete the work so that she could also proceed and offer assistance if necessary. The following day the **Napa** left port and headed full speed for the disabled vessel. Upon coming in sight it was found that the **William Penn** had arrived, had the **Mazatlan** in tow and would proceed with her to Honolulu. The **U.S.S. Napa** arrived back in port March 16th.

### **English Lord visits Guam.**

The Motor-ship **Mazatlan**, which sailed from this port February 26, and became disabled some 860 miles East-Northeast of Guam, had on board as an oiler, so states the Honolulu Advertiser, Ray Dietrich, whom Captain J. J. Meany described as a soldier of fortune. Upon the arrival of the **Mazatlan** at Honolulu in tow of the United States Shipping Board freighter **William Penn**, Mr. Dietrich was handed a message from a firm of lawyers in London informing him that he, as a grandson, had succeeded to the title of Lord Fitzmaurice and had inherited an estate in England worth five million dollars.

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## Documents 1926C

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# The annexation of Guam by the Philippines

*Source: Articles in The Guam Recorder, October and November 1926.*

### C1. The people of Guam are indignant...

The Chamorro people of Guam are indignant on account of the reported resolution presented by the Philippine House of Representatives with the concurrence of the Philippine Senate, to ask the President and the Congress of the United States to cede to their government the Island of Guam.

Upon receipt of the above information the matter was considered of importance enough to call a Special Extra-Ordinary Session of the Guam Congress, which was held on the 25th of September, for the purpose of acquainting the members of Congress, and, through them, the people of their districts with the above information.

After the informing of the Guam Congress of the above reported resolution, a solemn silence pervaded the assembly hall, and from the surprised and dazed look which appeared upon every face it seemed as though some dire catastrophe impended. But this look soon changed to one of determination and decision of mind, and the once quiet assembly emerged into a tumultuous gathering by a simultaneous plea from all parts of the hall, voicing the unanimous sentiment which Congressman A. B. Calvo finally expressed when permission was granted him to take the floor. His remarks contained the following statements: "That the Chamorros having happily lived under the American administration, and under the present form of government for over a quarter of a century, love, and will always live to love, the United States of America." "That if the Chamorros are allowed to voice their sentiments with my assurance of protection from the United States, they will never consent to any action being taken which has a tendency to favor the annexation of their island to the Philippine Government." "That while the Chamorros and Filipinos both belong to the brown race, their customs, interests and habits are far apart."

The President, and the Congress of the United States, will be entreated by the Congress of Guam, and the people of the island, to refrain from considering such action, as even a thought of annexing Guam to the Philippine Government is abhorrent.



It was deemed advisable at this time to again bring up the subject of naturalization laws for the people of Guam, and a motion was unanimously adopted to forward to the Congress of the United States the latest petition concerning this matter.

At a later Special Session of the Guam Congress addresses were read from various Congressmen setting forth definite reasons why Guam should not be annexed to the Philippines.

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## C2. Prize Essay Contests

[U.S.] Congressman Oliver, who visited the island on the **U.S.S. Henderson**, has offered a prize of twenty-five dollars for the best essay or article on the subject:—

“Should the Philippine Islands  
be granted independence?”

...

The Guam Recorder offers in prizes, twenty-five dollars for the seven best essays or articles by natives of the island, on

“Shall the Island of Guam be ceded  
to the Philippine Government?”

All arguments should contain definite reason for, or against the question of annexation of Guam to the Philippine Islands, as proposed by the House of Representatives, and the Senate of the Philippine Government.

...

## C3. Appeal against annexation

The Guam Congress adopt the following resolution appealing to the President and the Congress of the United States, that no action be entertained to transfer the island of Guam to the Philippine Government.

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## GUAM CONGRESS

AGANA, GUAM

14 October, 1926

From: Chairman, Guam Congress

To: The Honorable , The President of the United States Through His Excellency,  
The Governor of Guam and The Honorable Secretary of the Navy

Subject: Resolution of Guam Congress

1. At a meeting of the Guam Congress held at the Congressional Hall, Agana, Guam, October 12, 1926, the following preamble and resolutions were unanimously adopted, viz:

**Whereas**, for twenty-seven years the Chamorros as people of Guam, alone, have continued to be peaceful and law-abiding and have given, at all times, their fidelity, loyalty, and affection to the United States of America; and

**Whereas**, they have formed the strongest ties of love to the American flag and have developed a whole-hearted and deep-seated desire to have no other flag than OLD GLORY wave over their heads; and

**Whereas**, the people of Guam are perfectly satisfied with the present form of Government and desire its continuance; and

**Whereas**, a recent resolution was introduced in the Philippine Legislature requesting that Guam, without the knowledge and consent of the people of that Island, be ceded or transferred to the Philippine Government; and

**Whereas**, the Chamorro may have in ages past been of the same race as the Filipino, they have been so long apart that they are now so widely separated in thought, language, and customs, etc., that there is little in common between the two peoples, be it, therefore;

**Resolved**, that we, the members of the Guam Congress, as chosen representatives of the Chamorro people, do most earnestly request the President and Congress of the United States and urge upon them that no action tending to transfer the Island of Guam from the government and protection of the United States be entertained or considered, and be it further

**Resolved**, that we do most earnestly petition the Congress of the United States of America to take such action as may be necessary to bestow the blessings of full citizenship upon the people of Guam.

F. Taitano  
Secretary

Jose C. Torres  
Chairman

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 Document 1926D
 

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## Census of the Chamorro people, by Hans G. Hornbostel

*Source: Article in The Guam Recorder, October 1926.*

The following data has been compiled by Mr. Hornbostel at considerable trouble, and is probably the first complete census ever published of the people of the Marianas Islands.<sup>1</sup>

<b>Marianas Group</b>		
Guam (U.S.A.)	15,615	Census of 1926
Saipan (Japanese Mandate)	2,500	Census of 1925
Tinian " "		50 " "
Rota " "		550 " "
Agrigan " "		6 " "
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Total:	18,721	
<b>Chamorros in the Caroline Group</b>		
Yap (Japanese Mandate)	40	Census of 1925
Truk " "	10	" " "
Ponape " "	3	" " "
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Total:	53	
<b>Chamorros elsewhere</b>		
New Guinea (Australiaa)	40	Census of 1918
Japan (approximately)	6	Census of 1925
China " "	3	" " "
Manila, P.I. " "	7	" " "
Honolulu, T. H. " "	10	" " "
U.S.A. (approximately)	40	" " "

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<sup>1</sup> Ed. note: This claim showed ignorance on the part of the editor of the Recorder.

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 Total: 106  
 Approximate Total of Chamorro people 19,030

**Half-castes with other races (not including Guam)**

German-Chamorro	In Germany	13
German-Chamorro	In Saipan	4
Chamorro-Caroline Is.	In Saipan	20
Chamorro-Caroline Is.	In Carolines	40
Chamorro-Mexican	In U.S.A. <sup>1</sup>	40
		----
	Total:	177

Many of the Chamorro people found in California left the Marianas Islands on American whalers, and in the same way it is very probable that a few Chamorros can be found in England, as English whalers also visited Guam, and possibly the other islands of the group. The Chamorros of New Guinea were sent there by the Germans, as foremen over New Guinea labor on German plantations, when Germany was in possession of the Marianas group, excepting Guam which has been United States territory since 1898.

**[The neo-Chamorros]**

The total number of Chamorros is only 19,030, this means that the Chamorros are the smallest group of civilized people in the world speaking one language. The Marianas Islands were among the first group of islands in the Pacific to be discovered, and the ancient people of this group were the first to vanish, of all the people of the Pacific. The nearly total extermination of the aboriginals was accomplished as early as 1635 [sic]. The Chaorros of today are the result of the following mixture of races:

1695-1850		1850-1926		
{1. Spanish }		{1. American }		
{2. Mexican (Indian) }		{2. English }		
{3. Malay (P.I.) }	PLUS	{3. Japanese }	EQUALS	Modern Chamorros
{4. Ancient Chamorro }		{4. Chinese }		
		{5. Spanish }		
		{6. Malay }		

The three principal strains predominating in the blood of the Chamorros of today, are Mexican (Indian), Malay (P.I.), and Spanish. In addition to the races enumerated above, there is considerable Scotch, German, Dutch, Italian, and Polynesian and some negro strain to the found among the modern Chamorro.

The Spaniards drew soldiers from two sources to combat the aborigines, namely from Mexico. Mexican (Indian) strain can be clearly noted. Corn came from Mexico,

<sup>1</sup> Principally in Redwood City, California.

so did the Metate and Mano (stone implements) for preparing the corn for Titiyas [i.e. tortillas], which is a Mexican food. The Fusifios used by the modern native for working the soil, is the ancient hoe of the Aztec.

Safford in his book on "Useful Plants of Guam" ignores this North American Indian infusion of blood here in Guam, but old books, records, and manuscripts clearly show that large numbers of Mexican Indians came to Guam.

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## Documents 1926E

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# Obituary of William E. Safford

*Source: Article in the Journal of Heredity, 1926.*

*Editor's notes: Former Licut. W. E. Safford, U.S.N., served as Deputy Governor of Guam in 1899-1900. He died at the age of 67. He pioneered the new science of ethno-botany.*

## E1. William Edwin Safford

The death of William Edwin Safford on January 10, 1926, left a gap in the ranks of American botanists that will not soon be filled, for Doctor Safford had made for himself a unique place in his chosen science. The list of his published writings runs to some 80 titles and of these papers a very large majority deal with plants in their human relationships.

To those who knew Doctor Safford there was no mystery in his preference for this phase of botany. He was first and foremost a student of mankind. People of every race and place aroused his interest, an interest not merely scientific but infused with the kindly sympathy that was the very essence of the man. His keen interest in humanity led him to the study of ethnology, philology and archæology, and his amazing capacity for observation and deduction and his great linguistic ability brought him distinction in these fields of research as well as in biology.

Doctor Safford was born at Chillicothe, Ohio, in 1859 and graduated from the United States Naval Academy in 1880. His cruises as an officer of the Navy and his service in 1899 and 1900 as vice-governor of the island of Guam gave him rare opportunities for biological and ethnological investigations in the islands of the Pacific and on the west coast of South America. How well he availed himself of these opportunities is shown by such publications as "Botanizing in the Strait of Magellan," "Extracts from the Notebook of a Naturalist on the Island of Guam," "Chamorro Language of Guam," and his magnum opus "Useful Plants of the Island of Guam."

In 1902 Safford resigned from the Navy and accepted an appointment in the Office of Economic and Systematic Botany of the Bureau of Plant Industry, United States Department of Agriculture, a post which he held to the end of his life. During this period he published numerous papers on the systematic botany of the Annonaceæ, the mainly tropical family to which our familiar papaw belongs, on the genus *Datura* and other groups. But no subject appealed to him more at this stage of his career than the uses of plants by the aboriginal populations of North and South America. "Food Plants and

Textiles of Ancient America," "Magic Plants of Ancient Americans," "Narcotic Plants and Stimulants of the Ancient Americans," and "Use of Nuts by the Aboriginal Americans" were among the many papers on this subject which appeared during the last ten years of his life. He published also on the sacred flowers of the Aztecs and on "lignum nephriticum," a wood whose singular properties had stirred the curiosity of naturalists in the sixteenth and seventeenth centuries.

The *Journal of Heredity* had the privilege of issuing Doctor Safford's last published contribution, "The Potato of Romance and of Reality." It is a most interesting account of the misconceptions regarding the origin of the potato which prevailed in Europe long after its introduction from the New World. Even to those who knew Safford well, the erudition displayed in this paper is surprising. It is also a fine example of his skill as a writer.

At the time of his death Doctor Safford, in collaboration with his beloved wife, was engaged in the preparation of a volume on the "Useful Plants of Mexico," based largely upon the notes and collections of the late Dr. Edward Palmer. If he had lived to complete this work it doubtless would have taken rank as his most important contribution to American botany.

It has been possible, in this notice, to touch upon but a few of Safford's multifarious interests and attainments. He loved literature, music and painting, and his knowledge of these arts was varied and profound. His many-sidedness made him a fascinating companion and his warm-heartedness endeared him to all who knew him. His family life was of ideal beauty and his devotion to the wife and two children who survive him could not have been surpassed.

T. H. K.

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## E2. William Safford, The Man

*Read before the Washington Botanical Society, February 2, 1926.*

To properly describe the life of a man and especially the rich life of such a man as Dr. Safford is no easy task. The person who undertakes it should be well documented and have considerable time at his disposal.

I have proposed to myself something much easier, namely, to give a few impressions of the man, leaving the critical study of his scientific attainments to other hands.

Ned Safford was like a brother to many of us and we shall miss him greatly. His social instincts were strong. He had a genius for friendships. He radiated sunshine. In the 23 years he has been going in and out among us we have had ample opportunity to discover all his essential traits. He was incapable of hatreds. If he had any enemies I have never discovered them and certainly he had a host of warm friends. He was catholic in his tastes and his ability to see both sides of an argument tended to disarm hostility. He was like Renan in his charities and in many other ways. His was a smiling happy na-



ture. He was short, thick-set, ruddy, active, always clean-shaven, with good features, a round rather than a long head, blue eyes and brown hair.

Dr. Safford loved Nature profoundly and humanity not less. All yellow and brown races were brothers to him. Catholics, Protestants and Agnostics, all were his friends. It was the kindly spirit in a man and not the color of his skin or the dogmas he professed that counted with him.

His enthusiasts knew no bounds, and they were generally for worthwhile things. He pursued his beloved studies year after year unweariedly. Like Browning's Grammarian, there was always more to be learned and rest might come later. Humanity, social life, science, letters, the arts—he knew and loved them all. In some ways he was more like a man of the Renaissance than like a modern American. He was a worshipper of the beautiful as few men I have known have been, whole-heartedly and with a passionate adoration. The beautiful was to him a religion.

Dr. Safford was a good linguist and an omnivorous reader. He was perfectly at home in French and Spanish and had a good working knowledge of Latin, German and Italian. When he was in Guam he also interested himself in the native language. He had read many great books not related to his botanical and anthropological researches and he had a wonderful *flair* for out-of-the-way and interesting things. For instance, it was he who called my attention to Andrew Lang's "Letters to Dead Authors" and to Helena Vacaresco's French translation of Roumanian folk-songs, tender, melancholy, wild, and fierce outpourings of the peasant soul. His interest in primitive peoples and their ways was second only to his love of plants.

His years of wanderlust had taken him everywhere. He had known many kinds of men and women, had seen many parts of the world, and his mind was a rich storehouse of fact and fancy drawn from a thousand places, and from books and pictures and conversations innumerable. His was a rich, full life and he shared his treasure-trove with every congenial spirit, with everyone, indeed, who would listen. He loved conversations. How many happy hours I have passed with him discussing all sorts of interesting things in Nature and the world of men, and no-one ever talked with him long without getting new ideas and a broader outlook. First and last, I saw a great deal of him. Our scientific work did not throw us together very much, but in social life, in his home and in my own, in the Arts Club and in the Literary Society, in both of which he was very active, I met him a great many times and found him always a congenial spirit. It was he who put on at the Arts Club some years ago that interesting program: "What Does Nature Mean to You?" which was discussed by half a dozen persons from different angles, the writer being one of them. There one of the sculptors opened his remarks by saying: "Nature is fool" but Safford did not think so, and neither do I.

For the last two years of his life Dr. Safford was a prisoner in his own house and most of the time confined to his own room, following an apoplectic stroke. Through it all he was cheerful and continued with Mrs. Safford's help to work as best he could. In some ways, these last two years were his best years because they withdrew him from the whirling busy world and enabled him to enjoy in peace and quiet his wife and children

and that dear home life of which he was so fond. During these years also he was allowed occasional glimpses of his friends.

In my opinion Dr. Safford has served his generation faithfully. I keep many pleasant memories of him, and we are all the richer for having known him.

The following sonnet which I wrote and gave him when he was first taken ill was read at his funeral service. It expresses my understanding of the man, but only very inadequately.

---

## A Nature Lover

To W. E. S.

*Within his soul, as in a Buddhist shrine  
The god, a gentle Nature-worship glowed;  
He saw upon Earth's face where'er he strode  
Footprints of God and finger-marks divine.  
The breath of peace in lily, palm and pine,  
The long allurements of the open road,  
By suns and winds and water overflowed,  
Were more to him, entranced, than bread or wine.*

*He heard in Nature voices manifold,  
Beyond the known he seemed to catch faint gleams  
Of deeper and diviner things untold;  
Therefore, the hills sang to him and the streams,  
The dross of other men became his gold,  
And all his days were full of wistful dreams.*

Erwin F. Smith

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## Document 1926F

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### Father Sabatier's poem about Apemama Island

*Source: Ernest Sabatier. Le Poème de l'île—Apemama du Pacifique, Iles Gilbert (Paris, 1929).*

*Note: Extracts from this book-length poem are here translated by the editor.*

#### Preface by Serge Barrault

...  
It is one of his colleagues, the young Father André Dupeyrat, who discovered Ernest Sabatier. "At the beginning of 1925," he wrote to me, "I received a letter that came from the other side of the world—from the Gilbert Islands. It was one of my colleagues, Fr. Sabatier, missionary on Apemama Island, who was its author. I had heard of him in our conversations about missionaries—blurred pictures of apostolic heroes laboring in faraway places. Only one thing stood out in my memory: he was a poet."

"His letter, very brotherly, was asking me to begin a correspondence with him. He began by peppering me with questions: about my religious spirit, about current affairs in our country, France, about literature, the arts and above all, about poetry: *"Is poetry a subject of interest in the scholasticate? Poetry is not a theme of salvation, but disdain or love of poems shows the intellectual level of a milieu and an epoch. Even a missionary in the bush cannot lose his interest for what exalts the ideal of the elite in our old countries."*<sup>1</sup>

"I answered him with all my heart. A correspondence ensued, a slow one but an intense one—the letters taking four to five months to come (time enough to think)—between Apemama and Fribourg<sup>2</sup> and it soon created a solid bond of affection, which does not detract from the sacred links between religious of the same order."

"The old missionary was edifying, encouraging, advising his cadet: however, after kindling the fire of our common ideal, ever brighter and higher—that of the love of God and the love for the souls—he did not neglect "this small flame that one must forever rekindle"—poetry."

"We exchanged some verses: those of our favorite poets, and also our own. I could get Fr. Sabatier's—wonderful pieces—only at the cost of my own efforts..."

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1 Letter dated November 1924.

2 Ed. note: A place in Switzerland where the scholasticate of the Issoudun French Missionaries of the Sacred Heart was then located.

In March 1926, Father Sabatier revealed to me that he had been working on a long poem for a number of years, whenever his missionary work gave him a respite, above all when he was visiting the small islands of Kuria and Aranuka, where his ministry was lighter than at the main island of Apemama. Its titled, he said, was *Le Poème de l'Île*. His apostolic work and the condition of his health had often forced him to lay aside his project. His friend immediately asked for a copy of this Poem. Ernest Sabatier, in December 1926, despatched a letter which did not reach its destination until the spring of 1927. The work was not yet in its final form; a renewal of pagan customs and sorcery prevented the missionary from finalizing it. However, fortunately, his friend insisted. In 1928, the missionary poet sent a typed manuscript. His friend understood its value and, a few weeks later, he had obtained the permission of the Superiors and all the the facilities to have the poem printed.

### Father Ernest Sabatier

"Ernest Sabatier was born on 25 May 1886 at Marion (Haute-Loire), a small village situated north of Brionde. He is a country-boy and an Auvergnat, two titles that he is proud of wearing..."

"When he was 17 years old, he was sent to do his Rhetoric [classical studies] in Italy. *"We did not go beyond Piemont,"* he once wrote to me, *"Virgil was explained to us on top of lovely hills, at the mouth of the valley of the Aosta."*

"Once his rethoric was finished, he had to select a missionary order. God led him to the noviciate of the Sacred Heart Missionaries, which had then taken refuge at Glas-tonbury, on account of the persecutions suscitated by the ministrations of Waldeck-Rousseau and Combes."

"After one year spent in silence and isolation, during which he meditated upon his calling, he pronounced his religious vows, and went on to continue his exile at Canet de Mar, near Barcelona, where the Sacred Heart Scolasticate was then located. There, he studied philosophy and afterwards returned to France to do his military service. Then he exiled himself once more, this time in Switzerland, and he finished his theological studies in the dear learned University of Fribourg."

"In July 1912, he was consecrated a priest by Monsignor Bovet, Bishop of Lausanne and Geneva, and at the end of that same year he left for Oceania."

"From Sydney, he embarked for the Gilbert Islands where his bishop, the venerable Monsignor Leray, assigned him to his station: Apemama Island and two other small islands, Kuria and Aranuka."

"He has now been in that missionary field for the last 16 years. There his devotion has created a well-ordered and admired Christian community.

"In 1924, the canonical Visitor of our missions wrote: *"In spite of the delicate state of his health, Father Sabatier stays at the head of his flock. His persevering efforts are bearing fruits and the Apemama Christians have the reputation of being the best in the Gilberts. He is continuing the work of his predecessors... he is building a concrete church that will be dedicated to St Anthony of Padua. Experience has shown that it is cheaper*

*to build with concrete than with wood in the Gilberts, because wood soon becomes eaten by termites. If, on the one hand, he saves only to the mission treasury, on the other hand, he increases his own trouble considerably by building with concrete." So we see this missionary acting as a poet, architect, businessman, and—mason!"*

...

#### IV. The poem of the island [excerpts]

...

*Oasis au désert du Pacifique immense,  
Voilier au mille mâts de palmes que balance  
L'alizé toujours frais sous un ciel toujours pur,  
Guirlande blanche et verte au bleu profond de l'onde,  
Clair joyau décorant la ceinture du monde...*

*Lost in the Pacific an oasis appears,  
Stands like a sailing ship, coconut trees for masts,  
Swayed by constant tradewinds, under a sky so clear,  
A green and blue garland upon the sea so vast,  
'Tis a golden buckle on the belt of the world...*

...

*Et l'île, refermant sur lui ses bras d'azur,  
Bercera son repos sur ses belles eaux calmes  
Et baignera son front au vent frais de ses palmes.  
Le vent d'est exhalait son haleine salée.*

*The island will embrace him within its blue lagoon,  
And rock him in his sleep upon its waters calm,  
And the wind will caress his forehead like the palms.  
The easterly wind will blow up a salty foam.*

...

*Sur la lagune en feu, blanche comme un linceul,  
Les grands oiseaux de mer allaient et venaient seuls.  
Rarement un vivant se montrait sur la plage.  
Il s'en venait chercher un dernier coquillage...*

*Over the blue lagoon, as if they knew but peace,  
The great Pacific birds come and go as they please,  
Many a living soul would venture on the strand  
To look for a last shell forgotten in the sand...*

*Salut bel arbre des îles!  
Seul décor de l'archipel!  
Par qui le sable stérile*

*Communique avec le ciel!  
Toi qui portes, prince alerte,  
Ta couronne toujours verte  
Sous les climats sans hivers;  
Père de la race brune  
Qui vit au bord des lagunes!  
Roi des îles et des mers!*

*O tree, to the islands you  
Supply a beautiful huc!  
Born as you are from dry sand!  
To the sky you wave your hand!  
You bear proudly like a king  
Your crown forever growing  
In this winterless climate,  
To brown men you are a mate  
So ready to give a hand  
King of the seas and ocean!*

...  
*De tes feuilles desséchées,  
Par le grand vent détachées,  
L'homme a fait une cloison...*

*From its leaves dried in the sun,  
Ripped by the wind from its trunk,  
Man has built a partition...*

...  
*Au bruit profond des eaux déferlent sur la grève  
Il se berçait encore à son antique rêve...  
O peuples qu'ont courbé les siècles sans dimanches!  
O paysan venu de France!*

*To the sound of the waves rolling upon the beach,  
He thought he had a place that nobody could reach.  
People who for ages never had a Sunday!  
Behold the peasant from France!*

*Aranuka, ma petite île,  
Toi, Kuria, sa jeune sœur,  
O belles oasis tranquilles  
Au grand soleil de l'Équateur!*

*Aranuka, island so small,  
You, Kuria, its young sister,  
You do not know winter nor fall,  
You are my sunny Equator!*

*Je n'étais pas un infidèle,  
Mon cœur ne vous oubliait pas,  
J'étais un corps lourd et sans ailes  
Et l'Océan barrait mes pas...*

*My heart did not forget you  
When I was far away  
I simply could not reach you  
Because the sea would bar my way...*

*Sur ce navire étroit, mon âme solitaire  
Connait mieux son destin qui n'est pas de la terre.*

*Upon this narrow ship I walk a lonely lane,  
The knowledge grows in me that I'm not from this plane.*

*L'Océan, l'on ne sait sous quel embrassement,  
Sent éclore en son sein la douceur d'un printemps...  
Et ce vent, l'alizé, qui vient gonfler nos voiles,  
Nous semble un vent divin qui tombe des étoiles...*

*The ocean in a swell of its mighty bosom,  
Has detected the coming of a new season...  
The tradewind has arrived in time to fill our sails,  
'Tis a godsent indeed, a wind that never fails...*

*... Voici la passe  
Et sa floraison de coraux.  
Parmi les fleurs des îles basses  
Les plus belles sont sous les eaux...*

*... Here comes the pass,  
Beware of the heads of coral,  
Among which play the dark sea bass,  
Careful of that submerged flora...*



*Tranquille et verte comme un pré;  
 Le cercle du roc et des dunes  
 En fait un port bien abrité.  
 Son fond tapissé de verdure  
 Est l'enclos paisible où pâturent  
 Des tortues grasses à souhait;  
 Avez-vous vu, courte et replète,  
 Surgir et plonger une tête?  
 L'une d'entre elles saluait.*

*Quiet and green as a pasture;  
 The circle of rocks and sand dunes  
 Makes it a safe port to be sure.  
 Its arms provide an enclosure  
 To fatten the turtles and some  
 Other animals as you please.  
 Do you not see them jump with ease,  
 As if to greet you as you come?*

””

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## Documents 1926G

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# Biography of Father Madariaga, missionary to Yap

*Source: P. Vicente Guimerá. Marino y Misionero ó el P. Julián de Madariaga de la Compañía de Jesús... (Sevilla, 1929).*

## Mariner and Missionary, or Father Julian de Madariaga

### Original text in Spanish.

[Figure: Julian Madariaga as a boy.]

[Figure: Julian Madariaga as a young man.]

[Figure: Julian Madariaga with one of his teachers.]

[Figure: Julian Madariaga becomes a mariner.]

[Figure: Julian Madariaga visited a port of Texas.]

[Figure: Julian Madariaga heard a call to the priesthood at the foot of the statue of Our Lady of Begoña.]

[Figure: The Jesuit novitiate attended by Julian Madariaga.]

[Figure: a) Madariaga with other novices in a physics laboratory; b) The College of St. Ignatius of Sarriá in

Barcelona, where Madariaga studied theology.]

[Figure: The Jesuit college at Chamartin, a northern suburb of Madrid.]

[Figure: After his last vows, Father Madariaga taught in an academy at Seville.]

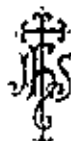
[Figure: The teacher and his class graduating in April 1925.]

[Figure: Father Madariaga becomes a missionary to the Carolines. The mission band of 1926. Standing, from left to right: Brothers Espuny, Martín, and Aguinaco; seated, Fathers Madariaga and Berganza (Note: In his letter, Fr. Madariaga has changed the order).]

**MARINO Y MISIONERO**  
O EL  
**P. JULIÁN DE MADARIAGA**

DE LA COMPAÑÍA DE JESÚS,  
MISIONERO EN LAS ISLAS MARIANAS,  
CAROLINAS Y MARSHALL,

POR EL  
**P. VICENTE GUIMERÁ**  
DE LA MISMA COMPAÑÍA



SEVILLA, 1929

Imprenta y Librería de Eulogio de las Heras  
Sierpes, 13

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*Nada más nos dice Julián de su niñez.*



*...ya no sólo pintaba fieras... sino banderas y soldados...*

VI.

Pág 23.



*Entrar en el coche con mi profesor, mister Lorenzo Comrag...  
y verme hecho un cordero...*



*Me quitó el traje de señorito...  
...nostramos... na vieja guerniqués.*





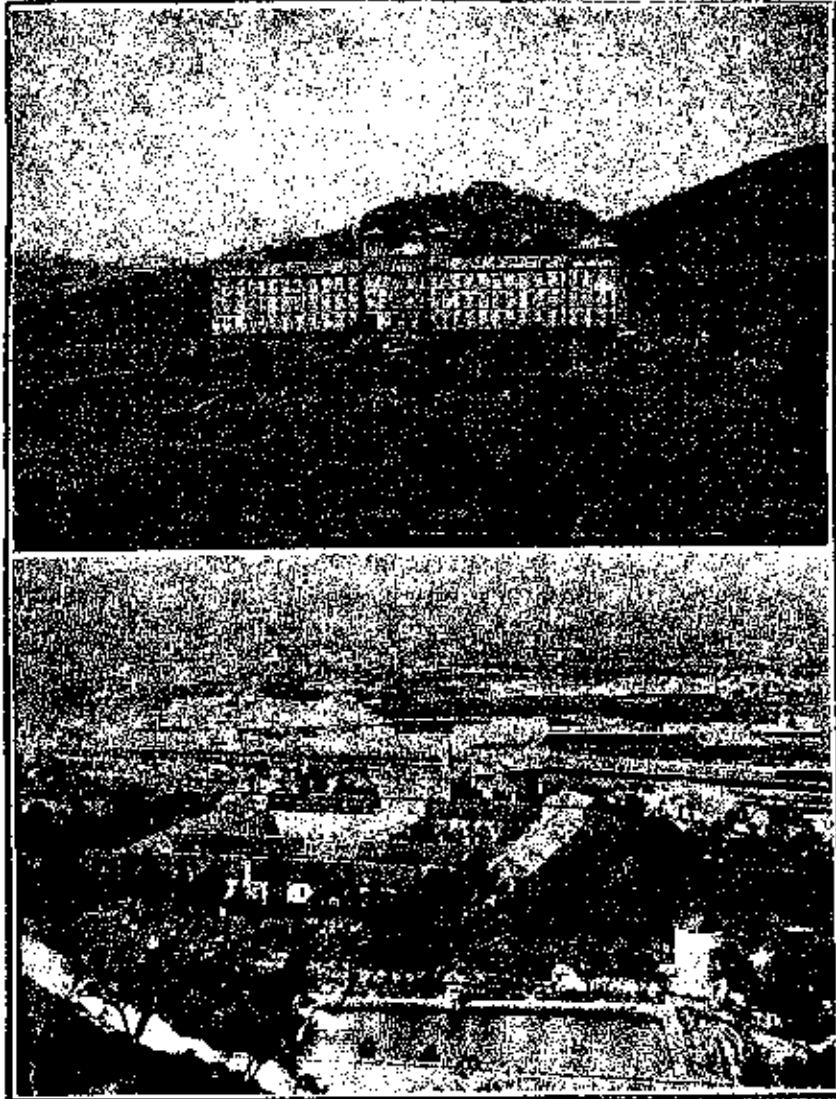
*Salimos de Galveston...*

IX.

Pág. 6



*...derramaba su alma... en el corazón de la Virgen de Begoña*



*La vida del noviciado se deslizaba... en silenciosa  
mansión de paz...*



*...y dió un repaso a los conocimientos que ya poseía de ciencias físico-naturales...*

XIV.

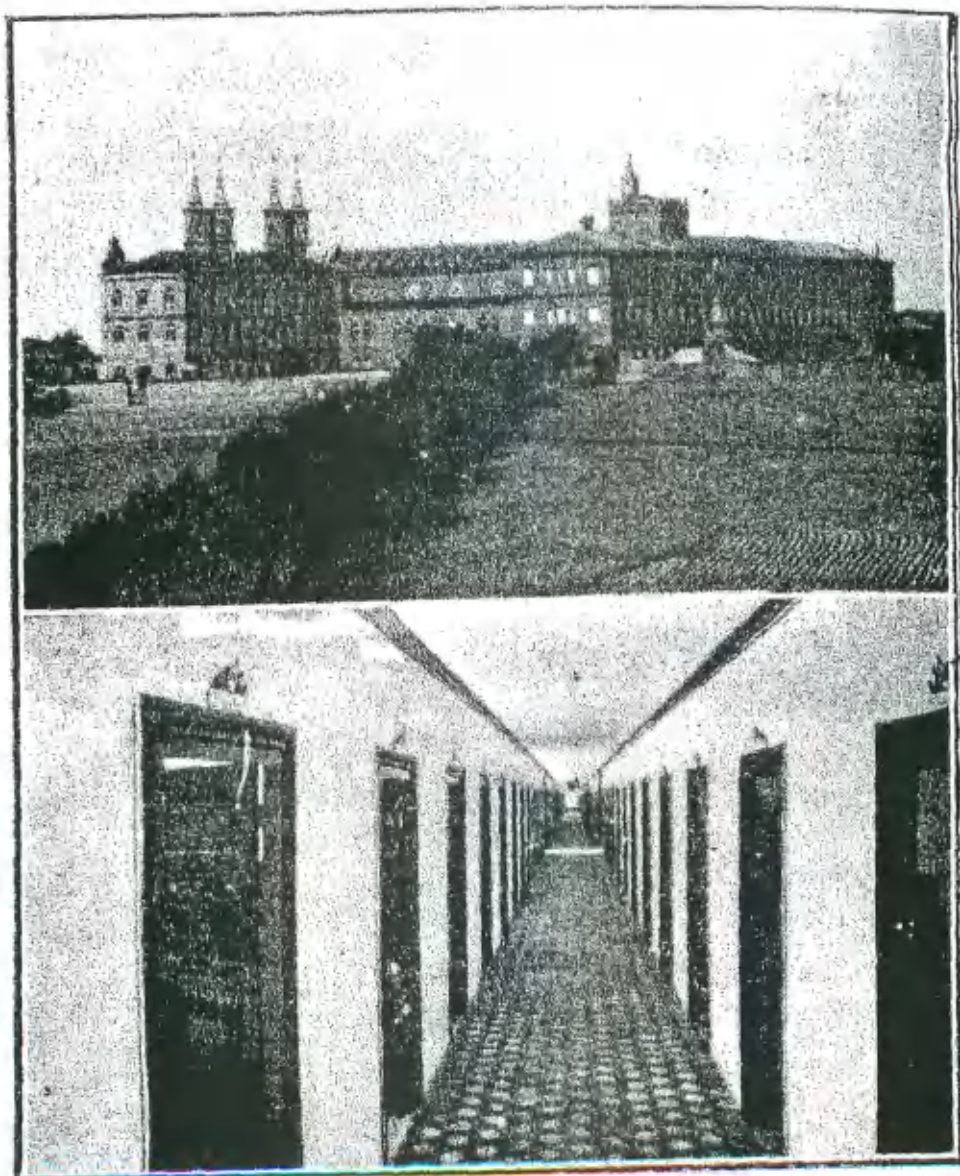
Pág. 101.



*Colegio de San Ignacio, de Sarriá (Barcelona), donde Madariaga estudió Teología.*

XV.

Pág. 103.



*La obediencia me ha puesto en este colegio (Chamartín)...  
2... Duermo en un aposento... en un extremo de las camarillas...*



XVII.

*...hice mis últimos votos. Estos sevillanitos se desviaron*

Pág. 120





XXIV

*La Academia en 1<sup>o</sup> de abril de 1924.*

Pag. 148.



*De pie: izquierdo a derecho: HH Espuny, Martín y Aguinaco.*

*Sentados PP. Madariaga y Berganza.*

*(En su carta el P. Madariaga altera el orden)*





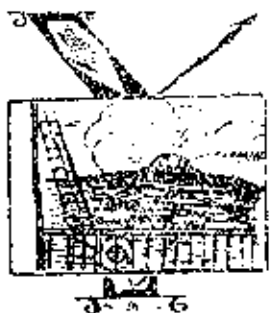
### CAPÍTULO III

#### EN EL JAPÓN.

Tokyo 3 de Junio de 1926.

R. P. Guerrero, S. J.—Granada.

Amadísimo en Cristo P. Guerrero:



A ESTAMOS en los últimos preparativos para llegar a las islas». «El sábado 5 de junio saldré y solo, en el vapor japonés, para la isla de Jap, a suplir al P. Pons y quedarme solito con el H. Hernández.

Tardaré en llegar unos 18 días, haciendo escala en Saipán, donde probablemente podré saludar al señor Obispo, pues es la primera vez que, desde que se constituyó este Vicariato, sale a visitar toda la diócesis o vicariato.»

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«Ya en otras cartas he referido parte del viaje, así que solamente añadiré alguna otra cosita nueva para que se las lea a esas buenísimas hermanas tan fervorosas y ejemplares. Realmente, es el ejército de Jesucristo el que hemos visto esparcido en este inmenso mundo desde Egipto hasta el Japón. Todos soldados que, enamorados de su Divino Capitán, Cristo Jesús, se esfuerzan por arrancar las almas de las garras de Satanás que tan agarradas las tiene, y que en algunas partes, sobre todo en el Japón, se defiende terriblemente con uñas y dientes y todo furor.»

«Donde están las Iglesias y cristiandades más hermosas que yo he visto en el extremo oriente, es en Saigón y en Shang-hai».

«De Saigón ya les hablé. El primer puerto de la China que tocamos fué Hong-Kong, posesión inglesa, situada en una isla junto al continente y a poca distancia de otras dos grandes ciudades, Macao, portuguesa, que está a tres o cuatro horas de vapor; y un poco más lejos Cantón.»

«Hong-Kong tiene una bahía inmensa rodeada de montañas a cuya cumbre se llega por carretera admirablemente asfaltada como si fuese un paseo, y luego un funicular. Tiene edificios grandiosos, sobre todo la parte baja donde están las oficinas, bancos, etc. Las casas son hermosas, con jardines;

## O EL P. JULIÁN DE MADARIAGA 153

y con frecuencia verdaderos palacios escalonados en el monte, algunos de ellos de chinos ricos, que acuden mucho a la colonia inglesa a disfrutar de la paz en que no les dejan en Cantón sus paisanos con sus robos y tropelías. A veces los ladrones chinos han pirateado a los vapores que van a Macao o Cantón, asaltando a los barcos, llevándolos a una isla y allí saqueando a los pasajeros. ¡Pobre China, está muy mal, y no lleva por ahora trazas de arreglarse! Hace poco, en pleno día, en Shang-hai asaltaron, a las dos de la tarde, los chinos a los autos donde iban europeos y los asesinaron, y hasta unas dos horas después no se pudo poner orden. En Shang-hai está el puerto con barcos de guerra ingleses, franceses, americanos; y en las posesiones francesas e inglesas hay fuerzas militares, pero parece que nada basta.»

«El miércoles 19 de mayo entramos en los estrechos del Japón, entre numerosas islas, que son montes cubiertos de arbolado, y el jueves 20 llegamos a Kobe, donde ya en el muelle nos esperaban, llenos de alegría, el P. Fáber y el Procurador de las Misiones Extranjeras de París. Por la tarde nos montaron en auto, luego en un funicular, y nos encontramos en la parte media de la pendiente de una de las montañas, de unos mil metros, de donde se divisan, a lo largo de la

costa, numerosos pueblos. Aunque no faltan edificios suntuosos, sin embargo, casi todas las casitas, lo mismo en la ciudad que en el campo, son de madera. Lo mismo en la ciudad de Tokyo; por eso los incendios están a la orden del día. Después del funicular, subimos por un sendero, entre espeso bosque de pinos, paisaje precioso, pero camino triste, porque era la subida a una *pagoda*. En el camino nos topamos con dos peregrinos, luego dos mendigos, más allá una especie de arco triunfal de madera, con unas hornacinas o jaulas con sus dioses correspondientes. En la jaula de la derecha, hay una estatua de un dios furioso, feo como un demonio, y todo él y la alambrada que le cierra está lleno de pegotes de papel; porque sus devotos, que son los que les duele algo, acuden a su ídolo para que les cure, y la manera de lograrlo es atinarle con una bolita de papel mascado donde le duele, v. g., ¿le duele al paciente la nariz? Pues salivazo va y salivazo viene con las pelotillas, a ver si le atina en la nariz; y así es que el muñeco está que da grima.»

«Pasado este arco de triunfo subimos por unas escalinatas de piedra, que aquello parece un parque, y sube que te sube, llegamos a una explanada grande, alrededor de la cual hay una manera de escenarios cubiertos, y en el fondo otro que pare-

## O EL P. JULIÁN DE MADARIAGA 155

ce más principal. A la izquierda del escenario hay un despacho donde un bonzo o sacristán despacha a los *fieles* lo que necesitan para sus supersticiones. En un brasero suelen arder unos palitos de incienso. Antes de llegar al templo, hay una fuente de agua con sus correspondientes cacharritos para beber, y allí se lavan las manos y beben los infelices para entrar ya en el templo purificados de los pecados. ¡Pobrecitos! Una señora se adelantó con su niño, que tenía vendado un ojo, mientras su marido la miraba de lejos; se fué al bonzo del despacho, luego a una estatua de madera, que es el Buda que se ve por todas partes, que estaba a la derecha del templo, y la pobre madre tocaba primero, con toda devoción, la estatua del monigote y luego la cara del niño, y así varias veces, a ver si lo curaba. Otros se acercan para hablar con los espíritus de sus antepasados. Hay otros escenarios donde se ve en medio, colgada una cuerda cubierta con telas de colores, y el techo está lleno de recortes de papel y trapitos colgados con hilos, donde residen los espíritus. Se acerca el *vidente* o el *oyente*, tira con toda fe de la cuerda (que por supuesto no suena) y están un ratito o ratazo con los pies juntos y como en oración escuchando no sé qué.»

«La gente de letras va dejando de creer en tales

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paparruchas, aunque todos tributan un culto, unos idolátrico y otros entre idolátrico y civil, a las *almas de todos sus antepasados*, y ésta dicen que es una de las grandes dificultades que tienen para convertirse.»

«Los católicos son unos miles en todo el imperio, que se pierden como gotitas en un mar. Tienen los infieles prevenciones terribles contra los católicos, pues consideran por tradición, a los cristianos de los tiempos de las persecuciones, como a traidores a la patria.»

«¿Pues qué hará falta para romper este hielo? Mucha oración, muchos Apóstoles para el Japón, y muchas limosnas para estos Apóstoles. Cuesta mucho, va despacio, pero cuando se trabaja, con la gracia de Dios, se recoge.»

«El domingo de Pentecostés, asistimos a la misa que cantó el P. Fáber en una iglesia buena, que hace pocos años era una barraca, y parecía una fiesta de los primeros cristianos. La iglesia está a la japonesa, esto es, con el piso cubierto de esteras finas y muy limpio, solo en la parte de la derecha, junto a la pared, hay bancos y reclinatorios para los europeos. Entre éstos estaban los embajadores del Brasil y Bélgica con sus familias, el representante de España, etc. Entran los cristianos japoneses en la iglesia dejando sus sandalias,

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O EL P. JULIÁN DE MADARIAGA 157

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y algunos sus botas altas, porque estaba lloviendo, en la puerta de la iglesia, y en el santo suelo tienen reclinatorio, camino y asiento. A la derecha los hombres, a la izquierda las mujeres, y lo mismo al comulgar. Las mujeres, que en la calle van con pelo (no pelonas, que esas majaderías no se estilan por acá, como tampoco la inmodestia en los vestidos), a veces con unos peinados japoneses muy singulares, se cubren en la iglesia con un velo blanco.»

«La misa fué sumamente devota, comulgaron unas ciento veinte personas.»

«Dirigía el coro la hija del Obispo protestante de Tokio, que es muy conocida en la ciudad como artista. Esta joven se presentó un día al párroco de esta Iglesia, que es un ancianito francés de las Misiones Extranjeras de París, y le pidió si podría ella dirigir una misa. Algo sorprendido quedó el buen párroco, pero le dijo que sí. Después de la misa que dirigió preguntó al sacerdote, señalando a las cristianas cantoras: ¿Y no podría yo ser como una de estas?» El le contestó: «Si quiere, sí, pero con tal que se instruya, porque usted es cristiana a medias». Ahora está instruyéndose como *catecúmena*, para ingresar en el catolicismo. Este sacerdote ancianito me dijo que llevaba cincuenta años en el Japón sin salir del Imperio, y que cuan-

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do vino no había en su parroquia ningún cristiano. Después de la misa los fieles iban a saludar a su párroco, como a su abuelito.»

«De lo bueno, bueno, que hay aquí es sin duda alguna el Colegio de los *Marianistas*. Su Colegio, con el simbólico título de *Estrella de la Mañana*. Título tan tierno, y que al mismo tiempo no asusta a los paganos! Está muy acreditado entre los japoneses. Fundado en 1888, ha dado al Japón hombres muy ilustres; pues tienen embajadores, generales, profesores, ministros, y sobre todo algunas conversiones notables que valen por centenares, como son algunos actuales sacerdotes japoneses, que entraron gentiles en el Colegio; y sobre todo el almirante Yamamoto y su hermano, verdaderos modelos de católicos ejemplares y celosos. Actualmente tienen unos mil seiscientos alumnos, la mayor parte gentiles, y unos cien catecúmenos.»

«Un millón de recuerdos a todos los Padres y Hermanos de esa santa casa. Los otros cuatro saldrán para las islas unos diez o quince días más tarde. El Padre Berganza y el H.<sup>o</sup> Aguinaco irán a Ponapé, y el H.<sup>o</sup> Cipriano Martín y el H.<sup>o</sup> Espuny a Truk, con el señor Obispo. Creo que tendré el consuelo de poder ver al señor Obispo, porque



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esta es la primera vez desde que existe nuestra misión, en que hace la visita a todo el Vicariato.»

«En sus S. S. y O. O. y de toda esa fervorosa gente me encomiendo.»

«Suyo en Cristo Jesús.»

*Julián de Madariaga, S. J.*





## CAPITULO IV

### EN LA TIERRA DE PROMISIÓN.

Jap 27 de Junio de 1926.

Madre Mercedes Madariaga.

Mi querida hermana:



EL MISMO día que acababa de escribir a Presen, recibí tu carta, de tanto corazón como siempre. Empiezo esta hoy por la mañana, y espero... Dios mediante, terminarla en la isla de Jap, donde volverá a recogerla este mismo barco en su regreso al Japón, pues ahora va de Yokahama a *Kobe y Mogi*, a la isla de *Saipán, Jap, Palaos* y *Célebes*, y vuelve por el mismo camino al Japón».

«Ya os dije cómo la vispera de salir de Tokyo

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fui con un jovencito pagano, que hablaba el castellano, a visitar la ciudad. ¡Pobrecito! ¡Con qué respeto se descubría al pasar por delante de sus templos, donde creen que están los espíritus de sus antepasados! A veces se ven en las calles colgados de cuerdas, como las lavanderas cuelgan las ropas, multitud de papelitos; en esos papelitos residen los espíritus, y es señal que en aquel barrio hay una fiesta religiosa».

«Sólo quería deciros de este paseo, como cosa curiosa, que al visitar el parque principal, que es muy hermoso, entre las jaulas y casetas de los leones, elefantes, ciervos, etc, hay varias con pavos comunes, y dos borriquitos, paciendo sin trabajar en su jaula o establo, con su nombre científico de *asinus*, no sé cuantos. Es que no había borricos en el Japón, aunque ahora se van introduciendo».

«Este vapor, el «Thikusen Maru», tiene unas 2.500 toneladas y pertenece a la Nipon Yusen Kaisa, única compañía que recorre las Carolinas, y que tiene otros muchos buques que van a Europa.»

«Llegamos a Kobe el lunes 7 de junio a las tres y media de la mañana. A las nueve bajé a tierra, y en puch-puch (1) fui a la Iglesia de los Sacerdotes

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(1) Carrito tirado por un hombre.

Misioneros de las Misiones Extranjeras de París, donde celebré el lunes y el martes, pues en el barco no puedo celebrar, porque ni tengo altar portátil, ni se pueden encender luces en el camarote por estar prohibido. Además tengo ahora un compañero de camarote, pagano, aunque ya tengo colgado el crucifijo de los votos en la pared, y al fin nos preside Jesucristo. El jueves 10 llegamos a Moji, que está en el primer estrecho del Japón, un poco retrasados por la neblina.»

«A las tres de la tarde desembarqué, y llevando en un cuadernito las señas del misionero católico escritas en japonés, eché a andar camino adelante, y como me había dicho un japonés que a poca distancia vería la Iglesia católica, estuve andando sin ver más que casuchas y alguna que otra pagoda en la falda del monte, hasta que, enseñando mi cuadernito a unos estudiantes japoneses, ellos, con toda cortesía, me hicieron volver atrás, hasta ponerme al pie de una escalinata de piedra que subía entre las casuchas. Subí, ví un mendigo sentado, más allá un arco de esos que señalan la llegada a una pagoda..., pero gracias al Señor, en una de tantas casitas vi una cruz de madera en la fachada y una placa del Sagrado Corazón. Era la casita del P. Misionero: el P. Martín, francés, de las Misiones Extranjeras de París. Hube de

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quitarme los zapatos y ponerme unas babuchas para entrar en casa, pues es una casa japonesa. Allí vivía él solo, con la vecindad de una familia cristiana; tan pobre, que no se atreve a poner *reservado* en la capillita, y allí se reúnen los cristianos y paganos los domingos; y a veces se va a hacer sus correrías por las provincias.»

«Enterado el Padre de quién yo era, me llevó al otro lado del estrecho Simonoseki, donde hay un misionero alemán jesuita, el P. Agustín Utsch, que está también solo, y la comida se la prepara una familia cristiana que cuida de la casa. Me dijo que antes los alemanes le enviaban muchas limosnas, pero estos mismos bienhechores están ahora empobrecidos.»

«De esta manera pude celebrar misa el día del Sagrado Corazón de Jesús, en aquella capilla, la cual, y como notable adorno del altar, tenía dos ramos de flores, y sin más auditorio que el ayudante y el P. Agustín.»

«A las doce y media del día partimos del Japón, con una mar preciosa; al otro día, sábado, el viento arreció y tuvimos temporal, sin ver cielo, ni barco alguno, ni tierra, hasta el martes, que amainó y llegamos a la preciosa isla de Futami, que tiene tan sólo una aldea y algunas otras casas en una preciosa bahía.»

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«A las cinco de la tarde al mar, y otra vez temporal, hasta el viernes, en que el tiempo mejoró, y el sábado, a las cuatro de la mañana, veo la primera de las islas Marianas, que voy a visitar. Son dos islas: Saipán y otra que se ve muy cerca y que apenas está poblada, abundando en el centro en cerdos salvajes.»

«El vapor fondea lejos de Saipán porque la mar es muy poco honda y está llena de rocas, arena y coral, y aun las lanchas y las dos gasolineras tienen que venir haciendo eses para no tropezar. Vinieron a recibirme al vapor el P. Llera y el H. Oroqueta. La torrecita que se ve junto a la costa es la iglesia, que aquí llaman el convento, porque era de los antiguos misioneros agustinos; parece de cal, (con unas dieciocho columnas de hierro, el techo de madera como el interior de un caserío viejo, el tejado de planchas de zinc, como casi todas las casas, y el campanario de madera. La casita negra que hay junto a la torre es la casa del gobernador japonés.»

«En la puerta de la residencia me esperaba el Padre La Fuente, y luego saludé al H. Unamuno, y al señor Obispo, el Vicario Apostólico de las islas, que providencialmente está haciendo la visita de la misión, y voy con él embarcado hasta Jap. Así he tenido el consuelo de poder celebrar

misa hoy, día de San Luis Gonzaga, en el camarote, ayudándole yo primero al señor Obispo, y luego él a mí, los dos solitos, y sin luces, porque aquí no se puede encender nada, porque está prohibido en el barco. ¡Ya ves qué de privilegios tenemos los misioneros para celebrar, y de todo necesitamos! Así que ya tendré el consuelo de poder celebrar todos los días.»

«Con un viaje precioso llegamos la víspera de San Juan Bautista a vista de la isla de Jap.»

«La isla está rodeada de bajos de coral, donde rompen las olas y el vapor entra por un paso o canal y fondea enfrente de la Colonia. La casita que se ve más alta es nuestra residencia. En la lancha del alcalde, que es un buen chamorro, y tripulada por sus hijos e indios carolinos, venían a recibirnos el P. Pons, que es el Superior de toda la misión, y el H. Hernández, los dos únicos misioneros de estas islas.»

«Los chamorros son todos cristianos viejos. Van todos bien vestidos, hablan una lengua que tiene muchas palabras castellanas, están extendidos por casi todas estas islas occidentales, y son como la levadura de todas estas cristiandades. Los carolinos son de color bronceado, buenos tipos, muchos de ellos paganos, en cada isla tienen su lengua especial. Estos de Jap han sido los más

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reacios a la civilización. Los hombres van todos desnudos, con un simplicísimo taparrabos; y las mujeres sólo usan una falda hasta los tobillos, especie de meriñaque de flecos de hojas secas; así van aún los cristianos; y aún no ha habido medio de hacerlos vestir. Verdad es que son sencillos como niños. Todo lo hará el Señor a su tiempo.»

«En el muelle nos esperaban un grupo de cristianos, pues era día de labor, y al acercarnos entonaron cánticos religiosos, y después de saludarnos, subimos todos la cuesta con un sol de fuego, y en el sótano de la residencia, que hace de capilla, les habló el P. Obispo, por medio de intérprete, diciéndoles que fuesen fieles a la gracia y que esperaba la conversión de la isla; porque al que estorba las conversiones le quita Dios de enmedio, como lo ha hecho hace poco con dos jefes carolinos. Además les recordó las palabras de un gran jefe suyo, que poco antes de morir y en una reunión de centenares de gentiles, les dijo: «Por estas canas que van a bajar al sepulcro, yo os aseguro que, de todas las religiones que han venido a la isla, sólo la católica es la verdadera». Este jefe murió católico y cuando empezaba a construir un nuevo palacio que le hubiese costado unos 40 yens (2'50 pesetas a la par), que para éstos es una



millonada; pues decía que no quería habitar en el palacio antiguo, porque allí se habían cometido muchas abominaciones y brujerías y supersticiones. Todo quedó sin hacer por su muerte y por el ciclón del pasado diciembre. Después de hablar el señor Obispo, me presentó a los cristianos y les dije algunas palabras, saludándolos.»

«A la una de la tarde volvimos al barco, y a eso de las cuatro levaba anclas el vapor, llevándosenos al Prelado, y a poco quedaban la bahía y el mar [desiertos, y nosotros en nuestra soledad. Tuvimos la consoladora providencia, de que precisamente el primer día entero que pasaba en la isla, era el santo del P. Pons, Juan Bautista.»

«El día de San Juan Bautista celebró el P. Superior la misa solemne [de uno solo, cantando muy bien los cristianos toda la misa, por supuesto sin armonium, pues este está hecho pedazos y dispersos sus restos por el campo. Después de la misa, y en honor del P. Juan, cantaron en carolino la marcha de San Ignacio.»

«Como a cada paso, hablando de esta isla, hay que hacer mención del 15 de Diciembre, voy a contaros lo que sepa.»

«Ese día tuvo una mañana como desazonada y rara. De vez en cuando rachas de viento fuerte que luego calmaban. Más abajo de nuestra residencia

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hay una casita de la misión donde hay un pequeño observatorio meteorológico; el dependiente del observatorio nos avisó que estábamos en el centro de un ciclón. Desde medio día, el viento bramaba tan furiosamente que era imponente sólo el oírlo. Tronchó todo el platanar, que antes tapaba la vista del canal, tumbó muchos cocoteros, desparrramó los frutos, de manera que la cosecha de cocos de este año está perdida. Las chozas de los indios y las casas todas de la Colonia, aún la del gobernador, que está detrás de nuestra casa, destruidas; sólo quedaron en pie algunas casas construidas por los alemanes en previsión de estos cataclismos, que son de armazón de hierro y de cemento; por eso resistió nuestra casa, menos el techo de zinc; las planchas volaron por los aires como hojas de papel.»

«A unos veinte metros de la residencia estaba la Iglesia, todos decían que resistiría al ciclón, porque eran sus paredes de cal muy gruesas. Pero cuando vieron volar por el aire el techo de la Iglesia, quiso el P. Superior ir a sacar el Santísimo, pero no le dejaron, y fueron dos carolinos fuertes, Juanito y el catequista, y trajeron el Sagrario con mucha dificultad, pues tres veces les tumbó el viento a los dos abrazados al Sagrario. Ahora está su Divina Majestad, en aquel pobrecito Sa-

grario estropeado, en un cuartito pequeño junto al sótano que hace de Iglesia, alumbrado con una lata con cera».

«Poco después de sacar el Santísimo, la Iglesia entera se desplomó estropeando las imágenes, destrozando el altar y el armonium, y quedando enterradas las campanas bajo un montón de escombros. El observador trasladó su observatorio a nuestra casa. Muchos vinieron con el ajuar de su casa a refugiarse en el sótano de nuestra residencia, donde llegaba más amortiguado el ruido del ciclón, y allí estuvieron toda la tarde y toda la noche rezando y cantando himnos religiosos».

«De la Iglesia no quedó más que el piso de cemento y las gradas del Altar. Se conservan algunas imágenes estropeadas y rotas. Estaba dedicada a la Inmaculada».

«Por ahora dejó de escribiros, hasta el siguiente correo, y tengo que darme de lleno a aprender la lengua de estos isleños. Sólo algunos cristianos ancianos que alcanzaron el tiempo de los españoles, y algunos otros pocos, entienden el castellano; entre ellos uno de los principales jefes, que se llama Froilan, que me presentaron hoy domingo, es un viejecito muy amable y lo tienen que traer en hombros, y vino hoy desde unas dos horas de camino. Algunos de estos pobrecitos vienen aun de

lugares distantes dos o tres horas de camino por los montes, y muchos y muchas vienen la víspera, duermen en una casita y por la mañana tempranito confiesan y comulgan.»

«Son muchos los niños que vienen todos los días a la escuela japonesa de dos horas de camino, y luego vienen a la misión, y se vuelven a medio día a sus chozas.»

«El H. Hernández, que es aquí el cocinero, dispensero, sacristán y la madre del misionero, me dice que os dé recuerdos de su parte.»

«Nos alumbramos con lámparas de petróleo o velas, comemos todos los días conservas; y algún que otro plato, que no lo es, como habichuelas del Japón, y pan, que nos lo hace una buena familia cristiana con la harina que le damos. En vez de vino agua de lluvia, pues por aquí no hay manantiales si no es lejos, en alguna otra parte de la isla, y esa es mala.»

«Dejad esta carta si os parece al P. Bastera, para que se la lea a su buena tropa, y que le ponga los paréntesis que quiera.» «No vendrían mal para Navidad algunos tacos del calendario del Sagrado Corazón, pues suelen pedirlos los cristianos.»

«Rogad por mí y por estos pobrecitos.»

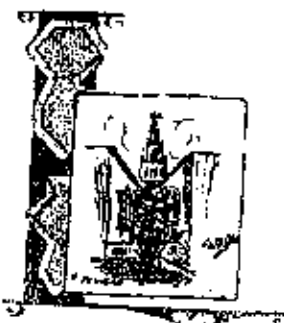
Vuestro hermano e hijo que nunca os olvida,

*Julián, S. J.*



## CAPÍTULO V

### JUICIOS DE DIOS.



A ENTRADA del P. Julián en la misión no pudo estar más llena de esperanzas. El Ilustrísimo Vicario Apostólico, P. Santiago López de Rego, creyó haber dado con el hombre providencial

que enviar a la isla de Jap, al sondear los interiores del novel misionero. Era, en efecto, un sujeto adornado con todas las cualidades necesarias para el apostolado. Virtud acrisolada, voluntad firme, genio emprendedor, corazón ardiente, flexibilidad de carácter dentro de una prudente intransigencia, poeta, músico, dibujante, marino de profesión, conocedor de varias lenguas vivas, en una palabra, un hombre de talla y cabal en todos sentidos. Por ésto el Ilustrísimo Vicario, al diri-

girse al R. P. Provincial de Andalucía, que ese año enviaba diez misioneros, para darle las gracias por tan gran refuerzo y tan oportuno, se fija de modo



Último dibujo del P. Madariaga, hecho en un momento, a petición del ltmo. P. Rego (1).

especial en el Padre Madariaga, y pone de manifiesto el gran concepto que de él formara desde el primer momento, y se solaza en el fruto que sin

(1) Episodio referido en la vida de San Francisco de Jerónimo: «A Catalina, mujer de mal vivir, muerta repentinamente, le pregunta el santo: «Catalina, ¿dónde estás?» Ella incorporándose: «En el inferno!»; y cae de nuevo en el ataúd.»

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duda debe, en breve plazo, cosechar el nuevo paladín de la gloria de Dios.

Mas, ¡ay dolor! Veloces corrían las cartas de los superiores de la Misión hacia Europa llenas de floridas esperanzas, pero más veloz corrió en alas de las ondas hertzianas el radiocable fatídico que portador de lúgubre mensaje, decía así:

*«Jap-9-Julio. Jesuitas. Sevilla. Fallecido Madariaga. Pons.»*

¿Será verdad?, ¿es sueño? ¡Bendigamos al Señor en su divina providencia! Llegó, pues, el correo, de todos esperado con verdadera ansia, que debía traer las circunstancias y pormenores del fatal desenlace.

JHS

*«Jap, 12 de Julio de 1926.»*

*«A toda la familia de nuestro inolvidable Padre Julián de Madariaga.»*

*«Apreciables señores: Triste es tener que recibir noticias tan dolorosas como las de esta carta; si bien nuestra santa fe nos dará alientos para recibirlas con méritos; y la inolvidable muerte de nuestro querido P. Julián, consuela con la esperanza segura de su dicha eterna, que es lo único*

que él deseaba y lo mejor que podemos desear cuantos le amábamos de veras.»

«Lo que más siento es que sin duda les llegó a V. V. la nueva de su fallecimiento, seca, imprevista, como un rayo. Que de haber sabido lo que les diré a V. V. ahora, hubieran tenido V. V. algún lenitivo en el dolor. No se pudo comunicar de otra manera dadas las enormes distancias y la escasez de recursos. Esta misma carta tardará muchos días en poder salir.»

«Llegó acá nuestro bondadoso P. Julián el 23 de Junio próximo pasado. Su piedad, indicio seguro de familia catolicísima; su sinceridad; su delicadeza en el trato; sus grandes alientos para ganar al Corazón divino muchas almas; y hasta sus habilidades en pintura y música hicieron que descansara yo en él y creyera haber venido el misionero para este Jap de tantas esperanzas. Ya iba yo planeando la visita de otras cristiandades y residencias que me urgían. Hubiera quedado el Padre Julián con el H.<sup>o</sup> Hernández, ya antiguo en esta isla.»

«Pero fué Providencia de Dios que no me fuese. Estuvo el Padre algo indispuerto el 29: llamamos al médico y dijo era cosa intestinal, conocida acá y de cura no difícil. No fueron en un principio tan eficaces las medicinas; pero el 7 y el 8 de Julio



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hubo franca mejoría. Comulgaba el buen P. Julián todas las mañanas; teníamos breves conferencias sobre Jap y su conversión y planes de apostolado. No sentía el Padre gran molestia, si no es alguna en estar en la cama y la imaginación muy exaltada.»

«Llegó el 9 de Julio. Comulgó el Padre de rodillas en la cama devotísimamente. Vino el médico a las ocho de la mañana, como todos los días y lo halló mejor; prescribió las medicinas, la ración de leche, huevos y arroz como solía y se volvió. Como a las dos horas notamos que el Padre deliraba y salía de la cama. Avisamos al médico; vino luego a oscultar al enfermo, dijo que se había complicado peligrosamente con el corazón; que aplicaría todos los remedios, aun los extremos. Y bien que trabajó el buen médico japonés con sus tres enfermeros; pero se fué viendo que todo era inútil y empezó nuestro dolor.»

«Avisé del peligro poco a poco a nuestro querido enfermo, si bien no hacían falta prevenciones para su alma tan de Dios. Sin inmutarse en lo más mínimo, comenzó a rezar lentamente saboreándose las oraciones del Ritual y varias otras: *Alma de Cristo, santifícame... Jesús, José y María, asistidme en mi última agonía; etc.* Pidió la Extrema Unción y la recibió siguiendo

las oraciones todas. Repitió mucho y con gran fervor en latín: *In manus tuas Domine commendo spiritum meum*; y a Dios se lo entregó luego plácidamente y sin señales algunas de agonia. Era viernes y las tres y tres cuartos de la tarde.»

R. I. P.

«Los fieles se reunieron luego a rezar por nuestro llorado Padre y acudieron en buen número el día 10 a la Misa de *Requiem* y Comunión. Durante todo el día estuvieron visitando el cadáver y orando ante él. El entierro fué a las cuatro de la tarde. El gobernador japonés, a quien habíamos visitado pocos días antes el P. Julián y yo, manifestó gran sentimiento. Asistió al entierro con otros varios japoneses notables; habló del Padre a los concurrentes en un breve discurso y envió dos grandes coronas de flores ya que no podía manifestar de otro modo su pesar.»

«El buen P. Julián desde la gloria nos protegerá sin duda a todos y aliviará nuestro gran sentimiento; es cierto, caso triste, pero ¡tan rodeado de circunstancias muy consoladoras! ¡Bienaventurados (y para siempre) los que mueren en el Señor! No deseo para mí otra muerte que la de mi buen P. Julián. Él me la alcance como se la pido.»

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«He enviado varios objetos y escritos de nuestro queridísimo P. Julián al R. P. Provincial de Andalucía con encargo de que les remita a V. V. lo que haya de serles más agradable. Incluiré en ésta algunos retratos que hallé entre los objetos del buen Padre. Quedo de V. V. afectísimo en el Señor. — *Juan Pons, S. J.*»

«Jap. 11 de julio de 1926.»

«R. P. Antonio Revuelto.»

(Sevilla.)

P. X.

«Reverendo en Cristo P. Provincial: Ayer enteramos a nuestro llorado P. Julián de Madariaga; y quiero poner luego a V. R. algunos datos edificantes de su breve estancia entre nosotros, aunque ha de tardar bastante esta carta en poder salir.»

«Llegó el buen P. Madariaga acá el 23 de Junio, es decir, hace 18 días; vino de Saipán con el Ilustrísimo P. Rego, que pasaba para Palaos. Fué el Ilmo. Obispo a las pocas horas; y empezamos a disfrutar del carácter pacífico y sincero del Padre Madariaga, destinado, a lo que creíamos, a trabajar aquí largos años, cuando en realidad no había de estar sino de paso para la gloria.»

«Al día siguiente de su llegada acá, estando los dos en recreo, después de comer, me dijo de

pronto que sentía molestia en el vientre y que sería por algún enfriamiento en los cambios bruscos de temperatura, cosa aquí tan frecuente, pues en un momento pasamos del sol abrasador a la lluvia tenaz y desapacible. Añadió que ya ahí en Andalucía le solía suceder esto con las alteraciones atmosféricas. Fuese a echar en cama algo abrigado, y a media tarde estaba ya sin malestar alguno. Empezó el estudio de la lengua; teníamos los dos conferencias sobre el apostolado en Jap; le llevé a visitar a un enfermo cercano; habló a los fieles, el domingo 27, por intérprete. Todos estamos tan contentos con él, cuando el 28 sintió de nuevo alguna molestia intestinal. El 29 se sintió peor y dijo que en otras ocasiones le había ido muy bien el no tomar nada, y se pasó un día entero sin comer. Indicó deseos de continuar la abstinencia; pero le dijimos que era remedio sospechoso y que haríamos venir al médico. El 30 aún pudo celebrar la Santa Misa.»

«Vino el médico, y con gran cuidado examinó y auscultó al enfermo. Dijo que se reducía a una descomposición intestinal, conocida aquí, y que esperaba curarla en pocos días. No dieron las medicinas resultado tan pronto; pero el 7 y el 8 de Julio se notó franca mejoría. Con todo, se venía quejando el P. de gran debilidad de cabeza; del

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mucho trabajo y pesado de la imaginación; y alguna vez rara, decía alguna incoherencia. Además sentía gran molestia en estar en cama, cosa que el médico ordenaba en absoluto.»

«Llegó el 9 de Julio, día fatal, o mejor, dichoso para el P. Madariaga; para nosotros, tristísimo. Comulgó el buen P. de rodillas, en la cama, devotísimamente, como todos los días anteriores. Vino el médico a las ocho de la mañana, como solía, y declaró que iba muy bien el curso de la mejoría en la enfermedad intestinal. Le recordé la gran debilidad de cabeza del P. y contestó: luego que desaparezca por completo lo del Intestino atenderemos a lo demás, que es cosa fácil; siga alimentándose con leche y huevos como hasta ahora. Recomendó al enfermo gran reposo.»

«Fuése el médico, y al poco rato notó el Hermano Hernández que el Padre deliraba, y que sin duda salía de la cama, cosa peligrosa, pero en parte inevitable. Resolvimos que el H. Hernández o yo estaríamos siempre con el Padre para ayudarle y hasta para evitarle desvanecimientos que le asomaban: luego llamamos al médico; vino a las once y media de la mañana y, tras breve auscultación del enfermo, declaró que el corazón se había complicado y que el caso era serio, y pidió permiso para emplear todos los remedios aún

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extremos. Le dijimos que en sus manos quedaba todo.»

«Como se acentuase el peligro, se lo comuniqué a nuestro querido enfermo. No se inmutó en lo más mínimo; y empezó a repetir con gran suavidad y pausa las jaculatorias y actos de virtud que yo le iba sugiriendo. De pronto me dijo: «Padre, la Santa Unción»; y la recibió con gran fervor, contestando a todo. Fué acelerándose el mal, a pesar de los esfuerzos del médico y de los tres enfermeros; pero no se alteró nunca la placidez y gusto con que el buen Padre iba saboreando y repitiendo las oraciones del Ritual, hasta poco antes de expirar, en que le dije que las recitase con el corazón para evitar el cansancio de las palabras.»

«Como media hora antes de morir tuvo excitación notable, por efecto sin duda de las continuadas inyecciones y de la gran fiebre que le devoraba. Luego volvió a su reposo, y en él, sin dar señal de muerte, entregó plácidamente el alma al Creador. Era viernes y las tres y tres cuartos de la tarde. Había repetido muchas veces y con singular afecto: «*Pater in manus tuas commendo spiritum meum.*» Esperamos que desde el Cielo nos alcanzará una muerte preciosa, como la suya, a los ojos del Señor. Me dijo antes de morir que no

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se olvidaría en la Gloria de esta isla y de su evangelización. Gran consuelo y esperanza.»

«Los fieles se juntaron luego a rezar por su alma y al día siguiente, ayer, asistieron en buen número a la Misa de *Requiem*, Comunión y responsos. Durante todo el día acudieron a rezar ante el cadáver; algunos largo rato. Por la tarde fué el entierro, al que asistió mucha gente, a pesar de las distancias y del mal tiempo. Vino también el gobernador japonés con algunos notables, y mostró gran sentimiento por la muerte del Padre y habló a los concurrentes en un breve discurso. Envió además dos grandes coronas de flores con dedicatoria, habiendo antes indicado que temía fuese cosa impropia para un misionero; pero que no hallaba otra manera de expresar su dolor.»

«También el gobernador general de todas las Islas envió, desde Palaos, donde reside, su telegrama de pésame.»

«Al H. Hernández y a mí nos ha dejado con grande impresión lo repentino del caso; pero sobre todo la virtud y conformidad de nuestro buen P. Madariaga con la voluntad de Dios. ¡Venía él con tantos deseos de trabajar y convertir almas al Sagrado Corazón! Pero luego de conocer los designios de Dios, que ordenaba su muerte, se sometió tan de todo corazón y como

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sin costarle esfuerzo alguno, que daba envidia. Indicio claro de un alma siempre rendida al querer divino. Durante toda su enfermedad mostró gran sujeción a cuanto el médico ordenaba, que las más veces era lo contrario a su gusto. Una vez había el Padre propuesto lo que se le ocurría y oído la respuesta negativa, ya no hablaba más de ello.»

«Pondré en un cajoncito varios objetos, escritos, etc., pertenecientes al buen Padre. Tal vez el crucifijo, rosario y algo más, serían muy del agrado de su familia. A ésta escribo para aliviarles en su dolor.»

«De V. R. atmo. siervo en Cristo.»

*Juan Pons, S. J.*







## CAPITULO VI

### LA APOTEOSIS



A sido el R. P. Julián de Mardariaga el primero de los Misioneros de la Compañía que, en esta nueva era de la evangelización de las islas Carolinas por los Padres Jesuitas Andaluces, ha subido al cielo. Sin duda que la Divina Providencia lo ha trasladado a las regiones de la Gloria como primicias del nuevo apostolado, y como prenuncio de futuros triunfos para aquéllos de sus hermanos que han de sucederle en el combate. Esta es la persuasión general de todos los misioneros, y el Ilustrísimo Vicario Apostólico, el R. P. Santiago López de Rego, haciéndose intérprete de todos sus súbditos, en

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un arranque de fervor, describe así la *presunta* entrada del P. Madariaga en el goce de Dios, en una carta dirigida al R. P. Provincial de la Provincia Bética de la Compañía de Jesús: «La preciosa muerte del P. Madariaga ha despertado entusiasmo al ver que desde las Carolinas se va al Cielo, y quizás derecho. La entrada en la Gloria fué triunfal: salió San Ignacio y San Francisco Javier con los mártires de Carolinas; y Santa Teresita, se puso entre ellos. No le asediaron a preguntas, pero sí le llenaron de plácemes, le enseñaron los tronos reservados a los yapenses que se han de salvar por su sacrificio.»

«Allí estaría el último reyezuelo de Jap, católico que exhortó a los suyos a abrazar la Religión Católica. Y al oído le dijeron quiénes son los jesuitas vivientes que vendrían a las Carolinas, y le concedieron pedir por alguno que mucho lo desee. Animo, pues, y a pedir al nuevo intercesor.»

† *Santiago L. de Rego, S. J.*

«Jap, 20 de septiembre de 1927.»

«Sr. D. Cesáreo de Madariaga.»

Bilbao.

«Apreciado don Cesáreo. Tardó mucho en llegarme la muy grata de Vd., y algo he tardado yo»

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también en contestaría a causa de mis viajes largos, y no muy cómodos, que digamos. Dispense usted la tardanza.»

«He vuelto, tras largos meses, a mi Jap de tan gratos recuerdos enturbiados sólo por la muerte de nuestro querido Julián (q. e. p. d.). No llegó el buen Padre a tratar ni siquiera diez días a los naturales, y ya les había ganado el corazón con su porte fino y tan edificante. En el aniversario de su muerte quisieron tener una misa solemne de *Requiem*, y la cantaron, sin duda, no muy acordada, pero gratísima a los oídos de Dios que gusta de intenciones rectas más que de voces concertadas. Esto prueba que las manifestaciones de dolor que dieron en su muerte eran sinceras y profundas.»

«Prometióme el buen P. Julián interceder por estos naturales desde el cielo; y cierto que lo está haciendo muy a gloria de Dios. Está ahora aquí de misionero un padre colombiano y no acaba de maravillarse del fruto que se va recogiendo.»

«Pidan a Dios Nuestro Señor que dé constancia a los ya convertidos, pues son grandes los peligros entre tanto pagano de sus mismas familias. Hay gente buenísima y hasta de sacrificio; pero el resistir largo tiempo y a tanta seducción, es cosa heroica, y lo heroico es cosa rara.»

«Mucho le agradeceré a V. que comuniqué esta mi carta a toda su respetable familia, en cuyas oraciones se encomienda su afectísimo siervo en Cristo.»

Juan Pons, S. J.

**Translation.**

**MARINER AND MISSIONARY  
OR,  
FATHER JULIAN DE MADARIAGA**

**Missionary in the Mariana,  
Carolines and Marshall Islands.**

**By Father Vicente Guimerá, S.J.**

Translated by Rodrigue Lévesque

Seville, Eulogio de las Heras, 1929

## PART III.—THE MISSIONARY

### CHAPTER I

#### ABOARD THE SHIP D'ARTAGNAN.

Marseilles, 9 April 1926.

Dear sister:

I will tell you. As you can see, I am in a hurry and on the run. Within half an hour we leave for the ship, called **D'Artagnan**. At Bilbao,<sup>1</sup> they took me aboard the automobile of Presen[-tación], along with Cesareo, Nicasia and Margarita, one day to Loyola and another to Limpias. Greetings to all those at your house and pray for us.

Your brother who will never forget you,  
Julian, S.J.

Aboard the steamship D'Artagnan, 13 April 1926.

Dear sister:

We are enjoying a beautiful voyage. Tomorrow we will be at Port-Saïd. Here we are, all the members of our mission [band]: Fr. Berganza, Br. Espuny (Catalan), On my right [rather behind me] is Br. Cipriano Martín (from Granada), in the center, Br. Aguinaco (from Alava). The ship **D'Artagnan** has a capacity of 24,000 tons and measures 160 meters in length. We are making a happy voyage.

Your brother who never forgets you.  
Julian, S.J.

...

[They arrived at Port-Saïd on 14 April, at Djibouti in French Somalia on Monday the 19th. They stopped at Aden, and then arrived at Colombo on the 27th.]

[Figure: Port-Saïd, Djibouti, Aden]

[Figure: Colombo: a) the Catholic Cathedral; b) the College of the Good Shepherd, and c) a street scene.]

[Figure: a) Entering the harbor of Singapore; b) Street scene in Singapore.]

[Next the ship visited Singapore where the Jesuit missionaries were lodged at the house of the French Fathers for Foreign Missions. Fr. Madariaga mentions that a bridge had just been built to link the island with the mainland, with a water pipe along it. Their next stop was at Saigon.]

1 Ed. note: That is where his family then lived (see last letter in this book).

### CHAPTER III IN JAPAN.

Tokyo, 3 June 1926.

[To] Rev. Fr. Guerrero, S.J., in Granada.

Beloved Father in Christ, Fr. Guerrero.

We are already making ready to go to the islands.

On Saturday, June 5th, I will be leaving, alone, aboard the Japanese steamer, to go to Yap to replace Fr. Pons and stay there by myself with Br. Hernandez. It will take me 18 days to reach Yap as we will stop at Saipan, where I expect to meet my Bishop; indeed, it is the first time, since this Vicariate was created, that he visits the whole diocese or vicariate.

In my previous letters, I have already mentioned the voyage, so I will only add some small things in order for you to get some very good ideas about these little gardens...

The best Christian churches and communities are in Saigon and Shanghai.

I have already mentioned Saigon to you. The first port in China that we visited was Hong-Kong, an English possession on an island next to the mainland...

[Figure: Hong-Kong scenes.]

[Figure: a) Saigon; b) Chinese pagoda; c) Japan's inland sea.]

In Shanghai, the port is full of English, French, and American warships and in the French and English colonies there are military forces, but it seems that they are hardly sufficient.

On Wednesday, 19 May, we entered the straits of Japan, amid numerous islands, which are hills covered with trees. On Thursday 20th, we arrived at Kobe where some people were already waiting for us: they were Father Faber and the Procurator of the French Foreign Missionaries... Most of the houses are made of wood, in the cities as well as in the countryside, even in the city of Tokyo; no wonder they have fires almost every day...

The Christians total only about a few thousands in the whole of Japan. The heathen still hold terrible prejudices against the Catholics; indeed, ever since the period when they persecuted Christians, they still consider them somewhat traitors to their country.

...

[Figure: a) Shinto shrine in Tokyo; b) Lanterns, the abode of spirits; c) Children leaving the Haos College of the Marists in Tokyo.]

A good thing to see in Tokyo is the College of the Marist Brothers. Their college, is known by the symbolic name of *Morning Star*--such a tender name, and one that does not offend the Japanese. Founded in 1888, it has given to Japan many illustrious men; in fact, among its alumni are ambassadors, generals, professors, ministers and, above all, a few native conversions that are worth hundreds, for example, a few Japanese

priests, who were heathen when they entered the college. A good example of that is Admiral Yamamoto and his brother, true models of zealous Catholics. At present, there are 1,600 students, most of them heathen and some 100 catechumens.

A thousand greetings to all the Fathers and Brothers in your holy house. The other four will go to their islands in about 10 to 15 days, Father Berganza and Br. Aguinaco going to Ponape, Br. Cipriano Martín and Br. Espuny to Truk, where the Bishop lives. I believe that I will have the consolation of meeting the Bishop, because it is the first time since the creation of the Vicariate that he is visiting our mission.

I commend myself to your most holy sacrifices and works, and those of all those zealous people there.

Yours in Jesus Christ,  
Julian de Madariaga

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#### CHAPTER IV IN THE PROMISED LAND.

Yap, 27 June 1926

[To] Sister Mercedes Madariaga.

My dear Sister:

On the same day that I wrote to Presen, I received your letter, with pleasure as usual. I begin this letter today, and I hope, God willing, to finish it in the island of Yap, where the same ship will return to pick it up on its trip back to Japan, as it is now on a trip from Yokohama to Kobe and Moji, to Saipan, Yap, Palau and Celebes, and will return the same way to Japan.

...  
This steamship, the **Chikusen Maru**, of 2,500 tons, belongs to the Nippon Yusen Kaisha, the only line that serves the Carolines, and has other ships going to Europe.

We arrived at Kobe on Monday 7 June at 3:30 a.m... On Thursday 10th, we arrived at Moji, that is within the first strait of Japan, a little late on account of the fog...

At 12:30 p.m., we left Japan, with a beautiful sea; the following Saturday, the wind arose and we had a storm, without seeing the sky, nor any other boat, nor land, until Tuesday when it subsided and we arrived at the beautiful island of Futami<sup>1</sup> where there is only a village and a few more houses in a pretty bay.

To sea at 5 p.m., and another storm, until Friday, when the weather improved. On Saturday, at 4 a.m., I saw the first of the Mariana Islands that I was to visit. There are two islands: Saipan and another that is seen nearby and that is hardly inhabited [i.e. Tinian]...

The steamship casts anchor far from Saipan because the sea is not very deep and is full of rocks, sand and coral, and even the launches and the two power boats have to

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1 Ed. note: The name the Japanese gave to Port Lloyd in the Bonin Islands, called by them the Ogasawara Shoto.

make zigzags so as not to hit them. Father Llera and Brother Oroquieta came to see me at the steamship. The little tower that is seen on the coast is the church, which they call a "convent" here because it was held before by Augustinian missionaries. It appears made of masonry with 18 iron columns, the ceiling as well as the interior made of wood like an old country house, the roof of tin sheets as are almost all the houses here, and the bell tower of wood. The little black house next to the tower is the house of the Japanese governor.

In the doorway of the mission house, Father La Fuente was waiting for me; later I saw Br. Unamuno, and the Bishop or Vicar Apostolic of the islands, who by chance is about to visit the missions and I will accompany him to Yap. Thus I was able today to say mass, on this day of St. Louis of Gonzaga, in the cabin, firstly, I assisting the Bishop, and then he assisting me, only the two of us present, without candles because here on board, it is prohibited to light a match. As you see, we missionaries do not enjoy too many privileges, and we lack everything. However, I'll have the consolation to say mass every day.

After an easy passage, we arrived on the eve of the feast day of St. John the Baptist [i.e. 23 June] in view of the island of Yap.

The island is surrounded by coral reefs, upon which the sea breaks, and the ship enters by a passage or channel and casts anchor in front of the Colony. The little house seen up above is our mission house. In the mayor's launch—he is a good Chamorro—manned by his sons and Carolinians, Father Pons, who is the Superior of the Yap mission, and Brother [Francisco] Hernandez, came to meet me; they are the only two missionaries in these islands.

The Chamorros are all old Christians. They all go about well dressed, their language contains many Spanish words, they can be found all over these western islands, and are like the leavening of all these Christian communities. The Carolinians are of a copper color, good characters, many of them pagans, and each island has its own language. Those of Yap have been the most stubborn against civilization. The men go about all naked, with the smallest of G-string; the women only wear a skirt down to the ankles, a sort of fringe of dry leaves. Even the Christians are dressed this way, and no method has been found to make them dress otherwise. The truth is that they are simple like children. God will do it in His own good time.

On the pier a [small] group of Christians was waiting for us, as it was a working day, and they intoned religious canticles when we approached. After welcoming us, we walked up under a fiery sun, and in the basement of the mission house that serves as a chapel, the Bishop spoke to them through an interpreter, telling them to remain in a state of grace and that he hoped for the conversion of the island, because they who hinder the conversions, God will remove them, as he has done some time ago with two Carolinian chiefs. In addition, he reminded them of the words of one of their great chiefs who, before dying and with hundreds of heathen present, told them: "Upon these grey hairs that will go down into the grave, I assure you that, of all the religions that have come to this island, only the Catholic religion is the true one." This chief died a Cath-



olic and when he had started to build himself a new palace that would cost him about 40 yen (equivalent to 2-1/2 pesetas), which is for them worth a million, well, he said that he did not want to live in the old palace because many abominations and sorceries had been committed there. Nothing was built, however, on account of his death and the typhoon of last December. When the Bishop was finished, he presented me to the Christians and I said a few words of greeting.

At 1 p.m., we returned to the ship, and at about 4 it weighed anchor carrying away the Prelate, and soon the bay and the sea were left empty, and we were left with our solitude. As a consolation, Providence saw to it that my very first full day on the island was the feast day of the patron saint of Fr. [Juan] Pons, John the Baptist.

On St. John the Baptist's Day, Father Superior said a high mass all by himself, the Christians singing very well, of course without a harmonium, as it is now in pieces and spread all over the field. After mass, and in honor of Fr. Pons, they sang the March of St. Ignatius in Carolinian.

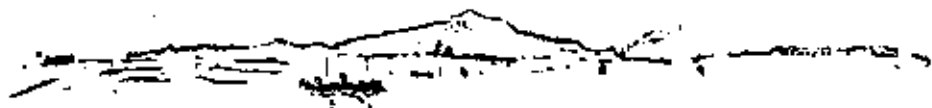
As it is necessary, each time one talks about the island, to mention the date of 15 December [1925], I will tell you what I know.

On that day, the morning weather was not seasonal but strange. From time to time gusts of strong wind were followed by calm. Just below our mission house there is a small house of ours where there is a small meteorological observatory. The attendant warned us that we were in the center of a cyclone. As of noon, the wind screamed so furiously that it was imposing just to hear it. It chopped off the whole banana field that hid the view of the channel before. It cut many coconut trees down, scattered the fruits, so that the crop for this year is lost. The nuts of the Indians and all the houses in the Colony, even the house of the Governor which is behind our house, all destroyed. Only houses built by the Germans to withstand such catastrophes were left standing; they are made of concrete with steel frames. For this reason, our house resisted, except for its roof; the sheets flew into the air like so many sheets of paper.

At some 20 meters from our house was the church. Everyone said that it would resist the cyclone, because its masonry walls were very thick. However, when they saw the roof of the church fly off, Father Superior wanted to go and get the Holy Sacrament, but they did not let him. Two young Carolinians went instead, Juanito and the catechist, and they brought the ciborium with much trouble, as the wind made them fall three times as they clasped the ciborium. Now His Divine Majesty, in this poor damaged ciborium, lies in a little room adjacent to the basement serving as a church, lit by a tin can with wax in it.

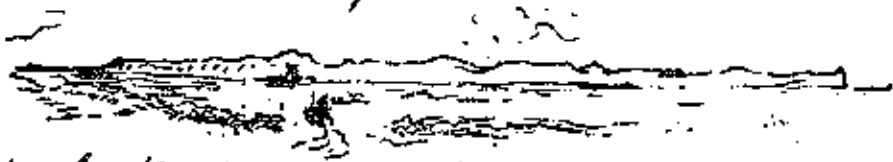
of the cyclone could be heard; there they remained all afternoon and all night, praying and singing religious hymns.

Nothing remained of the church except the concrete floor and the steps of the altar. Some damaged and broken images have been recovered. It had been dedicated to the Immaculate.



El vapor sondea lejos de Saipan porque la mar es muy profunda y está llena de rocas, arena y coral, y aun las lanchas y las dos goletinas, tienen que venir haciendo esto para no tropezar. Vinieron a recibirme al vapor el S. Illana y el H. Inguista. La casita que se ve en la costa es la Iglesia, que aquí llaman el convento, por que era de los antiguos conventos agustinos, parece de cal, con una docena de columnas de hueso, el techo de madera como el interior de un edificio viejo, el tejado de planchas de zinc, como casi todas las casas, y el campanario de madera. La casita negra que hay junto a la torre es la casa del gobernador japonés.

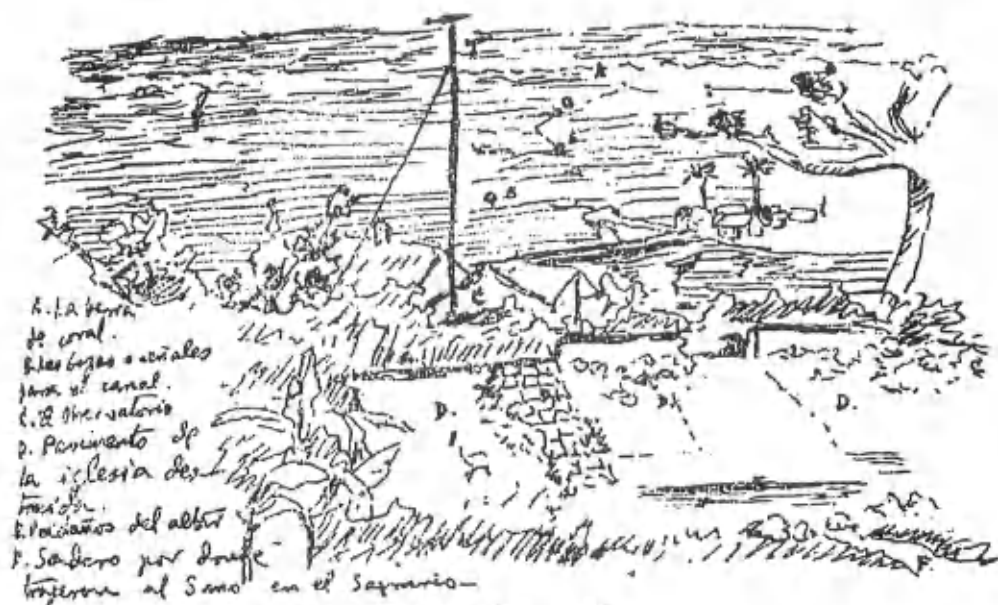
En la puerta de la residencia esperaba el P. Lafrente, y luego aludó al H. Illanense, y al Sr. Obispo, el Vicario Apostólico de las islas, que provisionalmente está haciendo la visita de la misión, y voy con el vapor esto hasta Yap. Yo he tenido el consuelo de poder celebrar misa, hoy día de S. Luis Gonzaga en el camarote, ayudándole ya primero al Sr. Obispo, y luego al cura, los dos solitos, y así luego, por que aquí no se puede encender nada porque está prohibido en el barco, ya se me ha olvidado tener los misivos para misas, los necesito ahora, así que ya tendré el consuelo de poder celebrar todos los días. Con un viaje precioso llegamos la Víspera de S. Juan Bautista a vista de la isla de Yap.



La sala está rodeada de bajos de coral donde rompen las olas y el vapor entra por un foso o canal y mira enfrente de la iglesia, la casita que se ve más alta es nuestra residencia. En la lancha del alcalde, que es un buen chaman, y tengo de por sus hijos e indios carolinios, venían a recibirme el Padre, que es el Superior de toda la misión, y el H. Illanense, los dos únicos misioneros de estas islas.

Los chamanes en estas islas existen mejor, todos bien vestidos, hablan en lengua que tiene muchas palabras cristianas, están hablando de lo por lasi todas estas islas occidentales, y son como la linderos de todos estos cristianizados. Los carolinios son de color bronceado, buenos tiempos, muchos de ellos paganos, y en cada isla tienen su lengua especial. Estos de Yap. han oído los años de los a la civilización. Los hombres son todos grandes un simplísimo tabarras, y los mujer-

Profile views of Saipan and Tinian. (From a page of the last letter of Fr. Madaariaga).



Es campanario actual con el que se toca a misa al Angelus, al Alzar, a las oraciones de la noche, y aunque replicaron al llegar el Señor Obispo



en alguna otra parte de la isla.

Dejad esta carta, si os parece al G. Bastema, para que se la lea a su buena tropa y que le ponga los parientes que quiera.

No vendrían mal para devoción, algunos tacos del Calendario del Sagrado Corazón, pues suelen pedirlos los cristianos.

Rogad por mí, y por estos pobrecitos. Vuestro hermano e hijo que nunca os olvida.

Judian S. L.

A little after the Holy sacrament was removed, the whole church collapsed upon the images, destroying the altar and the harmonium and leaving the bells buried under a pile of rubble. The observatory was transferred to our house. Many came with their household goods to seek shelter in the basement of our house, where the muffled noise

For now, I put aside this letter, until the next mail arrives, as I have to give my full attention to learning the language of these islanders. Only a few old Christians who go back to Spanish times, and a few more, understand Spanish; among them is one of the main chiefs, whose name is Froilan, whom they introduced to me today Sunday; he is a very kind old gentleman and they had to bring him on their shoulders; he was two hours on the way to come today. Many of these poor people even come from faraway places with two or three hours of travelling through woods, and many come on the previous day. They sleep in a little house and early in the morning they confess themselves and take communion.

Many children come every day to the Japanese school after two hours on the way, and later they come to the mission, and return to their huts at noon.

Brother Hernandez, who is here cook, steward, sacristan and mother to the missionary, is asking me to say hello to you on his behalf.

We use oil lamps or candles to light ourselves, we eat canned food every day; and also some other dish, like kidney beans from Japan, and bread that is made for us by a good Christian family with the flour that we give them. Instead of wine, we drink rain water, as there is no springs in these parts that are near enough; they are in another part of the island, and it is bad water at that.

If you wish, you may pass on this letter to Fr. Basterra, for him to read to his good troop, and to add whatever comments are needed. For Christmas, a few bunches of the calendar of the Sacred Heart would be welcome, as the Christians are used to ask for them.

Pray for me and for this poor people.

Your brother and son who never forgets you,

Julian, S.J.

(Facing page:) Last page of the manuscript letter of Fr. Madariaga, with a scene of devastation caused by the typhoon of 15 December 1925. *A* = coral reef; *B* = two buoys marking the channel; *C* = observatory; *D* = foundation of the destroyed church; *E* = path along which they brought the Holy Sacrament in the ciborium. Below is the 1926 belfry used to announce mass, the Angelus, the Elevation, and the evening prayers, and which they rang when the Bishop arrived.

CHAPTER V  
GOD'S JUDGMENTS  
[by Father Guimarães]

The entrance of Fr. Julian in the mission could not have been filled with more hope. The Most Reverend Vicar Apostolic, Fr. Santiago Lopez de Rego, believed that he had found the providential man to send to the island of Yap, when he fathomed the depths of the new missionary. He was, in effect, the individual adorned with all the necessary qualities for an apostle. A refined virtue, a firm will, an enterprising genius, a blazing heart, a flexible character within a die-hard wisdom, a poet, a musician, an artist, a mariner by profession, knowledgeable in many spoken languages, in other words, an ideal man in all points of view. For this reason, the Most Rev. Vicar, in a letter to the Rev. Fr. Provincial of Andalusia, who was sending ten missionaries that year, in order to thank him for such a great and timely reinforcement, gave special mention to Fr. Madariaga. He declares having been favorably impressed with him from the first moment, and takes consolation in the fruit that was no doubt to be reaped by the new hero of the glory of God.

But, what a pain! Swift were the letters of the Superiors of the Mission on their way to Europe, but faster still was the message carried by radio waves bearing the dismal news. It read thus:

**"Yap 9 July. Jesuits, Seville. Madariaga dead. Pons."**

Would it be true? Is it a dream? Let us praise God in His Divine Providence! The mail, awaited by all with true anxiety, finally arrived with news about the circumstances and events surrounding the fatal outcome.

...

P.X. [Pax Christi = Peace of Christ!]

My Reverend Father Provincial in Christ:

Yesterday we buried our beloved Fr. Julian de Madariaga; and I wish to acquaint you with some facts about his short stay among us, even though this letter may be rather delayed in getting out.

The good Fr. Madariaga arrived here on the 23rd of June, that is, 18 days ago. He came from Saipan with the Most Rev. Fr. Rego, who was passing by on his way to Palau. The Most Rev. Bishop left within a few hours, and we began to enjoy the peaceful and sincere character of Father Madariaga whom, we thought, was to work here for many years, when in reality he was only passing through on his way to glory.

On the day following his arrival, we two being in recreation and out for a walk, he soon told me that he felt a pain in the abdomen, perhaps caused by some cold brought on by a change in the weather, something common here as we often suffer a quick change from a burning sun to an obstinate and unpleasant rain. He added that overthere in Andalusia, the same thing used to happen to him when the weather changed. He went to bed and covered himself, and by mid-afternoon he was already feeling no more pain.

He began to study the language; we both discussed the approach to missionary work in Yap. I took him with me to visit a sick person nearby. He gave the sermon on Sunday 27th through an interpreter. We were all happy with him, when on the 28th he felt abdominal pain again. On the 29th, he was worse and he said that at other times fasting had done him some good, and he passed a whole day without eating. He indicated that he wanted to continue his fast, but we told him that it was a dangerous cure and that we would ask the physician to come. On the 30th, he was even able to say the Holy Mass.

The physician came, and with great care examined and auscultated the sick one. He said that it was an intestinal disorder known here, and that he hoped that he would be better in a few days. The medicine did not give such result that soon; however, on July 7th and 8th, a frank improvement was noted. All in all, the Father was complaining of a great weakness in the head, of an overworked and sorrowful imagination, and on rare occasions, he was incoherent. In addition, he felt uncomfortable at being in bed, something that the physician had strictly insisted upon.

The 8th of July arrived, final day or best day for Fr. Madariaga, and saddest of days for us. The good Father had communion while kneeling in bed, in a very devoted manner, as on all previous days. The physician came at 8 in the morning, as he used to, and declared that recuperation was well on the way. I reminded him about the head problem and he answered to the effect that it would be attended to, once the intestinal problem was dealt with, that it would then be easy, that I should continue feeding him milk and eggs as before. He recommended complete rest for the patient.

The physician left, and soon after Brother Hernandez noticed that the Father was in delirium, and that he was getting out of bed, something dangerous but hardly avoidable. We decided that either Brother Hernandez or myself would remain with him at all times to help him and to try and prevent his falling unconscious. Then we called the physician; he came at 11:30 a.m. After a brief auscultation of the patient, he declared that the heart was now malfunctioning and the case was serious, and he asked permission to try all cures possible. We told him that he had a free hand.

As the danger grew worse, we told our dear sick about it. He was not perturbed in the least, and he started repeating with great softness and slowness the prayers and acts of virtue that I was suggesting to him. Soon he told me: "Father, the Extreme Unction." He received it with great fervor, answering everything. The sickness went faster, despite the efforts of the physician and the three orderlies; however, the countenance and pleasure with which the good Father enjoyed the ritual prayers did not change until a while before expiring when I told him to recite them with the heart so as not to get tired by saying them with the lips.

About half an hour before dying, he became very agitated, no doubt the result of the continuous injections and of the great fever that was eating him up. Then he became at rest once more, and without giving any sign, gave up his soul to his Creator. It was Fri-

day at 3:45 p.m. He had repeated many times and with great love the words: "*Pater in manus tuas commendo spiritus meum*"<sup>1</sup> We hope that he will be able in Heaven to arrange for us a death as beautiful as his. He told me before he died that he would not forget this island and its gospel work. That is a great consolation and hope.

The faithful then gathered to pray for his soul and the following day, yesterday, they came in great numbers for the Requiem mass, communion and litanies. During the whole day, they flocked to pray in front of the body; some stayed a long time. The burial took place in the afternoon; many came despite the long distances and bad weather. The Japanese Governor also came with a few civil authorities, and showed great feelings for the death of the Father. He made a short speech to the people assembled. In addition, he sent two large wreaths with a dedication, after having already excused himself in case such offering was not fit for a missionary, but that he could not find another way to show his sorrow.

As well, the Governor General sent, from Palau where he resides, a telegram of condolence.

The suddenness of the case has left Brother Hernandez and I very impressed; however, we were more impressed by the virtue and the way that our good Father Madariaga accepted the will of God...

I will put various objects, writings, etc. belonging to the good Father in a little box. Perhaps the crucifix, the rosary and something more, would be well received by his family. I am writing to them to soothe their pain.

From your loving servant in Christ.

Juan Pons, S.J.

## CHAPTER VI THE APOTHEOSIS.

Rev. Fr. Julian de Madariaga was the first of the Society's missionaries who, in this new phase of evangelization of the Caroline Islands by the Jesuit Fathers from Andalusia, has gone to Heaven. Divine Providence has no doubt transferred him to the regions of Glory to represent the first fruits of this new apostolic field, and to act as the precursor of future triumphs for those of his brothers who will succeed him in the struggle. This is the general viewpoint of all the missionaries and of the Most Illustrious Vicar Apostolic, Rev. Fr. Santiago Lopez de Rego...

In a letter addressed to the Rev. Fr. Provincial of the Society of Jesus in Seville, he says:

"The precious death of Fr. Madariaga has awakened enthusiasm upon seeing that from the Carolines, he went to Heaven, perhaps directly. His entry into Glory was triumphant: St. Ignatius and St. Francis Xavier came out to meet him, as well as the martyrs of the Carolines; and St. Theresa was also with them. They did not harrass him

1 Ed. note: Latin phrase meaning, "Father, in thy hands I commend my soul."



with questions, but instead peppered him with congratulations, then they showed him the thrones reserved for the Yapese who will be saved as a result of his sacrifice.

"There he may have met with that last chief of Yap, the one who exhorted his people to adopt the Catholic religion. And, they would have whispered to him the names of the Jesuits now living who will come to the Carolines, and they may have asked him to recommend a few who wish to come. So, courage, and the favor can be asked of the new intercessor."

† Santiago L. de Rego, S.J.

Yap, 20 September 1927.

[To] Mr. Cesareo Madariaga, Bilbao.

My dear Sir:

Your kind letter took a long time to reach me, and my answer has been delayed by my long and uncomfortable voyages. Forgive me for the delay.

I have returned, after long months of absence, to my Yap with so many good memories clouded only by the death of our dear Julian (may God keep his soul). The good Father did not even deal with the natives for ten days, but he had already won their hearts by his fine dedicated behavior. On the anniversary of his death they wished to have a solemn Requiem mass, and they sang it, not much in tune, but most pleasing to God who praises good intentions far above harmonious voices. This proves that the demonstrations of sorrow for his death were sincere and deep.

The good Father Julian promised me to pray for these natives from Heaven; and he must be doing so much to the glory of God. For now, we have with us a Columbian missionary<sup>1</sup> and he is forever astonished at the fruit that he is now collecting.

Pray the Lord that He may give staying power to those already converted, as there are many dangers between so many pagans within the same families. There are some who are very good and even ready for sacrifice, but to resist a long time and to so much temptation is something heroic, and heroism is a rare thing.

I would be thankful if you would communicate the contents of my letter to your whole respectable family, in whose prayers your affectionate servant in Christ commends himself.

Juan Pons, S.J.

Note: The following photos of the Asian cities were taken by the author [Fr. Guimerá] during a voyage to those parts.

1 Ed. note: Fr. Bernardo de la Espriella.

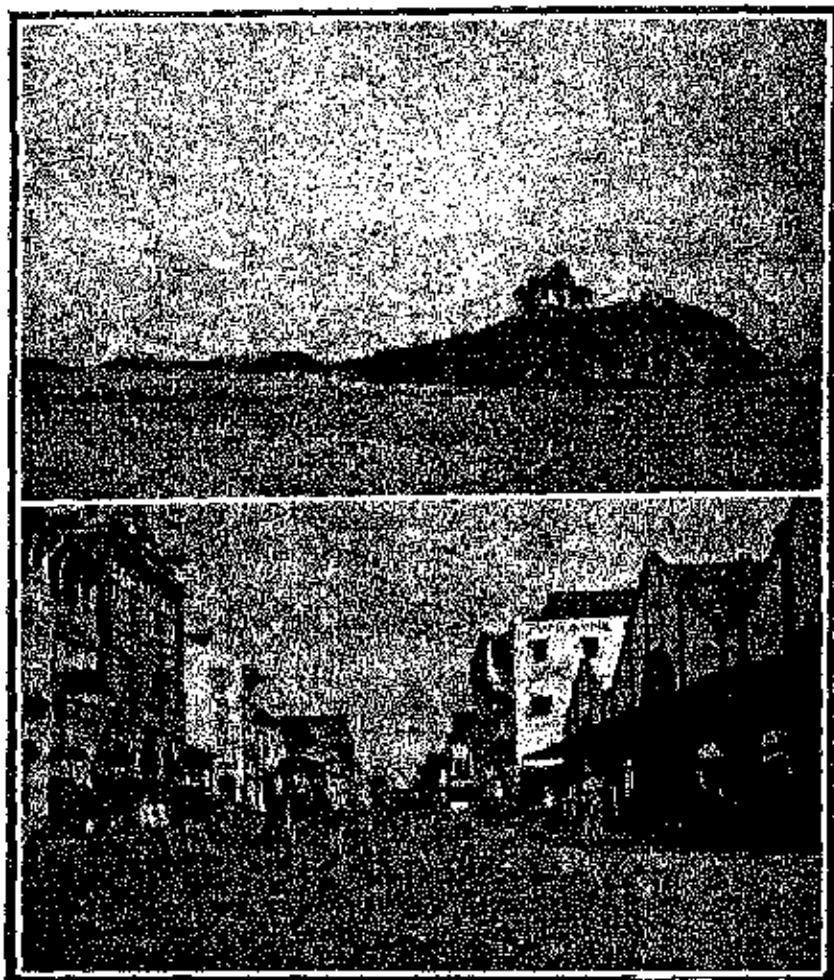




*Port-Saïd; Djibouti; Aden*



*Catedral católica; Colegio del Buen Pastor, y una calle  
de Colombo (Ceylon)*



*Entrada al puerto de Singapur. Una calle de la ciudad*

XXIII

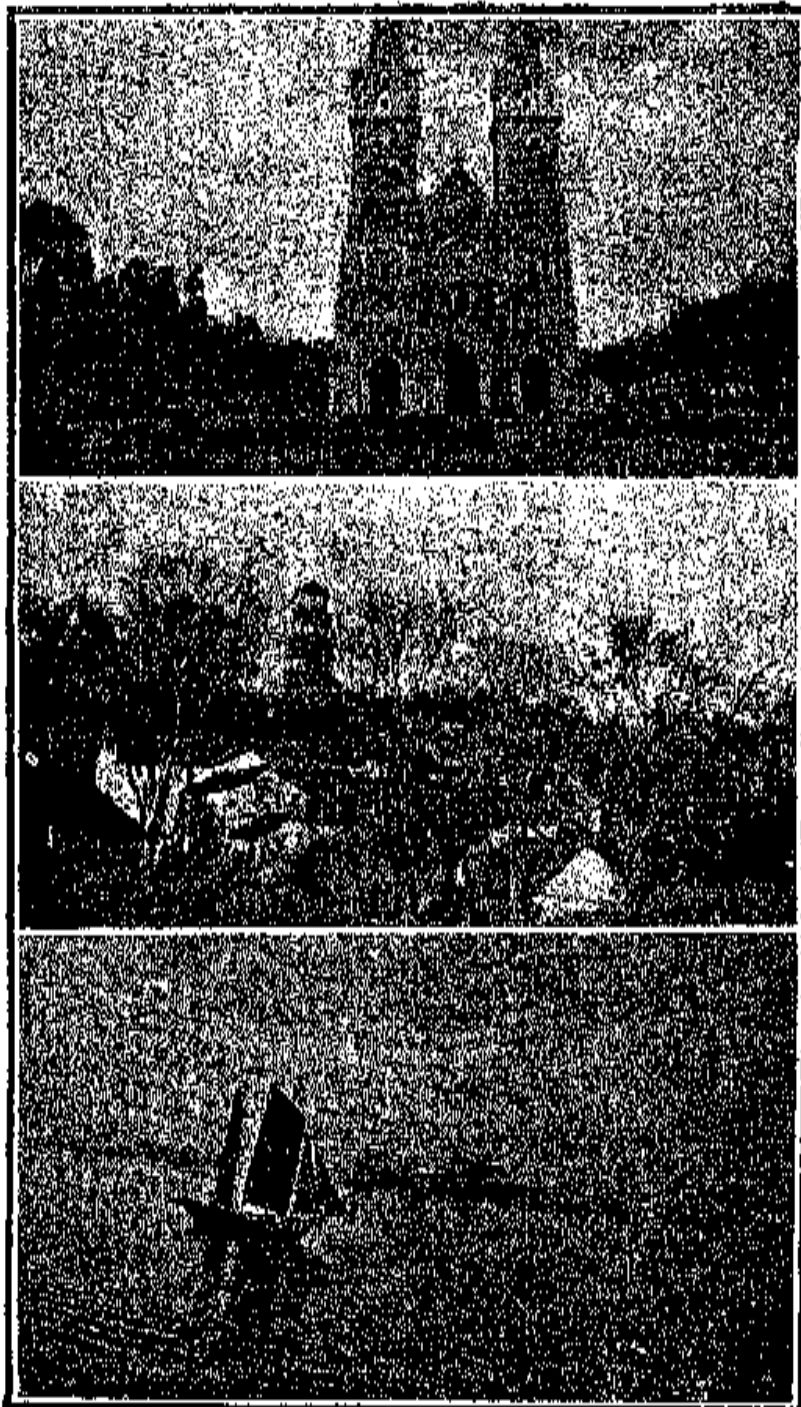
Pág 146.



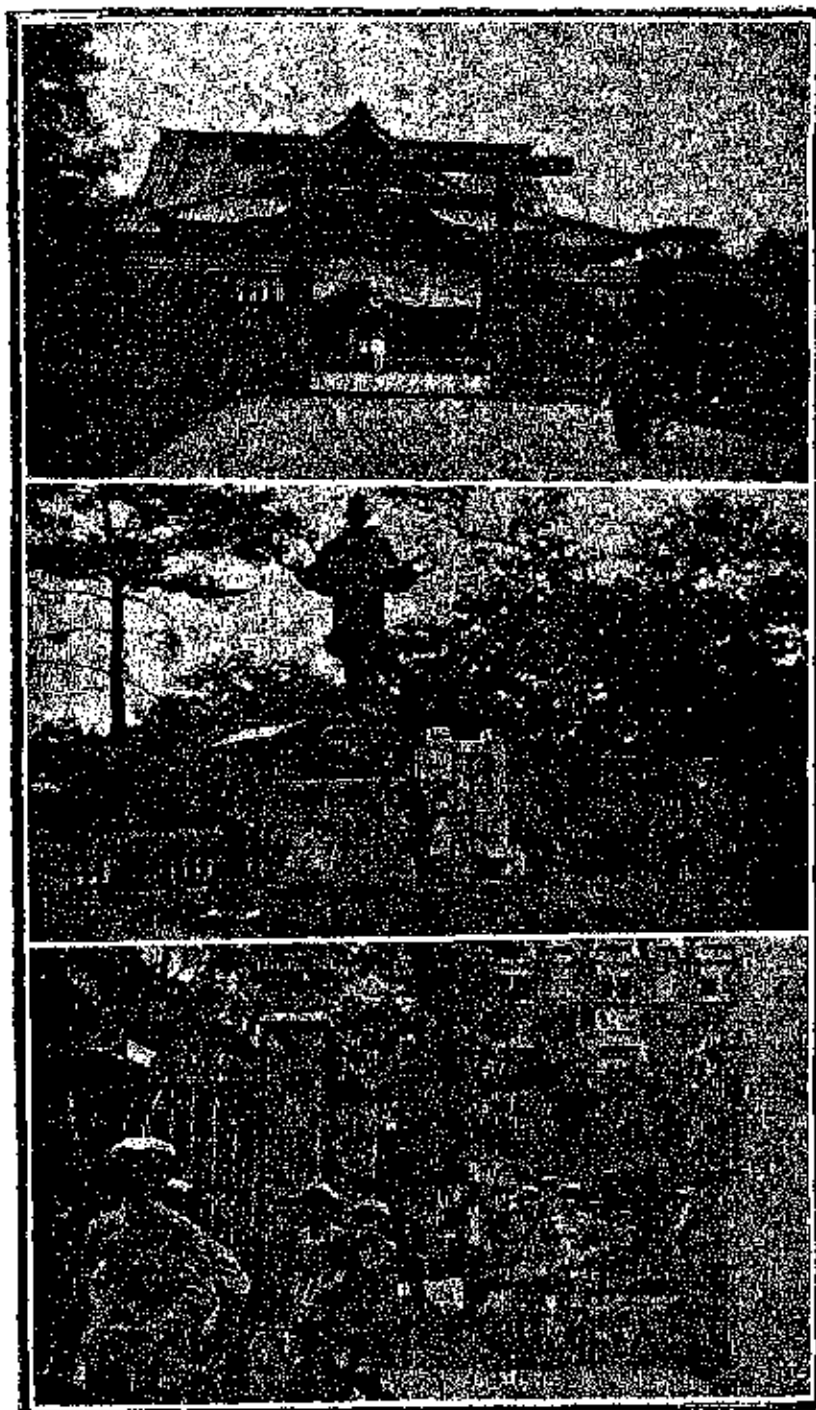
XXV.

*Vista de parte de la bahía. funicular; una calle de Hong-Kong*

Pág. 252.



*Catedral católica de Saigón.—Pagoda china en W. Du.  
Mar interior del Japón.*



*Un templo sintoista de Tokyo. — Lámparas en donde se hallan los espíritus. — Niños saliendo del colegio Haos. Marianistas de Tokyo.*

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 Document 1926H
 

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## Obituary of Fr. Venantius Dufner

Source: *Analecta Ordinis Minorum Capuccinorum* 42 (1926), pp. 275-276.

### Original text in Latin.

*A. R. P. Venantius a Prechtal, Pro-vicarius et Superior Regularis in Vicariatu Apostolico de Tsinchow in Sinis.*

*Secunda vice in hac Missione ex inopinato moerore et luctu affecti sumus. Sabbato infra Octavam Festi SS. Corporis Christi die quinta mensis iunii A. R. P. Venantius a Prechtal, provinciae Rhenano-Guestfalicae alumnus, ad superos evolavit febre contagiosa, quem Typhum abdominalem medici vocant, correptus. Vitam multis laboribus onustam multisque meritis ornatam dira mors interecepit.*

*Carissimus noster defunctus natus est in Germania, in pago Prechtal dioecesis Friburgensis 4 iulii 1869. Sub patrum tutela ad adolescentiam excrevit et per aliquot tempus artem textrinae exercuit. Sed a Deo ad maiora vocatus Ordinem Fratrum Minorum Capulorum ingressus est 24 septembris 1893. Sacerdos effectus 15 mensis augusti 1900 in pluribus provinciae conventibus se bonum religiosum zeloque animarum plenum sacerdotem manifestavit. Cum vero provinciae Rhenano-Guestfalicae Missio in Insulis Carolinis concedita esset, moderatores provinciae eum in primis idoneum agnoverunt, cui tantum opus demandare possent. Dei vocationem cognoscens Reverendus Pater non dubitavit, quin huic operi libenter ex toto corde sese devoveret.*

*Anno 1904 cum pluribus aliis missionariis se navi commisit et ad longinquas illas insulas profectus est. Statim cum magna patientia indefessoque animarum zelo fidei propagationi incubuit. Superiores maiores Ordinis eum constituerunt Superiorem Regularem, quod officium quoad vixit cum omnium laude implevit. Missione in insulis Carolinis in Praefecturam Apostolicam erecta, S. C. de Propaganda Fide Reverendum Patrem nominavit primum Praefectum Apostolicum, quo munere multis adversitatibus superatis optime perfunctus est usque ad annum 1912, quo tempore Missio erecta est in Vicariatum Apostolicum. Exinde ut Provicarius et Superior Regularis se totum saluti subditorum tam confratrum quam indigenarum devovit usquedum immani bello finito cum ceteris missionariis a Missione recedere coactus est. Multis vexationibus toleratis, una cum aliis missionariis in Japoniam abductus et postea in patriam deportatus est.*



*Cum anno 1922 provinciae Rhenano-Guestfalicae nova Missio in Sinis concreta esset, neque aetas iam protracta neque idiomatis difficultas Reverendum Patrem abhorreere poterat, quominus vires suas superstites huic novae Domini vineae impenderet. Ab anno 1922 in residentia centrali Tsinchow degebat ibique tum parochi, cum Pro-vuratori, Provicarii ac Superioris Regularis officium cum omnium laude implens.*

*Febri typhoica in hac urbe Tsinchow grassante, contagio morbi etiam in ipsum vulgata est. Qui cum erevisset, ipse ut Ecclesiae Sacramentis reficeretur humillime petiit. Paucos post dies placidissime obdormivit in Domino, cum corpus multis laboribus maceratum impetu febris resistere non valeret. Missionarii unacum Vicario Apostolico maxime lugent mortem inopinatam dilecti Patris, attamen optima spe fulciuntur, eum etiam ad superos elevatum suos haud derelicturum esse. Commendatur defunctus piis confratrum precibus.*

## R. I. P.

### Translation.

**Most Rev. Fr. Venantius [Dufner]** from Prechtal, Pro-Vicar and Regular Superior of the Apostolic Vicariate of Tsingtao in China.

Once more we the members of this Mission were affected by a sudden death. Last Saturday, on the octave of the feast day of Corpus Christi, 15 June, Most Rev. Fr. Venantius of Prechtal, originally from the Rhine-Westphalia Province, became a victim of a contagious fever, which physicians call abdominal typhus. Death interrupted a life full of many labors and much merit.

Our dear deceased was born in Germany, in the village of Prechtal in the diocese of Freiburg on 4 July 1869. He spent his youth under the guidance of his parents and for some time he practiced the trade of weaver. However, he was detined to join the greater glory of God into the Minor Order of the Capuchin Fathers on 24 September 1893. He became a priest on 15 August 1900 and many in the province considered him a good religious with a zeal for souls. When the Rhine-Westphalia Province was chosen to establish a Mission in the Caroline Islands, his name came to mind of the superiors of the province, as they considered him the ideal candidate to carry out this kind of work. The Reverend Father had no doubt that his vocation came from God, and he decided to seek the post with all his heart.

In the year 1904, with many other missionaries, he boarded a ship and headed for those islands. Immediately with much patience and full of zeal for the souls he propagated the faith. The Superiors of the Order made him Regular Superior, a post which he filled with much to their satisfaction. When the Mission of the Caroline Islands was raised to an Apostolic Vicariate, the Sacred Congregation for the Propagation of the Faith apponted the Reverend Father Apostolic Prefect, a post in which he performed well until the year 1912, when the Mission became an Apostolic Vicariate. From then on his life became dedicated to the complete service of his brothers and natives alike. Many were the vexations that he had to tolerate, one of which was that the Japanese expelled him, along with other missionaries, and sent him back to his native land.



However, in 1922, the Rhine-Westphalia Province was assigned a new Mission in China, and, in spite of the difficulties that the language could pose to the Reverend Father, he undertook to work in this new vineyard of the Lord. From the year 1922 he resided at the central mission station in Tsingtao, where he ably acted as curate of the parish, Procurator, Provincial and Regular Superior all at the same time.

Typhus fever is prevalent in that city of Tsingtao, and it is a deadly contagious disease. As the illness grew, he humbly asked for the Holy Sacraments of the Church. A few days later, he peacefully passed away; his body was by that time eaten up by the fever and could no longer resist. The missionaries are mourning the death of their beloved father and Vicar Apostolic, although they hope that their sorrow will soon be made worthwhile.

The deceased is recommended to the pious prayers of his colleagues.

R. I. P.

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**Document 1926I**


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## Report on Nauru, 1926

*Source: Report to the League of Nations submitted by Australia, 1926.*

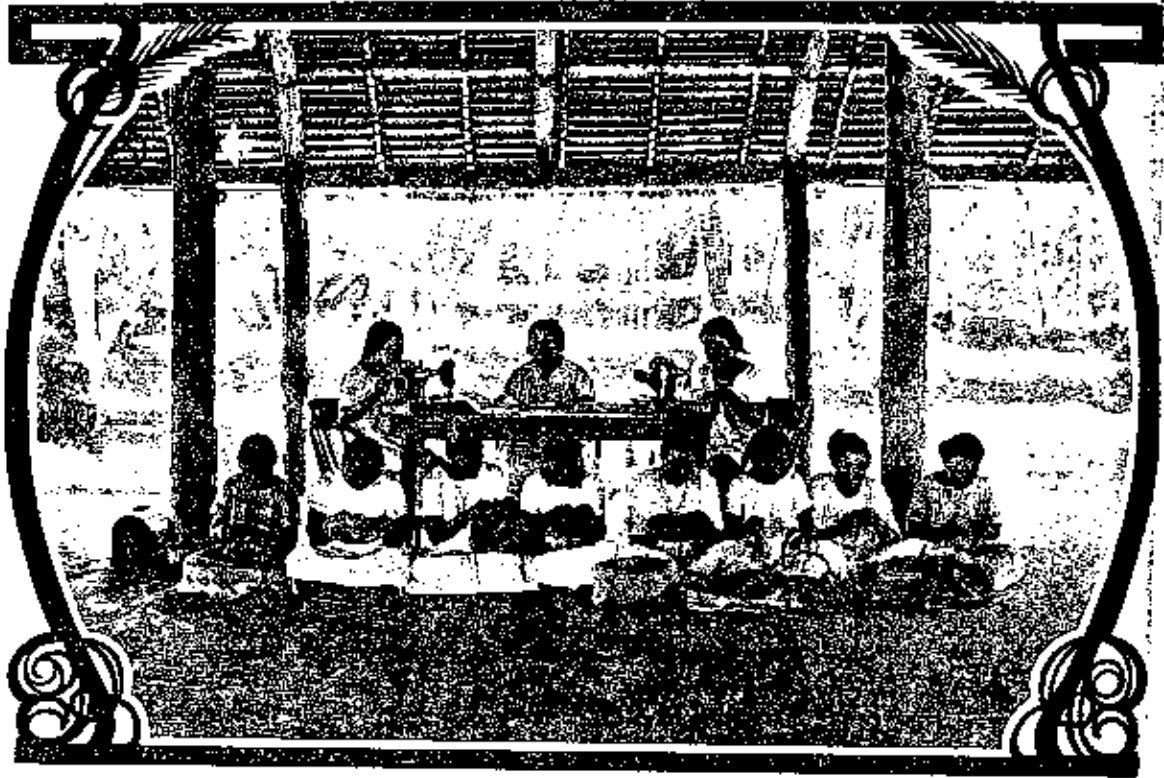
### Statistical Summary.

*Note: Each year the census was taken on the same date, April 1st.*

Date	Population		Total	Imports	Trade	
	Natives	Other			Exports	Revenues
1922	1,113	1,016	2,129	£78,320	£275,115 <sup>1</sup>	£11,181
1923	1,164	903	2,067	£53,684	£320,870 <sup>2</sup>	£11,837
1924	1,189	931	2,120	£100,253	£429,345 <sup>3</sup>	£18,199
1925	1,220	954	2,174	£65,575	£339,790 <sup>4</sup>	£15,174
1926	1,251	956	2,217	£104,117	£412,402 <sup>5</sup>	£16,424

...  
 Nauru, 20th January, 1927  
 (T. Griffiths, Administrator.)

- 
- 1 Phosphate, 182,179 tons; Copra, 93 tons.
  - 2 Phosphate, 212,300 tons; Copra, 121 tons.
  - 3 Phosphate, 230,990 tons; Copra, 383 tons.
  - 4 Phosphate, 224,250 tons; Copra, 170 tons.
  - 5 Phosphate, 274,235 tons; Copra, 117 tons.

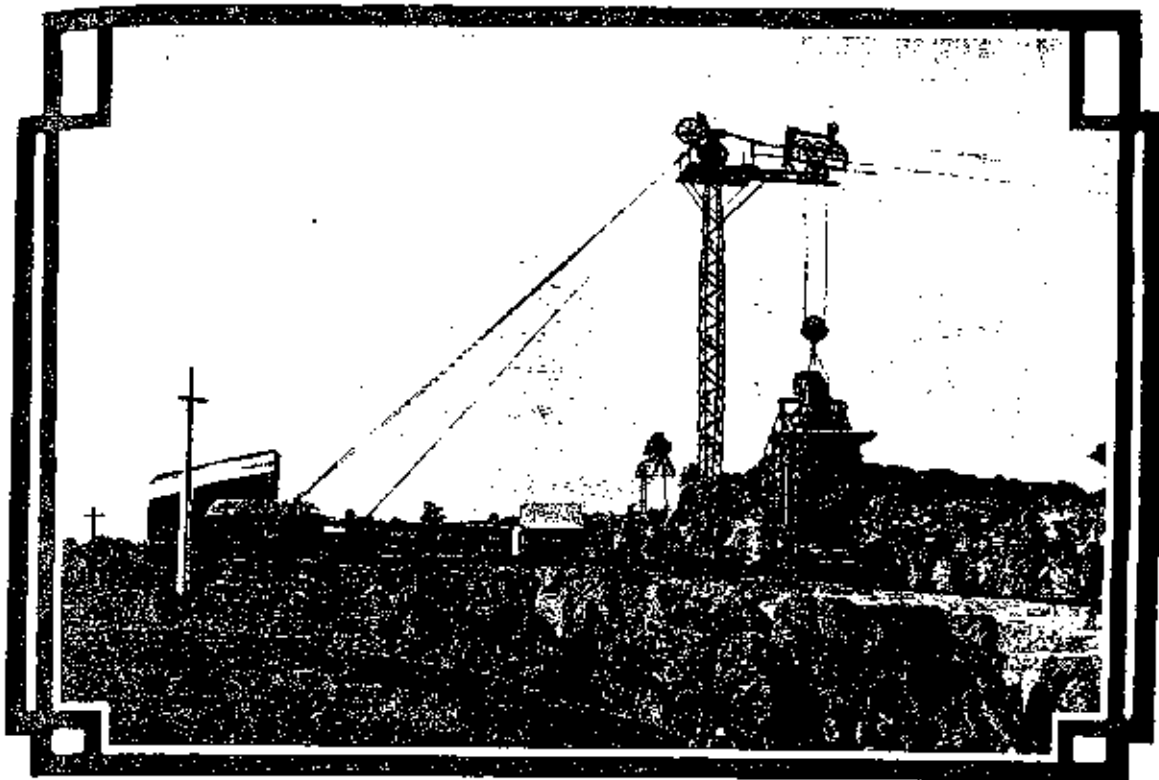


SENIOR GIRLS CLASS.

In this Class the girls are taught dressmaking, matmaking, rafia work, cooking, infant welfare and hygiene.



SENIOR BOYS CLASS—A CORNER OF THE SLOYD ROOM.

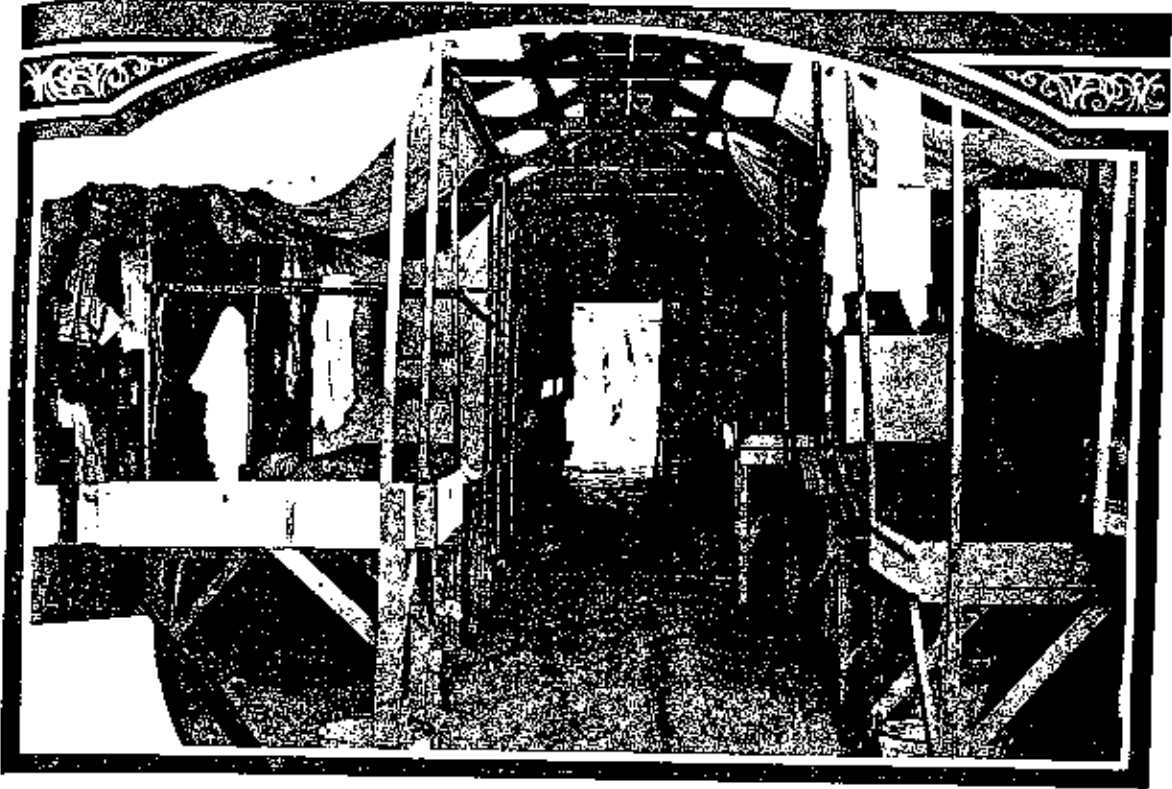


PHOSPHATE WORKINGS.

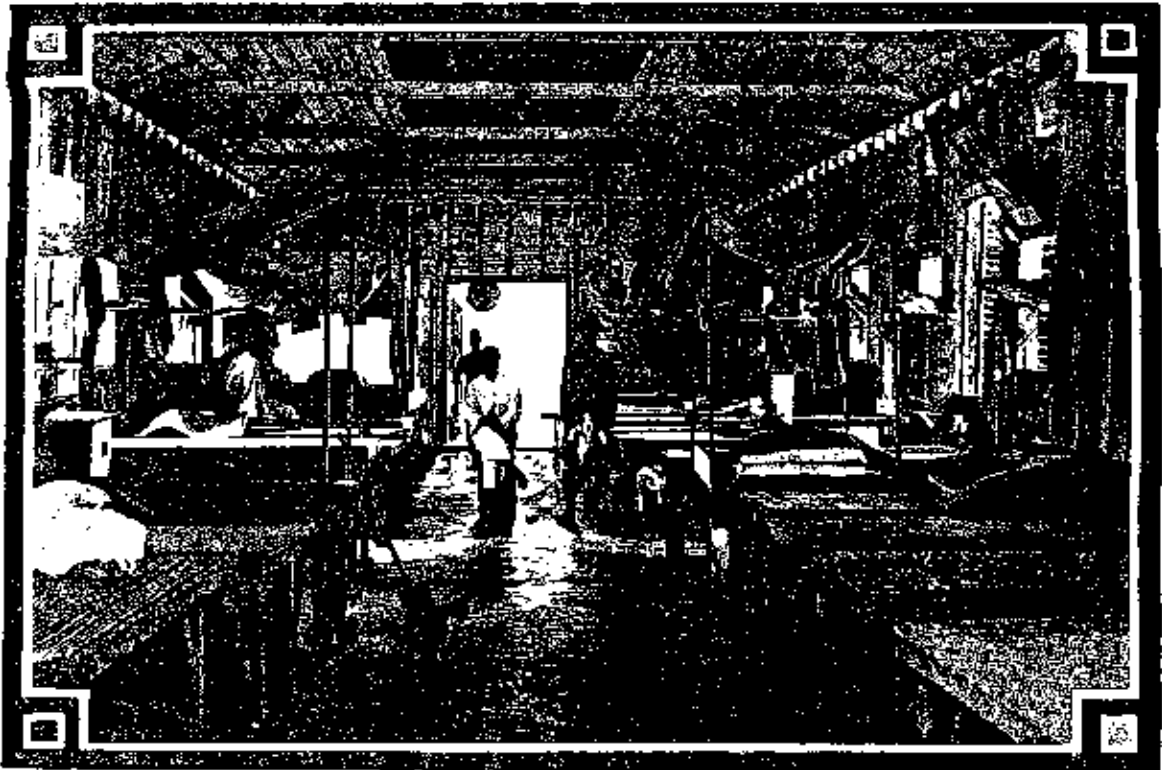
Phosphate raised from deep workings by means of cableway. Flying fox being tipped into bin.



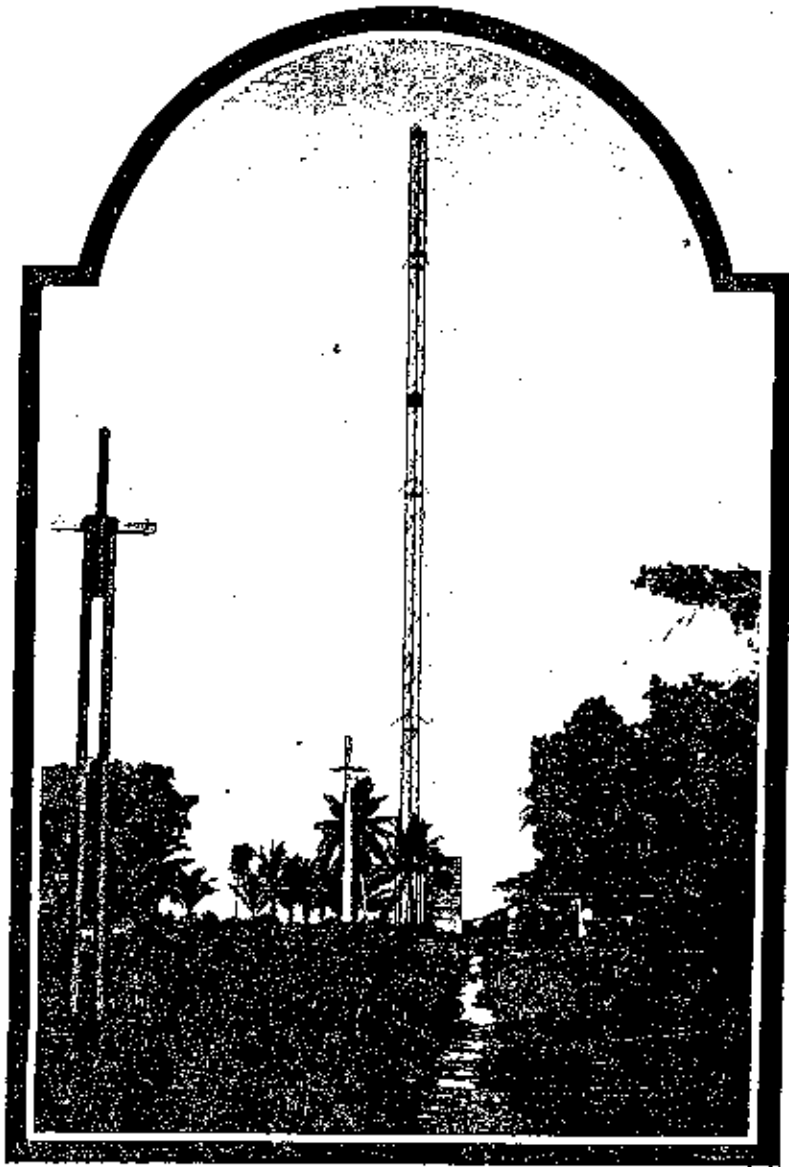
PHOSPHATE WORKINGS—A WORKED OUT FIELD.



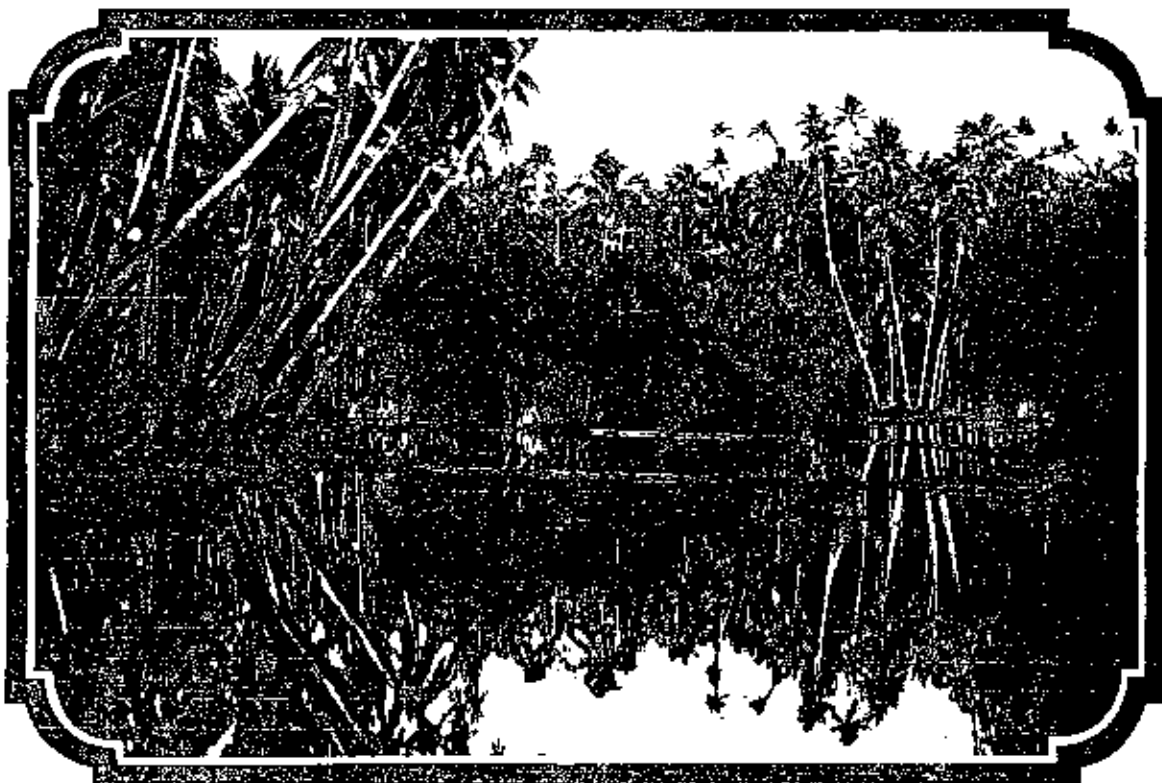
DORMITORY—CHINESE MECHANICS.



DORMITORY—CHINESE COOLIES.



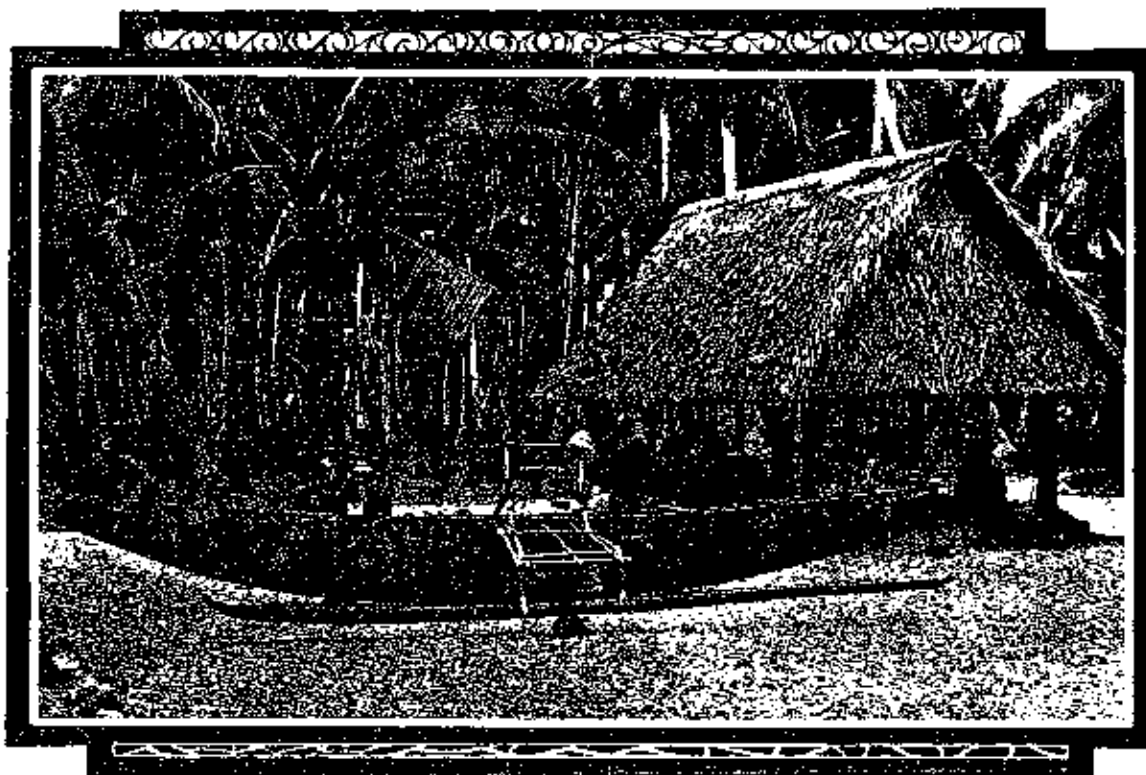
THE WIRELESS TOWER.



ONE OF NAURU'S BEAUTY SPOTS—A CORNER OF THE BUADA LAGOON.



KANAKA BARRACK ROOM.



A NAURU CANOE.



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## Document 1927A

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### Death of Father Zuñiga in Guam

*Source: Article in The Guam Recorder, July 1927.*

#### Father Anselmo de Zuñiga dies of pneumonia

Father Anselmo de Zuñiga, 33 years of age, the parish priest of Santa Cruz, passed away on the 8th of July shortly after being admitted to the U.S. Naval Hospital. He was a member of the Capuchin Order and had been connected with the Guam Mission since 1919.

He was born at Navarra, Spain, September 27th 1894, and after completing four years classical course entered the Capuchin Order 29 September, 1910. He spent three years in the study of Philosophy and Sciences, and four years Theology, Bible, and Canon Law, and after graduating V. D. Praed,<sup>1</sup> was ordained Priest 20th September, 1917. He later received orders for the Mission of Guam and experienced considerable difficulties, due to the World War conditions, in arriving at his new field of duty. Sailing from Barcelona, Spain, it was necessary for him to circumnavigate Africa, arriving at Durban, S. Africa, whence he proceeded to Manila via Rangoon and, being granted passage on the U.S. Collier **Abarenda**, reached Guam March 1st, 1919, almost eighteen months after receiving orders for this Mission. He served first at the parish of Inarajan, and worked heartily at the Cathedral of Agana until charged with the parish of Santa Cruz, where he deployed his admirable zeal for the past three years and eight months.

The great numbers of his faith who paid their last tributes and respects while the body lay in state, and who attended the burial services and funeral July 9th, bore testimony of the love and sympathy he had gained in the discharge of his religious duties.

R. I. P.

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1 Ed. note: Verbi Domini Praedicator = Preacher of the Divine Word.

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Document 1927B

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## A home missionary on the foreign field

*Source: Article in the Missionary Review of the World, 1927.*

[Next page]



DORN HALL, THE RELIGIOUS CENTER IN THE ISLAND OF GUAM

In this building a native school is conducted during the day, movies are shown at night and church services are held on Sunday. Chaplain Hall is interested in all of these.

## A Home Missionary on the Foreign Field

BY REV. COE HAYNE, NEW YORK

**W**HEN is a home missionary a foreign missionary? Answer: when he is a chaplain to Americans in a foreign land. This is the experience of a home missionary, W. R. Hall, chaplain in the United States Navy, stationed at Guam, Marianas Islands, in the Pacific Ocean. Guam, the largest of this group of islands, is approximately five thousand miles west of San Francisco and fifteen hundred miles east of Manila. It was formerly a mission station of the American Board, but, at present, the Capuchin Fathers and this one missionary worker are the only missionaries doing religious work among the natives. The American Baptist Home Mission Society has granted Mr. Hall assistance in the purchase of needed equipment.

Chaplain Hall, a regular Navy chaplain, is head of the Department of Education in the Island government which is administered by the Navy, the captain being governor. There are three regular preaching services on Sunday, and personal work among the one thousand service men and their families. They are scattered in nine units, some of them more than twelve miles apart.

The Department of Education has oversight of twenty-four schools in which there are more than three thousand children. There are one hundred and eighteen instructors and workers, and an expenditure of more than \$50,000 every year.

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Document 1927C

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# Institute of Pacific Relations

Preliminary Paper Prepared for  
Second General Session  
July 15-29, 1927

## Micronesia and Micronesians

By

PROFESSOR NAOMASA YAMASAKI

Institute of Geography, Imperial University of Tokyo, Japan

HONOLULU, HAWAII

JULY, 1927.

## Micronesia and Micronesians

### MICRONESIA

Micronesia, or the South Sea Islands under the Japanese mandate, consists of numerous small islands and reefs, which are scattered over a vast area in the southwestern part of the North Pacific, extending 4500 km. east to west, and 2400 km. north to south. Geographically they are divided into three groups, namely: Marianna, to the north, Marshall to the east, and Caroline in the middle and to the west. The last group is subdivided into East and West Caroline by the meridian of 148° E., which serves as their political boundary. Though the number of islands totals 1458, their combined area is scarcely 2,149 sq. km., or only one-eighth of that of the Hawaiian Islands, and a little less than that of the Ryukyu Islands in South Japan. Most of the Micronesian Islands are made of volcanic rocks or coral reefs, both old and new geologically, with the exception of Yap, which is a remnant of an ancient land mass composed of schists and other older sedimentaries. The Marianna Islands are an arc of a volcanic chain, which is the southern extension of the Fuji chain in Central Japan. Many islands of this group are volcanic cones of recent eruptions, among which Guguan and Pagan are active at the present time. The principal islands of East Caroline, as Truk, Ponape, and Kusaie, are also of volcanic origin, but they are not so young as the former and are so highly dissected by erosion that it is quite difficult to reconstruct in imagination their original forms. Coral reefs of various forms and sizes are well developed around these old volcanic cores. Beside these islands of eruptive origin, there are numberless coral reefs scattered on the broad Caroline submarine plateau. On the other hand the Marshall Islands consist of two long chains of coral reefs, Ratak and Ralik, which run parallel to each other in the direction of N.W.W. - S.E.E., and coincide with the trend of the remarkable submarine ridges in this region. Most of the reefs of this group form typical atolls of considerable size, none of which however, is accompanied by any trace of volcanic cones in their lagoons.

### MICRONESIANS

The natives of the South Sea Islands are divided generally into two groups. The natives of Marianna are mostly Chamorro, while those in Caroline and Marshall are Polynesians, called Kanaka. The latter are often called Micronesians, but ethnographically they are nothing but a local variety of Polynesians, a large group of peoples in the Pacific. The name Chamorro is derived from Chamorri or Chamoli, the ancient name for "chief" in the Marianna Islands, while Kanaka means "men" in Polynesia. The Chamorro is found also in some islands of West Caroline. The total number of Micronesians is 48,530, of which Chamorro totals only 2950, while all others, or nearly 94 per cent of the natives belong to the Kanaka group.

## POPULATION 1925

Political Divisions	Island	JAPANESE			NATIVES			FOR- EIGNERS	GRAND TOTAL	Area Sq. Km.	Density Sq. Km.	
		Japanese Proper	Koreans	Formosans	Total	Chinmecs	Kanaka	Total				
Mariana	.....											
	Saipan.....	5,424	86	0	5,510	2,607	1,000	3,607	7	9,124	639	14
West Caroline	.....											
	Palau.....	1,106	7	2	1,115	207	5,098	5,305	15	6,424	479	13
East Caroline	.....											
	Yap.....	164	1	0	165	130	7,440	7,570	17	7,733	220	34
Marshall	.....											
	Truk.....	359	0	0	359	6	14,351	14,957	11	15,327	132	116
Marshall	.....											
	Ponape.....	257	1	0	258	0	7,652	7,652	14	7,924	504	16
Marshall	.....											
	Yubell.....	237	1	0	238	0	2,429	2,429	2	2,664	170	57
TOTAL.....		7,547	96	2	7,645	2,950	45,580	48,530	71	56,246	2,149	26



The customs, manners, and languages are much diversified among themselves. Even among the Kanakas there are rather remarkable differences between the tribes of various islands. These differences are probably due to diverse natural environments, but they are also not a little influenced by the other peoples who came in contact with them from time to time. For instance, the geographical position of the Mariannas and the West Carolines favored their Chamorro with many opportunities of coming into closer relations with the natives of the Philippines and their rulers, the Spaniards. Not only their customs and languages but also their blood is considerably mixed with that of those foreign elements. It is said that pure-blooded Chamorros are no longer to be found in these islands. Indeed they were exterminated by the Spaniards at the beginning of their occupation, as early as in the seventeenth century. As has been remarked by Safford, the men were butchered by the wholesale, but many of the women became wives of the Spanish, Mexican and Philippine soldiers, brought to the islands to "reduce" the natives. Successive waves of intercourse, mostly with the Filipinos, have introduced this blood, especially that of the tribe Tagalog. In short, various races have been amalgamated here thoroughly, and the physical features of the modern Chamorros are much more Asiatic than Polynesian. Etymologically the Chamorro's language has naturally been modified by Spanish influence, and it is very interesting to note that in modern Chamorro the natives make words of Spanish origin conform to the grammatical rules of the Chamorro. Safford mentions also a wonderful similarity between the Chamorro's numeral system and that of Polynesia, Melanesia, Malay archipelago, even of Madagascar, while the modern numerals in common use have been derived from the Spaniard. Now Japanese is taught in schools, and thousands of emigrants from South Japan have come to work in the sugar plantations in Saipan, a large island in the Marianna group. In this island there are more than six hundred Chamorro children who have finished their school courses and who speak and write Japanese. Thus new ethnographical elements are flowing into this small melting pot of peoples in the Pacific.

The Kanakas, or natives of the Caroline and Marshall Islands, differ in their physical features from Chamorros, since the former have been influenced to a certain extent by the peoples of neighboring islands, especially by those of Melanesia and Indonesia. Matsumura has tried to divide them into two groups: i. e. the one representing the East Caroline Islands, including Truk, Ponape and Kusaie, and the other the West Caroline Islands, including Palau and Yap. The first group is dolichocephalic and of medium stature, while the second is mesocephalic and is taller than the first. The Marshall Islanders should be included with the peoples of the East Carolines, though they differ in some respects from the others.

Among all the natives Chamorros are on a higher level of culture than the others. At least their standard of living surpasses that of Kanaka. They are clothed after the occidental fashion and live in small but stable houses after European style, even sometimes in simple concrete buildings. On the other hand, the islanders of the Caroline and Marshall groups are far behind them. The natives of the Marshall and East Carolines are likewise clothed but their dwell-



ings are quite simple and primitive. Some live in small huts covered merely with palm leaves. The islanders of Yaluit spend their peaceful nights in shelters just like large kennels in form and size. In clothing the Kanakas of the West Carolines are more primitive. Most of them go naked. A simple loin-cloth for men and a tremendous petticoat made of young leaves of coco-palm for women are the principal clothes worn. Instead of fine colored and embroidered garments they are satisfied to paint their face and body with a beautiful orange red pigment called "taik," which is prepared from the root of a certain plant called turmeric (*Curcuma longa*). Otherwise they try to adorn their bodies by tattooing and scar-ornament or cicatrization. At present, due to the encouragement of government authorities, they are inclined to dress themselves like the eastern islanders. In contrast to these primitive fashions in clothing their style of architecture is quite elaborate and of large proportion. In Yap and Palau we found club houses or "all men house" as it is called, in each village. They are gigantic wooden buildings capable of receiving many hundreds of persons. The walls are often decorated with primitive but very artistic sculpture of certain images of men and animals or those which illustrate some stories or incident which occurred in the islands. The natives of Yap have understood since ancient times the uses of money, and the name "Island of Stone Money" is well known among ethnographers. The stone money is made of crystalline limestone of upraised coral reefs, which is brought from the far island of Palau. Diameters of the largest coins measure sometimes more than 2 meters across. Beside these they have used another kind of money made of pearl shells. At present Japanese currency is used generally, but the classical "coins" are still highly esteemed for use in various ceremonies.

In earlier days many tribes were barbarous and fierce. Even during the times of Spanish or German rule, they often raised insurrections and many tragedies were repeated in Ponape, of the East Carolines. Recently their wildness has been extremely softened, on one hand by the propagation of Christianity, and on the other by the Japanese restriction of the legal powers of native chiefs, prohibition of firearms, and encouragement of temperance. Now they are generally mild, obedient, and industrious. At least, no riot has been experienced since 1914, when they came under our control. The social position and popularity of old chiefs is not to be neglected even now in ruling the natives, so most of them are placed in charge of a tribe, acting as village masters and serve as a link between the government and the people.

#### EDUCATION

The government does all it can to encourage the physical and mental development of the natives so that, intellectually, the natives have progressed until at present there is no great difference between the educated children of natives and of Japanese in those islands. According to the covenant of the League of Nations the inhabitants of our Pacific Islands are put under the tutelage of the Japanese nation which, at least by reason of her geographical position, can best undertake this responsibility. So from the time when the islands came under her mandatory, she has made every effort for the



promotion of the cultural and industrial development of the inhabitants. Before the Great War and during the periods of both Spanish and German rule, the education of the natives was chiefly in the hands of missionaries. Spanish fathers merely taught reading and writing to the children in their leisure hours, while German missionaries, financially assisted by the government, educated native missionaries, who became at the same time school teachers in the villages. In these primitive schools reading, writing, mathematics and singing were usually taught. Native children learned to write their language with Latin alphabets and the Bible written in their native tongue was used as one of their text books. The Catholic church in Ponape and American missionaries in the Marshall Islands and Kusaie have had also well equipped dormitories. Some pupils were occasionally sent to Hawaii, Tsingtau and Germany for their further training.

When under the direct control of the colonial government of Germany there was only one public school in Saipan for some 385 children. In 1914, when the islands were occupied by the Japanese navy the bluejackets made the most of their spare time teaching the young islanders. The next year six primary schools were opened in the principal islands, Saipan, Polau, Yap, Truk, Ponape, and Yaluit, where regular four-year courses of elementary instruction were established. Some amendments were made in 1918, by which the regular course became three years, to which a supplementary course of two years may be added in certain large schools if necessary. In 1922 when the South Sea Civil Government of Japan was established, there were already seventeen schools and their branches for the education of natives children, which since then have been called "public schools." Some special schools for the children of Japanese immigrants have been opened under the same plan as that in Japan proper. Subjects taught in the public schools are: Ethics, Japanese language, mathematics, drawing, singing and gymnastics, manual training, agriculture (for boys) and housekeeping (for girls), with special attention to the first three. The attendance of children in schools is not compulsory. The Japanese government, however, understands the responsibility of the mandatory and is endeavoring to take every step possible for the welfare of the natives. Not only are all public schools gratuitous, but children are supplied with all their text books and other articles, sometimes even with clothes and food. The children from remote villages or islands are received into dormitories of the schools. At present there are nineteen public schools for natives and seven primary schools for Japanese, with 2549 and 399 children, respectively. They are taught by 57 Japanese and 19 native teachers in the public schools, and 13 Japanese teachers in the primary schools. The number of native children who have finished the regular courses of these schools is 4138, or about 46 per cent of the total population of natives of 11-20 years of age.

Encouragement of manual training by government authorities has been realized by several methods. A special course for the training of young carpenters has been recently established. Hat, basket, and other weaving work of pandanus and palm leaves is taught to native women of different ages for the development of their home industries.

...missionary work in the islands deserves special mention. Christianity was introduced early in 1666 by the Spaniards and since that time the culture of the natives has been under the Spanish church. Late in 1852 an American missionary came to Kusaie in the East Caroline, and he was followed by a German. At present three American women are doing good work in East Caroline, especially in Kusaie and Yaluit, while Spanish fathers are preaching in the old cathedral of Ponape and churches in Truk and other islands. In general their work is well propagated in Marshall, East Caroline and Marianna, and less in Yap and Palau in the West Caroline. They have nine mission schools with 859 children, and 25,613 natives or 53 per cent of the whole population are already Christianized.

#### PUBLIC HEALTH

Among the natives of low culture such as those in Micronesia, sanitary ideas are still primitive and public health is not yet seriously considered. Tropical epidemics, such as amebic dysentery, framboesia, a bad skin disease, and some kinds of fevers, are ever dreadful enemies of the natives. Their death rate sometimes surpasses their birth rate, 22.53 per cent against 21.02 per cent in 1924. It is especially notable in Yap, where the actual numbers of births and deaths during 1925 were 83 and 347, respectively. The death rate of Japanese in these islands is, however, much less than that in Japan proper, or 12.8 per cent against 20.27 per cent, on account of the fact that there are comparatively few infants or old immigrants from Japan proper. At present the government is doing its best for the improvement of public health. Seven hospitals with all modern equipment have been opened in the main islands, supplied with a number of doctors, pharmacists, midwives, and nurses. To distant villages or isolated islands, where travel is not easy, itinerant doctors are despatched from time to time for the treatment of patients as well as for popular lectures on public hygiene. Regular vaccination is compulsory for all islanders and so smallpox, which has often destroyed many of the people in some of the Pacific islands, has fortunately, never been known here since our occupation in 1914.

#### AGRICULTURE AND PLANTING

Industrial development is by no means one of the first and positive steps for the promotion of public welfare. We have no ample area for agriculture in such small islands. Their land is either ragged volcanic mountains or barren coral reefs. It is estimated that area suitable for agricultural enterprises is limited to one-third of the whole area of the islands, of which about one-half is utilized at present for cultivation and palm plantations. The soil and climate of these islands are quite suitable for the production of various kinds of tropical plants. But the natives have been satisfied with their primitive industries to supply their home demands. Besides native plants, there are maize, tobacco, cacao, potatoes and probably sugar cane which were introduced by Spanish missionaries in earlier days. During German rule an experimental farm was established in Ponape, but its short existence has not brought any remarkable success. Now



we have two experimental stations, one Ponape and another in Truk, where research work in the improvement of various kinds of natural resources is being carried on. The government also pays certain subsidies to palm planters, the amount being determined by the area of their new or improved land.

#### COPRA

For many years the staple product of these islands was copra of cocopalms, the production of which is increasing enormously in recent years as the following figures indicate:

#### EXPORT OF COPRA

1921	555,938 yen	1924	1,037,330 yen
1922	562,495 yen	1925	1,677,354 yen
1923	767,333 yen		

The Marshall Islands produce more than one-half of the total output. The natives of these islands have the privilege of paying their annual poll-tax with copra instead of money. In 1925 209.5 tons of copra were collected as tax by thirteen chiefs of the islands.

#### SUGAR INDUSTRY

One of the most developed industries in the islands is sugar planting. The cultivation of sugar cane may be traced far back to the period of the discovery of the Pacific, but its production has been limited almost to the home consumption of some tribes. The favorable tropical climate and fertile soil for sugar plantation in some islands attracted the eyes of attentive planters as soon as the islands came under our administration. Saipan in the Mariannas was the first place where this enterprise was carried on. It is the second large island in that group, with an area of 185 sq. km., or equal to one-third of that of Guam. Its annual temperature is 27°C. and rainfall is about 2000 mm., which makes it very much like Manila in the Philippines. Moreover, it has comparatively extensive flat lands, which promise a most profitable field for sugar plantations. The development of this industry was remarkable. During the last seven years it has attracted more than 5500 laborers from Japan, most of these, 3800 in number, came from the Ryukyu Islands of South Japan, where the climate is warm and many people are engaged in the same industry. There were only 50 acres of sugar plantation in 1916, which was increased to 1125 acres in 1919, and to the vast area of 6755 acres in 1925. The methods of cultivation and refining are carried on after the model of Formosa. A good species of cane was introduced and eight refineries, with the latest equipment, under the management of a company which was established recently by the amalgamation of two sugar mills, are increasing in their activity. The output grew from 453 tons in 1919 to 122,169 tons in 1925. The export in 1925 reached 2,835,350 yen, or 49 per cent of the total amount of export, and it makes sugar the most important staple of Micronesia. The government has given positive encouragement to this industry in several ways. It assisted financially in the cultivation of sugar, the import of young shoots, and the refining of export sugar. Sometimes it imported certain insects

fr<sup>o</sup> Hawaii as a <sup>natural</sup> **neutral** enemy for the extermination of the we  
a noxious insect of cane. It has worked actively in combatting <sup>red</sup>  
spot disease or *gloiosporium*, one of the serious blights of sugar cane.  
Such industrial development of Saipan has stimulated the central  
government to plan new harbor works, which will be completed within  
a few years.

#### PHOSPHATE ORE

Another of the principal products of these islands is phosphate.  
Its deposit on Angaur Island in the Palau group was discovered by  
a German explorer in 1903. The ore is shipped to Japan as an im-  
portant material for fertilizer. The average annual production is  
about 60,000 tons, in value 1,140,000 yen. The total amount of the  
deposit is estimated to be 3,487,829 tons, of which 1,120,711 tons have  
been already worked out. Other deposits of the same mineral have  
been found in the islands of Feis and Peririu of the same group,  
which are as yet unworked.

#### FISHERIES

An extensive area of oceanic water around the islands is known  
for the richness of its natural resources. Even the primitive fish-  
eries of the natives have exported millions of trochid (*Trochus nilo-  
ticus*) and the pearl oyster (*Margaritifera maxima*) every year as an  
important material for button manufacture. The former is especially  
abundant and totals 90,000 yen in its annual output. Hawkbill  
turtle (*Eretomochelys imbricata*) with its precious shield is abun-  
dant near the shore. Bonito and tuna are the principal kinds of fish  
in the surrounding sea. Much research concerning the period of  
their migration and methods of fishing, which is being pursued by  
official experts at the present time, will bring large catches of them  
in the near future. The cultivation of pearls is also in its experi-  
mental stage.

#### TRADE

At present five ports in all the island groups are opened to for-  
eign trade, i. e. Saipan, Palau, Angaur, Truk and Yaluit. The prin-  
cipal exports are phosphate, copra, and sugar, altogether amounting  
to 97 per cent of the total export. Phosphate supplies, as stated  
above, one and one-tenth million yen yearly, while sugar is increasing  
enormously, multiplying nearly forty times within the last five years.  
The production of copra has also rapidly increased, tripling within  
the past four years. The details concerning these products are in-  
dicated in the following table:

	EXPORT				
	1921 Yen	1922 Yen	1923 Yen	1924 Yen	1925 Yen
Phosphate ore	1,290,234	1,019,897	1,066,177	1,187,517	1,176,977
Copra	555,938	562,495	767,333	1,037,330	1,677,354
Cotton	2,867		4,844		
Sugar	138,197	71,930	376,262	1,136,243	2,835,615
Trochid Shell	24,368	4,346	75,986	16,637	72,333
Bêche-de-mer	21,475	7,447	11,134	35,317	10,565
Others	79,316	103,803	42,678	122,430	91,686
Total	2,111,395	1,769,818	2,344,414	3,535,474	5,864,530



IMPORT (YEN) 1925					
	1921	1922	1923	1924	1925
Total	690,756	1,831,719	2,454,114	2,513,393	3,647,830

IMPORT (YEN) 1925					
Rice	552,464	Metals and metal wares	198,933		
Cereals, flour, etc.	135,806	Machine, car	393,323		
Meat, fish, fruits, etc.	267,353	Lumber	190,126		
Wine, spirit, mineral water	186,058	Coal	122,631		
Tobacco	136,955	Petroleum	79,587		
Cotton goods	345,769	Others	854,102		
Cloth, hats, umbrellas, shoes	165,723	Total	3,647,830		

#### SUMMARY

Micronesia is a group of small volcanic islands and coral reefs scattered in the southwestern part of the North Pacific Ocean. It consists of three principal groups of islands, viz. Marianna, Marshall and Caroline, the last one being politically subdivided into the East and West Carolines. Though the total number of the islands is 1458, their total area is scarcely 2149 sq. km. The natives of these islands are called Micronesians, which may be subdivided into two groups, viz. Chamorros and Kanakas. The former, which are the natives of Marianna mixed with Spaniards and others, numbers only 6 per cent of the 48,530, the entire population.

The culture of the natives was exceedingly low when they came under our administration. Government authorities endeavored to do their best for the intellectual progress, industrial development and the promotion of the welfare of all natives. Many schools were opened in several islands. Three thousand native children are attending school regularly, while more than four thousand young men and women have graduated from these schools. Special courses in manual training or agriculture are given to men and women of all ages. Their customs and fashions are thus gradually improving. Public health is carefully guarded, especially against tropical epidemics.

Industrial development in recent years is very remarkable. The production of copra, the original and staple product of all the islands, has increased threefold within four years, while that of sugar has multiplied forty times within the last five years. Saipan, where the sugar industry is relatively recent, is at present the largest producer among the islands. Similar progress in other industries may be expected in the near future.

Scientific research is being carried on little by little by experts of universities and other learned institutions. The South Sea Civil Government has undertaken special ethnographical studies of the Micronesians. The hydrographic department of the Imperial Navy has made several investigations, which are appearing successively in its reports. Let continued scientific exploration unveil the mysteries of the natural environment of the islands.

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**Document 1927D**

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**Shizuo Matsuoka's Ethnography of Micronesia**

*Source: Shizuo Matsuoka. Mikuroneshia Minzokushi [=Ethnography of Micronesia] (Tokyo, Iwanami Shoten, 1927; reprinted 1943, 687 pages.*

**Excerpt from his book**

[The section dealing with the ruins at Kosrae follows in full translation.<sup>1</sup> The first and last sections, dealing with the ruins at Manmatol and on the Marianas, are briefly summarized below.]

[The aspect and the area of Nanmatol are discussed, and measurements of some of the walls and canals given. The objects found by Kubary and Christian are mentioned, and their opinions further dealt with. The traditional story of the twins, Olochipa and Olochopa, is repeated: how they came from Jokaj and invoked magic spells to move the basalt piles through the air to build Nanmatol and its breakwater. Some final remarks are offered on Pan Katera's aspect and possible function.]

[The general plan of *latte* constructions, the size of the columns and capstones, their orientation along the coasts, and their similarities from island to island are discussed as they occur on Guam, Rota, Tinian, and Saipan. Specific sites are not discussed. Matsuoka mentioned two theories to account for their use, but dismissed both. He felt that they served neither as tombs nor as house sites,<sup>2</sup> but simply as sacred buildings or shrines, such as are found built of stone in massive proportions in Japan.]

**Ruins of Kosrae.**

On the small island of Lele, just east of Kosrae, there are ruins similar in construction to those found at Nanmatol. The island measures about one mile east to west, and about one-half mile at the widest point north to south. A little to the west of center on

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1 Ed. note: Comments and partial translation are from Peter Chapman's 1964 M.A. thesis (Stanford University) on Micronesian anthropology. He unfortunately modified the measurements and expressed them in obsolete English units.

2 Ed. note: Needless to say, he was in error on the second theory, and his own explanation which follows.

this island is the area which I shall describe. It measures approximately 24.5 acres, and is made up of enclosures of basaltic pillars. This is shown in Map 2 [not inserted here].

For many centuries these ruins have been exposed to the elements, making it no longer possible to see the whole, although enough features remain to suggest the original scale. In 1896, Christian, a member of the Polynesian Society, investigated this area and reported his findings in a book entitled *The Caroline Islands*. The measurements in this book are a little different from those reported in Map 2.<sup>1</sup> Christian reported many ditches dug here and there bordering the breastworks, but our Map does not show these. I think the reason is that the ditches may have filled up or been filled in by someone in the meantime. Christian says that they were dug from 4 to 9 feet wide in order to bring the stone materials in from the sea, but I think in addition to this they must have also served as entrenchments.

Christian examined a structure in the southwestern portion of these ruins.<sup>2</sup> This enclosure was surrounded by a wall from 16 to 30 feet high, the height varying due to partial destruction. The wall is 15 feet thick. The length of the structure is 194 feet and its width 110 feet. There are two entrances, respectively on the northwest and the southwest walls. The area within is divided by another wall, as seen in Fig. 5 [not included here].

The stones used in these walls are not produced on this island. According to tradition, they were brought in from Utwa Harbor on the main island of Kosrae. These are different from the materials at Nanmatol in that they are mostly flat or tablet-like. Such stones were used especially at the corners where, on the western corner, we find one measuring 9 feet long, 3.5 feet wide and 3 feet thick.

The method of building is similar to our [i.e. Japanese] method of constructing castles, as may be noted in Photo N° 1.<sup>3</sup> Christian thought that this structure was separate and independent from the rest of the ruins at Lele, but as we can see from Map 2, it forms only one part of a larger area.

I believe the reason for this structure being so strongly built was that it faced the direction from which the natives expected attacks would come. It should also be noted that at the place closest to the hill on the east, and farthest away from the canal entrances, there is a stone platform considered to be the foundation of the high chief's residence. In the center there are two stone coffins. Fortunately, it seems that only a few people have examined this spot, and it is possible that we may hereafter find some materials of archaeological interest. I cannot form a final opinion at this time, but it seems to me that judging from the examples found at Nanmatol, the tombs found here are of a later date.

According to the traditions of the natives living here, this gigantic wall was built by peoples coming to this island by ship from the northwest. They soon controlled the

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1 No source for the information on this map is provided.

2 Unnamed, this structure is Christian's Pot Falat, known to Hambruch as Kinjer Falat.

3 Copied from Christian's frontispiece.

original inhabitants, ruling them from these buildings on Lele, and imposing severe taxes on them. When they appeared before the invaders, they had to kneel and bow their heads, speaking only in whispers. Christian says these invaders must be Japanese. He gives as a reason the supposed influence of Japanese on the Kosraen language, noting that in the western Carolines Kosrae is variously pronounced Koshu, Kochu, or Kushiu, all of which were a corruption of Kyushu. I doubt this theory very much. He further asserted that the looms used to make belts in the Carolines were similar to those used in rural areas of Japan, although I doubt that he ever saw a Japanese loom. He also cited the Japanese fishing ship which had drifted off course, and finally had come ashore at [one of] the Marshall Islands.

I do not doubt that there must have been some intentional and unintentional contact between these areas of the Pacific and Japan, but I cannot find any evidence from the linguistic or anthropological points of view to prove that the Japanese some centuries ago established a colony on Kosrae, or on any other island. It is especially difficult to believe that the old palace on Lele belongs to the culture of a race different from that race which built Nanmatol, since the two are only some three hundred thirty miles apart.

Let us suppose that the structures belong to the cultural pattern of the same group. The builders in the traditional tales are a race of *Ani-ala-mas*, or god-men, such as were Olochopa and Olochipa. We should try to establish just who these god-men were, and we may then be able to understand the culture in the dark ages of this isolated, lonely island.





*Latte at Meppo, Guam*



A LATTE COLUMN ON GUAM  
ABOUT SIX FEET IN HEIGHT. THE WOMAN IS  
ONE OF THE FINE TYPE OF CHAMORRO.



"THE HOUSE OF YAGA"  
ISLAND OF TINIAN

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**Document 1927E**

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## **A bad article about latte stones, by Lieut-Comdr Searles**

*Source: Article in The Scientific Monthly, vol. 25, November 1927.*

*Critical notes: Searles had been editor of The Guam Recorder while serving in Guam. His article is reproduced here, to show the level of ignorance that still prevailed by this date about traditional Chamorro house-building techniques and misconceptions that were still propagated about their origin. It is unfortunate that this article was published by a scientific magazine. Seldom has so much prose been produced about humble house posts... Some, if not most, of the author's ideas came from Hornbostel. Neither man was a trained archaeologist.*

### **Mystery Monuments of the Marianas**

By Lieutenant-Commander P. J. Searles, Navy Yard, Boston, Mass.

Thousands of miles from civilization, hidden in tangled jungle growths, seldom described and photographed, as have been the pyramids of the Mayas, the ruins of Angkor Wat or the monstrosities of Easter Island, for hundreds, perhaps thousands of years, have lain concealed the mystery monuments of the Marianas. Surpassing Stonehenge in extent, with single stones larger than any in the pyramids of Egypt, these Lat'te or "Casas de los Antiguos," as they were known to the Spanish, are the relics of a race whose origin is lost in the dim mists of antiquity and whose history and characteristics had even been forgotten over four hundred years ago [sic]. What are they, why were they erected, and by whom? These are puzzles still to be solved.<sup>1</sup>

The Marianas, or Ladrones, as they were formerly called, form a group of Pacific islands, roughly in Longitude 145 East and Latitude 12 to 18 North. Guam, the largest and most important, is an American naval station, while the others, Saipan, Rota, Tinian, Pagan, Agrigan, etc., were acquired by the Japanese following the World War. They are all typical tropical islands, with flora and fauna such as is widely found in the Pacific, and peopled by thousands of amiable, intelligent, handsome Chamorros, gently indolent under the southern sun. Thanks to American and Japanese influence, they have been provided with many modern comforts, electric lights, sanitary water supply,

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<sup>1</sup> Ed. note: The so-called puzzle had already been solved satisfactorily one century earlier by the Freycinet Expedition.

ice and cold storage, radio and cable service, medical attention, etc., without losing the quaintness and picturesqueness of the primitive.

Dotting the islands here and there are found those magnificent structures, the Lat'te, erected unknown centuries ago by a lost race whose name even is forgotten. Massive and imposing even when partially laid low by the hand of time working through earthquakes and typhoons, hid in the shadowy depths of the jungles, they convey an impression of high intelligence and skill on the part of their builders. Baffling to the scientist as well as to the layman, they represent an ancient epoch as mythical as Atlantis. What are they?

A Lat'te is composed primarily of upright monoliths called "halege," surmounted by hemispherical capitals called ".tasa."<sup>1</sup> The upright stones are usually placed in two parallel rows of from four to six stones in each row, the long axis of the Lat'te always being parallel with the line of the sea shore or a river bed. In Guam are found several different detailed forms. The uprights are sometimes slab-like, sometimes cut square; in fact, many shapes are extant. The capitals also vary in shape and size. Lat'te range from small rude structures constructed of natural boulders capped with coral heads, to massive stone columns, square in shape, fifteen or more feet in height and six feet in diameter, headed with enormous blocks of stone.

The Island of Tinian presents two of these largest of monuments carved by prehistoric man, part of the "House of Taga." The only standing survivors of ten original monoliths, these two shafts still rear their lofty heads on the southwestern side of the island, very near the beach. Three others are completely shattered as if by earthquake, two have lost their capitals, and three have fallen but still retain the "tasa" intact. They are all shaped like truncated pyramids, capped by hemispherical stones. The pillars are eighteen feet in circumference at the base and fifteen feet at the top. They are twelve feet high and support capitals five feet high and six feet in diameter. Each monolith weighs about thirty tons. The two parallel rows originally stood seven feet apart and form a ground plan about fifty-five feet long by eleven feet wide. They are cut from rough metamorphosed coral known in the Marianas as "cascajo."<sup>2</sup>

Don Felipe de la Corte de Calderon, Spanish governor of the Marianas from 1855 to 1866, in various manuscript reports to the Crown (not published),<sup>3</sup> tells of the Lat'te:

It should also be noticed that not only Guam but Rota, Tinian, and Saipan also possess remains of houses of an architecture which does demonstrate the existence of a people ... with certain ideas which showed themselves above the stage of the mere savage. All such ruins consist of pyramids finished at ... with semi-spherical, carved stones, the spherical sphere in some instances being built of sandstones cemented together.

1 Ed. note: From the Spanish for 'cup'.

2 Ed. note: Spanish word for 'rubble'.

3 Ed. note: Incorrect. De la Corte's report was published, in Spanish, naturally.

In all the islands, at places formerly inhabited, are found certain monuments, which the natives call "latde" (sic), or "House of the Old People." They consist invariably of a double row of rough stone pyramids or truncated stones, supporting stone hemispheres, flat side up. These pyramids, similar in shape to the stone pillars called "Guarda Candones," which are often placed along the edges of royal highways in Spain, stand in two rows, like the pillars of a house; and even though we have no exact data on the subject, this position together with their native name makes us believe that formerly they served as supports for stringers on which rested rafters that reached to the ground; but if this is correct, the house must have been very low. In early descriptions of the islands it is said that the natives buried their dead in the houses and even today the people have a superstitious fear of digging up or working the ground between these rows of stones...

In Guam, Rota, and Saipan, the latde pillars consist of only two rough-hewn stones, one cone-shaped and the other a half sphere placed on top of it, both of them together not being higher than five feet from the ground; while in Tinian close to the Deputy Governor's house stands a group of these pillars, called "House of Taga"—a chieftain famous in local history—which is composed of twelve truncated pyramids four or five feet wide at the base and fifteen feet high, their squared tops measuring about two feet to a side. On them rest hemispheres from six to seven feet in diameter.

These pillars, crowned with their hemispherical caps and standing in two files, distant from each other about four varas [yards] from center to center, constitute a monument worthy of special attention, not so much for its size as because it resembles nothing to be seen elsewhere outside of the Marianas; moreover, it is not unique, but represents a type repeated over and over again in the other islands of the group. If we knew more about these latde we might determine the true origin of these natives of whom it may be confidently asserted that they are not the descendants of primitive savages.<sup>1</sup> This is proved not only by the labor and skill required to dress the stones, but also by their unvarying pyramidal and hemispherical character. It seems strange that the history of the first missionaries makes no mention of them, since one would think such pillars could not fail to attract attention when discovered among the thatched huts of naked Indians.<sup>2</sup>

Tradition has it that Taga buried his daughter on top of one of the pillars and covered her corpse with rice flour; when I visited this monument in 1855,<sup>3</sup> wishing to confirm the story handed down by word of mouth, I had a ladder brought and climbed to the top of the pillar mentioned in the story and actually found a cavity full of earth and overgrown with shrubs whose trunks were two or three inches thick. After it had been cleaned out by my orders, I found a piece of a human lower jaw and two small bones, evidently finger phalanges. The grave cavity in the top of the hemisphere measured about five feet long by one and a half feet wide and deep, the corners being rounded.

Calderon [sic] is not altogether accurate, especially as regards the size of the Lat'te and about their not being mentioned by early missionaries. Gaspar and Grijalva described a boat house as being supported on strong stone pillars and sheltering four of the largest canoes. Richard Walter, chaplain of the *Centurion*, one of the ships of Lord

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1 Ed. note: Similar house posts, with rat-proof capitals, still exist in the southern Philippines.

2 Ed. note: They noticed them alright, as being simple house posts.

3 Ed. note: The author is quoting De la Corte, obviously.

George Anson, who visited the Marianas in 1742, speaking of the Lat'te, says they are "in a style of grandeur passing anything which has been seen in the dwellings of the more eastern islands of the South Seas." In one of the narratives of Legazpi's expedition, it is said that some houses were supported on stone pillars and used as sleeping apartments, whereas cooking buildings, etc., were built on the ground. Legazpi mentions "arsenals" supported on stone posts. Reasons will be advanced later why it is not believed at present that the monuments were supports for houses or other buildings, but had an entirely different purpose.

Of the cause of their destruction we know nothing [says Arago, draftsman to Freycinet's expedition] which landed at Tinian in 1819; what credit can be given to a story like the following that the people are fond of relating: Toumoulou Taga was the principal chief of the island. He reigned peaceably and no one thought of disputing his authority. On a ... one of his relations called T'joenanai raised the standard of revolt, and his first act of insubordination was to build a house similar to that of his chief. Two parties were formed, and fought; the house of the revolter was ... and from this quarrel which became such general a war that, while it depopulated the island, overturned its primitive buildings.

This tale is not now in circulation and certainly is apocryphal, for Arago's narrative in general is not entirely reliable. The chronicler continues:

The ruins best preserved are those to the west of the anchorage. The building there was composed of twelve pillars; of which seven only remain standing, the others lie at their feet; and what appears singular is, that the half sphere with which they were crowned has not been separated in their fall. Those found by the side of ... stand the remains of which are more decayed, situated near the well, denominated the "well of the ancients", formed an edifice more than four hundred paces in length. The roots that all bind these old fragments, and the shrubs that crown their summits, present an interesting view.

Their proximity; their form; their material; one being composed of sand, consolidated cement; that half-sphere surmounting a basement pillar, erected on the area; their position, and the distance that separated these different ... without any lighter fragments occurring ... them, induce me to think differently of an object of the building from the present inhabitants, who regard it as a royal residence. The space between the pillars is scarcely greater than the ground they occupy. What purpose did these massive tops answer? Who was the sovereign who inhabited the colonnade which certainly formed only a single edifice; the more I perambulate these ruins, and compare them with the genius of the present race of islanders, the more I am convinced that they to be the remains of some public temple dedicated to religion.

To what God, to what spirit, to what genius was this temple consecrated? For it was certainly a temple, this vast monument more than a thousand feet in circumference [sic]. Much has been made of the pillars on the Island of Tinian, shaped like the rest in the form of a truncated pyramid and capped by hemispherical stones, wrote William E. Safford, but, in all probability, they are nothing more than the remains of large houses which served the same purposes as the "arsenals" described in the narratives of the Legazpi expedition.



Anson's chronicler says:

The equal height of the pillars and the shape of the capitals explain that they were designed for lodging a floor or platform and for preventing the ascent of rats and other noxious vermin. ... Tinian swarmed with rats who were bold and familiar.

While the "House of Taga" is the most known of the Lat'te or "casas de los antiguos," there were rediscovered in 1924 on the island of Rota by Mr. Hans G. Hornbostel, of the Bishop Museum of Honolulu, remains of far greater structures. The principal edifice consists of twenty-five circular columns, four feet in diameter, and from four to sixteen feet high, forming a colonnade about eight hundred feet across.

The most impressive feature of the Lat'te is their enormous size and extent. In extent the one just mentioned is larger than Stonehenge, and the monoliths of fifty or more tons are heavier than the largest blocks of the Egyptian pyramids. But why were the Lat'te erected and by whom? As Arago says: "But what people erected above the earth these imposing masses, more than thirty feet high, well carved, regular without sculpture which fixes or which gives a clue, even, of the probable epoch of their mysterious foundation. What has become of the architects?"

Recent investigations indicate that the Lat'te are not remains of ancient dwellings, but that they are monumental religious structures, marking sites of ceremonies, cannibal feasts and burial. Many bones, pottery and other artifacts have been unearthed from the Lat'te sites. In Saipan, for example, a complete skeleton was found about two feet below the surface of the ground, laying on its back with its feet toward the sea. When the Japanese in Saipan excavated for buildings and for a railroad they unearthed relics of what must have been a vast ancient population. Bones, weapons, pottery, ornaments, have been found in Guam in such style and quantities as would preclude the Lat'te having been part of dwellings. Natives to-day frequently refuse to touch bones or articles taken from Lat'te, as they are supposed to belong to "Tautau mona" or "people who came before," and consequently have evil powers.

In Guam the Lat'te sites can be considered as being divided, roughly, into three areas or groups. There is first the area of burial, which extends perhaps twenty feet from the Lat'te toward the sea or running water. Then there is an area devoted either to warriors slain in battle or possibly to prisoner victims of cannibal feasts, as shown by the skeletons having signs of considerable mutilation, such as broken skulls, missing legs or arms, spear heads in the skeleton.<sup>1</sup>

The third general area extends several hundred feet from the Lat'te toward the water, but not inland, and contains the remains of ornaments, pottery, weapons, stone implements, and is sometimes marked by a large stone mortar.

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1 Ed. note: The leg and arm bones were soon dug up, and used to make spear points—lethal when such points—the bones were notched, the better to break easily—broke inside an enemy's body, causing infections, and a slow death. Cannibalism was not present.

From the position of the skeletons it is thought that water bore a mystical or symbolic relation to life and death in the minds of the ancients. The feet almost always point toward the sea or running water and the head inland. Perhaps water was a symbol of birth and if, as seems possible, the ancients believed in a life after earth, the feet of the dead were placed toward water so that upon arising the newborn would be oriented toward the direction of new life. Some such relation there must have been or ceremonial burials would not have been conducted with such precision. Seldom is the position of the skeleton varied, and where this is the case, the skeletons are found carelessly interred outside a Lat'te as if to indicate lack of regard for the deceased, possibly because he or she were a criminal, cowardly enemy or some other such undesirable creature. Burials never took place on the landward side of Lat'te. Males were buried deeper than females, and children at a shallower depth.

The remains indicate that the builders and users of the monuments [sic] were cannibals [sic]. When illustrious dead were to be buried, ceremonial feasts were held at which, in addition to the regular feasts, human flesh was consumed, the remains being deposited in the grave with many other articles, possibly to support and aid the dead in the journey to the next world. The victims of the cannibal feasts may have been unfortunate prisoners of war, but more probably were selected from the tribe itself, as the remains are more frequently of children than of adults. Perhaps in connection with the ceremonies the sun was worshiped, as stone dishes have been found with the design of the sun cut in.

How the Lat'te were built is unknown. Tools, chipped and polished from basaltic rock, were the only implement that the primitive people had, yet they formed blocks of fifty tons or more. The cultural level of the Egyptians was vastly superior to that of the ancient Polynesians, the Egyptian workmen knowing the use of bronze cutters set with diamonds and corundum, yet their pyramidal stones were not so large.

Hornbostel has advanced the interesting and plausible theory that the stones were shaped by the alternate use of fire and water, the fire to heat and the water to crack, the process continuing until a huge monolith was fashioned from the rocky earth, later to be more carefully carved by the stone implements. By whatever means secured and erected, the Lat'te remain magnificent monuments of an ancient race, comparable, in style, skill and industry required, to the remains at Stonehenge, Easter Island and the Maya cities.

Who built the Lat'te and when? This is a mystery which may never be solved. It was almost certainly not the Chamorros found in the Marianas by the Spanish discoverers and settlers. When the Spanish first arrived, the Lat'te were already partly in ruins, and the natives disclaimed all knowledge of the builders, except that they were "the people who came before." Cannibalism was unknown and forgotten by the sixteenth century, yet remains of cannibal feasts are found in the Lat'te. Perhaps they are relics of ancestors of the Chamorros, ancestors long dead and forgotten. Perhaps they were erected by a race antedating the Chamorros and which has disappeared in the mists of the past. Nothing corresponding to the Lat'te is found in Polynesia, but archaeologists hope that



in Micronesia and Melanesia further study may give a clue. Were the Lat'te only part of dwellings (though this hardly seems possible), were they temples to the sun or were they religious structures dedicated to ancestral worship? Have they a relation to any Asiatic monuments or to the astounding and unique figures of Easter Island? These questions still remain to be answered. But there in the Marianas the Lat'te stand or lie fallen in the tangled jungles, hidden by the dense growth of vegetation, far from the ways of man; monuments to a people of genius, lost in antiquity, who perhaps with weird rites sacrificed to the blazing tropical sun at a time when Rome ruled the world and Christ taught in Jerusalem.



*Monoliths of the "House of Taga", Island of Tinian*

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Document 1928A

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**Picture review and historical sketch of the  
Island of Guam, 1521-1928**

*Source: A booklet with this above title was produced by the U.S. Navy in 1928.*

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**PICTORIAL REVIEW  
AND  
HISTORICAL SKETCH  
OF THE  
ISLAND OF GUAM  
1521-1928**

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## THE ISLAND OF GUAM — CHRONOLOGY

Guam was discovered March 6, 1521, by Fernando de Magallanes.

He named the group of islands "Latir Sails Islands" because of the shape of the sails on the native praus, but immediately changed the name to "Ladronez" because of the thieving propensity of the inhabitants.

Guam was not occupied until January 22, 1565 when a squadron sent out by Philip II of Spain arrived at the island. The settlement was only temporary, and after a religious celebration the force sailed away.

On January 3, 1588 the English pirate, Cavendish visited the island.

The first white man to settle on Guam was a man named "Pedro", a survivor of the wreck of the "Conception" lost near Tinian, a neighboring island, in 1638.

On the 15th., of June 1668, a permanent settlement was made by the Spanish, after several years effort by Padre Diego de Saenztoron.

For many years the aborigines were in rebellion against the Spanish, but after persistent hill and jungle fighting the males were exterminated, and the women taken by the conquerors.

From about 1700 peace reigned, schools and churches were built, the land tilled, and Guam became fairly prosperous under a succession of Spanish governors, notably Don Francisco de Villalobos, 1831-1837, and Don Felipe de la Corra, 1853-1865.

The name of the islands was changed late in the 17th. century to "Marianas" in honor of Maria Ana de Austria, but although under the American occupation this name and the official name "Guam" [without group designation] were used, the world at large still thinks of the islands as the "Ladronez."

Guam was captured by the United States without a struggle, June 20th, 1898, by the U.S.S. *Charleston*, commanded by Captain Henry Glass, U. S. Navy. The Spanish Governor Lieutenant-Colonel of Infantry, Don Juan Marina, his Staff, and troops were carried away as prisoners of war.

Guam is the largest and the most southern in position of the Marianas Islands. A group that trends almost north and south along the one hundred and forty-fifth meridian west of Greenwich, and between the thirteenth and twentieth parallels of latitude, a distance of some four hundred and twenty miles. The group forms a linear system of seventeen islands of volcanic origin, but the southern end of the group has long been free from volcanic action.

With relation to other places, the distances from Guam are as follows:

Manila	1,506 miles	San Francisco, Cal.	3,428 miles
Hongkong, China	1,822 "	Sydney, Australia	3,067 "
Yokohama, Japan	1,355 "	Yap, Caroline Islands	458 "
Shanghai, China	1,667 "	Kota, Mariana Islands	50 "
Honolulu, T. H.	3,537 "	Peterson	7,988 "

The Island of Guam is about thirty miles in extreme length and from four to eight and a half miles wide. Its superficial area is about 225 square miles. The climate is tropical but never sultry or uncomfortably hot. The prevailing trade winds, which blow almost constantly from the northeast, make it very agreeable, the temperature ranging from seventy to ninety degrees Fahrenheit. It is moist, the island having an annual rainfall of approximately ninety-one inches. The island is hilly over almost its entire area, the highest point, *Lausitan*, on the west side having an elevation of 1,354 feet. *Mt. Tugig*, near the head of Apra Harbor is 1,015 feet high.

Guam has a splendid school system with twenty-nine schools, one hundred thirty-seven teachers, and 3,563 pupils.

There is a Catholic Cathedral in Agaña, and a number of parish churches throughout the island. A Baptist Mission in Agaña, and services are held by the Navy Chaplains on duty at the Naval Station.

The Navy Department maintains a well equipped hospital with a total personnel of 115 which includes doctors, navy nurses, other navy personnel, native nurses, mechanics, electricians etc. Naval Medical Officers administer to the health of the native and other inhabitants as well as to the Service personnel.

Among the Clubs are the Elk's Club, Officers' Club, Service Club, Commercial Club, and Young Men's League of Guam.

The principal product of export is Copra, more than 4,000,000 pounds were exported in 1927. Among other products are: bananas, coffee, oranges, lemons, breadfruit, coconuts, pineapples, kumkum, beche-de-mer, tobacco, corn, rice, potatoes, and many other vegetables and fruits.

The principal imports are canned foods, clothing, building material, sugar, household furniture and utensils, cigars and cigarettes, gasoline, kerosene, and automobiles.

There are approximately seventy miles of good roads. Passengers, mail, and freight arrive and depart on Army, and Navy Transports, Supply ships, and commercial steamship vessels.

Guam being a Naval Station, is a closed port. Daily communication with the outside world is maintained by government radio, and private commercial cable service.

## THE UNITED STATES NAVAL GOVERNMENT OF GUAM

The Island of Guam became a possession of the United States on the morning of June 20th, 1898, when the Cruiser U. S. S. CHARLESTON, commanded by Captain (later Rear Admiral) Henry Glass, United States Navy, steamed in to the harbor of San Luis de Apru, and opened fire on Fort Santa Cruz which the Americans had been informed was the principal fortification of the Island. The Fort did not reply to the CHARLESTON'S fire, and it was learned later that the Spaniards had no knowledge that a state of war existed between Spain and the United States. They were hastening to reply to what they considered was a salute from the American war ship, when they learned that the shots had been hostile and not friendly.

Communications with the military authorities ashore was established through the Captain of the Fort, an officer of the Spanish Navy, and the Army Doctor who arrived on board the CHARLESTON to make the usual boarding call. They were directed to return to Agaña and request the Governor of Guam to surrender the Island and his command to Captain Glass within twenty-four hours.

On the morning of the following day, June 21st, 1898, the Governor, Don Juan Marina, Lt.-Colonel of Infantry, Spanish Army, with his Military Aides and the troops of Guam, about 110 in number, who were composed of Spanish Marines and a force of Insular Artillery, surrendered and were made prisoners of war. The Spanish officers and marines were taken on board, while the Insular force was disarmed and permitted to remain on the island.

Previous to the arrival of Captain Richard P. Leary, U. S. Navy, who was the first American Governor of Guam commissioned by the President of the United States, various individuals were in charge of the governmental affairs of the Island.

Governor Leary arrived at Guam on board the U. S. S. YOSEMITE, August 7th, 1899, and one of his first acts was the establishment of law and order by his General Order No. 1, issued August 6th, 1899, prohibiting the sale of intoxicants to "any person not a resident of this island prior to August 7th, 1899", thus beginning his house cleaning among his own garrison. General Order No. 2, prohibited the importation of intoxicants except by special authority. Governor Leary next provided against the machinations of carpothaggers. Having safeguarded the Island against the Americans of the undesirable sort, then, and only then, did he turn to the reformation of the government. His first move in this direction was to divorce the Church and State and institute civil marriage.

In July 1900 Governor Leary was relieved by Commander Seaton Schroeder, U. S. Navy. This officer busied himself with revising the

laws and the code of laws concerning property, not overlooking education and hygiene. The first hospital was begun and built largely through the efforts of Mrs. Schroeder.

Governor Schroeder was relieved February 6, 1903, by Commander W. E. Sewell, U. S. Navy. Governor Sewell carried on the work of revision of the laws energetically, with special regard to taxes and fines. He reformed the prison laws and promulgated orders for the control of commercial corporations. He also published game laws and began the revision of the criminal code. Governor Sewell was invalided home January 28th, 1904, dying soon after reaching the United States. Lieutenant Raymond Stone, U. S. Navy, acted as governor until relieved by Commander G. L. Dyer, U. S. Navy.

Governor Dyer established and defined the duties of the department of public health and strengthened the compulsory education laws. In 1905 he abolished the Supreme Court of the Island and substituted therefore the Court of Appeals. In August 1905, he disbanded the insular artillery and established a police force. Through the efforts of Mrs. Dyer, and the hearty cooperation of the governor, the Susana Hospital, Womens Aid Association was established; later this was changed to the Susana Hospital Association, a civil philanthropic corporation for women and children. Later the same year he was relieved by Lieut. J. McNamee, U. S. Navy, as acting Governor. During his incumbency, among other things, McNamee imposed a tax on vehicles and excluded swine from Agaña.

In March 1906, Commander T. M. Fotts, U. S. Navy, assumed the reigns of government. He first took up the treatment of the disease known as gangosa, then believed incurable, and had the sufferers therefrom segregated and confined at Ypao. Through his efforts an appropriation for the care and medical treatment of the natives of Guam was obtained from Congress. It was largely due to his wise and beneficent efforts that this frightful and devastating disease gangosa, was finally conquered and that it is now in a fair way to be banished from the island. In the fall of 1907, Governor Fotts was relieved by Lieut.-Commander J. McNamee, again acting as Governor until the arrival of Captain E. J. Dorn, (retired) U. S. Navy.

Governor Dorn assumed office in December 1907. A vast number of new laws and rulings mark the term of this governor. While education was his special care, no point of law, sanitation, municipal regulation, excise, commerce or agriculture was too small to escape his attention. It was during his administration that the Ponte Dam was constructed, and the first water supply system was installed. He was detached in October 1910; Lieut. P. B. Freyer acting as



governor until January 1911.

Captain G. R. Salisbury, U. S. Navy, was the next Governor. He directed his energies mainly toward road building and the encouragement of agriculture, and laws issued by him were mainly to that end. Captain Salisbury was relieved April 30th, 1912, by Commander R. E. Coontz, U. S. Navy, who devoted his attention principally toward public works and inaugurated many improvements in public utilities, both Insular and Federal. He was relieved September 23, 1913.

Commander A. W. Hinds, U. S. Navy, succeeded Governor Coontz, and remained as Governor until March 28, 1914. The efforts of Governor Hinds were mainly directed toward the carrying out of the projects of Captain Coontz.

Captain W. J. Maxwell, U. S. Navy, established the Bank of Guam and the Insular Patrol, and among other activities took a great interest in road building. He was relieved by Lieut.-Comdr. W. P. Cronan, U. S. Navy, April 29, 1916. Captain Roy C. Smith, U. S. Navy, had been previously commissioned as Governor of Guam as the relief of Captain Maxwell, and pending his arrival in Guam, Captain Edward Simpson, U. S. Navy, was directed by the Navy Department to proceed from his duty as Commandant of the Naval Stations Olongapo, and Cavite, P. I., to take charge of the affairs of the island. Captain Simpson was relieved by Captain Roy C. Smith, May 30, 1916.

It was during Governor Smith's incumbency that the United States entered the World War. He was a man of great energy and to him is due credit for establishing the Island Normal School in 1916, the Police Court, the higher and lower Courts of Equity under the Judiciary Department, the Trade Commission, the Congress of Guam, the office of Commissioner of Immigration, and the organizing of the Guam Militia, and the issuing of various other laws and regulat-

ions. He was succeeded by Captain W. W. Gilmer, U. S. Navy, November 15, 1918. Governor Gilmer furthered the policies of Governor Smith in regards to agriculture and education. It was at his instigation that a number of Guam students were sent to the United States each year to be trained as teachers. He was relieved July 7, 1920, by Captain Ivan C. Wettengel, U. S. Navy.

Governor Wettengel made some much needed changes in the financial administration of the Island. He stabilized the Treasury Department by creating the budget system and revising the system of accountability of the Naval Government of Guam. To him is also due credit for improvements in the local banking system. Governor Wettengel was relieved by Captain A. Althouse, U. S. Navy, February 7, 1922.

Governor Althouse, specialized on education and it was during his administration that the Bililic and San Antonio Schools were constructed. He induced a few American teachers to come to Guam, and reorganized the entire school system. He was relieved August 4, 1923, by Captain H. B. Price, U. S. Navy.

Governor Price's efforts were devoted along educational, civil, sanitary, agricultural and industrial lines. Several modern concrete buildings for public usage were erected, namely, the Sumay school, the Postoffice and school building, the Agana prison, and concrete reservoirs for fresh water at Barrigada, and Talofoto. Among civil lines may be mentioned the codification of the Executive General Orders, and Special Orders, and Executive Notices now published under the title "Orders and Regulations with the force and effect of law in Guam." Governor Price was relieved by Captain L. S. Shapley, U. S. Navy, April 7, 1926. Governor Shapley's principle work has been the extension and improvement of the road system, the improvement of the educational system, and the building of new schools.



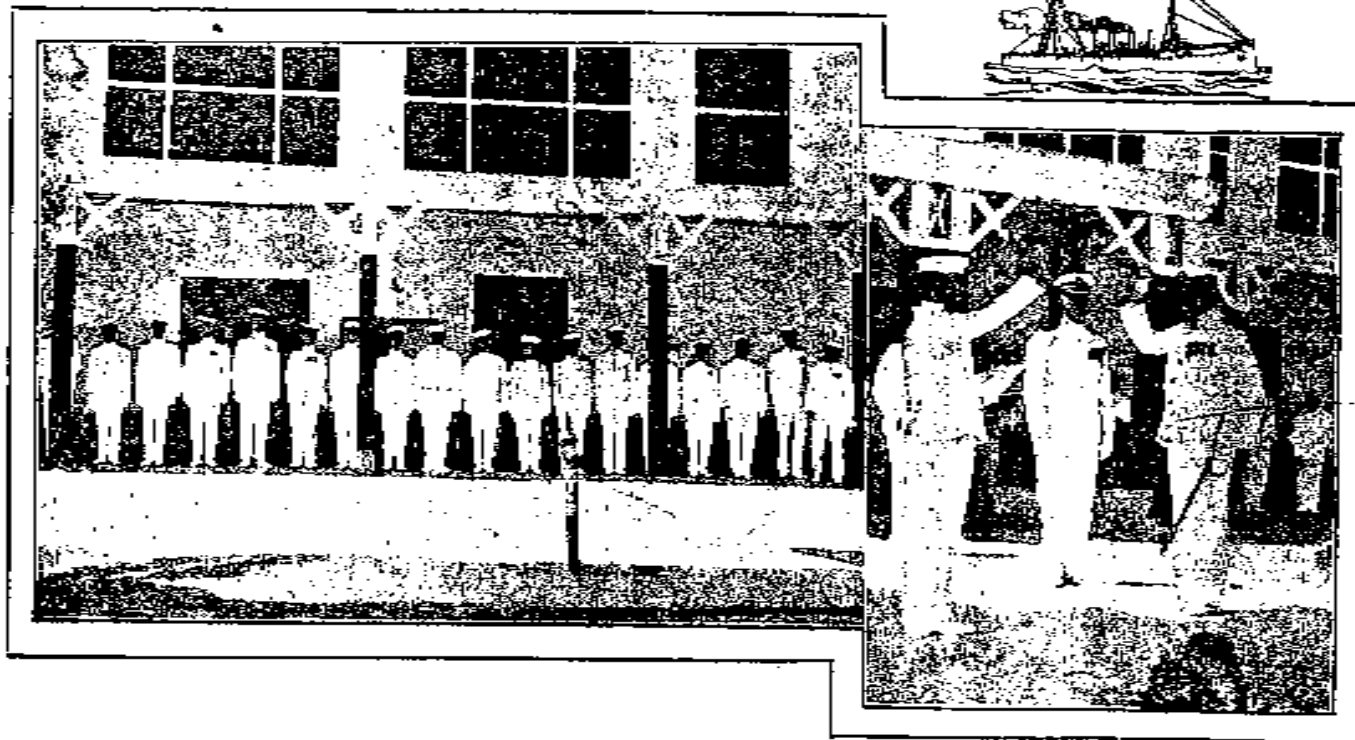


*Government House, Agaña, Guam  
Erected during the administration of  
Lieutenant-Colonel, Don Enrique Solano,  
Infantry, Spanish Army, 1884*

*Destroyed by American  
bombardment in 1944.*



*Captain L. S. Shapley, U. S. Navy  
Governor of Guam  
1926-1928*



*The oath of office being administered to Governor L. S. Shapley in 1922  
By Colonel G. C. Reid, U. S. Marine Corps, immediately after the military  
ceremonies attending the relief of former Governor H. B. Price.*



**N**OTHING can be learned as to the antiquity of the capital, Agaña. The earliest navigators reported the existence of a village on its present site. This village was the most important on the Island and was the home of the chieftains and nobles.

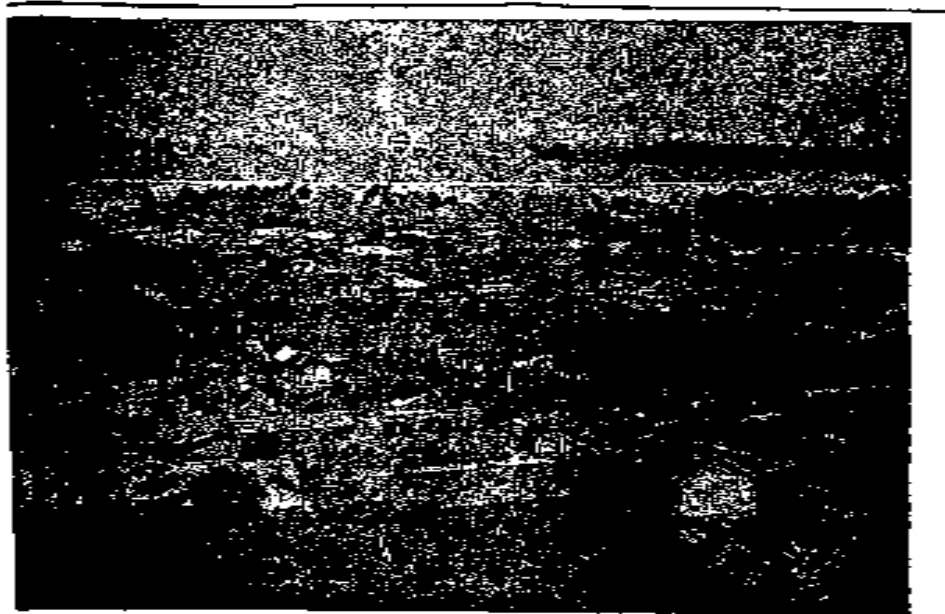
The city is situated on a low sandy bench that skirts the bay of the same name. It extends for a mile east and west, and is limited on the south by a line of bluffs, densely covered with trees and shrubbery, which rise to an elevation of 200 feet above the sea.

The highest point in the city is only 12 feet above average high tide.



Photo by Mighew

**CAPITAL CITY,**



Photograph loaned by the American Museum of Natural History

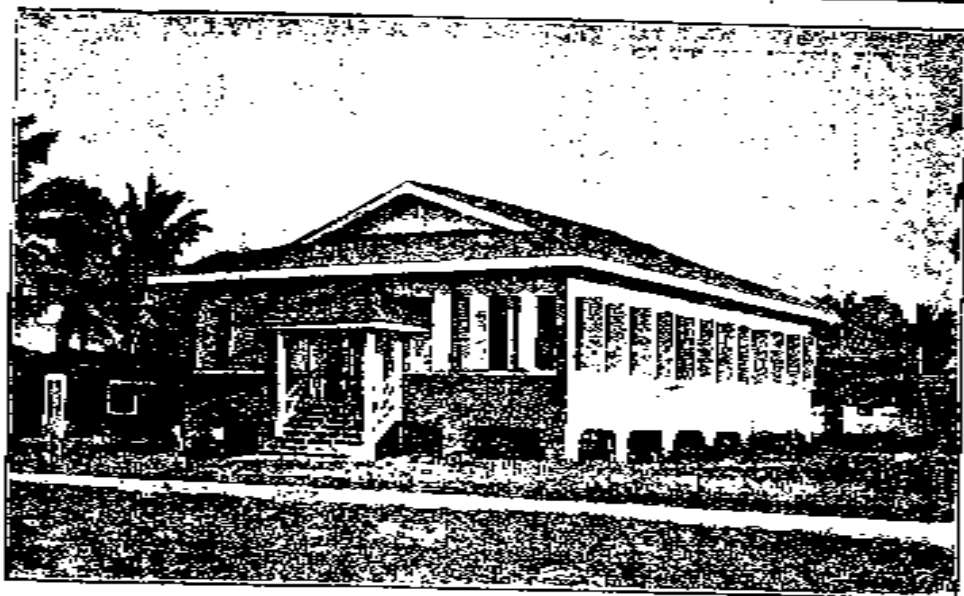
## AGANA, GUAM

**A** GANA is an attractive town of about 8,950 inhabitants with many comfortable mamposteria (lime and coral rock houses), prosperous shops, and general air of peace and well being.

The clearness of its streets is a subject of general comment on the part of visitors. Like many towns of Spanish origin there are no sidewalks.

There are 8 public schools in Agana, with a total attendance of about 7,840, and one private school, "The Guam Institute" with an attendance of 122. The school for American children has an attendance of 22.

Agana has a modern sewer system, a good water supply furnished from three sources, an electrical plant, ice plant, saw and planing mills, carpenter shops, machine shops, foundry, and repair shops of various kinds, and in general all the conveniences of an American city of the same size.



*Sumay School*

**G**UAM maintains twenty-five schools which are located in all the principal districts of the Island.



*Flag presentation  
By Agana Lodge No. 1251, B. P. O. E. Lts  
To "Price" District School*

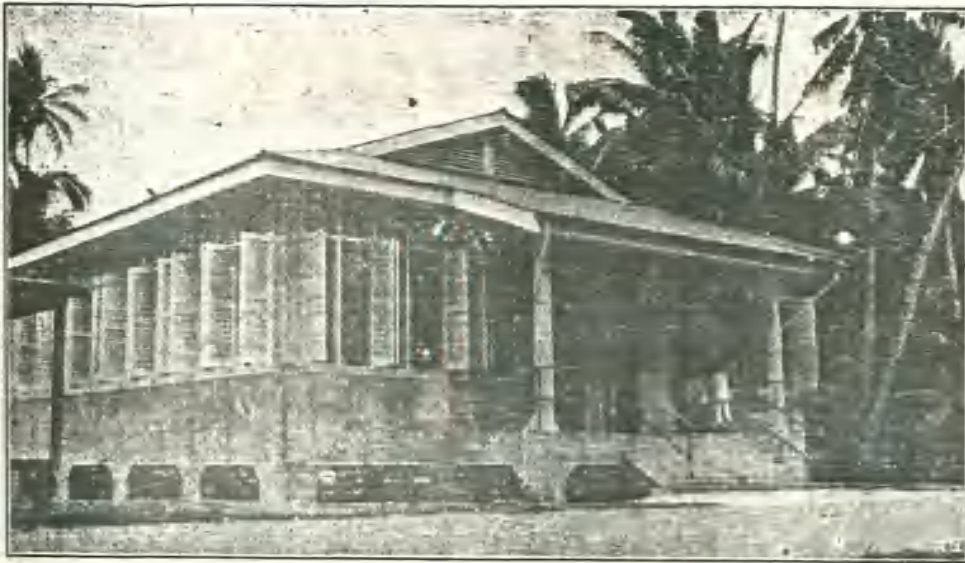


Photo by Mayhew *Anigua School*

**A**NIGUA School is one of the standard concrete school buildings of the Island.

A Flag Pole, and Flag, was presented to this school with appropriate ceremonies by Agana Lodge No. 1281, B. P. O. Elks October 16, 1926.

**T**HE school building at the reader's right is one of the first of its kind built for the outlying, or country districts. Improvements have been made in buildings erected later.



Photo by Mayhew

*Barrigada School*



*Public School, Anigua, Guam*



*Flag Day Services by Agana Lodge No. 1281, B. P. O. Elks*



*Guam, District School*



*School, Play Day*



*Graduating Class 1927, Guam Public Schools  
Governor Shapley (left) Chaplain Hall (right)*



*Guam Public School Teachers*





*Department of Education, Base Ball Team*



*The Winning "Volley Ball" Team  
Umatoc Public School.*



**T**HE Police of the Island are personnel of the U.S. Marine Corps, commanded by a commissioned officer.

They are known as the Insular Patrol. The force consists of one commissioned officer, who is the Chief of Police, one sergeant who is Assistant Chief, one corporal, Warden of the prison, and usually about 20 privates who police Agana, and are stationed in all districts of the island. They are assisted by native police who act as interpreters and guides.

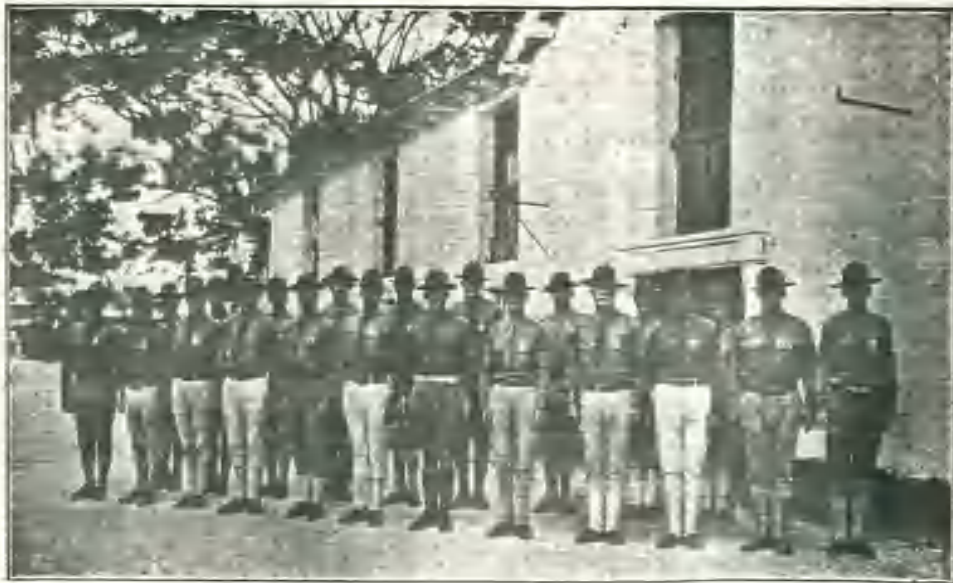


Photo by Marhew

*The Insular Patrol of Guam*



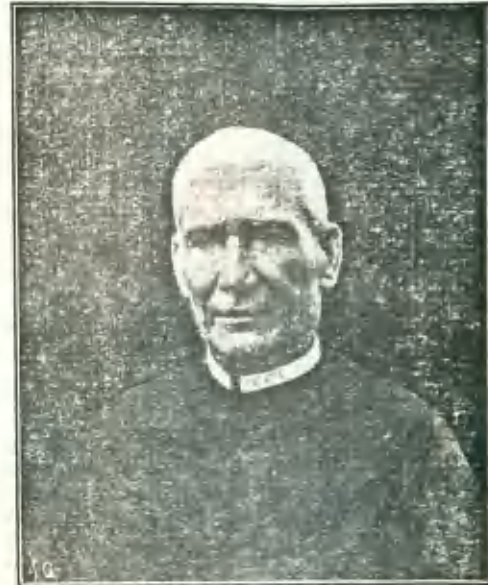
Photo by Marlow Capture of run-away prisoners by Patrol and Native Police

**T**HE duties of a patrolman, particularly those stationed in the outlying districts, are many and varied. They are required to be thoroughly familiar with all parts of their districts, and the activities therein. Note all transients and their business, know all persons holding or dealing in firearms, ammunition, cameras, kodaks, and surveying instruments, and report all movements of shipping.

They may be called upon to act as coast patrols, scouts, observers, interpreters, guides, mappers, and signalmen. They also are the instructors for the Guam Militia of their districts.



*NATURAL HISTORY*  
*Agaña*  
The Cathedral of Dulce Nombre de Maria  
Agaña, Guam



PADRE JOSE T. PALOMO

Padre Palomo was the first and only Chamorro (native of Guam) to be ordained a Priest of the Catholic Church. He was born October 19, 1836, and died July 5, 1919, at the age of 83. He celebrated his Golden Jubilee in 1909, and was created "Monsignor" by the Pope.

© R. Lévesque

HISTORY OF MICRONESIA

**T**HE church, which originally occupied the site of the present cathedral, was erected by the first Jesuit missionaries of whom Padre Diego Luis de Sanvitores was the leader.

The first church was constructed in the year 1669, and the present edifice replaced the old one in 1912. *Destroyed in 1948.*

Special care was taken to include in the front and adjoining walls the same cut stones of the old church in order to give the

new structure some of the venerable appearance of the original house of worship.

In addition to the "Cathedral" and one other church in Agaña, there are catholic churches in the villages of Piti, Sumay, Agat, Umatac, Merizo, and Inarajan, and chapels in Sinajana, Anigua, Asan, Yona and Yigo. These are substantially constructed of mamposteria, and of the design of Mexican and California monasteries.



### FIRST PROTESTANT MISSION

Mr. Jose Custino, a native of Guam, is said to have been the first protestant to hold public religious services in Guam. He was a member of the Salvation Army, and succeeded in converting a few families shortly after the occupation of Guam by the Americans. Mr. Custino was succeeded in 1901, by the Rev. F. M. Price, of the Congregationalist Church, he being the first American Missionary to arrive in Guam. Rev. H. B. Case relieved Rev. Price in 1903 and remained for four years, or until the appropriation allowed by the Congregationalist Board was exhausted. The congregation was then left without a Pastor for three years, or until the arrival of Rev. A. N. C. Logan, who was sent out by the General Baptist Foreign Missionary Board, and remained until the arrival of Rev. D. R. Thomas in 1922. He was relieved by Rev. A. L. Luttfull who arrived in 1925. The present Pastor, D. Tenison arrived in 1928.

It was through the efforts of Rev. Logan, and the assistance of the American Baptist Church, and the General Baptist Foreign Missionary Board, that the present Church was erected. The first services was held in the new church in 1921.



General Baptist Mission (built 1921)  
Guam, M. I.



Photo by Mayhew

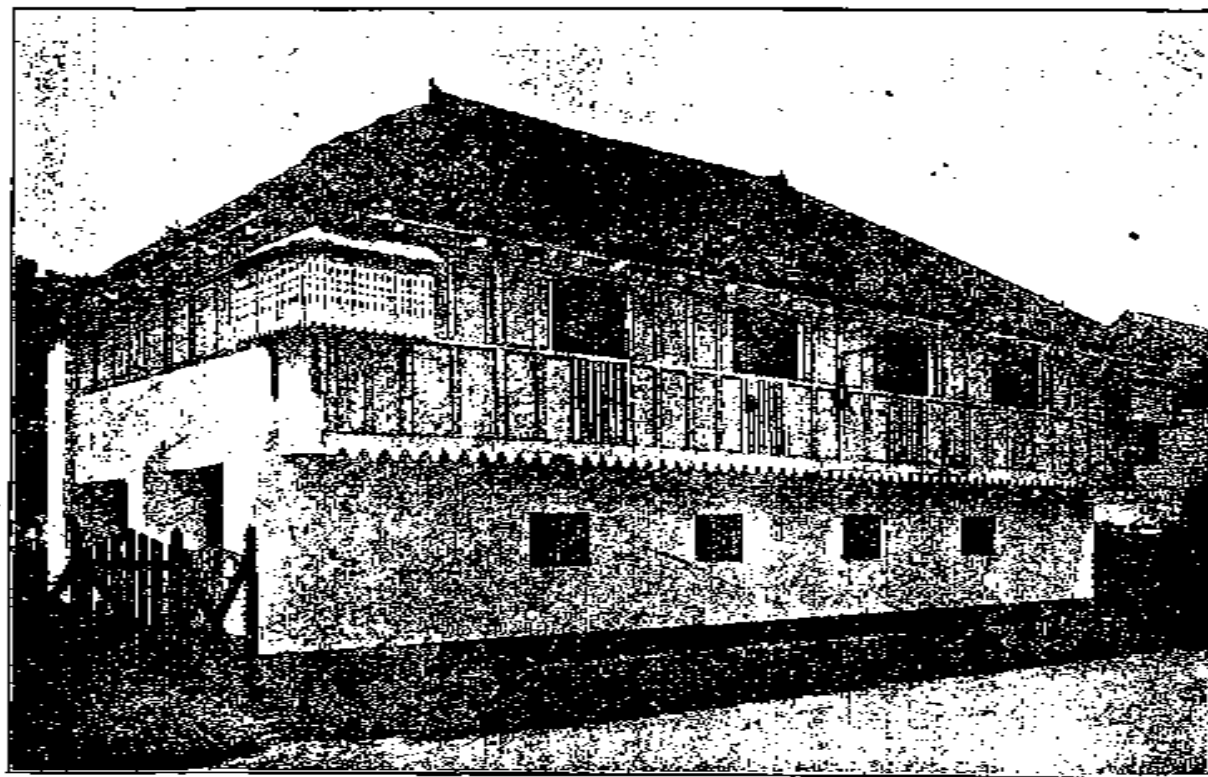
Spanish form of Architecture  
(Mamposteria, -lime and coral rock construction)

This appears to be the house visited by H. H. Safford in 1899  
 = *Reservory* *Reserv* *shis* *check his book*  
*on water etc*



Photo by Mayhew

The Officers' Club, Agaña



MASONIC HALL, AGANA, GUAM

Typical dwelling of the better class, mamposteria construction (lime and coral-rock) with tile roof. The corner ornaments are called banqueras, and were used for cooling water in jars.

CHARLESTON LODGE  
No. 44  
F. & A. M.  
was instituted  
March 1st., 1919,  
Under the Jurisdiction  
of the  
Grand Lodge  
of the  
Philippine Islands.

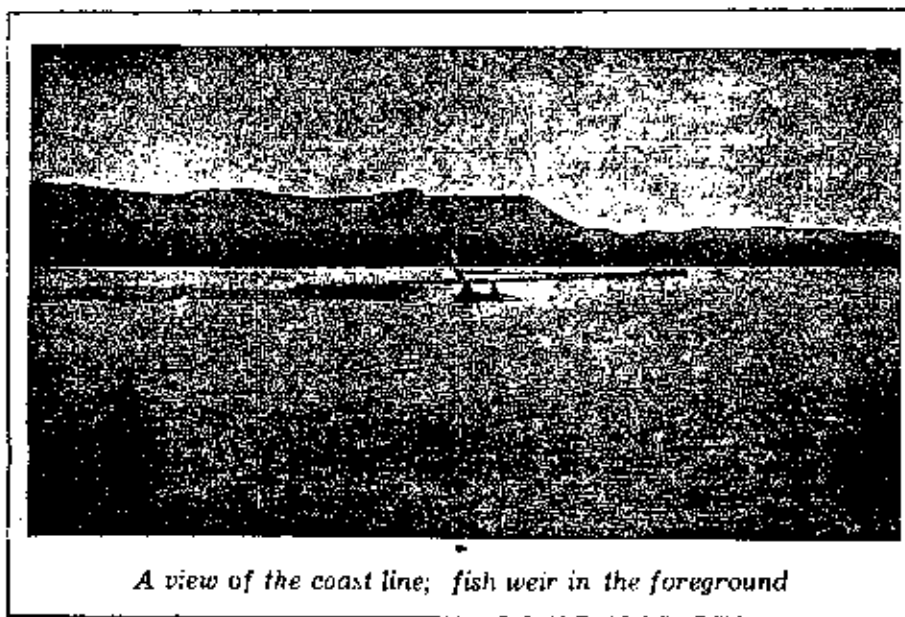
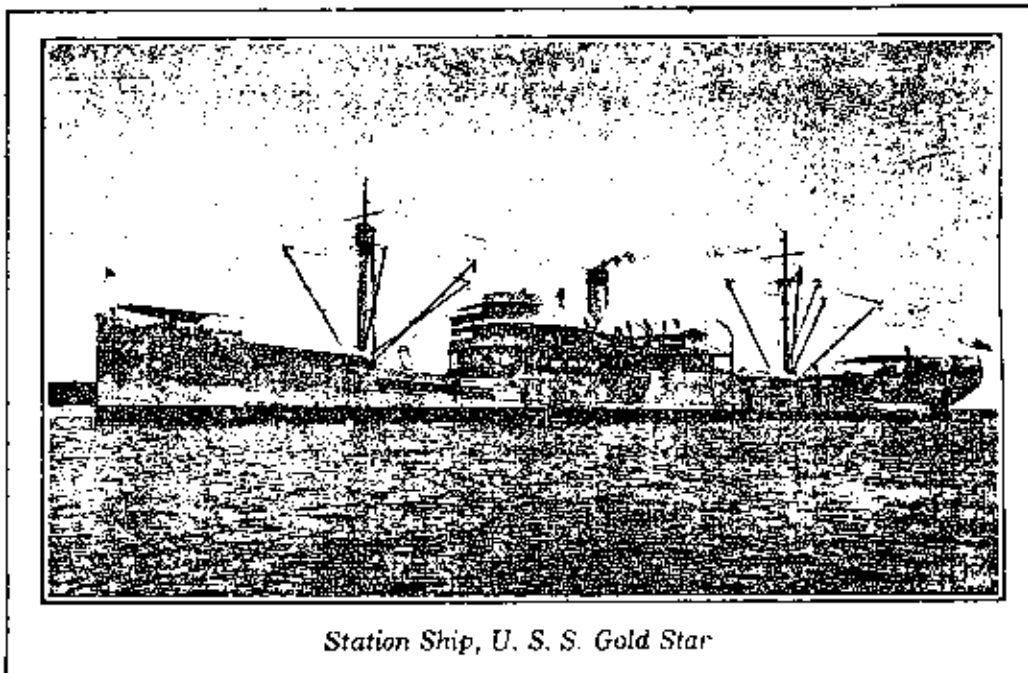




Photo by Mayhew *U. S. Marine Corps Barracks, Sumay, Guam*



Photo by Mayhew *Navy Nurse instructing class of Native Nurses  
U. S. Naval Hospital, Guam*



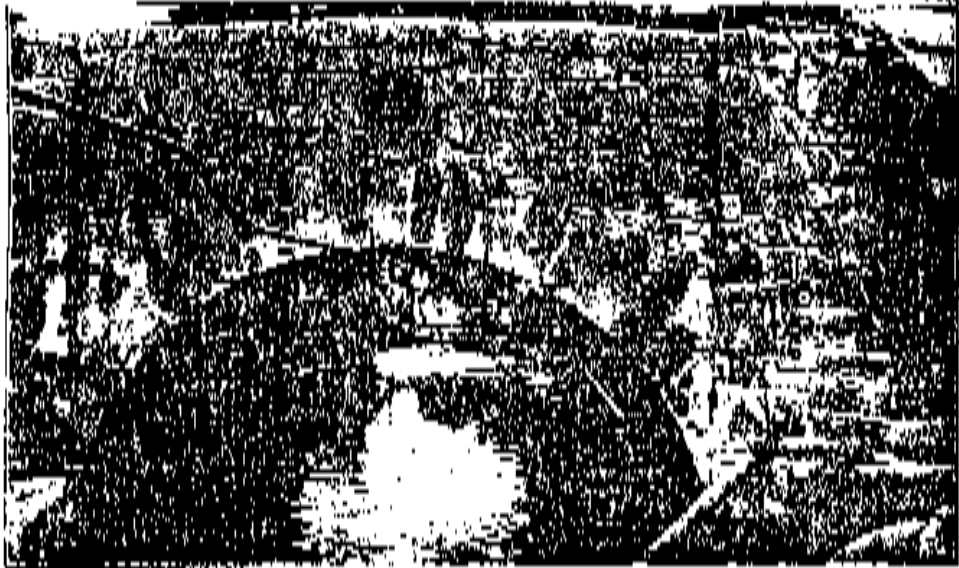


Photo by Mayhew *Stone Bridge, Agaña. Constructed 1800*



Photo by Mayhew *One of the beautiful road scenes of Guam*



Photo by Mayhew

*A View Toward the Sea*



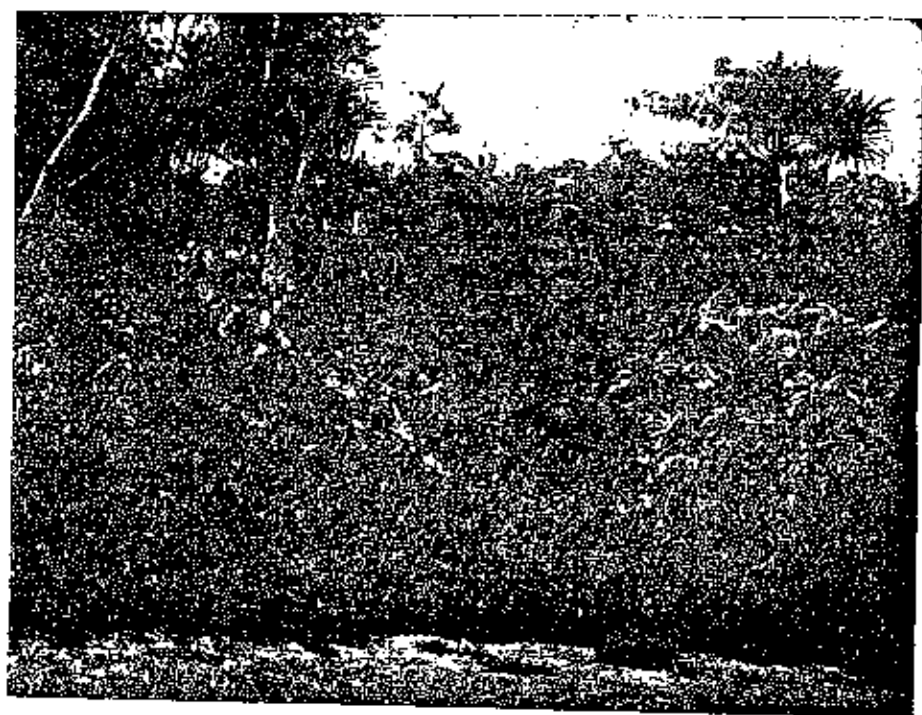
Photo by Mayhew

*A View looking toward Apra Harbor*



NATURAL HISTORY

*The Bay of Umatac with its characteristic shores and background of mountains*



NATURAL HISTORY

*Characteristic "Bush" in Guam*





NATURAL HISTORY

*The road through Umatac which is characteristic of outlying villages of Guam*

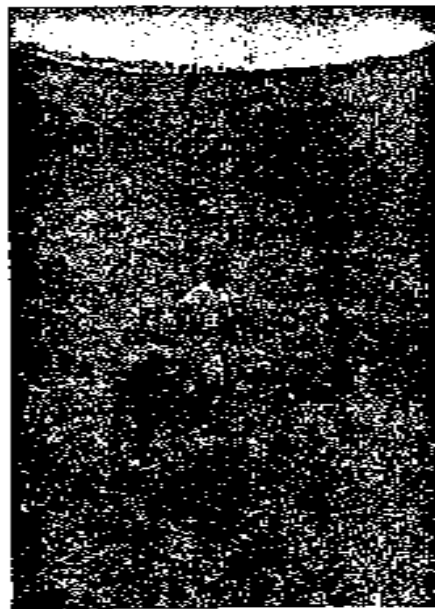


NATURAL HISTORY

*Native Transportation*



Photo by Elliott *Under the banyan tree Guam*



NATURAL HISTORY

*Chamorro, native of Guam, and carabao or water buffalo*



NATURAL HISTORY *The large monitor called by the natives, iguana or jelitai*



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**Document 1928B**

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**Letter of Arthur Grimble to the people of  
Banaba**

*Source: Manuscript in Gilbertese found by the Council of Elders on Ranbi Island in the 1970s; quoted in Polly Binder's book entitled "Treasure Islands" (1978).*

*Note: It was used in the London trial case involving the BPC versus the Banaban people. It was proof that Resident Commissioner Grimble had bullied the people of Banaba into giving up their rights for little money. The letter was translated into English in the 1970s by Banabans living at Ranbi Island.*

**Letter from Arthur Grimble to the people of Buakonikai  
[Banaba], dated 5 August 1928**

To the people of Buakonikai.  
Greetings.

You [will] understand that the Resident Commissioner cannot again discuss with you at present because you have shamed his Important Chief, the Chief of the Empire, when he was fully aware of your views and your strong request to him and he had granted your request and restrained his anger and restored the old rate to you—yet you threw away and trampled upon his kindness.

The Chief has given up and so has his servant, the Resident Commissioner, because you have offended him by rejecting his kindnesses to you.

Because of this I am not writing to you in my capacity as Resident Commissioner but I will put my views as from your long-standing friend Mr. Grimble who is truly your father, who has aggrieved you during this frightening day which is pressing upon you when you must choose LIFE or DEATH.

If you sign the Agreement here is the LIFE.

(1) Your offence in shaming the Important Chief will be forgiven and you will not be punished;

(2) The area of the land to be taken will be well known, that is, only 150 acres, that will be part of the Agreement;

(3) The amount of money to be received will be properly understood and Company will be bound to pay you, that will be part of the Agreement.

POINTS FOR DEATH.

If you do not sign the Agreement:

(1) Do you think that your land will not go? Do not be blind. **Your land will be acquired by the Empire .**

If there is no Agreement, who then will know the area of the lands to be taken?

If there is no Agreement, where will the mining stop?

If there is no Agreement, what lands will remain unmined?

I [will] tell you the truth—if there is no Agreement, the limits of the compulsorily-acquired lands on Ocean Island will not be known.

(2) And your land will be compulsorily acquired **at any old price**. How many pence per ton? I do not know. It will not be 12-1/2 s [shillings]. Far from it. How many pounds [sterling] per acre? I do not know. It will not be £150. Far from it.

What price will be paid for coconut trees cut down outside the area? I know well that it will remain at £1.

Mining will be indiscriminate on your lands and the money you receive will be also indiscriminate. And what will happen to your children and your grandchildren if your lands are chopped up by mining and you have no money in the Bank?

Therefore because of my great sympathy for you, I ask you to consider what I have said now that the day has come when you must choose LIFE or DEATH. There is nothing more to say. If you choose suicide, then I am very sorry for you but what more can for you as I have done all I can.

I am, your loving friend and father,  
Arthur Grimble.

P.S. You will be called to the signing of the Agreement by the Resident Commissioner on Tuesday next, the 7th of August and if everyone signs the Agreement, the Banabans will not be punished for shaming the Important Chief and their serious misconduct will be forgiven. If the Agreement is not signed, consideration will be given to punishing the Banabans. And the destruction of Buakonikai Village must also be considered to make room for mining, if there is no Agreement.

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**Document 1928C**

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## **Reverend Mother Maturana's voyage around the world**

*Source: Maturana, Mother Margarita, O.M. [Mercedarian Sisters of Berriz, Spain]. Viaje misionero alrededor del mundo, por la R. M. Margarita Maturana (Berriz, 2ª ed. reproduced by Digibis; also 3ª ed. 1944; available in BN Madrid 4/33766.*

### **Missionary voyage around the world, by Rev. Mother Margarita Maturana, O.M.**

#### **Introduction.**

Mother Maturana, Superior of the first Mercedarian Sisters of Berriz to go as missionaries to the Caroline Islands, left Spain with them, accompanied by her widowed sister Lola. They went to Marseilles, France, where they boarded the steamship **D'Artagnan** which took the usual route to Yokohama, via Port-Said, the Suez Canal, Aden, Colombo, Singapore, Saigon, Hong-Kong. After 45 days, they arrived at Yokohama on 23 September 1928.

In Tokyo, they met Bishop Rego, S.J., and his secretary, Fr. Faber. Mother Maturana visited with Admiral Yamamoto, a good Catholic, and had lunch with his family; his house had a view of Enoshima, a small island linked to the town of Katuse by a wooden bridge.

The voyage to and from Ponape is fully translated below.

After returning to Japan, Mother Maturana, now only accompanied by her sister, made a sidetrip to Kyoto, returning to Kobe to catch the ship **Nagasaki Maru** to Shanghai, then onward to Wuhu to visit some of her missionary sisters. Back to Japan aboard the same ship. From Yokohama, both women boarded the **Empress of France** to Vancouver, crossing the whole of Canada aboard the train, leaving St. John, New Brunswick aboard the ship **Monclare** to go to Liverpool; at least, that is what the text says, but I think the ship that was used to cross the Pacific was the Monclare (as the captain of a photo says), and that to cross the Atlantic was the Empress of France. Finally, back to Spain, in ... 1929.

Mother Maturana is supposed to have made another trip to Micronesia in 1931.

# ***Viaje misionero alrededor del mundo***

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***Impresiones, planes, esperanzas***

*por la*

***R. M. Margarita Maturana, O. M.***

*Comendadora del Colegio de la Vera-Cruz  
Bérriz (Vizcaya)*

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***Segunda edición***

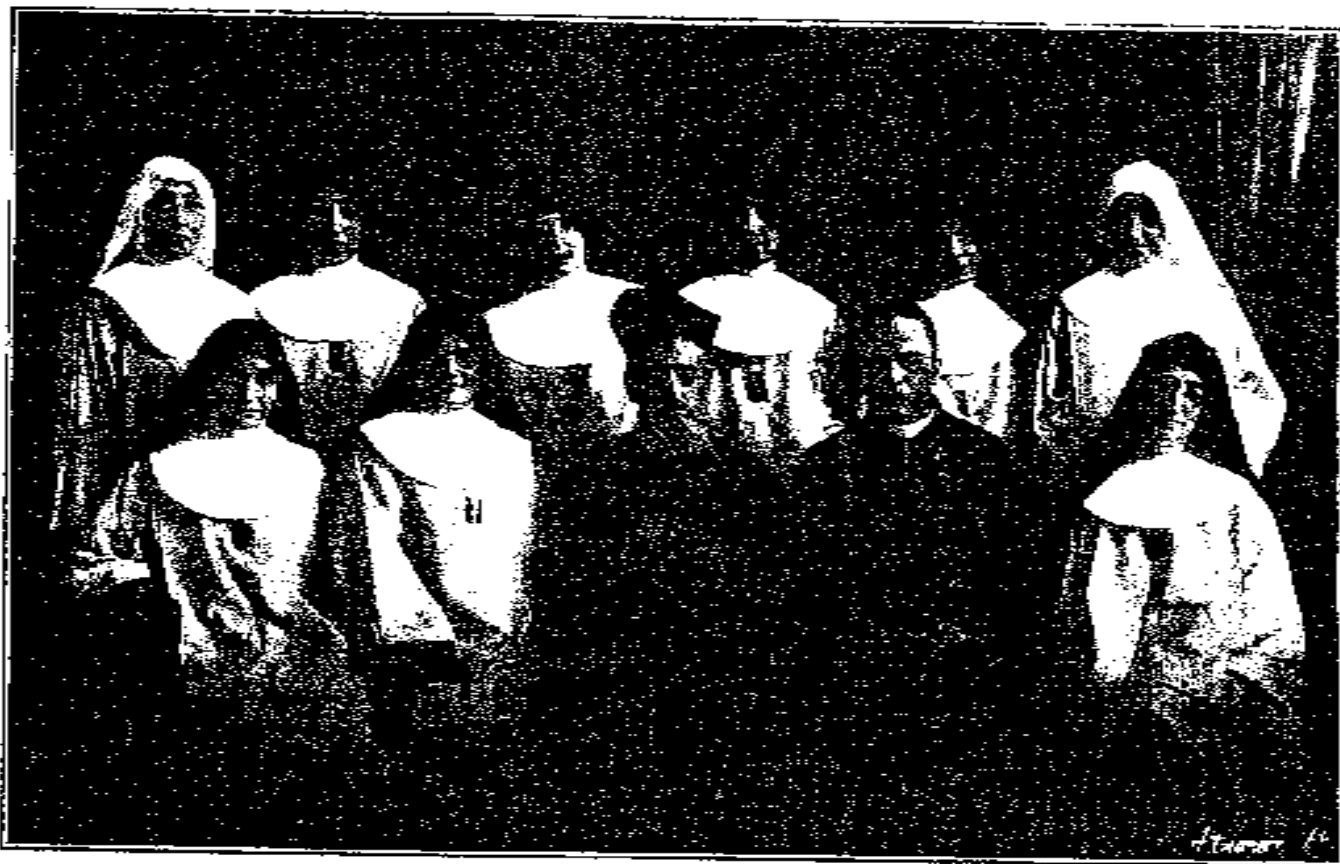
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*Cristina Ordóñez*

***«El Siglo de las Misiones»  
Apartado 7. - Burgos***



IGLESIA DEL CONVENTO DE BÉRIZ DESDE DONDE SALIÓ LA M. NATURANA EL DÍA 5 DE AGOSTO [1928]



LA EXPEDICIÓN PARA TOKIO CON MONS. LÓPEZ DE REGO Y EL P. FÁBER, S. J.



PONAPÉ.—1.A PROCESIÓN DEL CORPUS





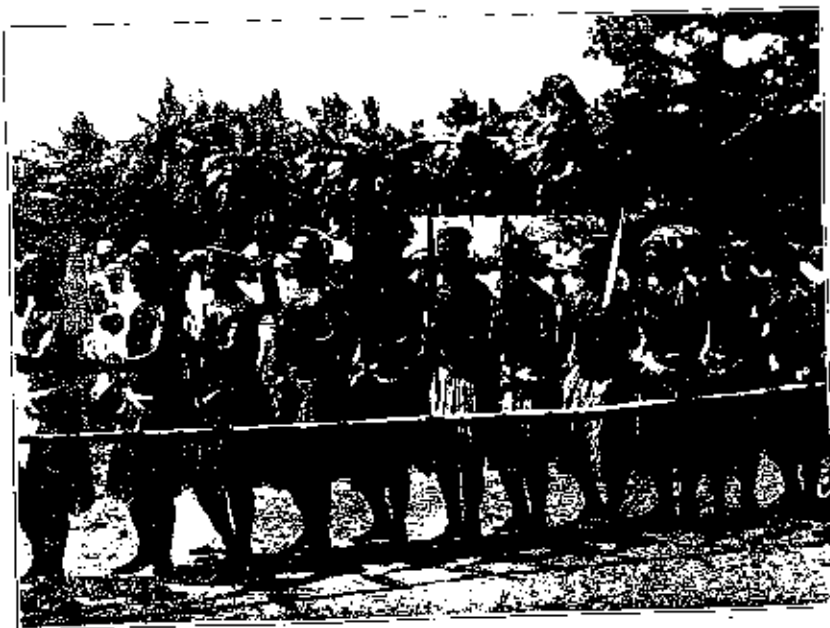
AL TERMINAR LA DANZA INDÍGENA (PONAPÉ)



Ponapé. -- El Indio Kufno



Uropé. — Uia casuda



Pohnpe. — Danza indígena



Pohnpe. — La procesión del Corpus



Los primeros d as en Fonap 



Primera residencia de las M.M. en Ponapé

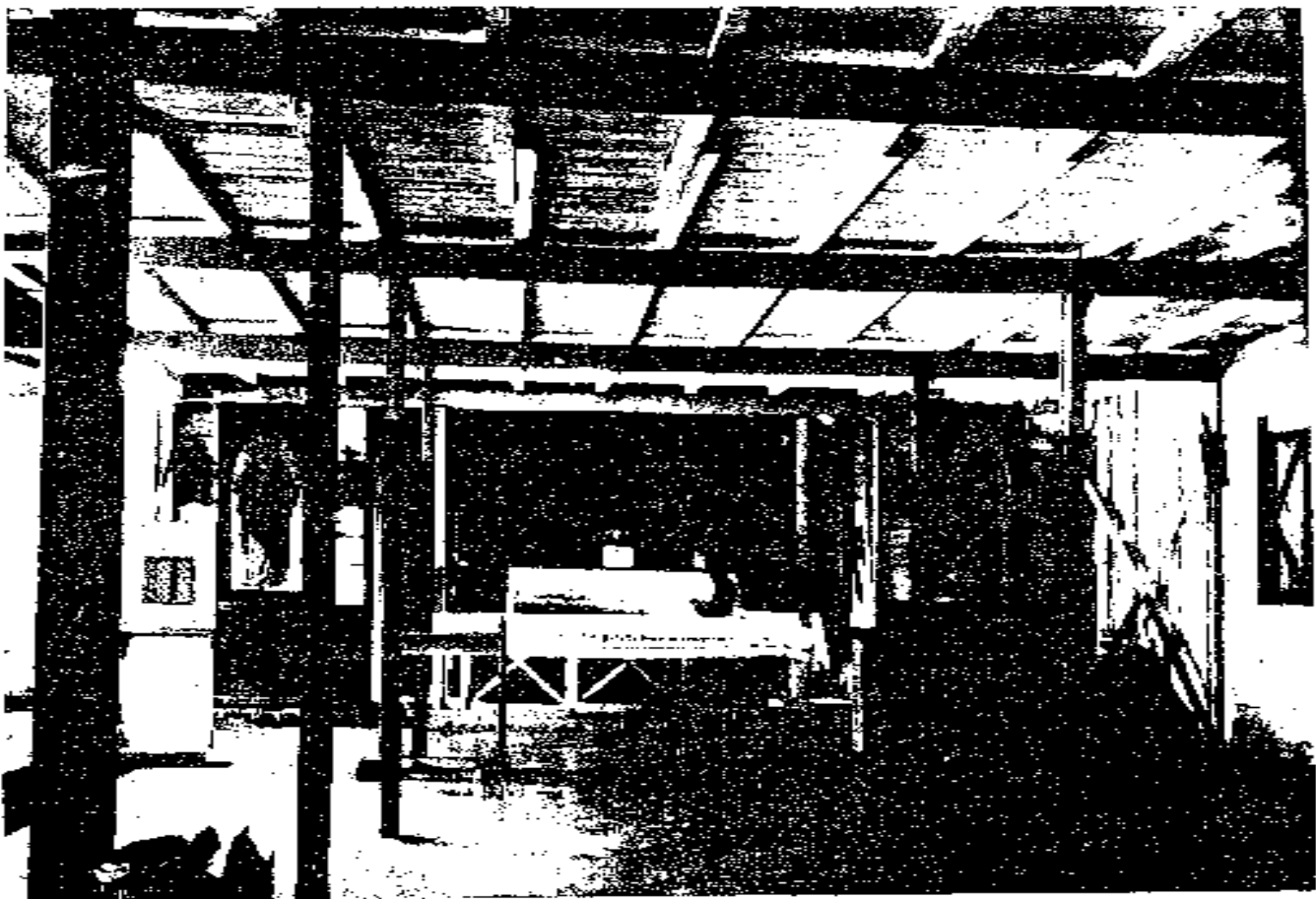


Ponapé. — Un bello paisaje de la Isla



Tipo carolino





IGLESITA DE FEFÁN

Translation of relevant portions.

MISSIONARY VOYAGE  
AROUND THE WORLD

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Impressions, plans, hopes

by the

Rev. Mother Margarita Maturana, O.M.

Prioress of the College of Veracruz,  
Berriz (Vizcaya)

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"Angeles de las Misiones"  
Berriz (Vizcaya)  
(Spain)

**October 23** (Tuesday) [1928].—We left Tokyo for Yokohama with the idea of going on board the **Yawata Maru**, whose departure was announced for the 23rd... However, when we arrived at the port, we learned that the **Yawata Maru** was not leaving at 4 p.m., as announced, but tomorrow at 10. What a disappointment!

She is a ship of 4,000 tons, good-looking. The cabins, very comfortable; ours, with three portholes with a view of the sea. The dining room, very small, but very well decorated; it can accommodate 22 persons.

The decks are encumbered with many people wearing bad and very dirty clothes. They are said to be from Okinawa and are considered in Japan as our back-country folk in Spain. Poor people! they are fleeing from misery at home and are going to find work and refuge in the islands, mainly in Saipan.<sup>1</sup>

**October 24** (Wednesday).—**Last day of St. Raphael. What a happy coincidence that we went to sea under his patronage!**

The **Yawata Maru** is making ready to depart; it is 10 o'clock and the whole crew is on deck to say good-bye to their friends who are lined up along the wharf... Our small ship turns around and heads into the sun over a calm sea and under a clouded and sad sky. We leave the Bay of Yokohama and into the ocean without much ado; the waters are quite peaceful, as if to confirm its good name—Pacific Ocean.

At dinner, we are left "high and dry;" they serve us a very ugly fish, swimming in a chocolate-colored sauce, and upon seeing it, we opt for fasting. I started mine, but, after a couple of bites, I left it; then comes another plate that we endeavor to analyze without any positive result; it is not fish, not vegetables, nor any part of it smells like meat, and that even after I explored it on all sides... In summary: we just leave the table with hunger and are left with no other recourse than digging into some provisions that we keep in our cabins. We laugh wholeheartily when thinking of the forced fasting awaiting us.

The night, regular, but cheered by a Japanese *Gayarre*<sup>2</sup> busy singing a sort of *guajira*<sup>3</sup> under our very own portholes. Wish we had a hose!

**October 26** (Thursday).—The sea, which last night began to become agitated, is becoming furious at times: great waves are sweeping the decks. Rev. Fr. Faber says that, during his many voyages to the islands, he has never seen anything similar; at times the ship rolls so much that it seems to fall over. I thought that this voyage would be rough, but I think that the Lord still has something worse in store for me... However, there will be no lack of grace to overcome what He has arranged.

1 Ed. note: They were contract workers for the sugarcane fields in the Marianas.

2 Ed. note: A basque word, from the French "gaillard" meaning a strapping and/or jolly fellow.

3 Ed. note: Normally a guajira is a popular song among Cuban peasants.

At 6 in the afternoon, we see land in the distance: it is the island that the natives call Futami [Port Lloyd] but on the map it is recorded as the Bonin Islands. Against the expectations of all the travellers who know that the ship does not stop at this island, not even going close to its shores, we see that our **Yawata Maru** is headed for it, and laboring through a wild sea. As we get closer to it, our admiration increases. The island, on account of its prodigious shape, is an admirable bay, a very secure port that *maternal* Providence of God our Lord has placed there in the middle of the wide Pacific. As for me, it looks as if God's arms are there extended to embrace us and defend us from the fury of the waves... What a magnificent panorama! A very high mountain range forms the background; from afar they looked like shapeless crags, but when seen from a short distance they are covered with a beautiful vegetation.. The island is shaped like a horseshoe, and at the foot of the mountains, laid out over their smooth skirts, are two towns in miniature; two groups of wooden houses, licked by the peaceful waves that go there to die, after gently kissing their foundations. The Japanese do not allow photos to be taken of the island, as it is fortified. It is a pity, because it is hard to find a more beautiful scenery.

...  
The **Yawata** is getting ready to anchor, weaving to avoid big rocks that make the entrance difficult. Afterwards we learn that we are going to take shelter here until the telegraph from Tokyo announces that the cyclone has passed us; it is leaving Saipan at this time and it is the cause of the heavy seas that we met with. It is dangerous to face it with such a small ship, one that is exceptionally overloaded for this voyage. In third class, there are 400 passengers, counting men, women, and children. How can these poor people manage?

**October 27** (Saturday).—The night has been terrible; the wind was whistling with so much fury that it seemed powerful enough to push the ship over her side, though she is protected by very high mountains. We are not leaving today; the news of the typhoon is alarming and the captain has decided to wait for the necessary weather. Since the bay looks like a lake, we decide to visit the island, in spite of the fact that the weather is threatening rain.

Here comes a motor boat, as ugly as they come, full of Indians, and we get ready to go ashore with it. But what a way to go down! First, one had to place one's feet over the rail of the **Yawata**, from which hung a rope ladder with wooden steps, which kept on moving continuously. The stairs were completely vertical.... so that we had to go down like chimpanzees—Rev. Fr. Faber, Mother María Loreto, Lola and I. Without major problems, we were left standing in the motor boat that took us, and we had to remain so for the continuation of the trip ashore, because it was full of people. When we were in the middle of the bay, there came a shower, one worthy of the name, and finally we stepped ashore soaking wet. The island is much more inhabited then it seemed; it has wide streets full of low houses, stores and many trees. Everything is sold in the stores: food, ice cream, clothes, hats, postcards, coral and jewelry...

...

The island has from three to four thousand inhabitants, all heathen, except for a hundred Protestants that the pastor has gained after working thirty years. We met this man; he is named Fernandez and is the son of a Portuguese; he speaks a little Spanish. It is a pity that there is not a single Catholic priest on this small island, to introduce the souls to the true religion!

...

**October 28 (Sunday).**—We are still anchored in Futami. The news about the typhoon must not be very good; in fact, the wind squalls are increasing, and the sea, outside of the bay, must be very ugly.

His Lordship the Bishop proposes to celebrate the feast of Christ the King with an "academy" on board. The "academicians," being they and us sisters... Monsignor is the one formulating the program: firstly, there is an inaugural speech, to be given by him; then, each academician must choose a favorite saint to talk about. After that, quick prayers to Christ the King and some musical numbers. The second part, all fun, and for this, it is enough to call on Fr. Faber's bottomless pit...

...

**[An American woman who died of leprosy]**

Two years ago there died here, in Futami, an American woman, and she died a good Catholic. Famously rich, she had found herself attacked by the terrible sickness of leprosy in her own country and, ashamed, fled from there without any fixed destination. She wished to die in some lonely spot, and she heard about this bit of land lost in the sea. She brought along her servants and her bedside physician; she built a magnificent estate, and surrounded by as many comforts as possible, she bore with with Christian resignation the terrible sickness for the space of ten years. When Easter came around, she called a Catholic priest from Japan, Rev. Fr. Breton (French Foreign Missions), who resides at Omori, and he administered the sacraments of confession and communion to her.

Perhaps this lady, from heaven, will bring favors upon the island that saw her die. As for us, we offer today's communion so that Jesus will soon become its King.

...

**October 29 (Monday).**—At 9 a.m., the ship whistle is heard and right away we begin to move. The boys warn us that we will find the sea running high and that we will dance to the beat of the waves. It seems that they are going to be wrong, because we find it relatively calm, although one can sense some long swells. By nightfall, the sea is running quite high, and at night both thunder and motion are increasing. Impossible to sleep; the ship moves up and down like a nut-shell and one hears the noise of the waves rolling over the deck...

Things remain the same on Tuesday and Wednesday, with the waves getting higher and higher. One cannot go out on the deck for fear of being carried away by the waves.

On the deck, they have removed the awnings and fastened the chairs of the passengers so that the sea will not take them away.

We feel something like an undefinable sadness in all the passengers and crew. This could no longer be just the effects of the typhoon; we are in the middle of a terrible storm and no-one knows how long it will last. From Saipan comes the word that we will not be able to land, even if we stop at the port there. This is bad news indeed, for all of us, but specially for the mob of passengers who are in third class; they are overcome. They are piled up one on top of another; their berths are too hot, but they cannot go on deck because the seas are washing over it. Poor little ones! They have asked the captain to return to Futami because they are hungry and there is many sick persons among them. What long faces among the children! Fever is devouring them.

Would it be true that we will not be able to land at Saipan? That would be an enormous sacrifice that we would have to offer to God, if that were the case!... We begin a novena to Our Lady so that the sea will become calm... It is as furious as ever; we think that a sinking is very possible...

At noon the cabin boys say that the only food that everybody will get are **sandwiches**; no broth, no bread: nothing. As the voyage is becoming longer and we have already been 10 days on the way, the provisions are becoming depleted, and the worse thing is that nobody knows when we will get there, because the **Yawata** is going very slowly, fighting against the furious elements. We are going to the dining room; in front of our table the captain and the officers are eating; they always get Japanese food, and they handle the chop-sticks with elegant speed; but today they do not need them. They eat sandwiches like us; some badly-made sandwiches, with very little ham and a semblance of butter... What hunger! Fortunately we have brought along some spare supplies: milk, biscuits, cheese, fruits, pickles; we shall have to rely on these, for as long as they last. We had much fun comparing ourselves to Robinson [Crusoe].

**October 31 (Wednesday).**---The Bishop wants us to pray together for the storm to abate: he and Rev. Fr. Faber offer a mass for the souls in purgatory to the same end. During breakfast, the ship makes such a sudden drop that the officers jump up, frightened. An American woman, who was sitting on deck in her lounge chair, fell off it and landed on deck, unconscious. Msgr Rego sends Rev. Fr. Faber to throw some blessed water of St. Francis Xavier into the sea; the Father obeys and we wait anxiously for the Apostle of the East to help us.

In the middle of the afternoon the calm weather returns, much to the great joy of all the passengers. Praise be to St. Francis.

**November 1 (Thursday).**---We have slept without any jolts, after three nights of anxieties. The sea, perfectly calm, allows us to maintain our balance and allows us to have a Mass and Communion. What happiness! We solemnly and happily celebrate All Saints Day. The faces of the passengers radiate happiness, much more so when the news is circulated that we arrive at Saipan tomorrow noon. Praise be to God!

The poor third-class passengers look like walking corpses, though somewhat reanimated by the hope of landing at Saipan.

The children cry a lot, some because they are hungry, and others because they are sick. So, more so to show them some affection than to pretend to give them some relief, I go to them and distribute to young and old some biscuits and Suchard chocolates.

**November 2 (Friday).**—We are in Saipan. The sun shines brightly, but the sea is somewhat agitated. The island is rather large, with a mountain in background, and the town is spread out along its flanks and along the seashore. The white houses are very low, with grey roofs; they look like fog banks stuck among the green palm trees.

At a distance of about 100 meters from the port the blue color of the sea changes completely to a very pretty emerald green; there are the breakers forming a fringe of white lace where they hit the coral reef that comes up to the surface there... The bay, it appears, is calm, but it is an apparent calm, because those who know these ports say that the port of Saipan is one of the most treacherous; and today, they add, is a bad day for landing here. Soon we have the opportunity to test the theory: no matter how many years I have yet to live, I will never forget the scenes that I witnessed that day.

They throw down the ladder from the ship, and a barge comes near to one that is to be used by the passengers who will remain at this island and those who wish to visit it. The **Yawata**, riding at anchor, is rolling markedly; a wave brings the barge closer, and, taking the opportunity of this nearness, people jump off the ladder with the help of the brave and strong Carolinians who are there to help. They are the ones who use hooks to prevent the barge from separating too suddenly from the ship; they let themselves down to their waist in water and never leave the side of the ship, in case some passenger falls into the sea. It is a terrible moment when the motion of the waves, after the barge has gotten near, throws it upwards just like a cork, and the current takes it away by many meters!!

If any passenger, when trying to jump into the barge, falls into the sea, that is a small problem; what is terrible is the risk of being crushed between the barge and the ship, because, indeed, one moment the two are together and hitting each other, and the next they are far apart and at different heights.

Nevertheless, no matter how difficult, and even horrible, this scene is, what is happening at the other deck near the poop is much, much worse. Another barge is waiting for those passengers and, to get aboard it, instead of the royal ladder (I believe that this is how they called the main ladder), what they have is a simple rope ladder with steps made of narrow strips of wood, which falls down vertically from the ship's rail. Words fail me when I try to describe how terrifying is the jump of every passenger. The men manage it pretty well with the help of the Carolinians, as everyone needs them. They lower the ladder, which oscillates terribly, and they remain hanging from the last step, seeing their feet over the abyss of the sea. As they have their backs to the barge, they do not see it when it gets near, and they have to wait until they are grabbed by the waist and thrown to the bottom of the barge like any other bundle. Each such fall results in great laughs on the part of both the Okinawans and Carolinians, and in truth, if the



move was not so dangerous, the resulting postures could certainly be considered comical.

The descent of the women, some with their children fastened on the back, is indescribable: I saw two and I did not have the courage to keep on watching. One of them, with her kimono well belted down, as is the custom, and her sandals only fixed to the big toe, was going down with difficulty; at the moment the barge got near enough to her, it fell down suddenly and a strong Japanese man who was standing on the edge of the barge, without being able to secure himself, grabbed her by the waist with only one arm. She, who must have been very surprised, instead of letting go, tightened her grip upon the rope with both hands. The Japanese man, in despair, and fearing that the barge would separate, grabbed her with both his arms and forced her to let go of the ladder by shouting to her. Given the strength of the man, she let go one of her arms at the precise moment that the sea surged upwards, lifting the barge very far and leaving her hanging there by just one hand...

What cry of anguish escaped the mouths of all of us when we saw her in the air, without the strength to sustain her own weight! Thank God she did it, and by exposing himself much, the Japanese man succeeded in saving her, leaving her in the bottom of the barge, tumbled down and like dead. But soon she was on her feet again, probing the top of her headdress with her hand, to see it is was still unharmed!...

After witnessing these scenes, we were frightened at the perspective of a similar landing. But, who would resign herself to passing by Saipan and not to see the dear Sisters who were waiting so anxiously?... Impossible. We commend ourselves very fervently to Our Most Holy Lady, to St. Joseph and to the souls in purgatory, and... to the water, ducks! The Governor of Saipan places at our disposal the motor boat belonging to the government; the Chamorro and Carolinian boys who know that we are going to the mission and know Mother Maria Loreto, come near us as if to tell us not to fear, that they are there to take us in, by flying in the air if necessary. In effect, some of them take their post in the ladder and others in the motor boat and with the utmost respect they wait for the moment when we can jump with hardly the need for them to touch us. Here we are all inside, safe and sound, in the company of the Rev. Fr. Faber and three Japanese gentlemen, very refined and kind men. We have hardly begun to move away when we start looking at the port that is 20 minutes from the ship, and we see it full of people waiting for us. We are all trying to descry, from among the compact group, the white robes of our dear Sisters.

How damp our eyes and how strongly is our hearts beating when we spot them, surrounded by young girls, on the very edge of the port! They wanted to come to the ship to get us, but they were dissuaded from doing so on account of the danger of the landing. Couched aboard the motor boat, wishing to stick our heads from under the awning that shades us from the terrible sun, we hear at a distance of about 500 meters from the wharf the very sweet echo of many voices singing the Mercaderian Hymn: "Heavenly is the Queen"... The hymn of Mary Redemptrix on one island of the Pacific! Impossible to hold tears; the thankful heart turns to the Lord to bless him for the dis-

tinguished favor of having chosen the poorest, such as we are, for such an important work. The Rev. Fr. Faber is very moved; such a good man this Rev. Father, a true Father to the missionaries, of both sexes.

We tie up, and I jump ashore first; I see nothing, because at once I see the outstretched arms of my dear daughters and it would not be fitting for me now to say more about those most happy moments.

Then we see ourselves surrounded by the whole population: children, men, women... We make our way through them all, greeting them with affection. How many are those who can get near enough to us, hat in hand, to tell us some small word in Spanish! Their features are very pleasant, their glance very lively and a candid demeanor which I have not seen elsewhere. They are Chamorros, and among the women there are a few Carolinians, from among those attending the college. These have features that are rough, but I like them very much. We go on to the church; there, under the canopy and in the presbytery is our sweet Monsignor Rego (who landed earlier than us). He addresses the people and exhort them to bless God our Lord for the favor he has made them of bringing to Saipan some nuns to take care of the welfare of their souls. The children sing the "Sacred Heart" in Chamorro; we receive the blessing of the Prelate and, surrounded by the people, we go on to the convent of the Jesuit Fathers. We say a brief hello to Rev. Fathers de la Fuente and Gumucio and Brothers Oroquieta, Arrondo, Unamuno, and Mancera.<sup>1</sup> From there we go on to the convent of the Mothers, which is very near, and before going into the chapel, we get our photo taken with the Bishop on the patio of the house.

We go into the chapel; Our Most Holy Mother, in a small altar adorned with white flowers, She being all dressed in white as well, looks like a tender Mother upon this group of her daughters, who have come from afar to spread the knowledge of her Son and love for Him. The female students of the convent, Japanese, Chamorro and Carolinians, sing in Gregorian (something they really did well) the "Salve Maria" and the "Magnificat;" that chant of the humble, learned from the lips of the Mother of God. We are all moved; Our Lady of Mercy will become the Queen of all the islands in the Pacific, and She, with her powerful scepter, is going to chase the Protestants and idol-worshippers from the archipelago.

We say good-bye to these very good people; they have their eyes fixed upon me and, among themselves, they say that I am the *Queen General*. Accompanied by His Excellency the Bishop and Rev. Fr. Faber we visit the annexes to the convent, recently built, and not yet blessed. The house is shaped like a right angle; one of the sides would be about 20 meters in length by six in width. On the lower floor is a single room divided by partitions into three parts, two of them serving as classrooms and the third for a chapel. On the upper floor there are five very spacious cells and a small tribune upon which an altar can be seen. The other wing, somewhat shorter, has in its lower floor the re-

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1 Ed. note: The last two brothers, along with Bishop Rego were based in Truk.

ception room, and above it the refectory, with a gallery leading to the patio. The kitchen, dispensary, etc., are behind the dining room. We remain very impressed by it all.

**November 3 (Saturday).**—I spend the morning in conference with the sisters in turn. At 3 in the afternoon a sort of evening party is announced, which leaves me enchanted; Monsignor Rego and his inseparable secretary are also in attendance. A tall Chamorro woman greets me in Spanish, welcoming me on behalf of all the others; there follows a Carolinian woman saying the same thing in her native language, and immediately after that, a group of children, students of the music class, sing very well a song addressed to Lola to thank her for visiting the islands. The most sympathetic piece was the following: there came out a group of very small girls, from about two to four years of age, followed by other older ones; each one addressed a small verse to me and presented me with a small gift; pineapples, bananas, various fruits of Saipan and even a small chick and a cute duckling, in small baskets made for the purpose with woven palm leaves. The sincerity of their words and those candid eyes, revealing some completely innocent souls, robbed me of my heart. More than once I had to swallow hard to prevent me from shedding some tears. The first day I spent in Saipan was a very happy one!

After sunset, we took a walk over to the village of the poor Carolinians. They live in small miserable huts, thatched with nipa. Upon seeing us pass by they rejoice; they greet us respectfully and then they hide so that we will not see how naked they are. The mothers order their very small children, completely naked, playing carelessly nearby, to disappear. They look like some small bronze figures with their very dark complexion and their black eyes are full of expression. A young Carolinian boy, who did not get enough time to hide before we pass by him, wishing to greet us, while saying *buenas-noches*, [Good evening!], reaches up to his head with one hand, with the most welcoming grin of the world, lacking a hat, takes off a crown of leaves that he had on his head...

**November 4 (Sunday).**—We leave the house to go to the 6 o'clock mass. People in Spain will not be able to imagine the religious animation that exists here on holidays. Much before the time for mass, the vicinity of the church is full of people who carry on conversations in animated groups. The Chamorro men are dressed in white, with a round straw hat; the women and girls wear the typical Chamorro dress, which is very gracious, above all, on the little ones. Between their dress and that of their mothers there is no difference other than the size of the little bodies; the dress is exactly the same: a sort of small white blouse, with a wide embroidered border and a very low neckline; on the shoulders, there is embroidery as well, and the arms are left uncovered. On top of this blouse comes a dress of gauze, cream in color; a gauze that is very transparent and so stiff that it seems starched, that forms in the upper part of the arm a large bubble

that was called *manga de farol*<sup>1</sup> in the old days. The skirt, of white silk or striped cloth, with many bright colors, is pulled up very high, under the breasts, and it extends down to the feet in a beveled shape. Behind it forms a train, although ordinarily they carry it with the hand to one side. The little ones wearing this type of dress is one a most curious sight, with their little skirts down to the ground and the train lifted up to the calf of the leg. In addition, if their hair has grown to some length, they comb it well and gather it into a bun on top of their head. They are very fond of wearing bright colors, blue, pink, etc., and for that reason, the scene of their coming into and coming out of church with those variegated clothes and that splendid sun, is a precious one; an extravagance of light and life that makes one dizzy and suggests a sympathetic feeling toward this totally Christian people, one whom God has rewarded with an abundance of the prettiest fancies of nature.

And the Mass?... What a thrill I felt all over my body when those fresh voices, strong, powerful, began their beautiful canticles! Most of them contain a profession of faith. They begin by saying that they are and always will be Catholic until they die. They begin with precious chorus, a single voice; but after that they harmonize with that musical instinct, exclusive to these islands, with two, three and even four parts... And the church, capable of holding over 600 persons, is completely full, and resounds with the thunder of the voices, reminding one of crashing waves that surround and wrap around one's body. They sing in Chamorro, because all those in attendance are Chamorros, but one can easily understand what they are saying: They go on proclaiming that they will be faithful to the Pope, and they repeat it time and again. Finally, they praise the Immaculate Conception of the Most Holy Virgin and offer to defend her until death. Isn't this very sweet and moving?... From the bottom of the blessed Sanctuary I imagine I could see the eyes of Jesus, kind and pleased, enjoying the candid fervor of those blessed people who truly love him and do not tire of praising him for hours on end. The Communion was well attended. At nine, we attended the mass for the Carolinians, who were most elegantly dressed and shod. No-one could tell that they were the same people who were greeting us, by offering us the wreaths off their heads...

Taking advantage of the presence of His Excellency the Bishop, we invited him to bless the house. He blessed it with all the solemnity possible, and upon arriving at the chapel, he took a seat next to the statue of Our Most Holy Mother, and gave us a precious talk about missionary life, quoting the phrase from the psalm where it is repeated many times: *Lætentur insulæ multæ*.<sup>2</sup>

At the end of the talk, Mother Maria Pilar was appointed Superior of the house, and the other Mothers, on their knees, promised to obey her. After this simple but great act, we meet in the refectory and celebrate the appointment with a snack which can be called splendid, taking into account that we are at the poor mission of Saipan. Monsignor

1 Ed. note: Literally, lamp, or lantern, sleeves, in English. They are still called "butterfly sleeves" in the Philippines, where this style of dress came from.

2 Ed. note: Latin phrase meaning: "Many islands are rejoicing."

proposed a toast to the new Superior, who happens to come from his part of Spain, and there was even recited a Galician composition which the Bishop had modified for the circumstance. At sunset, we went up for a walk inland.

**November 5 (Monday).**—We ate one hour before in order to be ready to go on board on time. We visited the church and were on our way to the port. Rev. Fr. Gumucio and the Brothers from the residence were accompanying us. Rev. Fr. de la Fuente was not able to come; he was sick.

Our sisters wished to accompany us as far as the **Yawata**, but there was no place aboard the government's motor boat and they stayed with Rev. Fr. Faber to come later with the barge. We are accompanied by His Excellency the Bishop and Brother Mancera who are on their way to Truk. The sea was calm, and we boarded the ship without any problems, very easily. Within a short time the Saipan people arrived, and we had hardly enough time to exchange impressions; the Governor of the island offered his motor boat and it is a duty of courtesy to accept it right away; that is why we said our good-byes, quickly, and that is better, because one suffers less. For my part, I left them with a "See you soon", comforting for them and, above all, for me.

At about 3 in the afternoon, we began to move under a serene sky and over a calm sea. Conditions remained the same on the 6th and 7th.

**November 8 (Thursday).**—When we got up, land was in sight: microscopic islands belonging to the archipelago of Truk adorn this part of the Pacific. All of them have much vegetation, without sandy beaches or rocky parts. The coconut trees, the shrubs, all seem to have their roots in the ocean itself; it is very curious and something truly wonderful to see the coast of the islands festooned of waving green, which from afar looks very much like a dark brown color and gives the appearance of having been arranged by the hands of an expert gardener. From up close, however, it is a wide bush that grows in the sea and shows its trunks at sea level; I believe that the natives call them *chia*.<sup>1</sup> As we are getting closer to Toloas our attention is momentarily attracted to a sudden flash, repeated many times, which we see at various points of the coast. They are signals that the Indians make to their friends arriving on board the ship and they mean greetings of welcome and even news that they normally transmit this way. The Christians of the mission also have their ways of welcoming their Bishop.

The morning turns out to be splendid. The natural bay formed by the island looks like that at the Bonin Islands; the sea is transformed into a peaceful lake and, when the ship drops anchor, the bay becomes filled with sail-boats, not big, blue and white, with their sails well filled. Soon they are surrounding the **Yawata** as if they were sea-gulls. One of them comes rapidly forward; it is the **María**, the mission boat, coming to get His Excellency the Bishop, the loving Father of the Indians, and much beloved by them in turn. It comes alongside the **Yawata**; the crewmen, who have seen His Excellency

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1 Ed. note: This Carolinian word means 'mangrove'.

on deck, approach to greet him with a "*Iñeiti Jesus Christus*" (Praise be to Jesus Christ). They all do it in turn, each one removing his hat and lifting it up high over his head with an affection and a veneration without equal. At the same time they raise the pontifical flag, the result being a most moving scene.

Soon come on board Rev. Fr. Pons, Superior of the [Caroline] Mission, and Rev. Fathers Suarez and Hernandez, accompanied by a group of Indians who kiss the shepherd's ring. Then they approach us with emotion, and the older one, Pedro, tells us, on behalf of everyone, that they are happy, because they have been able to see the Mothers who come from afar, and that they are begging us to come to Truk also... He spoke in the local language and the Rev. Fr. Superior was translating. While concluding, his big eyes fill with tears and he repeats, sobbing, that he is very happy today. O! what good people deserving of knowing Jesus, the Friend of the poor, of the simple-minded and abandoned! Our heart, much affected by it all, full of charity toward them, would like to rush forward, embrace them and do them all the favors possible.

The skilful and happy rowers take away the Bishop and the Fathers; later on, they return for us, vying with one another for the honor to take us aboard their launch. This is a sultry day; the boat reflects the heat thrown by the rays of the sun on the calm waters, so brightly that we are almost blinded. The Fathers are waiting for us on the pier; with them are various Indians who wish to meet us, among them the king of Truk, converted a short time ago to Catholicism. We go on to the Bishop's residence, followed by the simple people who do not leave us. The residence is on a hill, well situated, but it cannot be poorer... We all get into the reception room with His Excellency and the Rev. Fathers Superior [Pons], Faber, Suarez and Hernandez; we speak of Spain, of the benefactors of the mission, of its progress and the many things concerning it, all in a familiar tone. We invite Monsignor Rego to play the violin, and he simply accepts to please us. How well he plays it!

We go out to visit the island but there is little to see. Along the way many Indian women join in, and we learn from one of them, an old woman who has come from another island in search of medicine for her husband but, upon learning that we were about to arrive, she stayed around three or four days... A long wait for her sick husband! This happens often among them, apparently.

We go to the church and recite the holy rosary with the people; after this, Rev. Fr. Superior talks about us, where we come from, where we are going and to do what; he tells them that perhaps within a few years Truk may become as lucky as Saipan and Ponape today. In order to obtain such a favor, they recite the Holy Mary three times, with many voices and enthusiasm. A photograph is taken of us among the faithful, and we leave aboard the launch belonging to the mission.

Good-bye, Truk, beautiful and poor little island that is lucky to have for a missionary our humble and dedicated Bishop! Lucky you, if you appreciate the value of such a saintly and sollicitous Shepherd!

## FROM THE GARDEN OF THE PACIFIC

[Letter to Fr. Luís Herrera]

My very reverend and appreciated Father in Christ:

Here we are, in Ponape, in the island of your dreams, the one you talked so much and so sweetly about in the parlour at Berriz. We arrived on Sunday, November 11th, at about 8 in the morning; however, by the time we had finished with the police formalities and went down into the mission launch, it was 9:30.

The passage from Yokohama to Ponape lasted 19 long days and God willed that we experienced during them some of the furies of the Pacific. This being showed itself to be very ugly and very rough; the waves were sweeping the highest decks, and there was no remedy other than to seek a place of refuge, for three long days. When they were over, we left for the high sea, thinking that the storm was over, but the thing was worse than before, and as no-one knew how long that would last, our meals were rationed, with only one dish served to us, something they called a sandwich... There was little sandwichy about those slices of dry bread, a semblance of butter and inside, a piece of something that was neither ham nor meat. However, we had to ingest those, for lack of something better; as for me, I can say that I did so consciously, to avoid a worse hunger in the near future, but this did not happen. A short time before we got to Saipan, the waters became calm, and, in contrast with what the captain had been saying for days that we might not land at Saipan, we stepped ashore, though not without some difficulties and surprises. Your Reverence has told us about how difficult it is to land at Saipan when the sea is agitated; but I never imagined that such scenes were possible. I assure you that I will not forget them as long as I live.

In Saipan we rested for three days at the side of our dear Sisters; we arrived on time for the inauguration of our House, and I remain enchanted of the enthusiastic reception that the people gave us, as well as the piety that one breathes there, the result, no doubt, of the zeal and work of Rev. Father Dionisio de la Fuente, the worthy missionary of that island.

We got a very good sea in going from Saipan to Truk, in just under three days. We visited the Mission House and spent some time talking with the Most Illustrious Bishop, our travel companion from Tokyo, and the Reverend Fathers Pons (Superior), Suarez and Hernandez, and the Brothers Mancera, Martín, and Casasayas. How poor is the Bishop's house, and the church, and everything!... We know so little overthere about the splendid poverty in which the Caroline missionaries live; they, in turn, are well animated by this evangelical virtue, relying on the loving providence that God our Lord favor his workers with. They caused much edification in us!

We made the crossing from Truk to Ponape in 36 hours, but they seemed to us much longer, on account of the anxiety we felt for being here already. Rev. Father, you would have admired the way we greeted the sight of that dark rock that protrudes into the sea at the entrance of the island.

Your Reverence had also described it to us many times, in addition to the wonderful coral reef, the tiny islets that seem like soft carpets resting upon the sea and all the



precious things which nature has bestowed upon this small portion of land, and... I will admit to you that, when I first heard you talking about your beloved Ponape, you were doing so in a poetic style, the more to impress us with its colors; I feared that you were painting it in too attractive a fashion, and that once I saw it I might be disappointed. The opposite was true, indeed! This is a true garden that anyone might believe has been cultivated by skilful hands. What beautiful vegetation! What fantastic panorama everywhere one looks!

We arrived at the port, and that was an ant hill of Indians who were waiting for us singing in a very refined way. Upon seeing them and hearing them, I got a lump in my throat, and the emotion, that had been so great for a while already, grew at every moment. I wished I could have embrace everyone of them... Imagine, Rev. Father, that to welcome us there came many of them from the remotest of islands, and as our arrival was delayed on account of the storm, they had spent a few nights under some bad roof. God only knows what the poor little ones would have eaten!

We had hardly stepped ashore, the people made way for us, and a Belgian lady, whom Your Reverence knows, Mme. Estreit [sic],<sup>1</sup> offered me a bunch of pretty flowers, while saying welcome to us. The Indians kept on singing; many of them, as we passed by, with tears in their eyes, would kneel down... I myself wished to say something, but as I knew no other word, I simply said *kacheletia*, which they would repeat with pleasure, showing their white teeth...

We climbed a steep hill, and having passed the plaza we came to the church, which is truly beautiful and appears more like a cathedral. It is, no doubt, much better than that of Saipan, and it cannot be compared with the very modest one in Truk.

The people were waiting for us to hear the Mass that was celebrated by Rev. Father Faber. Before that, the Rev. Father Superior (Pons), with Father Berganza acting as interpreter, spoke to the simple Indians, explaining to them the purpose for which we had come and how obliged they were to thank God for this blessing. The church was full of people, and even the Protestants came to Mass, attracted as they were by curiosity. O! Father, what beautiful canticles during the holy sacrifice! They were singing in four parts, without accompaniment of the harmonium, with such refinement and pleasure, that that group of singers seemed like a true choral society.

Once mass was over, the Most Holy Sacrament was exposed and they sang the *Te Deum*. We left the church and headed for the provisional house of the Mothers, which is the one that formerly served as the bishop's residence. The whole population was following us. Upon seeing them, the Rev. Fr. Superior invited me to talk to them, from the balcony, four words that the Rev. Fr. Berganza would translate into Ponapean. Imagine, Rev. Father, that scene: on the small balcony of the house, the Mothers with the missionary Father; below us, under the shade of the dense vegetation that almost blocks the view in that direction, were the Ponapeans dressed in their Sunday best, eyes fixed upon the balcony, some squatting, others standing, enduring the stifling heat of mid-

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1 Edl. note: Rather Etscheit.

day, but with pleasure and anxiety painted on their faces. I told them very few things but they came from the heart: that we thanked them warmly for the loving reception they gave us, that we came very happily from Spain to consecrate our lives to them, to be mothers to all and to help them to go to heaven, and that, upon returning to Spain, I would say that in these faraway islands there were very good people and noble hearts who love God truly... Perhaps I told them something more, but I do not remember; I was much affected by the impressions I had just received that I could hardly coordinate my thoughts.

In the afternoon, I had the pleasure of meeting and greeting the very good Domingo, the great friend of Your Reverence. Indeed, he is a good and simple man, and he remains faithful to his Father Luis, who, to be sure, if Your Reverence were to hear what he said, you would shed some tears out of joy. In his sort of Spanish, he told us that he wished to be the servant of the Mothers, that we should just ask him for any service and that every day he asks God to return you to the island where you are so much loved. The poor little one, he wanted to write to you, but he told us, after turning his hat in his hands a few times, that he does not write to you because he does not know what style to use in addressing you... I convinced him to let go of those scruples, and I hope to carry with me to Spain a letter from him, which you will surely appreciate more than if it came from the most powerful king.

After this first visit, he brought gifts: pineapples, bananas, eggs, etc. The next day he came back with his wife; a good woman of the pleasant type, with a very expressive face; she was dressed in a pink robe that left nothing else to see.

Elizabeth does not know any Spanish; we understood her by her mimics and by using her husband as an interpreter. She brought us nine large crabs that she had caught herself in the mangrove; with two of them we had enough for a sumptuous feast, for seven persons!... The good Elizabeth well deserves the name by which we know her in Berriz: "Elizabeth, the crab woman."

The Filipino named Donato also came for a visit, with two of his sons and Sophia, his wife. She brought a cock for the Mothers and the oldest of the boys brought a bunch of bananas. We wanted to let them rest for a while in the reception room, but the blessed Donato did not want to sit down, for fear of staining the chairs. So he said with all the candour of a good soul; finally, they sat down and we talked, slowly; he, in his fashion, gave us to understand that he did not know how to express his gratitude for our coming, and that the natives would never repay us for the sacrifice we have made of our lives for their welfare. These were his exact words, and while pronouncing them, he lowered his head and shed two tears that revealed the greatness of his very beautiful soul. After that, we spoke of Father Luis, and here you should have seen the sparkle in the eyes of Donato and Sophia and he revealed to us that he had ready a portrait of Your Reverence and that he asked me to please bring it to you, because they thought that sending it by mail would be too risky. It would have to cross too many oceans!

We came to Ponape at an appropriate time; indeed, on account of the festivities that the Japanese celebrate on the occasion of the inauguration of the Emperor, the Indians

have held their typical dances and they have done so with an unusual solemnity. The dances took place in the plaza that Your Reverence knows, in front of the Governor of the island and of the kings of Kiti, Metalanim and U, and of numberless Indians and Japanese. To serve as a podium, they raised a sort of shed with a nipa roof; there the principal people took their places and there, next to the king of Kiti, a place was made for us by the *swanji* or first minister of Kiti.

Each kingdom in turn had its own dance team, all numerous, 80 or more Indians at a time. In one of the dances there took part 120 people and they danced with true skill. One had to see those well-shaped men dancing with their short skirts, made of the leaves of the coconut branches and dyed in various colors, some whitish but most of them a golden brown! On the head they wore a wreath of the same color as their skirt and around the neck long and pretty necklaces of strange small stones.

I tried to film one of the dances; they noticed me and I could see how content they were. At the end of the dance, one of the leading men came towards me with a spear in one hand and he offered it to me as a sign of thankfulness; two more spears were later given to the Rev. Fathers Berganza and Faber, who were near us.

The dances, accompanied by a lugubrious chant, have a very warlike flavor and the words hark back to olden times; as for me, I liked them extraordinarily. During the afternoon of this same day various Indians came to the house, accompanied by Carmen, their old catechist, and they offered me two skirts, from among those I had seen in the dance, one hat of the type they make here and two small chickens... One of the Indians was Melchor, who used to serve Fr. Luis at mass, who is now a strapping youth, with innocent and candid eyes. He speaks a little Spanish, and he entrusted me to say hello to Your Reverence. Of course, Carmen and her friends asked me the same thing most eagerly.

To Carmen and the other women accompanying her, I gave some large pictures of the Most Holy Virgin that I brought from Spain; they had brilliant colors which they liked them very much. To the Indian [men], it occurred to me to give them some harmonicas of the type that cost from 2 to 3 reals overthere, and, upon seeing them, even the old men grabbed them and they went off through the woods all playing them at the same time and laughing and making a racket like real children.

The Mothers who remain here will move to another house next January. They will go and live in what had been the convent of the German Mothers, but they are making many modifications to it. Around the house, to which they have added many dependencies, they have built a spacious gallery that transforms it completely. From it one can enjoy the splendid panorama of the coconut trees and the sea. In a separate building, which had also belonged to the German nuns, is the College, and at two paces from the convent, is the same building that was, is still is, the boarding school for girls.

The farm is large: it extends as far as the seashore and there would be enough space to raise chickens, goats and rabbits. The church is close by, and with Jesus for a neighbor, Counsel and Guide..., I don't know what else they could be missing here.

When they will move to the house, that is, at the beginning of the new year, they will begin their apostolic work, which I hope to God will bear many fruits. Rejoice, Reverend Father: the little girls of Ponape will soon learn what is true motherly love: they already come near us with affection and go out of their way to pass near us, as if they sense how much we love them and desire to make them good Christians. In order to begin to learn Ponapean, we have taken in two girls, one 13 and the other 14. Their names are Ana and Catalina; the former is the daughter of your good servant Luis; she seems very sweet, very good and likes any act of piety. Catalina is more rebellious; she speaks with her elbows and does not know how to stay quiet. She is the niece of the old Carmen, who rendered so many services to Your Reverence and to the Mission.

Four days from now, the **Yawata Maru** will return from the Marshalls and will take away this letter. I also will be on board her as far as Saipan, thus leaving with much regret this lovely piece of sky which I will always fondly remember because it has left such an impression in my soul.

Please ask God to bless the Mothers who remain here and may He foment in them the desire to dedicate their lives in full to the Ponape girls; may their examples, their words and all their actions serve to form in the souls of the Indians the true life of Christ our Lord, for whose love they have come here. Pray also for your most affectionate...

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A few days later, before abandoning Ponape, accompanied by Rev. Father Berganza, we had an outing aboard a launch inside the breakers. We wished to see, in a certain shallow place, how corals are formed. The afternoon was very hot, with a blazing sun that made us sweat copiously inside the house; we left at 2:30 p.m. with colonial hats on our heads and... umbrellas, just to make sure.

The Mission launch was bobbing up and down at the small landing place that is next to the saw-mill, and five Carolinians dressed with pants and undershirt, were waiting for us, smiling. On account of the shallow water, they did not make use of the oars, but pushed the launch with long poles that the local people use in shoaly waters, and they took us along the coast of the island that is preciously adorned with mangrove. At times, their branches form natural arches—pretty domes that serve to shelter canoes from the rays of the sun. There were some small fishing huts along that same shore.

We are in the middle of the magnificent bay: a pleasant wind is blowing, which softens the terrible heat, but it makes us fear that it will spoil our plans. To see the corals, the sea must be very calm; when the wind ruffles its surface it is not possible to see the bed upon which they are born and grow, like maritime plants, that the salt petrifies... The rowers are taking us towards a small island that lies in front of Ponape; soon, they put down their oars and make signs for us to look down at the sea bottom which seems most marvellous to us. The waters, completely calm, let us see, with a very limpid transparency, to a depth of four to six meters, a true garden of plants and flowers never before seen: there, a sort of shrub with a thick trunk from which grow slim and delicate branches of a milky color; farther, a sort of rose, of normal size, that has for petals some

small orange-colored roses... At our feet, big round stones with a concavity in the center, where there grow, like flowers in a flower-pot, some most beautiful corals that make us shout words of admiration.

The Indians, standing in the launch, look for something that we do not see... All of a sudden, two of them put on some diving goggles and, with their clothes on, dive with the speed of an arrow, each one to a different spot. This was a great surprise for us, who had not expected such a spectacle... I myself cannot say how much time they were down there, face down in the water and hardly moving, picking some bits of coral here and there, as if they were on land... Then they surface, panting, and they head back to the launch carrying in the hand, victorious, each one having a precious coral. And, back in they go, deeper this time, to take out here and there some specimens that they know to be rare and special. What pleasure they get at seeing how much we enjoy them, and once more they dive! They keep on doing this for a long time, not paying attention to our repeated requests for them not to tire themselves out, because we now have more stones that we can carry. Finally, they grab the oars and, drenched in water as they are, they offer to take us to a turtle-raising farm belonging to a Japanese. This is at a short distance, and we pass a stretch of sea before entering the mangrove itself which at times forms a sort of domed tunnel.

The turtles are enclosed within a sort of natural lake formed by the mangrove and surrounded by a palisade. Our launch approached this fence, but we saw nothing. The coral fishers now threw themselves over the fence and swam to the side opposite where we were. From there they agitated the water with their arms to stir the turtles and force them to pass next to us. In effect, one huge mass, dark in color, which was about three meters long, cruised slowly before us. Their front legs could be seen clearly moving as the marine monsters swam, true giants of the seas, of incredible sizes.

While returning, we used the same route and we picked up, rather the Indians picked up, a precious star-fish, whose color was electric blue. We returned in silence looking at the bottom of those transparent seas that enclose treasures of the wisdom, power and kindness of God our Lord.

The afternoon was a peaceful one; the scenery that we had before us of the sea, serene and clear with that emerald-green background of the mountains and coconut trees; the deep silence that surrounded us, only perturbed by the sound of the oars splitting the water, everything was prone to our thanking God and loving him for being so good to us in the midst of his greatness.

On Friday, 30 November, we left the enchanting island of Ponape. We said good-bye to the Lord in the church and, preceded by boys and girls, we went to the port. Rev. Fathers Pons and Faber will travel with us as far as Saipan. The others, Rev. Fr. Berganza and Brothers Gojénola and Ariceta and the four founders of our Mission who wished to be with us until the last moment, only as far as the ship.

The Governor offered us the government motor boat, and aboard it we went off: we nuns, Lola, my sister, and Rev. Fr. Faber, plus a Japanese couple with two children. The governor himself, having given up all seats to us, remained standing next to the

motor. It took the launch more than half an hour to cover the distance from the port to the place where the **Yawata Maru** was anchored. It was a sad half an hour, which we spent talking with some difficulty, all of us affected by our thoughts, and the imminence of separation. Although Rev. Fr. Fabr tried to cheer us up with his gracious and endless jokes, he did not succeed.

There we were, at the foot of the ship ladder; we jumped from the motor boat in the following order: Reverend Father Faber, Mother María Belén, Lola, Mother Loreto, Mother Concepción and I. Then there came Mother María Dolores. As I was just stepping on the second rung of the ladder, I heard a sound of a body falling into the water; at the same time, Mother Concepción told me: "Mother, Sister María Dolores has fallen into the sea." I swung around quickly, but I could no longer see her; she went down to the bottom, which was deep...

A Carolinian, who came aboard the launch that had been towed by the motor boat, jumped in to get her; he was a Catholic man of Ponape, about 40 years old, well dressed and with a wide straw hat. He soon came out, one arm around the waist of our Sister María Dolores. Her face was covered by her veil, which had come down, and she could not see anything; that is why she did not want to let go of the neck of the Indian and thus impeded his movements. Meanwhile he, anxious, not being able to get free of her, and he became submerged, with her in his arms. I, confused, went down the two steps that I had climbed; but Sister Concepción forced me to look away from that scene at the precise moment that another Carolinian threw himself in to help the other. From then on, I saw nothing: the officers and sailors came down the ladder quickly without saying a word, but with expressions of fright and respect painted on their faces.

Everything happened so quickly; it was a silent scene in which not a voice or shout was heard. I went up the ladder with difficulty; I felt that life was failing me and I thought I was losing consciousness, but I recovered enough to get as far as the cabin. The shipwrecked one arrived at the same time, walking by herself, very animated but assuring us that she had not been frightened. She said that, upon falling, the only thing that she thought was that she would be saved right away. The curious thing is that she came out of the water still clinging to her umbrella and her fan, which they said she held on very tightly... She got a complete change of clothes. I could not believe that she had not been hurt, because, when they got her out, it seemed to me that I saw great red marks on her head and on her arms. Fortunately, they were stains made by the paint that she picked up while getting back aboard the motor boat.

The departure of the **Yawata** had been scheduled for ten minutes later, but the Governor came to tell us that they would wait for as long as necessary. I thanked him very much for this courtesy in such critical moments; we waited until we were all recovered from the shock; we said good-bye, hardly noting that it was the last, we only thinking about them climbing down safely to the motor boat, while they were thinking about our tranquillity. We saw them go away laughing, and kept on looking until the motor boat became little and disappeared in the distance. The **Yawata** was already moving out at full speed and the beautiful island of Ponape was going up in smoke little by little,

losing its details until it finally appeared like a spot on the horizon—just one more cloud among the many that floated in the sky that day filled with such strong emotions. It was the feast day of St. Andrew, the apostle who had loved the cross so much...

We arrived at Truk very early on December 2nd. Before 8 a.m., Brother Mancera had already come aboard to tell us that the Bishop wished us to land and go and eat at Fefen. This is one of the islands in the Truk archipelago, where the Rev. Fr. Superior, and later Rev. Fr. Faber, were missionaries. One of the jokes that made our voyage pleasant was to say that our future mission there would be in the care of Mother Superior Lola. We also talked much about the fantastic beauty of the island, which is, according to Fr. Faber, a second Paradise, and the need to visit it, for it was necessary to pick a spot for the future House, etc. We inquired about the scheduled departure of the ship, and upon learning that she would remain anchored until the next day in the afternoon, the invitation of the Bishop was accepted with joyful exclamations, and we went down to the Mission launch.

This was the first time that I did not refuse the hand offered to me by a robust sailor... Fear makes one think of self-preservation!

The launch had a crew of five rowers from Mortlock, from Lukunor itself, where both the missionary and the natives wish to have us so much; these men were young, strong, with bodies so dark that they appeared black and with very skilful movements. We spoke with them, in our fashion, about Fr. Espinal, Asunción, and Edeltrudis—our pen-pals. We could understand one another very well. We paid a visit to the first church we saw in Toloas and then went to the residence of the Bishop. We were keen on seeing this good Father once again, a true Good Shepherd... He was waiting for us on the top of the stairs leading to his house, his eyes reflecting contentment at seeing us, and, as we came up he extended his arms, saying: "Welcome, Reverend Mothers."<sup>1</sup>

We kissed his ring, and for everyone he had words of spiritual affection, while we were waiting for the refreshment that he had ordered to be served. Once more we heard the joke about Fefen and he brought us a small basket full of bananas for the road. There was no time to lose; we said good-bye until the next day, when he promised to come to the ship to see us off, and we made our way to the port. There the five Mortlock men were waiting for us; upon seeing us from afar, they wasted no time and grabbed their oars. It was a pleasure to see them sail with that uniformity and joy. Little by little their bronze faces began to sweat, but they paid attention only to us; if we laughed, they laughed also, and at every question from us, about the name of the islands, etc., they answered triumphantly together, every one pointing one arm at the same time. The tourists were as follows: Rev. Father Faber, who carried with him his usual good humor, Lola, Mother María Loreto, and I.

It took us two long hours to reach Fefen, but, what precious crossing that we made! A fresh breeze caressed our faces, gently ruffling the water as we passed; as the launch was leaving Toloas behind, on the right we could see its beautiful shore with very high

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1 Ed. note: The joke here was that Lola was not a nun.



coconut trees and the whole vegetation so dense that there was not one spot without a tree, plant or shrub. On the left, another small island with fewer people, with the same wealth of tropical flora and, along its shore, the precious garland of mangrove that gave it a fresh aspect.

We had sailed for more than an hour and a half when we saw a canoe manned by three or four persons who, from afar, were examining us. When they realized who we were, they changed course and ran as far as the shore, landing at the point. Moments later the wind brought us the sound of a horn, which resounded closer and closer, while another, from within the woods responded similarly, giving us to understand that the signal had been heard. They were communicating the news of our arrival; indeed, through the clearings between the trees we saw people running and hurrying to meet our launch, climbing hills, cutting through the bramble bushes, with no lack of people who, to shorten the distance, boarded canoes that were hidden in the mangrove and made them fly with the speed of their oars. All of them were wearing decent clothes, like those of Ponape, with dresses of very bright colors, specially red and yellow.

There we were at the *Oror*, the name they give to the landing place. This is nothing but a narrow and very long file of stones jutting from the shore into the sea. At the tip of this sort of breakwater, there was Br. Casasayas telling the rowers where to go to make the launch go forward, the reason being that the tide was falling and the [depth of] water failing us. In order to save us the bother of walking on top of the uneven stones that form that original landing place, another launch was brought in and two of us went on board it.

Once the other boat was lightened, the rowers step overboard and very slowly push it behind the other boat all the way to the shore. There we find the sympathetic Rev. Fr. Hernandez, singing the Spanish Royal March, but with words addressed to the Holy Virgin, in Trukese. I may not succeed in saying how unexpected was this emotional welcome; we, four tourists, had tears in our eyes, but our emotion reached a peak when the humble missionary, Rev. Fr. Hernandez said to me: "Thank you, Mother, you don't know how thankful I am for your visit!" There was such a tone of gratitude and sincerity in these simple words that I got a lump in my throat and could not make an answer. The people broke in hurrahs; at this moment the king of the island came up to me, to say welcome on behalf of everyone and... presented me with a chicken which he carried under one arm... Well, Homer would be left mute in trying to recount these small idyls of the woods that adorn the Pacific.

The mission house is located at two paces from the seashore. How pretty it looks, clothed with fresh branches that climb through the windows as gracious vines with red bells here and there!

The church is on the ground floor of the house, complete with all the essential canon requirements, to be sure, but what to do if in these poor islands they are hungry for God but the resources of the missionary do not suffice to build the church that has been planned some time ago already?... Oh, if in Spain they could see the hut that Jesus has for a dwelling there! If they heard the narratives of the missionary, who, in order to

modify the House a little, so that there would no longer be a room on top of the sanctuary, was forced to sell the few animals he had! Such deeds of the heroic missionaries can be known in their details in heaven; for our part, we can only lift the corner of the veil that covers and buries them...

We ate in the missionary's house; he has prepared us an abundant table. From the gallery where we were, we could see a sort of explanade that is there in front, full of people who were camping there so as not to lose sight of us. The reception room is full of children and even men and women squatting on the floor in silence. From time to time the small bell rings, because some chief of the island has arrived, with bananas, pineapples and other similar gifts.

We had no sooner finished eating when the Missionary Father took us to a hill near his house, where the view is wonderful, where he said that he was thinking about building a convent for our Mothers. It is truly an enchanting spot: it overlooks the sea bordered at some places by small islands—true vases of palm trees that make one forget the monotony of the waters.

The whole population followed us there, and upon learning that we are looking over the land where a house for the Mothers could be built, they all show themselves pleased, talking and laughing like children. Acting as a delegate for a group of men gathered on one side, a young man approached us and begged the Missionary Father to tell me that we should stay with them, because they liked us very much and we would lack nothing... I answered him that it could not be, but that they should ask God to send us back soon, if He wishes.

It was then that a small girl told me that it would be much better if we stayed right away, to avoid the trouble of going away and coming back... Poor people, how happy I would be if I could please them!

We made our way to the port escorted by the islanders who were getting sadder as we got nearer to the sea. When we were already aboard the launch, saying good-bye to them, and the Father wanted them to sing like at our arrival... they could not; their weeping prevented them from doing so. They simply waved good-bye with their hands and we corresponded by waving our handkerchiefs until we lost sight of them. Rev. Father Hernandez and Brother Casasayas stayed with us, because they wished to show us a chapel where the Father goes twice a week to say mass. It is on the same island, but at a great distance; it is thatched with nipa, and so miserable that the one in Fefen seems so much better to me.

They say that there are many Protestants around here and that a few years ago there was not a single Catholic.

From the church we walked for a long stretch through the bush, always along the seashore, enjoying the delicious scenery and followed by a retinue of people, led by a enormous black pig that ran and trotting so gingerly. We visited the king who shook our hands in an inexplicable manner; next to his house is a long hut that is used as a jail for women who are not faithful to their husbands. The king is not a Catholic, and he lives with two wives. Now we arrive at the landing place; the launch is waiting to

take us to the **Yawata Maru** that we see in the distance. The way that Rev. Fr. Hernandez said good-bye to us was touching: "Good-bye Mothers! May the Lord grant us that within one year we can build a new church, and that within two years at most, we shall have some nuns here!" "Let it be so", said I with all my heart.

**December 6** (Thursday). We arrived at Saipan after a very good voyage. The Mothers Superior and Inocencia came to receive us at the ship; I embraced the other two at home. All four were in very good health, happy and zealous.

We dealt with the matter of making up the lists of the potential female students and to solve the difficult question of the right that the Japanese have of forcing the natives to attend the government schools between the ages of 8 and 11. To avoid conflicts, I went to visit the Governor with a very educated Chamorro, named Sablan, as an interpreter. Mother Superior and Mother María Loreto also accompanied me.

The Governor received us kindly; I told him that I wished to say good-bye to him before leaving the island, and after various preambles, the subject of the conversation switched, almost naturally, to the main point of the College. He said that the building used presently for the Japanese school was insufficient and that, while a new one was being built, he would look with favor on the idea that the girls could attend ours. Furthermore, for admittance to the Japanese school, the children are measured up anthropometrically, to exclude all those who are not well formed, so the Governor asked me, as a favor, to admit them ourselves. We left contented.

During the following days we continue working at the distribution of the students among the classes and we sketch some work programs, etc. I myself wrote a few letters to be posted when I got to Japna. We also visited some benefactors of the College; for instance, the grand-father of Ursula, whose wife was sick, an old woman eaten up by old age and illnesses; she was lying on a poor bed and, upon hearing me talk about heaven, she laughed with a sweet angelic way.

We also saw the mayor, Mr. Reyes, who has been sick with paralysis for four years. He is a Carolinian [sic], with Spanish blood, very much in favor of religion and our College. Upon entering his room, we noted a lack of oxygen and an unbearable heat; the reason is that there is not a single window, and that, in Saipan, is the same as saying that one can die of asphyxiation. In addition, the room, converted into an oratory, had more than 12 lighted candles, throwing light upon a picturesque nativity scene and a multitude of paintings of saints of both sexes, among whom St. Isidore had the place of honor. The sick man, laying down upon the bed, could hardly move, but one could see in his eyes that he was thankful for our visit. He bears the illness with much resignation and takes communion on the first Friday of every month.

On Wednesday, 19 December, the College was opened to admit the girl students that had been matriculated but had not yet been admitted for lack of space.

Moments earlier I had received the visit of the town councillors; they are venerable old men who assist the missionary in his functions with the experience that they have of the character of the people in general and of the moral and material needs of each

individual. They came because I had sent for them; I wished to thank them very much for their cooperatioon in building the College for the Mothers, and for that reason, besides the councillors, there came two Carolinian chiefs and a few Chamorros from those who took a larger part in the work.

They came formally clothed in white, including the Carolinians, and after admiring the precious altar built in the workshops of Zi-ka-wei, they pass to the reception room and take seats around the table. I sat at one end, with Mother María Loreto on my right, They, the poor ones, were timid and did not dare say one word. I told them that I wished to get to know them personally, and gave them thanks for the good services that they had rendered to the Mission, adding that I would mention their names at our house in Berriz, so that the nuns there may mention them in their prayers. They were proud to inform me; their names are as follows: Francisco de León Guerrero, José de los Reyes, Luís Tenorio, Ignacio Lairipi, Antonio Angaile, Mariano Pangelinan, Manuel Pangelinan, Vidal Arriola, Domingo Blanco, and Vidal Camacho. After I had gotten them to say something, we spoke of Spain, of the love that they have and the desire they have of preserving the ancient customs implanted by the Spanish. They narrated how they tried to preserve the faith and religious piety when they remained without the German missionaries: morning and afternoon, they would ring the bell and the people would meet in the church at the normal time for mass and for the rosary, to recete the unusual prayers. Protestant missionaries went to the other islands, but not one of them dared to come to Saipan...

I dismissed them, saying that they should return at 10, when the College will be officially opened, and I wished them to be there to represent the people.

By 9 o'clock, a crowd already filled the vicinity of the College; they were our female students with their mothers, aunts, sisters and other persons of their family. They were organized in files, not without some problems, and the little ones came to occupy the back of the classroom, while the older ones took a seat at the desks and benches.

Our Most Holy Mother, facing the girls, is very well adorned with plants and flowers. With what devotion they all look at her!

Then came the councillors, who occupy a preferential spot next to the Virgin; then came also Mr. Sablan and Reverend Fathers Superior (Pons) and Dionisio de la Fuente, who took a seat next to me.

The ceremony began with the invocation to the Holy Spirit and a canticle to the Most Holy Virgin sung by the pupils themselves. Then, the consecration to Our Lady, read aloud by Rev. Father de la Fuente and repeated by those in attendance, after which the Rev. Father addressed the people and, in Chamorro, exhorted them to bless God for the favor done to them on that day of having a College directed by nuns for the education of their daughters.

Later on the Mercedarian hymn was sung; the Rev. Fathers left and there began the task of revising the lists and examining the girls in reading and writing, in order to divide them into sections. There was work for the whole day.

That same evening the news was received that the ship would arrive from Yap on the 20th (the next day), and would leave for Yokohama on the 21st. For this reason we decided to make ready the small chapel of the College for the celebration of the first mass to be said there.

...  
During the whole day I received good-bye visits. These good people are so simple and affectionate, and they wished to show me how much they loved me; and, besides their making time for this visit, they brought some gifts too, filling the house with fruits and other foods.

I was specially grateful for the presents of the councillors; each one of them brought, tied in a handkerchief, three to four fresh eggs for me to eat during the voyage... Mr. Pangelinan made a speech addressed to me; he had prepared himself very well, but at times he would be stumped, and, the better to clear the difficulty, would swallow much saliva. As for me, I had much to swallow when I heard him say: "You, Reverend Mother, who know very well how grateful we are in our hearts... etc." After he had gotten over the rough spots, he continued smoothly, telling me, among other things, that if I were to meet in Spain, some "holy and disobedient children", I was to send them all to Saipan and he would be thankful. I had a hard time understanding that he meant that I should send him pictures representing the death of the just and that of the sinner, in order to show graphically to his children the end that awaited the good and the bad.

At 3:30 p.m., we went to the port, which they call here the Nambo Wharf, accompanied by my dear daughters of Saipan and all the senior girls of the College. We happened to arrive there at the same time as a band of Japanese musicians who had come to say good-bye, with much noise and many ".banzai", to some reservists who were returning to Japan. We tried to make our own good-byes short... The Mothers and I tried to hide with a smile the sorrow that we all felt. "Good-bye, daughters," I told them, "I leave you in the hands of Jesus for support and consolation! For Him and through Him, any sacrifice is a small one"

The small motor boat went off rapidly towards the ship. The instruments of the Japanese band were blasting away, and, while they were playing, two large flags were raised, dry and brief came the three regulation "banzai", our eyes being fixed on two points along the coast where some white lumps waving some handkerchiefs were becoming smaller and smaller...

Mr. Sablan accompanied us to the ship. Bad, very bad, was the boarding of the **Yamashiro Maru**. Brother Ariceta and a bunch of Carolinians were there to make us forget our fear, reason being that what happened to Sister María Dolores is still haunting us. Happily, nothing deplorable happened here, in spite of the bad reputation that Saipan has as a port.

On the first-class deck, we are surprised to see the figure of a gentleman, tall, very elegant, who smells like a European from his feet to his head. Mr. Sablan presented him to us; he is a wholesale trader, Dutch, who came from Manado (Celebes Island), where

he must own large properties. He spoke German, English and French very well, and, thanks to the last-mentioned language, we were able to sweeten the monotony of the voyage. From the very beginning of our exchanges, we realized that that Mister Adolf Bauvis is quite a gentleman, correct, educated, and with a common sense that is beyond common.

On the 24th, corresponding to our Christmas, the day passed without much ado aboard ship; we, by ourselves, sang a few carols to Jesus, whenever we felt like it.

On the 25th, after lunch, we noticed that the boys were busying themselves in the dining room, decorating it in the Japanese way, with the flags of many nations, garlands, and lamps. "What is going on?" we asked Mr. Bauvis. "Well, the captain wants to give a banquet in our honor this afternoon. The Purser says that they have made a cake in the shape of a Dutch windmill"... We are moved by this show of unexpected courtesy. Dressed with our best habits, we went to the dining room. The food has been laid out in the captain and officers' mess. To the right of the captain sat Mr. Bauvis; we were on his left. There was an excess of luxury in the adornment of the table, in the menus and, above all, in the dishes. At the beginning of the meal, the commander proposed a toast for "Christmas Day", and Mr. Bauvis, not to be outdone, proposed toasts, in English, to the health of the Mikado, to the Nippon Yusen Kaisha, and to the whole crew of the **Yamashiro Maru**. The officers made efforts to show us that they were celebrating us and the Dutch gentleman. The meal deserved the description of splendid; we truly were grateful for such a refined attention.

During the night the sea lost its calmness and became rather agitated until noon on the 27th. It occurred to us to ask the kind officer, whom they call the Purser, what depth there would be approximately at the spot that we were at then; he went off to consult I don't know what apparatus to that effect, and returned to say that we have about 5,000 meters.

As of today the cold is intense and kept on increasing as we came closer to Yokoyama.

I spoke at length with the Dutch gentleman; I dared to ask him if he was a Catholic, and, much to my sorrow, I heard him say no. He is a Protestant, but he appreciated the Catholic religion very much, as his own mother is a Catholic and many friends of his. I invited him to study it seriously, and I believe that he will do it, because he is a man truly in search of the Truth and deserving of finding it. I presented him with a copy of the Kempis, in French, the book which I had used all my life.<sup>1</sup>

It was at 3 p.m. in the afternoon of the 27th when we sighted the beautiful port of Yokohama; the police came up and the health officers; the latter took a look at us and went on his way, but the policemen, in turn, undertook to give me a full interview. They spoke English, and wanted to know everything: how much time we had stayed in Saipan; in which ship we went there; the time we spent in Ponape; if we had been in Tokyo

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1 Ed. note: The book in question was "The Imitation of Christ" by Thomas a Kempis.

and for how long; from which European port we had departed..., in short, all kinds of questions, as if they were about to undertake legal proceedings against us.

We were still far from the port when we spotted Rev. Father Faber, Brother Cerdá, Mother María Begoña, Mother Redemptora, and Sister Angela. We had not expected to see our Sisters and I was grieved to see at the port on such a cold day.

It had been 29° when we left Saipan and it was 4° below zero when we reached Yokohama.

...  
[After visiting Tokyo, the nuns left for China to visit their mission station at Wuhu, leaving Tokyo on January 4th [1929], by train, to go to Kobe, there to catch a ship.]



Tokio. — La Catedral. De frente y en tiempo de nevada



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Document 1928D

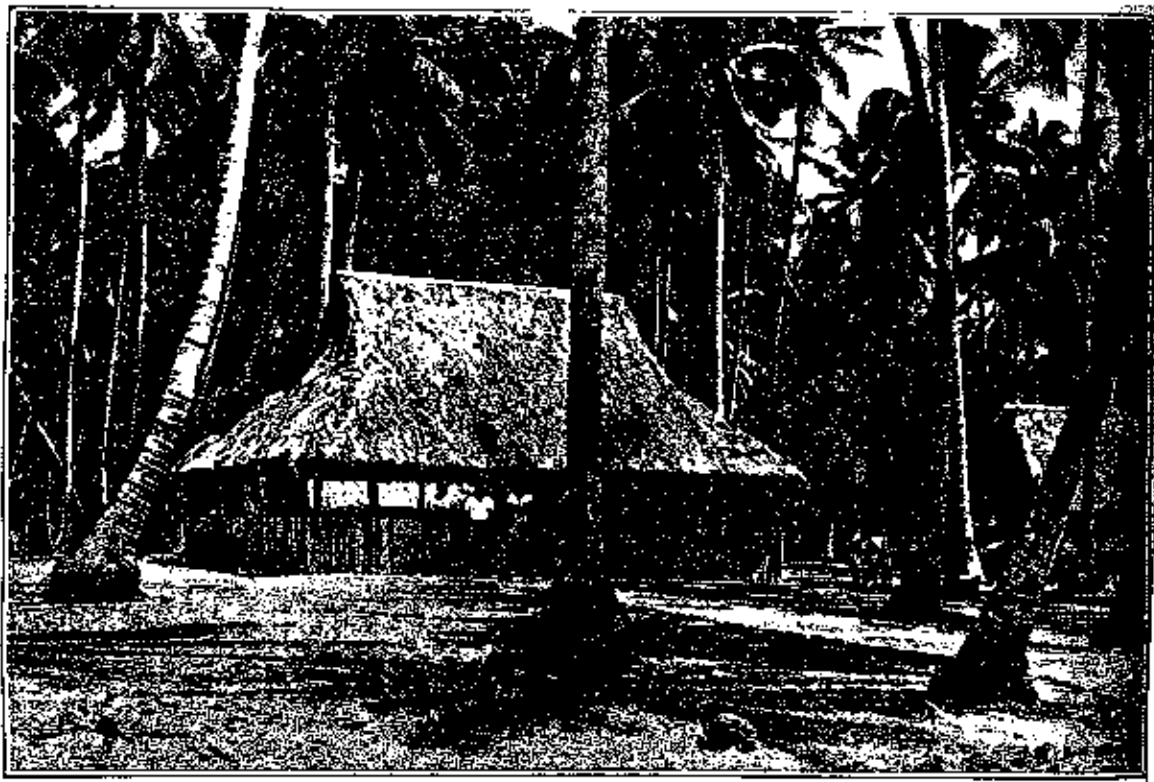
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Nauru report for 1928

[Photos only, attached]



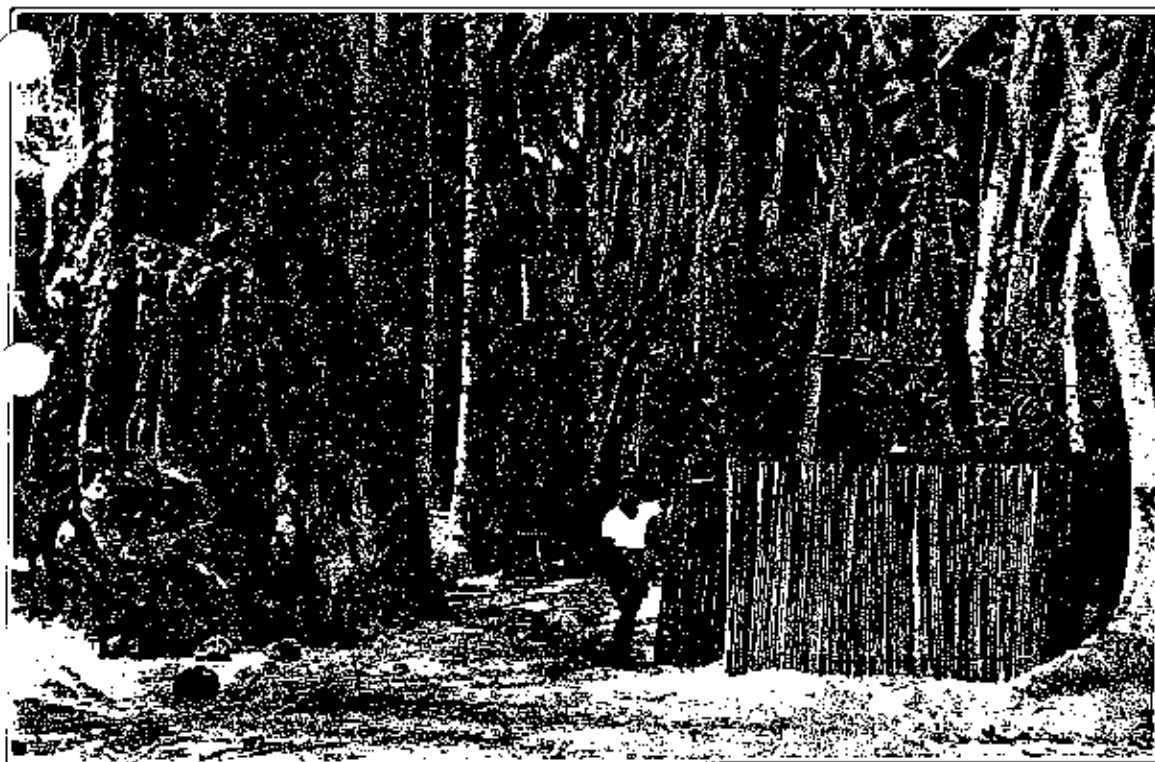
THE HOUSE IN THE LAGOON—MENEN DISTRICT.



CHIEF'S HOUSE—ANETAN DISTRICT.



THREE STORIED HOUSE—MENEN DISTRICT.



DISTRICT SHOWER BATHS.



PHYSICAL DEVELOPMENT SQUAD, LEPER LAZARET.



NEWLY MARRIED COUPLE.



THE OLDEST NAURUAN MAN.



TRAINED MEDICAL ORDERLY, LEPER LAZARET.



ONE OF NAURU'S BEAUTY SPOTS.



THE ROAD AROUND THE ISLAND.





SCENE IN SOUTHERN NAURU.



THE SACRED ROCK IN ANIBARE.

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**Document 1929A**

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**Guam news for 1929**

*Source: Articles in The Guam Recorder, April, July, August, and September 1929.*

**A1. April 1929****Airplane ambulance.**

An airplane was used as an ambulance for the first time in Guam 27 March, when Captain Walter G. Farrel, U.S.M.C., Commanding Officer of Scouting Squadron One, flew from Sumay to Merizo for Tomas E. Cruz, a former native road contractor, forty-five years of age, who had been seriously injured by an explosion of dynamite, and brought the injured man to the hospital at Agana.

It was just forty minutes from the time Captain Farrel took off at Sumay until he landed in shoal water in front of Agana with the injured man.

**A2. July 1929****Governor Bradley takes oath of office.**

June 11, 1929, will take a place on the calendar of Guam history as being one of the dates upon which a new reign of government began for the people of the Island. It was upon this date that Commander Willis W. Bradley Jr., U.S. Navy, relieved Governor Lloyd S. Shapley,—took the oath of office and assumed the duties of Governor of Guam and Commandant of the Naval Station.

The event of a change of Governors is always a time of wonder and expectation for the people of Guam who have no voice in the selection of who their Ruler shall be, and the great power and authority with which the Governor of Guam is invested naturally causes the governed to wonder what the policies of the new Ruler shall be and to what extent he will exercise his great power and authority which is practically unlimited.

Governor and Mrs. Bradley and their four charming daughters, come to Guam not as strangers, but as friends and previous dwellers among us, having resided in Guam for almost two years during a period of duty in which Commander Bradley was in command of the Station Ship, U.S.S. **Gold Star**.

Commander Bradley arrived with his family, on the U.S. Army Transport **Grant**. Delegations from the Guam Congress, the Guam Chamber of Commerce, and the Japanese businessmen, representing the civilian population, and representatives of the military officials, met and welcomed him at the landing. The day having been declared a school holiday, the school children in holiday dress and laden with flowers, greeted the new Governor as he passed through the villages to the capital. He was met at the city limits of Agana, by the Navy Band and two battalions of Guam Militia, where an arch of welcome had been erected, and escorted to the Government House through the streets which were lined with Agana school children who deluged his car with flowers. Upon his arrival an exchange of greetings took place between Governor and Mrs. Shapley and the new Governor and Mrs. Bradley. The ceremonies attending the relieving of the retiring Governor took place almost immediately as the **Grant** was to remain in port only a few hours. All Officers of the Station, and Officials of the Naval Government of Guam, whose duties would permit were present, as were also the Navy and Marine Corps bands; two companies of Marines; two battalions of Guam Militia; and a saluting battery manned by Marines. The program of the ceremonies was as follows: Governor Shapley and Commander Bradley stepped out in front of the Government House, attention was sounded on the bugle, the military forces presented arms, four ruffles and four flourishes was sounded on the drums, and the band played four bars of a march. Governor Shapley read his orders from the Secretary of the Navy, whereby he was relieved from duty as Governor of Guam, and Commandant of the Naval Station, and such other duties as may have been assigned to him. He was to proceed via the U.S. Army Transport **Grant**, and report to the Commandant of the Naval Station at Cavite, P.I., for further transportation to San Francisco, California. Standing at attention he received his seventeen gun salute, the Union Jack was hauled down from the Government House flag staff at the last gun. Commander Bradley then stepped forward and read his orders relieving Governor Shapley as Governor of Guam and Commandant of the Naval Station. The oath of office was administered to him by Lieutenant Walker A. Settle, (SC), U.S. Navy, Head of the Judiciary Department; the military forces presented arms, the Union Jack was hoisted, four ruffles and four flourishes were sounded on the drums, and four bars of a march was played by the band. The saluting battery then fired seventeen guns for Governor Bradley, and a new administration was ushered in for the people of Guam.

Governor Bradley comes to Guam as a specially honored Naval Officer, having been awarded the Congressional Medal of Honor for heroism in the face of great danger and at the risk of his own life, after an explosion on the cruiser **U.S.S. Pittsburg** while at sea in the Atlantic, and at which time he saved the lives of several of the ship's company. He is a graduate of Annapolis, having been appointed to the Naval Academy from North Dakota in 1903. After graduation he took a post graduate course in naval ordnance, and is considered one of the navy experts in this profession. His recent duty has been at Washington, D.C., in connection with the administration and affairs of the Naval Reserve.

### **Secretary of the Navy expresses confidence in new Guam administration.**

The Secretary of the Navy, The Honorable Charles Francis Adams, in replying to a communication from the Guam Chamber of Commerce, in which attention was called to the adherence of a set policy of government for the past five years, and which had caused contentment among the inhabitants of the island,—Secretary Adams stated: "No doubt frequent changes of policy, unless they be for the better, tend to make conditions unsettled." He further remarked that, "the new Governor, Commander W. W. Bradley, Jr., U.S.N., having had the experience of living among the people of Guam previously: he felt that Governor Bradley as a result of his previous experience in Guam would be able to continue the policies that have been so successful in the past administration." He expressed confidence with the hope and belief that the people of Guam would find the same happiness and success under the new Governor as they had found under the retiring Governor.

### **A3. August 1929**

#### **28,380 foot "Deep" found near Guam.**

San Francisco. May 31 (PCNS) — News of the discovery of a new "deep" in the Pacific ocean by the expedition ship *Carnegie* was received here today by the Examiner's short wave radio station.

The "deep" is midway between Guam and Yokohama. The greatest depth recorded was 28,380 feet, according to the *Carnegie*.—*San Francisco Examiner*.

The deepest place in the ocean yet found is the Mindanao Deep, according to the *World's Almanac*,—34,220 feet, or almost six and one-half miles. The previous extreme known depth was 32,644 feet,—145 miles southeast of Tokyo, Japan, or in the approximate position mentioned in the above depth located by the *Carnegie*.

According to information received from the *Carnegie* when this ship visited Guam in May, the maximum depth of the deep sea sounding apparatus on board was 6,200 meters or 20,341 feet, a difference of about 8,000 feet less than the recent reported sounding.<sup>1</sup>

### **A4. September 1929**

#### **Friendly relations between Saipan and Guam.**

The recent visit of Lieutenant-Commander F. B. Melendy, U.S. Navy, Aide to the Governor of Guam, to our neighboring Island of Saipan, has created a feeling of friendliness and closer relations between these two sister islands and their American and

<sup>1</sup> jEd. note: The depth must have been an estimated one, probably using the sonic depth finder that they had on board, not a sounding line.

Japanese Governments. This is obvious by the following communications between the Governor of Guam and the Governor of Saipan.

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### Saipan, Mariana Islands

August 19, 1929

His Excellency,  
The Governor of Guam:

It has been a great pleasure to receive your Aide, Commander F. B. Melendy, and to learn from him that you have enjoyed good health since your arrival in Guam. It is a further great pleasure to learn from our people that they have received such fair treatment and warm protection under your impartial Government. This is deeply appreciated by my Government as well as by myself personally.

Commander Melendy informs me that you look with favor upon freer relations between Saipan and Guam, both in intercourse and commerce. This appeals to me. It is bound to be a great convenience to both islands and will bring about a better understanding between our two Nations.

Assuring you of my great respect and complete cooperation I am, Sir,

Yours very respectfully,

R. WACHI,  
Governor of Saipan

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26 August, 1929

My dear Governor:

The cordial and sincere welcome which you and your people extended to Lieutenant-Commander F. B. Melendy, U.S. Navy, my Aide, at the time of his recent visit to Saipan, has brought great satisfaction to the people of Guam, since it portends closer relations between these two islands, both of which are inhabited largely by Chamorros whose family ties bind them across the national boundaries separating their homes.

I am pleased with the idea of somewhat freer relations between Guam and Saipan and trust that our respective peoples will take advantage of every opportunity to exchange commodities, mail, and visits.

It would be a pleasure to have you or your representative visit Guam at such time as might suit your convenience.

With best wishes for your continued health and happiness, I have the honor to remain,

Most sincerely,  
William W. Bradley, Jr.  
Governor of Guam  
[To] His Excellency,  
The Governor of Saipan,  
Saipan, Mariana Islands.

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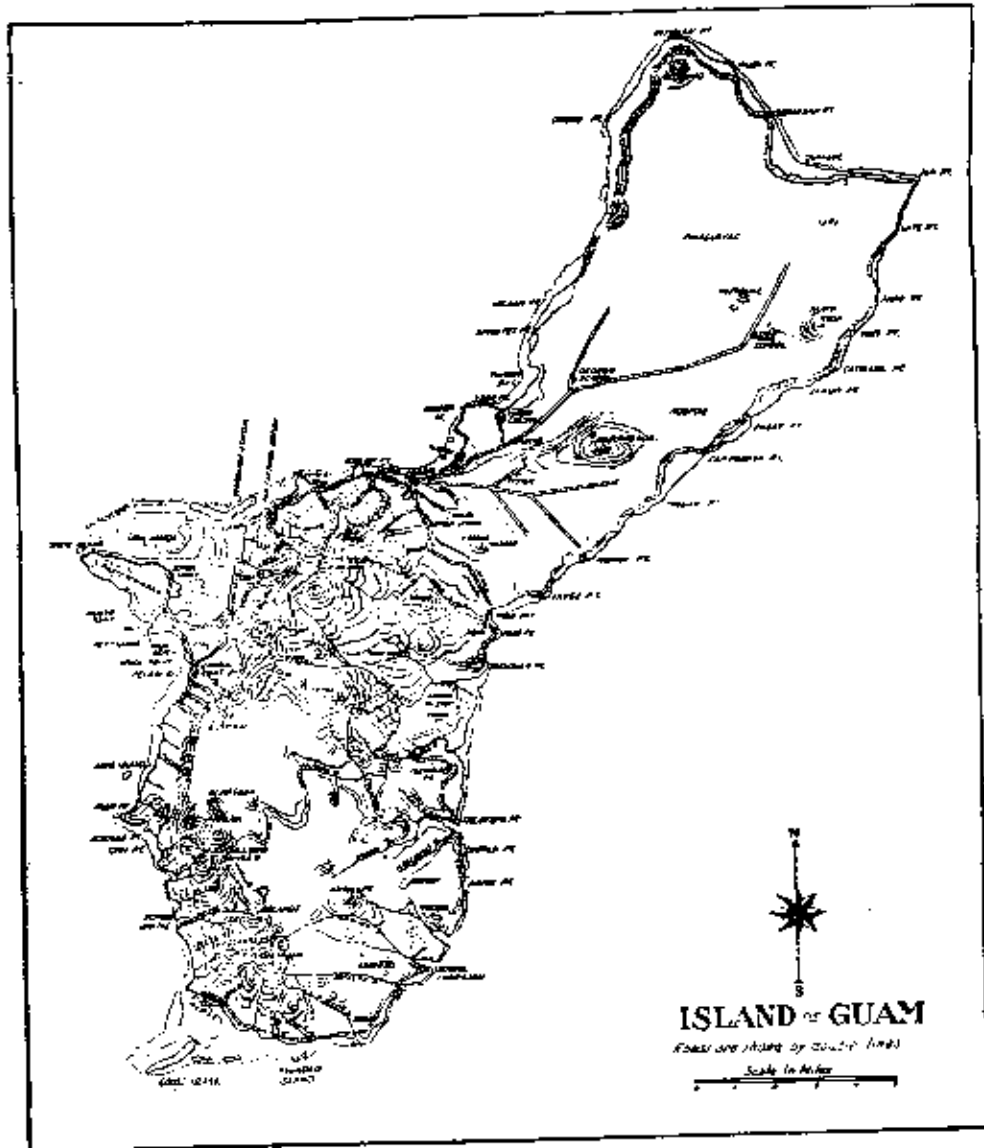
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**The story of the Island of Guam, by its former  
Governor, Captain L. S. Shapley**

*Source: Article in The Mid-Pacific, Vol. 39 (1930), pp. 17-24.*

[Attached]



*A map showing the outlines of the island of Guam.*



## The Story of the Island of Guam

By Its Former Governor, CAPTAIN L. S. SHAPLEY [1926] 2  
Before the Pan Pacific Research Institution

Mr. Ford, and members of the Institute, I am somewhat at a loss to know just what you wish to hear me say concerning the Island of Guam. Mr. Cruz, here, is from Guam, and I don't know what he has told you already, and I want our stories to agree. But right from the start I have to take exception to that story of his about the Guam eagles. I have seen larger roaches right here than ever I saw in Guam. We never have them four inches long in Guam.

Guam is situated approximately 14° North latitude, and 144° East longitude. This places it about seven degrees south of the Hawaiian Islands, and considerably nearer the Philippine group than Hawaii. [F]

The temperature ranges from 70 to 90°. It is always cool and pleasant in Guam.

A little of the history of Guam. When Magellan made his trip around the world he landed in the region of Cebu, and was accredited the first visitor in Guam, in 1521. From that time to 1688, no Europeans settled in Guam, and then the Spanish decided to settle there. It is to be regretted that they Christianized the people of that island in the way that they did. They are quite completely and thoroughly Christianized, but the religion is more or less adapted to local conditions. Incidentally, they killed off all the Chamorroan men in this process of Christianization. The Chamorros were the original inhabitants of Guam when it was taken over by the Spanish. Today there is not one pure blood Chamorroan on the entire island. Whaling vessels stopped there, Spanish ships, Filipinos,



Women pounding rice

[rather 1668] Japanese, Chinese, and since 1900 Americans have married many of the Chamorroan girls. It is surprising that with all this history the Chamorroan characteristics have come down, and there is still a Chamorro language.

In the war of 1898 an American ship, going to the Philippines, fired on an old Spanish Fort in Guam and captured the island. As actually happened, only the island of Guam was captured. It is hard to understand, at first, how America could have been so blind to the advantage of keeping this group of islands. As a matter of fact, of the whole group of Marianas Islands, Guam was the only one taken by the Americans. The ex-

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planation may be that there was too much hostile feeling toward America just at that time for her to be too deeply concerned about that part of the world. During the Spanish American War America let the island of Yap go, as well as other islands of the group, to the Germans. At the end of the Great War the mandate of the Marianas group was given to Japan.

The area of Guam is 225 square miles. The length of the island is thirty miles, and the breadth ranges from four to eight miles.

A year ago last June [1907] the population was over 17,000, only about a thousand of which were United States Navy and Marines. In 1898 the population was 10,000, which indicates what has been done for the people since American occupation.

Guam is probably one of the most healthy places in the world. It is a fortunate thing for the natives that few ships stop there, and no ships are allowed to stop without quarantine, and no contagious diseases are admitted. At present the only doctors in Guam are Navy doctors. There is a free hospital. ~~But~~ ~~do~~ ~~not~~ ~~get~~ ~~there~~, however, and seven ~~hundred~~ natives died from it. Except for ~~that~~, all quarantinable diseases have been kept out of the Island. Even measles are not allowed. People who have studied the islands of the Pacific know that measles are deadly to Polynesians. Measles have been known to cut down the population of some Polynesian groups by fifty per cent.

The medical reports of an early date show that a terrible scourge of smallpox was known in Guam once. In 1898 leprosy was prevalent. Now it is practically wiped out.

In Guam, every year during the rainy season, just as in the Philippines, there were epidemics of dysentery. Typhoid prophylaxis has now wiped that out. Medical men say that it takes longer than three years to demonstrate a medi-

cal discovery, so they would not state this as a fact at present, but it is nevertheless a fact that dysentery has thus been wiped out. Old age and tuberculosis are still prevalent in the Island. Tuberculosis is very hard to eliminate there because it is usually so mild a form that it does not come to the notice of the medical authorities unless the victim comes to a doctor for some other cause.

Among children's afflictions, as in most tropical countries, they are subject to worms. A campaign against this is now being made in the schools. The children are given medical treatment for this purpose before the schools open in June, with the result that the health of these people is steadily improving.

While many people try to side-step the proposition of social diseases, I think that it should be touched on. According to the Army records at the end of our last war, in the draft, they found I hate to say what percentage of men afflicted with venereal diseases. Careful inspections are made in Guam, and there is a comparatively small amount of it among the enlisted men. I wondered if it were a fortunate selection of men, or if Guam were comparatively free. There is a system of compulsory military training on the island, and doctors examined the young men between the ages of 16 and 25, and not one case of venereal disease was found among them. This is an excellent record.

The ancestors of the Chamorros, according to those who have studied the subject, came from southeastern Asia, but it is claimed that they did not come at the same time as the Polynesians, and that the people of this Island are distinct, although they have many of the characteristics of other Polynesians.

When the Dutch Submarine K-13 passed through Guam, the officers noticed a similarity between the language of the natives of the Dutch East Indies and the language of Guam. They said

that numbers of words, such as arm, head, hair, food, were practically the same as Javanese. While Filipinos as a rule cannot understand the Chamorroan language, their languages have the same root. This, however, is true of all Polynesian languages to the same extent that English, German and French are of the same root.

It is said that when the Spanish first went to Guam there were three distinct classes of people. The ruling class, large of stature, said to be from six to seven feet tall; the intermediate class of smaller people, and the slave class, who were smaller yet. In Guam today you can see a trace of this.

There are several things that may be said for the Christianization of the Chamorroans. The Spanish did it thoroughly, for one thing. There is a higher percentage of active Christians in Guam than anywhere else in the world. Most of the people are Catholics, with only one small Baptist Church. When I first went to Guam I was opposed to this missionary proposition, thinking the two churches would cause doubt in the minds of the people, who seemed so thoroughly devout. I was thinking of requesting the withdrawal of the missionaries until I heard a sermon in which the minister said he hoped never to see the day there would be only one political party in the United States, for such a state would lead to a condition of narrowness and no competition. I was much impressed by this view, and its application to other fields, and so I now believe that a difference even of religious beliefs has its use.

Among the Catholics of Guam today the priests are practically all from the order of Capuchin, and are for the most part Basques. The bishop and the priests, I found, were always helpful. Although some of the Catholics who came to Guam thought the church there was not quite all that it is in the United States, nevertheless, I think as it is it is best adapted to the natives of Guam, and the priests

certainly take a personal interest in helping the people in the ways that they most need help.

Education is under the naval government. The Department of Education has been for a number of years directly under the Chaplain. The present system, which has been in effect for about nine years, has proved to be very successful. For the last two years the active head of the schools under the Chaplain has been a native Chamorroan, although high school teachers are for the most part Americans and the grammar schools are taught by native teachers. According to recent reports, there are about 106 native teachers and 20 Americans teaching in the public schools, with a student body of 3,500. Education is compulsory between the ages of seven and twelve years and if children show special aptitude they may be admitted to schools under the age of seven, and may remain in school to continue their education after the age of twelve. The majority of them, however, drop out about as soon as they have passed the age of compulsory education.

The government of Guam is the Governor. According to the newspapers the Governor is a Czar, with a power as great as that in any unlimited monarchy. He may appoint and dismiss to suit himself.

The Governor of Guam is always a naval officer, appointed by the President of the United States, and he takes precedence over, and is entitled to all honors due an Admiral. The Governor is also the Military Commander of the island, Commandant of the Naval Station, and combines the functions of the executive, legislative and judicial power of the government. We have had good and better Governors. On the whole the system has been very successful. The advantage is that there is no division of authority, consequently no division of responsibility or blame.

During my governorship a number of

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Congressmen passed through, and during their visits I detailed leading Chamorroans, without giving them instructions for the occasion, to talk with the visitors. Their only request to the Congressmen was to be permitted to become American citizens.

The judiciary system comprises one police court, with an American chief of police in charge of the patrol, who investigates all cases; an Island Court; a Court of Equity, composed of two Americans and one Chamorroan; and a Court of Appeal, composed of two Americans and one Chamorroan. Any sentence of over six months goes automatically to the Court of Appeal. During my time, if there was to be any change of the laws, I always consulted with the Guam Congress, to get their opinion as to whether they considered it good or not. If we did not agree, we discussed the matter, and I don't recollect of any time that anything of importance came up that we did not come to an agreement.

The economic resources of the island are few. Copra is practically the only export. Not as much is exported as could, or should be, the reasons for this being that the Chamorroans use a good deal for home consumption, for oil, and for feeding their stock. Secondly, most of their needs are supplied by their own little individual farms so they don't feel the urge of export in order to supply their needs financially. In fact, they have very little idea of the value of money. This again is due to their ability to practically maintain themselves on their own land.

Corn grows excellently in Guam, and they have exceptionally good varieties. In fact it was from Guam that corn was first brought to Hawaii. Rice, sweet potatoes, coffee, cocoa, and a little sugar is produced. There is some native timber that is very fine. There are cattle enough to supply fresh meat requirements. The ploughing and truckage is

done by the native water buffaloes, or carabao.

Agaña, the capital city of Guam, is about five miles from Apra Harbor, where the town of Piti is situated. At Agaña 98 per cent of the families are operating their own ranches. When you visit their ranches they give freely of fruits, vegetables, chickens, eggs, and coconuts. There are no public markets in Guam, because, as I said, every home maintains itself. The island Government had to establish a Government farm to furnish the American population of the Islands with fresh vegetables, but they did not attempt to run opposition to any native who wished to sell any products. One man is trying to develop a market, but his project is still in its infancy.

A few little stories will give you an idea of the Chamorroans' generosity and how little they know of money value. One day, shortly after an officer and his wife had come to Guam, they passed a little ranch and saw a chicken.

"How much do you want for that chicken?" the officer asked the native.

"Nothing, you can have it," said the native.

"No, we want to buy it, how much will you sell it for?"

"I give it to you," said the native.

"No, no, you tell me how much you sell it for!"

"Oh, one dollar, all right."

"What!" said the officer, "one dollar for that little chicken? I won't pay it!"

"Oh, all right, then," said the native, "you take it, I give it to you."

"I'll give you fifty cents for it."

"All right, but I much rather give it to you." And with this inverted bargaining, the officer bought a chicken.

Another story is told of an incident in Governor Price's time. The Governor was starting to leave a native's ranch when he found some pineapples, bananas, chickens, and so forth, in his car. He said to the native:

"You must let me pay for all this. I



*Public buildings, Agana, showing Executive buildings, Government House and Marine Barracks*

know how much you get, and you know how much I get, and I can't let you give me all this, you must let me buy it."

"No, I want to give it to you. It is the custom of my country."

"That is very nice, but you must take this," said the Governor, giving him an appropriate sum.

"All right," said the native, "but next time I will have to give you twice as much."

To show their attitude toward the Governor I will tell you the following: My extension agent came in one day and said:

"What right has a commissioner to interfere with religious services?"

I hadn't had any trouble with the way commissioners exercised their authority, so I said:

"What has he done?"

"Well, it is just as dark at four o'clock in the morning as it is at two, and we have a new chapel at which we have the early prayer services every morning. The one who gets up at four o'clock wakes the others, and we have prayers. An old lady was awakened up by a rooster crowing. She woke the neighborhood

and we all went to prayers. And after praying a long time it didn't begin to get light, and we found it was two o'clock instead of four. Everybody was too tired for work, and the commissioner raised Cain with the old lady, and we want to know if a commissioner can do that?"

I said I would attend to that, so I bought an alarm clock for him to give to the old lady, saying that she could be the official honker of the concha. When the extension agent told her about her new position, and the alarm clock, she said: "Isn't that just like our father?"

I have been asked about ancient stone monuments of Guam. The history of these stones is lost. I have seen more pictures of them than the actual monuments, although I have seen some as large as four feet in diameter. These are square, and on top of them is a hemisphere, flat side up. That is all that is left standing, so it is hard to say if these posts were to support a roof or were part of a building, or if they were just monuments. There is a difference in the theories, as to whether these mark an ancient burying ground or

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if they are the foundations of a now forgotten architecture. The bones that have been found in this region do not throw any light on the matter, although they seem to indicate a large race of people. There are more of these ruins much farther inland, where few Americans go. Nothing is being done to preserve them.

I was asked if there is any poverty in Guam. Yes, I did have three families on my charity list. One was an old Filipino, about 90 years old, who had no friends or relatives. One family had a father in jail, and the other family were just poor, so poor that they just didn't have anything at all, not even a father in jail.

I was also asked about the morals of Guam. Their misdemeanors are for the most part petty-thievery. They are not given to crimes of violence. The names on the prison list run from ninety to a hundred, including those out on parole. There is little fighting among them, and only four cases of adultery at the time I was in mind. There were only three murders in for homicide. One of these is a case that is of interest. A man killed his father, which was undoubtedly a matter of relief to the whole neighborhood. His neighbors should have given this man a medal for having done it. On the occasion when this happened, the father was drunk and picked a quarrel with his son and threatened him with a knife, and the son threw his own. He was given life sentence. The Court of Appeals sustained the lower court, although it was purely a case of self-defence. I wanted to have him released, but my Chief Clerk, Don Perez, a Chamorroan who has been Chief Clerk ever since the Americans took charge of the Island, told me that such a course would not do. Every Governor of Guam has found this man's judgment good; he is honest, upright and reliable. He was my chief adviser. Whenever I was in doubt I would get his viewpoint, and

his idea as to how the people would take any action. He said the boy should not be pardoned, because it was his father that he had killed. Veneration of parents is so strong a trait among the Chamorroans that it would never do to have him pardoned. The people would lose respect for our laws.

Many of the ancient beliefs are still rather strong among the Chamorroans. They have an interesting "ghost religion," a belief in people of days gone by, whom they fear. They call them Taotaomonas. The priests of Guam have always been opposed to any talk about them, but the belief is still rather strong. Our ghosts are always dressed in white, but the Taotaomona, or ghost, of the Chamorroan is always dressed in dark clothes, which is one of the things upon which I base my theory. You remember my telling you of the massacre of the male Chamorroans, which started about 250 years ago, and lasted over a long period of time. It is natural to suppose that these hunted men would fly to the hills and hide in the forests, and that they would sneak out only at night, and in dark clothes, in the hope of seeing their families, to get food, or possibly to steal tools that might help them to live. The Taotaomonas are always said to be tall. As it is likely that the tall men, being of the ruling class prior to the Spanish control, were the hardest to exterminate, this would account for the stories of these tall, dark figures that were supposed to sneak out of the woods at night. Now the stories have become legendary and warped with superstition.

In talking with a Chamorroan boy about a Taotaomona he said he had seen, he was asked to describe one. He said:

"We were out fishing and were having very good luck, a friend and I. All of a sudden no more fish came, so we knew that a Taotaomona was near. We looked up and saw the Taotaomona coming across the water toward us. He was a

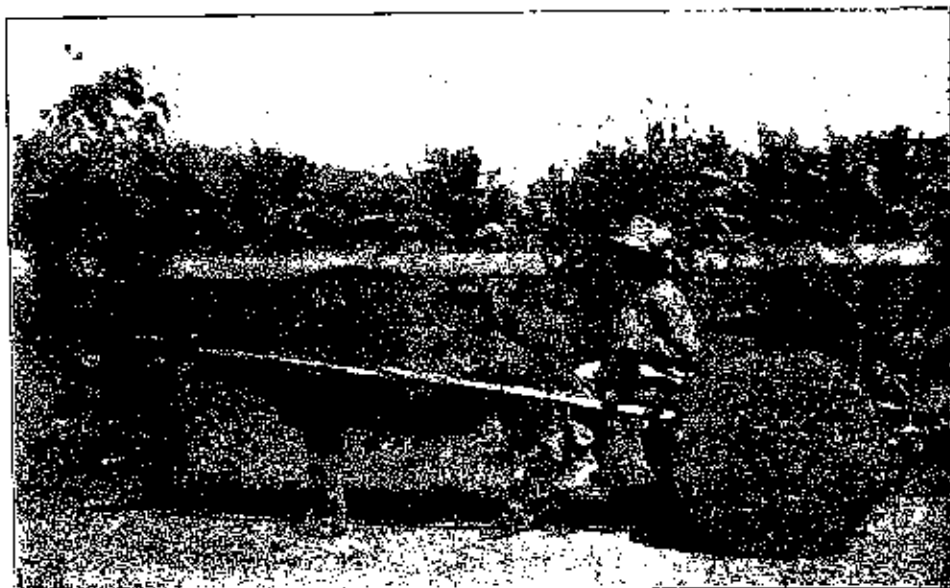
great tall, dark man. I could see him plainly, and he came quite close. I wasn't afraid, but I could not see his face because I could not raise my eyes above his knees."

It is said that on the little island of Saipan, just north of the island of Guam, they still practice the custom of having a ceremony over catching a large fish. If they get a large fish they hang it on a tree and build a fire under it, and the whole group circle around it while it is cooking.

One reason for Guam's being of great value to the United States just now is the protection that can thereby be given the Philippines by having telegraphic advance information of approaching typhoons which enables the people of

the Philippines to prepare for these storms, which makes it possible for them to lessen property damage and sometimes loss of life. Typhoons which sweep over the Philippines every year, causing so much damage, practically always arise between the islands of Guam and Yap.

The water supply of Guam is one of the problems. At one end of the island, where there are hills, there are several streams. The water for the city is supplied by a reservoir, and two springs. The northern half of the island, which is flat, has no streams and is therefore dependent on rainfall for water. The island government has built four large concrete reservoirs in different districts, and has the construction of others in view.



*Native cart in Guam with carabao and driver*



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## Document 1929C

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# The schools of Guam, circa 1929

*Source: Unknown, perhaps one issue of the Guam Recorder.*

### The schools of Guam and reasons for their names

The school at Agat: the Bishop Olaiz School, in honor of the Right Reverend J. Ph. Olaiz, third Bishop of Guam.

The school at Anigua: the Roy C. Smith School, in honor of Roy C. Smith, the 10th American Governor of Guam.

The school at Barrigada: the Ivan C. Wettengel School, in honor of Ivan C. Wettengel, the 12th American Governor of Guam.

The school at Inarajan: the Templin M. Potts School, in honor of Templin M. Potts, the 5th American Governor of Guam.

The school at Merizo: the Merlyn G. Cook School, in honor of Merlyn G. Cook, the first head of the Department of Education of Guam.

The school at Piti: the George L. Dyer School, in honor of George L. Dyer, the 4th American Governor of Guam.

The school at Sinajaña: the Chaplain Salisbury School, in honor of Stanton W. Salisbury, Head of the Department of Education in Guam from 24 August, 1924 to 7 April, 1926.

The school at Talafofo: the William W. Gilmer School, in honor of William W. Gilmer, the 11th American Governor of Guam.

The school at Yigo: the George R. Salisbury School, in honor of George R. Salisbury, the 7th American Governor of Guam.

The school at Yoña: the William E. Sewell School, in honor of William E. Sewell, the 3rd American Governor of Guam.

The American school at Sumay: the John T. Myers School, in honor of Brigadier General John T. Myers, U.S.M.C., who commanded the first detachment of U.S. Marines which landed in the Island of Guam.

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Document 1929D

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**The island of Guam and its people's tragic  
history, by Hornbostel**

*Source: Article in The Mid-Pacific, Vol. 40 (1930).*

[Attached]



*Children of Guam on the main road of the island.*

## The Island of Guam and Its People's Tragic History

By H. G. HORNBOSTEL,  
(Of the Philippine Magazine Staff)

The crossing of the narrow Atlantic Ocean from the already known Canary Islands to the Bahamas by Columbus becomes insignificant when compared with Magellan's voyage across the unknown waters of the vast, mysterious Pacific, in the face of protests, mutiny, and terrible hardships.

The story of Magellan's voyage reads like a passage from the *Odyssey*. Let us quote here extracts from the diary of the famous navigator, one of whose ships first circumnavigated the world:

"It was well we did not know then how wide the Pacific was. For two months we sailed on, week after week, before we sighted land. Then it proved to be only a small, wooded island, without a living

being upon it. Presently another island was passed, without people, nothing to be seen but sharks. They wanted food, and so did we. In truth, we had little left. We ate biscuit, but it was biscuit no longer, but a powder full of worms. We had to eat the hides on the main yard, first exposing them to the sun to soften them, putting them overboard for three or four days, and then cooking them on the embers and thus eating them. We had to eat sawdust, and rats were a great delicacy. Scurvy broke out, and nineteen poor fellows died and thirteen lay too ill to work. The one consolation I have is that I endured every hardship the men did, and they knew I had my full share of all the suffering. That held



*A return to native house-building in Guam after a destructive typhoon.*



*A view of the central portion of Agaña, the capital of Guam.*

them to me for the time to come. For ninety-eight days we sailed across the sea, so vast that human mind can scarcely grasp it; more than three months of awful trial; and then we came to a group of islands that I named the islands of the Ladrões. We got fresh food and water, and that put new life into us—all of us but our one Englishman, Master Andrew of Bristol, who had been one of my best men. He died just as succor came."

So after three months and twenty days, eagerly watching for signs of land, Magellan sighted Guam, and as they drew near it, a fleet of wonderful little vessels came out to meet them—"Flying paraos" they were called by the early navigators. As they came skipping from wave to wave into the very eye of the wind they were the marvel of all who beheld them.

And so Guam was discovered, and subsequently taken possession of and settled by Spain. Magellan came in 1521. In 1528, Saavedra took nominal possession of them, as did Legaspi later in 1565. In 1668 the Jesuit, Louis de San Vitores, established his mission in Guam. Guam and the rest of the Mariana Islands lie in a single, regular chain extending north and south for a distance of 500 miles. They are, for the most part, small and steep volcanic islands, some of which have active craters. The more southern islands are larger, extremely fertile, and well watered. The chain consists of seventeen islands which lie between thirteen degrees and twenty degrees north latitude, 1,200 miles east of Luzon. They were a possession of Spain until 1898, when Guam was acquired by the United States during the war with Spain. The islands north of Guam became a part of the German Empire by purchase, and after the late World's War they were placed in Japan's care.

The Marianas were the first islands in the vast Pacific to be discovered, taken possession of, and settled by the white man, also the first islands of the Pacific whose native population was killed by this contact.

The Spaniards needed Guam as a port of call for the great Spanish galleons which sailed between Acapulco and Manila. Their rule of the islands was characterized by harshness and oppression, and a desultory war of extermination was carried on for many years. When first known the islands had a population of at least 50,000. By around 1720 not one male of the original race was alive. The original inhabitants of Guam were probably Polynesians, and the present population is a mixture of this ancient blood with Spanish, Malay, English, American, and Caroline islanders' blood, and also of Mexican and South American tribes.

The Spanish used American Indians in the wars of extermination; and English and American blood came to Guam during the great days of whaling when Guam became an important port for these hearty seamen. So important indeed became Guam to the whaling fleet from England, and New England, that the United States stationed an American consul in Guam.

The original Chamorros (natives of Guam) were in many ways a fine race. An ancient feudalism existed, the people being divided into nobles, priests, freemen, and slaves. The religion was a sort of ancestor worship. They have left behind them some memorials of a civilization which was certainly higher than the culture established in Guam by the mixed people after the Spanish conquest.

Massive cut-stone monoliths, square in shape and fourteen to eighteen feet high, and enormous blocks of stone in the shape of semi-globes for the capitals of these columns; finely polished stone weapons and implements of basalt; fish hooks; an ornament of pearl shell; fragments of fine pottery; artifacts of bone and shell—all tell of the art and industry of this departed race which was sacrificed on the altar of fanaticism and greed. The ancient structures of stone called latte are very remarkable, and are more numerous in the islands of Tinian and Rota than elsewhere. Their service had never been

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satisfactorily explained until recently by the writer who, for the last four years as a member of the staff of the Bishop Museum of Honolulu, discovered their meaning. It had been suggested by Freycinet and others that they were the supports for the roofs of large buildings, but according to old Spanish accounts these Latte were in place, but not as house supports, on their first arrival more than four centuries ago.

The early history of the Mariana Islands is a blot on history's shield. When the devoted missionary, Don Louis de San Vitores, landed in Guam, his desire was to bring salvation to the natives; but he was followed by soldiers and guns, and the soldiers' work was soon completed, and this race was no more. They could not, loving their freedom, stand a foreign yoke, and the pressure became such that, impossible as it was to shake it off, they hung themselves or committed suicide in other ways in their desperation. The women deliberately made themselves sterile and drowned their own children. Epidemic after epidemic also swept away almost entirely what was left of these once happy folk.

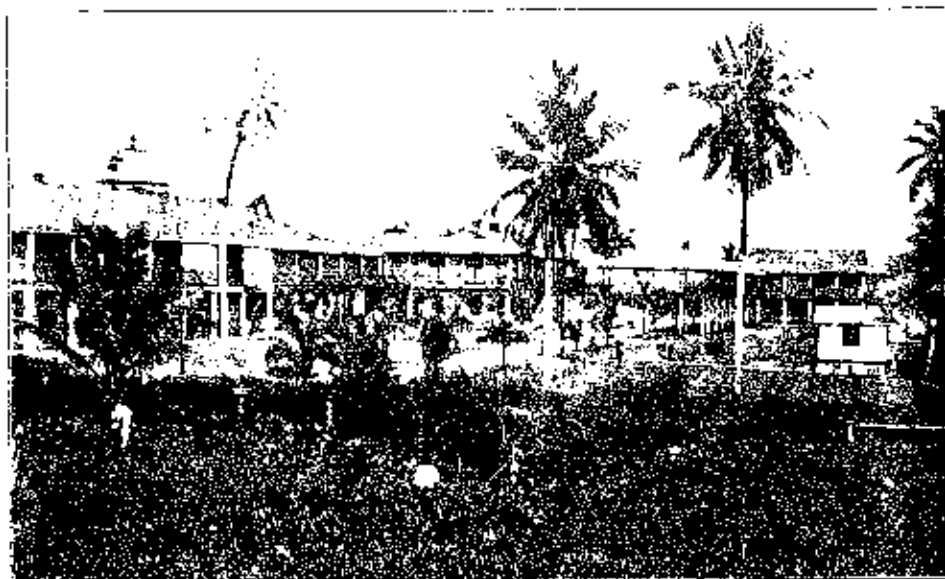
Many of the battles between the natives and the Spaniards have been preserved to this day in the form of folk tales. From "A History of the Mariana Islands" written by Don Felipe de la Carte y Ruano Calderon, Governor of Guam from 1855 to 1866, we learn that in 1672, the Spaniards attacked the town of Tomhon, and, as this battle is typical of the many of this murderous period, the account of it is quoted here:

"The town of Tomhon, where Father San Vitores had been murdered, still remained in arms, and as many towns near it continued to show hostility, Esplana, who was desirous to pacify the country, sent them missionaries, even at the great risk of being thought a coward, as it was the natives' custom to call the sending of unarmed men in hostile camps. In consequence, Esplana started with his troops

on the 14th of November, and although he found the town abandoned, he set 100 houses on fire, and pursued the natives in their canoes in the lagoon with his mounted men (it being low water)."

Then, according to the story told by the people, ensued a battle of Spanish cavalry versus natives in canoes—the Spaniards partly armored and having flintlocks and sabres as weapons, the natives, spears tipped with points cut from human bones, and slings throwing oval and pointed slingstones. Twenty natives were killed and captured. A few Spaniards were killed and wounded. Many of the natives on reaching deep water in their canoes effected their escape. The battle would have been an extremely interesting one to gaze upon. Imagine a mounted Don charging a war canoe, full of islanders armed with spears. The contrast of the personnel and weapons engaged in this battle, brings to mind the incident in the history of civilized Europe where a handful of French cavalry captured the Dutch fleet, frozen in the Texel.

During the period that the Spaniards were engaged in this war of extermination, English buccaneer ships called at Guam, and were given permission to kill and burn at will. Eaton, an English buccaneer on his way to the East Indies, stopped at Guam, where he and his crew acted towards the islanders with the utmost barbarity, which Crowley relates as a subject of merriment. On their arrival at Guam, Eaton sent a boat on shore to procure refreshments, but the natives kept at a distance, believing his ship to be one of the Manila galleons, and his people Spaniards. Eaton's men helped themselves to coconuts, but finding difficulty in climbing, they cut the trees down to get the nuts. The next time their boat went to the shore, the islanders attacked the men, but were repulsed, and a number of them killed. By this time the Spanish Governor had arrived at the point of the island near which the ship had anchored, and sent a letter in a few



*Buildings of the Naval Hospital of Tjona, the town of Guam.*

different languages, to wit, in Spanish, French, Dutch, and Latin, to demand of what country she was, and whence she came. Crowley says, "Our Captain, thinking the French would be welcome than the English, returned answer we were French, fitted out by private merchants to make fuller discovery of the world. The Governor on this, invited the Captain to the shore, and at their first conference, the Captain told him that the Indians had fallen upon his men, and that we had killed some of them. He wished we had killed them a'l and told us of their rebellion. He gave us leave to kill and take whatever we could find on the island. We then made war with those infidels, and went on shore every day, fetching provisions, and firing upon them wherever we saw them, except some females of great beauty whom we desired. The Indians sent two of their captains to us to treat of peace, but we would not treat with the infidels. After this our men on shore meeting them saluted them always by making holes in their hides."

From Guam Bayon sailed to Luzon. Crowley concludes the narrative of his voyage with saying that he arrived home

safe to England "through the infinite mercy of God."

From 1698, the year that marked the final conquest of the islands, until 1898, Guam was, with the exception of a few disturbances, in a peaceful state, and the work of organizing a colonial government was carried on.

The government was administered by an officer, usually of the army, who was appointed by the Crown as Governor, at first subordinate to the Viceroy of Mexico. After the independence of Mexico, the Captain-General of the Philippines was the immediate supervisor of the Governor of Guam. All during these peaceful years, Guam and the rest of the group became poorer and poorer economically, the new mixed population living from hand to mouth. The ancient population amounting to many thousands was gone, and at one time, after the conquest, only 1,000 men, women, and children of the new mixed population lived in Guam.

During the nineteenth century one governor stands out from the rest, namely Don Felipe de la Cèrte, 1855-1866, a captain of engineers. His service was of great benefit to the island. He taught the



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spirit of agriculture. He taught the people to look forward and to provide something against a "rainy day."

In 1856, smallpox was introduced into the island from Manila, and the ensuing epidemic swept away more than two-thirds of the population. The scenes occurring during this plague are recalled with the utmost horror by the oldest inhabitants, who describe them with much vividness.

The Spanish for many years used Guam as a place of confinement for prisoners from the Philippines. Early in December, 1896, the steamship *L'Amis*, one of the mail steamers that in those days plied between Manila, the Caroline Islands, and the Marianas, left in Guam 120 prisoners who had been sent over from Manila. The prisoners were confined at night in the buildings now used as the Marine Barracks. On Christmas Eve one of the Spanish soldiers reported to the commanding officer and Governor that he had overheard details of a conspiracy that had been entered into by the prisoners to revolt that evening. The details having been verified, the guards were ordered to exercise extraordinary precautions, and the force on was doubled. One of the guards, having detected some movement which he thought was the beginning of the revolt, opened fire on the prisoners, and the fire was immediately taken up by the whole guard of soldiers. Before the firing ceased, twenty-five persons had been killed and the remainder wounded.\*

Owing to the remoteness and isolation of Guam, the inhabitants heard little of the negotiations between the United States and Spain preceding the Spanish-American War, and were unaware of the declaration of war. The last mail steamer that visited the island about the middle of April, 1898, brought advices that the trouble between the mother country and the Americans was in a fair way toward settlement.

It was therefore with some degree of

curiosity but not with any feeling of fear, that the authorities sighted on the morning of June 20, 1898, in front of Acacia, four vessels flying the American flag, of which one at least was a warship. The man-of-war in question was the cruiser *Charleston*.

The *Charleston* steamed into the harbor and opened fire on Fort Santa Cruz, which the Americans had been informed was the principal defensive work of the harbor. As a matter of fact the fort had been abandoned, and no shots were of course returned. It was reported to the Governor that the *Charleston* was saluting the port. The Governor directed two field pieces to be taken to the port in order to return the salute. When later he was informed that no salute was necessary as the firing of the *Charleston* had been with hostile intent, he was greatly surprised. The inhabitants, at least the poorer and more ignorant classes, began migrating to the bushes, as they had been informed by the Spaniards that the Americans were savages, and that they might expect all sorts of ill-treatment at their hands. On the morning following, the Governor and his staff and all the Spanish soldiers were made prisoners of war and were carried away to Manila.

When it was finally settled by the United States that the Philippines would be retained, some attention was given to Guam. Its excellent harbor and strategic position, lying, as it does, very nearly on the great circle between Honolulu and the Strait of San Bernardino, made it at once desirable as a base for the United States Navy.

Accordingly on December 23, 1898, the President of the United States, by Executive Order, placed it under the control of the Department of the Navy. It has remained so ever since. The governors are naval officers, and they are all-powerful for they are the state; yet many, in spite of this unlimited power, have ruled justly. A few have not, which has caused much tribulation for the Naval personnel

and the natives under them. Guam under our flag has progressed, schools, good roads, modern conveniences, sanitation, hospitals, etc., all have added to the people's welfare, but economically the island has not progressed, and probably never will until a different form of government is installed. For an "I am the State" form of government is not attractive to outside capital. [1936]

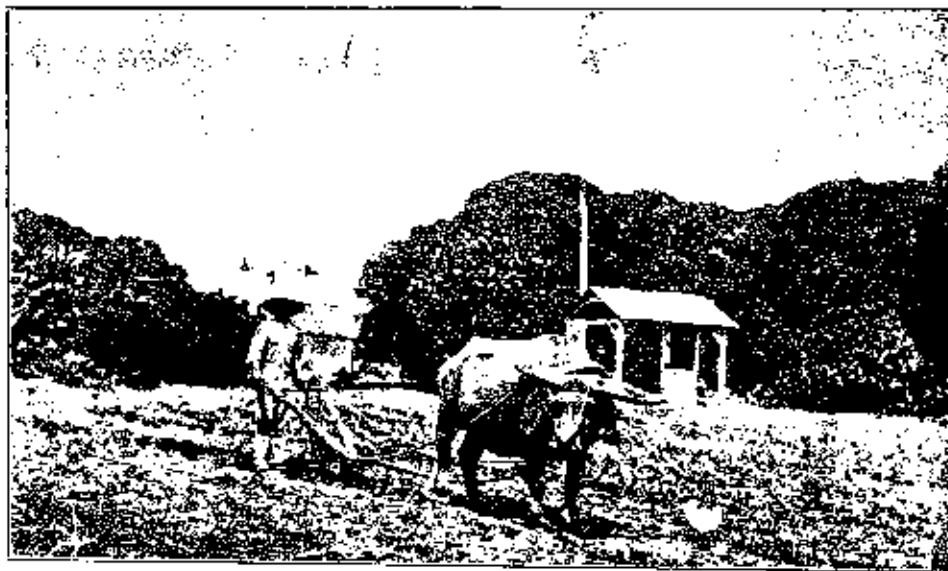
Today's population amounts to 18,500 natives and about 600 American service personnel.

The social classes in Guam can not be drawn in most cases along the usual lines of cleavage. Practically all of the inhabitants are landowners; many of the lower classes have recognized good blood, and no family in the island can be called wealthy. The distinction, roughly speaking, falls between those who live merely from day to day, and those who are thrifty and provident.

The better classes are exclusive, cultured, and refined. They are usually large landowners, but the bulk of their income comes from small shops or the

rental of houses. Their customs and mode of life are those of Europeans of the better classes, and the present generation have accepted American ideas of society and social affairs. This class furnishes the island officers, such as treasurer, judges, clerks, minor officers, school teachers, etc. The citizen of the middle class is a comfortable person whose ranch furnishes him with a competent livelihood. This he adds to by skilled labor, such as silver and goldsmith work, or the various mechanical trades, or work for the federal or insular governments.

The lower classes differ even in appearance from the higher, which is possibly accounted for by the fact that there is less foreign blood in their veins. They may be less intelligent and energetic but they are a peaceful, good-natured, law-abiding people; industrious in their own way and on their own work; sensitive and clannish to the point of protecting miscreants from the law even when they themselves are the victims of the wrongdoing.



*The present day native of Guam still uses the sarabao for plowing purposes.*

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**My stay in Guam, by Sei TANAKA**

*Source: Article in Kaigai 6(31): 104-106 (1929).*

**Original text in Japanese.**

海外

# 米領グアム島に遊ぶ

—子供三人で一日八百圓のお小使—

田中 静

グアム島は明治三十一年の米西戦争の結果、西班牙から北米合衆國に割譲したマリアナ群島中の最大島で、周囲八十哩と稱されて居る。だから今以て言語は西班牙語が使用され、又は土語(チャモール語)が中々勢力を有して居る。米國は之れを矯正するに力を注ぎ、小學教育より鋭意米國式を鼓吹して居るが、今以て思ふ様には行かない。

海上から見ると、此島は他のマリアナ群島の島より遙か高い、濠内は可成り深いが珊瑚礁があるので、多くの大船を航行するに不便である。丁度此處は比律賓群島と布哇群島との中間に位する爲めに、海底電信の仲繼所とし、又軍事上被れに取られては重大なる地點になつてゐる。

港はピナリと言ふ所である。對岸のストマイには海軍の駐屯兵がある。私が港へ着くと前以て電報で知らせ居つた事としてモーターボートで清水君が二三人の店員を従へて迎へてくれた。同君のモーターで陸まで便乗した。種々の手續きは同君が持行つてくれた。知らない土地へ行つて言語の通つる知人位便利な者はな

いとつく／＼思つた。

粉蘭の前には大きな椰子の樹が七八本青々として心地がよい。木の根元から五六尺上のあたりまで白いペンキで塗つてあつた。青色の葉と白ペンとは仲々調和がよい。

私は何の爲めにこんな事をするのかと思つて、清水氏に聞いたら同君は知らないと言つた。私は彼等が一の裝飾の爲めに仕た事で、別に何等の理由がある譯ではないと思つた。

ピナリの港は人家僅に百戸位であるが、此グアム島の門戸として相當な見世がある。大抵は合衆國の支店か若しくはマニラに本店を有するものの支店である。

Atkins, Kroll とか Stevens, Island, Merchant とか亞米利加式の名前の雜貨店が並んでゐる所は一筋通りで一方は山、一方は海である。清水君の出張所に

休んでゐると、同店所屬の發動機の機師  
士岡崎君に逢つた。岡氏は日本を去つて  
七年此島に暮して居る。昔紅顔の美少年  
であつた君も熱帯の太陽と強風とで色も  
黒々と一見土人と見違へる程の顔構へで  
ある。彼は此島の土人を妻として、一人  
の少女の父となつてゐる。

勝はれるまゝに、彼の家へ行つて見る  
と色の眞黒な顔の様な顔をして居る四十  
位に見える婦人がゐた。彼は其女を自分  
の妻であると紹介した。見れば見には何  
も服かず躡である。その外を歩いて来た  
足で平氣でベッドの上へ長く寝そべつた  
人を馬鹿にした仕打ちである。遠來の友  
を紹介されたるに對し、一言の挨拶さへ  
せず床へ入る。とても吾等日本人が想  
像する事も出来ない事だ。南洋まで遠々  
来てこんな黒奴のこぎたない妻を持つ岡  
崎は氣の毒な者だと思つたが、彼には又

米側グアム島に遊ぶ

人に知れない善い所があるのかも知れな  
い。其内清水氏の家から迎ひが来て私は  
これから清水氏の本店へ行くのである。



椰子の繁に近附港—アビ

本店は此處から五里程離れて居る。此  
島の首府でアガリーニアと言ふ所に在る。  
私は清水氏と税關官吏の三人は自動車に

乗つて、丘陵と海岸の間の平坦な一筋道  
を威勢よく越つた。兩側には椰子の樹と  
芭蕉の樹が殆ど一本置きにづらりと並ん  
で居る。芭蕉の樹にはバナナが食慾をそ  
ゐるが如く下つてゐる。私はこんなに澤  
山芭蕉樹が続いてゐるのを見た事がない。  
ピター町の外れからアガリーニアの入口  
まで約五里積いでるのである。自動車は  
アガリーニアの町の中央に止つた。税關  
吏は挨拶をして自動車を下りて行つた。  
清水氏は私に次の如く話した。あの官吏  
は此町の生れの者でマニラで勉強して來  
たんだが、米國でもう一息勉強しなけれ  
ば一人前の官吏には成れません。其に上  
奴さん酒が好きなき爲めに、折々失敗する  
ので上役の受けもよくないが、此土地の  
生れ丈けに此近邊の事情に通じてゐるの  
で、今直に追ひ拂ふ譯にも行きませんで。  
こんな話をして居る中に氏の邸宅に着い

一〇五









海 外

手から木を取つて讀み始めた。話しの題日は「狐と彼の袋」であつた。One day a fox was going to market. On the way he caught bumble-bee. He put the bumble-bee into a bag. Then he went on. Soon the fox came to a house. He e-nraged at the door, "Fapi!" と讀む頃には子供はもう夢地を遊つてゐる。

私の讀み方が下手であつたか、又上手であつたか、恐らくは讀んで貰ふても發音が異つて居るので面白くなかつたのであらう。それから清水君は自分の妻にも話す様な調子で、寝物語をしてくれた。「私がまた十代の時分に帆船で始めて此島へ来た事がありました。兎に角無事に積荷を處分してしまつたから、出帆をしてしまひました。十裡も行った頃、關ランテが追ひかけて来て、停船を命じ

ました。船が止る。官吏が船へ登る。リフランス、と言ふ。クリフランスと一體何か分らない。兎に角港へ一度び引き返して、其處に居る日本人に聞くと、出港をする時には從關に届出でて出港免狀「Clearance Of the Port」を買はなければ出港は出来ないそうだ。全く船の人はそんな事は知らない。知らないと言つたつて法律は許さない。謝罪した結果、罰金十亦を取られて無事に用帆が出来た。今時そんな事を言ふと馬鹿くしいが其頃は實際そうであつた」と氏は今昔の感に堪へざる物の如くであつた。

何時の年であつたか米國からの駐屯兵と此島の土人との間に美しい戀が成り立つた。彼等は此島では天下晴れて夫婦になれない情事があつたので夜に乗じて、モーターボートを奪つて此島を逃げ出した。朝になつて屯營でも娘の家でも氣が

FOX

附いて島中を探し歩いたが、皆目ゆくへが不明である。半年一年経ても十年後の今日も彼等の姿は勿論此島へは表はれない。又死體を見た人もない。彼等は首尾よく何れかの島へ漂着して其處で天命を全ふして居るか、はた又暴風の爲めにボートを覆へされて鱈や鯨の餌食になつたであらうか！今も此島の若き男女の間には美しい戀のロマンズとして語り傳へられて居る。



**Translation, by Kimiko NAKAI.****My Stay in Guam, a Territory of the United States.**

—A 800-yen allowance for three children—

Guam Island is the biggest island of the Mariana Islands, which were transferred to the United States of America from Spain in 1898 as a result of the Spanish-American War. On this island, which is said to be 80 miles in circumference, Spanish or Chamorro, the native language there, are still widely in use. The United States place a great emphasis on the use of English and advocate the American way in the elementary stage of education, but it has not been very successful yet.

Looking at Guam from the sea, I noticed that this island was much higher than any other island in the Marianas. Although it is very deep in the bay, coral reefs make it inconvenient to keep a big vessel there. Guam is located just halfway between the Philippine Islands and Hawaii; it is an important point for the United States both as a submarine telegraph junction and from the strategic viewpoint.

The port is located at a place called Piti. There is a garrison of the U.S. Navy at Sumay, on the opposite shore. When I arrived at the port, Mr. Shimizu, accompanied by a few other clerks from his store, came to meet me with a motor boat as I had already sent a telegram to let him know about my arrival. I took his motor boat ashore, where Mr. Shimizu did all the immigration formalities and other procedures for me. I really realized how lucky I was to have someone who understands the foreign language when I was abroad.

There stood seven or eight big palm trees with luxuriant green leaves in front of the customs house. The surface of those pleasnat-looking trees was painted white about 5 to 6 *shaku* [1.5 to 1.8 m.] high from their roots. The green leaves and the white paint go well together. I asked Mr. Shimizu why they painted the trees like that, but he did not know the reason. I imagine that this was done for a decorative purposes without any other special reason.<sup>1</sup>

Although there were only about 100 houses in Piti, this town, as an entry point to Guam, has a rather large number of stores or offices, most of which were branch offices of stores in the United States or Manila. Some grocery stores with American-type names, such as Atkins, Kroll, Stevens or Island Merchants lined one street that formed a downtown; there was a mountain on one side of the street and the sea on the other. While I had a rest at Mr. Shimizu's branch office, I met Mr. Okazaki, one of the engineers working for the same office. Mr. Okazaki has been on Guam for 7 years since he left Japan. The tropical sunshine and the sea breeze made this man who used to have a comely pinkish face so black that he could be mistaken for one of the natives there. He has married one of the natives of Guam and became the father of a young girl.

As Mr. Okazaki invited me, I visited his house, where I met a woman who seemed about 40 years old with a black, shark-looking face. He introduced her to me as his wife. I found that she was barefoot. After walking outside, she directly lied down on a

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1 FEd. note: White-washing the trunks of trees in the tropics is done to keep insects at bay.

bed, without hesitation, as if she had made light of me. Her attitude of going to bed without a greeting after being introduced to her husband's old friend from a faraway country was very difficult even to imagine for us Japanese. Though she might have something good in her that I did not notice, I felt sorry for Mr. Okazaki that he had come far away to the South Seas, to have such an untidy dark-skinned wife. After a while, people came to meet me and to take me to Mr. Shimizu's head office.

The head office is about 5 *ri* [20 km] from the branch office that I had visited first; it is located in the place called Agaña, the capital of this island. Mr. Shimizu, a customs officer and I got in a car, and we drove swiftly on a plain road between a hill and a beach. There were palm trees and banana trees lining both sides of the road. There hung delicious-looking bananas on each banana tree. I had never seen so many banana trees together; they were continuously seen lining the road for about 5 *ri*, from the outskirts of Piti to the entrance of Agaña. The car stopped at the center of the town of Agaña, where the customs officer left the car after saying good-bye to us. Then Mr. Shimizu talked to me about the customs officer; the man was originally from Agaña and had studied in Manila, but he needed to study again in the United States to be a full-fledged customs officer. Though the man did not stand highly in the eyes of his superiors as he often made a mistake, owing to his drinking habit, Mr. Shimizu could not help consulting him because he was knowledgeable about this area where he was originally from.

While we were talking about things like that, we arrived at Mr. Shimizu's house. His house was very huge; inside a large brick wall, there were dwelling houses, a warehouse, a barn and a building for drying coconuts. The main building that overlooked the port of Piti stood on a small hill. At that time, I was supposed to make a trip along half of the bay. I saw the sailing vessel that I had just left and 2 other American warships anchored in the port. It was low tide and the seashore, covered with coral reefs, looked white. I was told that people who visited this place come to the beach at low tide and take some beautiful pieces of coral as a souvenir to their home country.

Then a dark-skinned native woman came in and left some beer. She did not say even one word; of course, I would not have understood even if she had said something. I became aware of a few children in a back room. Mr. Shimizu, followed slowly by a boy and a girl, showed up after changing his clothes. He said that their mother, who was not Japanese but was from Saipan, had not been doing well after her childbirth and died. He also said he had trouble bringing up the children.

Mr. Shimizu came over not to Guam, but to Saipan at first, where he planted seedlings of coconut trees. Just when the coconuts were ready to be harvested, Saipan was transferred to Germany from Spain, and he was sent away from Saipan. Though he felt very mortified at that time, he soon came to Guam directly then and he exerted himself to make the great fortune that he has today. He guided me around, showing me every part of his house. The warehouse, the barn, and the place for drying coconuts, which seemed to have cost a lot of money, had been all designed by an American. Going out of the back-gate, I saw palm trees covering the whole field. Mr. Shimizu pointed at the area from the hill to the beach and said: "I was able to manage to make this mine."

Though I was not able to tell how many acres the area covered, all the palm trees in the field as far as the eye could see were his. Mr. Shimizu dried the coconuts and made them into copra, then he exported them to nearby places such as Manila or Japan and also as far as the United States. He imported rice, beer, and miscellaneous things to Guam. What sold best in Guam was beer. The American Government prohibits soldiers on the island from drinking. Americans, however, are the people who cannot do without alcohol or cigarettes; they find it hard to change their habit, even though drinking is prohibited. The American soldiers managed to get some beer by sending automobile drivers to get it.

Mr. Shimizu said that he rather prefers the situation with liquor being prohibited; he had to sell alcohol on credit to a habitual drinker in one case out of every three before, but after the prohibition people paid cash. Things like this are observed in other countries too.

As far as I can see, this island seems well off. An untidy child came to the store with a ten-cent silver coin not to buy food for a side-dish but some sweets for refreshment. I heard that the occasion when the children of this island spend money most easily is on the Fourth of July, or Independence Day, every year. On that day, merchants from Manila or other places rush to Guam to sell something new. Shouting loudly, many merchants line up along the street of Agaña. Among the goods that they sell are expensive toys that cost as much as 10 or 20 dollars each. I heard that Mr. Shimizu's three children spent 400 dollars on that day only, which means that they spent about 800 yen. This was only a piece of evidence that apparently showed how well off they were.

One of Mr. Shimizu's store clerks gave me a deer antler, which was quite large in size. The clerk explained that it was very difficult to get an antler although there were many deer on this island, because they prohibited the Japanese from shooting them. This comment made me feel more grateful for his gift. According to another clerk, however, it was rather easy to get an antler in spite of the hunting restriction. The natives found no concrete value in deer antlers; so, they bought antlers from the natives who were eager to sell them.

On Sunday, several store clerks took me to church. Churches there are Catholic. Even Americans, most of whom are Protestant, cannot do anything to change this. Inside the church, there stood a priest or an evangelist on some higher place in the darkness, and he preached, solemnly and enthusiastically, something that I was not able to understand. I, who originally was not very religious, managed to stay there for one hour while yawning several times. The store clerks were listening to the priest attentively. After the service, everybody, including me of course, left the church. On our way back, I asked the clerks if they understood what the priest had said, and they answered: "Of course not." I wondered what was good in listening to a preaching that they did not understand, but they did not think the same way. I imagined that their action derived somewhat from their commercial policy; do in Rome as the Romans do; in Guam, they had to do what the Guamanians did.

When we came out of the church, it suddenly got cool. I was impressed with my patience until then for having accompanied them to church. I drank a few cups of cold beer on our way back to Mr. Shimizu's house. Mr. Shimizu is a fond father; whenever he is at home, two children are hanging from his neck, and this seems to satisfy him as a smile spreads over his face.

At night, Mr. Shimizu, his two children, and I went to sleep together side by side in the room facing the beach on the second floor. Children begged the father to read them a fairy tale. The father told them that he was going to read one the next day but the children would not listen to that. So, I got a book from a child's hand and began to read, as I could not help it. The title of the story was "A Fox and his Bag." It went on like this: "One day a fox was going to market. On the way he caught a bumble-bee. He put the bumble-bee into a bag. Then he went on. Soon the fox came to a house. He knocked on the door, 'Knock, knock ...'" When the story had been going on for a while, the children were already asleep and went into a dream. I did not know if my reading was good or bad. I supposed they had not been amused with my reading as my pronunciation had been wrong.

Then Mr. Shimizu talked to me while in bed as if he had talked to his wife. "When I was still in my teens, I came to this island aboard a sailing ship for the first time. After I sold all the cargo without any trouble, I left the port with my ship. When we had sailed about 10 miles, the Customs Office's launch gave chase and ordered us to stop. The ship stopped sailing, and one of the officers who came aboard said to me: 'Clearance'. As I did not understand the meaning of the word 'clearance', we came back to port and asked one of the Japanese there about this word. Then it was explained to me that when we cleared a port, we could not set sail unless we notified the Customs Office about it and received a permit called 'Port clearance'. None of us on the ship had known about this. The law would not allow us even if we said we had not known about it; after making an apology and paying a penalty of 10 dollars, we were able to set sail safely. Such a story, now, sounds unbelievably foolish. But things like that actually happened at that time." While saying this, Mr. Shimizu seemed deeply impressed with the changing times.

Some years ago, one American soldier from the garrison and a native girl fell in love. As they were not able to become a legitimate couple on this island, they robbed a boat to run away from the island one night. The next morning, the people of both his barracks and the girl's house noticed their absence. They searched around the island but the effort was in vain; nobody on the island knew where the couple had gone. People have heard nothing from them even one and a half years later. Until today, people have seen nothing of the couple nor their dead bodies. Were they lucky enough to arrive at one of the islands and live a happy life there? Or did they become victims to sharks after a big wave might have overturned their boat? Even now this beautifully romantic love story is being retold among the girls on this island.

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## Documents 1929F

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### The scientific cruise of the yacht Carnegie

*Source: Articles in The Guam Recorder, July 1929, and June 1930.*

#### F1. The scientific cruise of the yacht Carnegie.

The Yacht **Carnegie**, on a scientific cruise of the North and South Atlantic, North and South Pacific, and Indian Oceans, visited Guam May 20, as one of the ports of call on the seventh scientific world-wide cruise planned to continue from the date of sailing from Washington, D.C., May 1, 1928, to September 1931, and which cruise will add 110,000 miles to the present total of nearly 200,000 miles traversed in all oceans during the cruises one, to six, 1909 to 1921.

The program of scientific work undertaken includes, investigations in terrestrial magnetism and atmospheric electricity previously undertaken, some work in physical and biological oceanography. The practical and theoretical value of the magnetic work already done on the **Carnegie** is attested by the principal hydrographic establishments of the world. The value of the data obtained will be enhanced by additional observations to determine the secular variation or progressive changes of the earth's magnetism. While the information is needed for practical navigation, yet further magnetic work at sea is far more necessary for the advancement of theoretical studies.

In physical oceanography and configuration of the ocean depths by the sonic depth finder; to study the causes of the vast bodies of water relative to one another, the dynamics of the sea, by measuring differences in temperature and salinity over the surface and at various levels down to the maximum of about 6,200 meters; to secure information regarding the nature and origin of inorganic marine deposits by sampling the bottom muds and sediments; it is planned to obtain water samples and temperatures at depths from 5 to 2,000 meters every 200 to 400 miles, with series down to the bottom with a limit of about 6,200 meters about every 1,000 miles. These bottom samples will be subjected to spectroscopic and chemical analyses at the Institution's Geophysical Laboratory in Washington.

The **Carnegie** is specially equipped as a non-magnetic ship. The ship's winches, davits, and other parts of the ship which are usually of iron or steel, are in this case, made of bronze and other non-magnetic metals.



The total number of personnel on board for the expedition is twenty-five. The scientific staff is eight, and their fields of work are: Captain J. P. Ault, commander and chief of scientific staff; Wilfred C. Parkinson, senior scientific officer, Atmospheric Electricity and Photography; Oscar W. Torreson, navigator and executive officer, Magnetism, Navigation, and Meteorology, Oceanography; H. R. Seiwel, Chemist and Biologist, Oceanography; W. F. Scott, Observer, Navigation and Commissary; L. A. Jones, Radio Operator and Observer, Radio investigations and communications.

Leaving Washington, D.C., the first leg of the cruise was to Plymouth, England, then to Hamburg, Iceland, Barbados, Panama Canal, North Pacific, South Pacific, South Atlantic, Indian and North Atlantic oceans, with ports of call at Easter Island, Callao, Papeete, Apia, Guam, Yokohama, San Francisco, Honolulu, Lyttelton, South Georgia, St. Helena, Cape Town, Colombo, St. Paul, Fremantle, Rapa Island, Buenos Aires, Punta Delgada, Madeira and Washington, D.C., about September, 1931.

The preparations for this cruise have had generous cooperation and expert advice on all sides from interested governmental and private organizations and individuals both in America and Europe, who have also either loaned or presented much of the special oceanographic equipment and many books for the reference library on board.

## **F2. The aftermath—Burning of the Carnegie and death of Captain Ault**

### **Carnegie ship master's body buried in San Francisco.**

The Mason liner *Ventura* had on board upon arrival at San Francisco, December 19, 1929, the body of Captain J. P. Ault, master of the scientific ship *Carnegie*, who lost his life when that vessel burned in Apia harbor, American Samoa, 29 November.

The body was brought home by the survivors of the fire. These survivors being 17 scientists known throughout the world for their research along the lines of oceanography, terrestrial magnetism and atmospheric electricity.

The party was met on its arrival by fellow scientists connected with local institutions, including Drs. G. E. McEwen and E. C. Moberg of the University of California. They aided in organizing the ship's scientific equipment and conditioning her instruments before she sailed from San Francisco following her visit in August. Dr. Moberg, in fact, stayed with the vessel as far as Hawaii. He had returned to California only a few days before tragedy overtook the *Carnegie*.

...  
Captain Ault was not only a master mariner, but one of the best known oceanographers in the world, and acted as chief of the *Carnegie's* scientific staff.

The *Carnegie* was on the second leg of a four-year's cruise that would have taken her into every sea from Arctic to Antarctic in a study of air and water currents and magnetic lines over the sea.

She had completed a study of the northern and middle Atlantic before coming to San Francisco. Fortunately, nearly all of her data gathered on that cruise was compiled



at San Francisco and forwarded to the Carnegie Foundation in New York. Little irreplaceable data was lost when a mysterious explosion and flames ended her career at Apia.

The **Carnegie** had spent 20 years in scientific research. According to the various tasks set for her, she had been manned by several staffs of scientists.

# Just in Passing

Letters Written on a Cruise  
Around the World

by  
HARVEY D. COWEE



TROY, N. Y.,  
At the Printing House of  
WALTER SNYDER

I. C.

1930

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## Document 1929G

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### Harvey Cowee's cruise around the world

*Source: Harvey D. Cowee. Just in Passing (Troy, 1930).*

*Note: The author was aboard the yacht Carnegie.*

At Sea, Pacific Ocean

Guam to Suva

Saturday, April 19 [1929]

Yesterday we had the first break in our long Pacific voyage, our visit to the Island of Guam, one of the outposts of our country. However I had better go back a bit and bring you up to date from Japan.

Japan must have been sorry at our leaving for the last two days of our stay in Yokohama was almost a continuous downpour of rain.

...  
We have discovered one thing about the Pacific, it certainly does give the appearance of a very calm and smooth ocean, but beneath the surface is a huge underroll that grips our ship and we roll and pitch in a slow and dignified manner that is quite amazing when you note the calmness of the surface.

The morning of the second day out of Yokohama we awoke to find that cold weather had vanished and that summer heat was again upon us. Immediately overcoats, sweaters, gloves and all suits of woolen clothing disappeared and we blossomed out in tropical stuff, while the crew and officers once more appeared in their white uniforms, and the shady places on the decks, accompanied by a breeze, were much in demand.

The trip down was most uneventful. Almost as soon as we had cleared the coast of Japan the haze and clouds disappeared and we have been going through blue seas with blue skies overhead. Friday about daybreak we were awakened by the drone and roar of airplanes—queer sound to hear in the middle of nowhere in the Pacific. Once on deck we found that three navy planes had taxied out from Guam to welcome us and for the next couple of hours they roared about us doing all sorts of fancy stunts for our amusement.

The island, blue and hazy, loomed out of the sea before us and an hour of slow steaming brought us up to the reef that boiled white with the lash of the big ground swell. The harbor of Piti is rather difficult of navigation for large ships so we went inside the

reef only a little way and came to anchor a couple of miles from shore. We went ashore in our launches with native pilots as the dredged channel is quite intricate, and no-one was anxious to make a shipwreck at this stage of the game. Piti consisted of about a dozen or two houses set up on stilts, with thatched roofs, straggling along one street, and a few naval godowns and one concrete structure marked "Custom House" that you could put in your pocket. The entire population (natives) in various states of clothed- and unclothedness, were on the wharf to see us land. Once on shore we were taken in charge by the Navy and Marine Corps and they were our guides and mentors during our entire stay. Every motor on the island had been drafted into service and they were some collection of motors! We were waved into a Dodge of uncertain age and doubtful habits, but it served us pretty well and gave out or broke down only about three times in the course of the day. With much sputtering, wheezing and snorting, we jounced off for the capital city, Agana, about five miles inland. The road would along the coast for a couple of miles and reminded us much of the Florida road between Palm Beach and Miami, where it runs along the seashore. Then we turned inland and our way lay through jungle, a black swath cut through solid living green. Agana centers about the public square with its whitewashed cathedral in simple Spanish style on one side and adjacent to it the white residence of the governor, set in a tropical garden; while on the other side is an old low Spanish building housing the post office and post headquarters. The rest of the town consisted of dirt streets that faded away into the surrounding jungle, lined with single storied houses with high thatched roofs and set up on posts a couple of feet clear of the ground. Here and there on street corners were shops, but they were pretty feeble affairs, aside from some beautiful native baskets of fine grass work and a couple of cartons of Chesterfield cigarettes we made no purchases. The proprietor of one shop told me that there had been no ship with any goods for two months and stocks were running pretty low, but that a troop ship was expected next month and everybody in town was hoping that their orders, sent eight months before to the States, would be on that ship.

Agana did not offer much attraction so we decided to ride across the island on the one road that will travel a motor. It was quite a trip, about forty miles out and back, up and down hills and around switching curves. Our barefooted native chauffeur certainly got all there was out of our old car—at that, we deemed it wise to get out and walk up the steepest hills, as the car had a way of coughing violently and then dying with a gasp about midhill, then starting a crabwise-back down hill toward the ditch. "Brakes too much outworn," was all the driver said, but it was enough. From the high ridge along the center of the island, we had magnificent views of hills and valleys and mountain ranges, all covered with waving palms of all varieties. At intervals, rising high above the general foliage, the fronds of the cocoanut showed their darker green, while away in the dim distance the Pacific shimmered blue and hazy.

We had a warm welcome at a native village up in the mountains and the smiling inhabitants treated us to cocoanuts, both the eating and drinking kind, bananas, pineapples and sugar cane. They would not take any pay but we could contribute toward the

fund for building their new school house and church. We loaded ourselves up with coconuts and bananas but unfortunately we had eaten all the pineapples so there were none to carry away. There is no harbor on the opposite side of the island and as the barrier reef is quite sunken, the surf roaring in was a magnificent sight. We were stopped at the village again on our return and were presented with more bananas, with the result that I was so overloaded with the fruit that the rest of the day I shed bananas as I went along much as a moulting chicken sheds feathers.

Back to Piti again, stopping at Agana to take a few pictures and pass the time of day with the sailors and marines of the post. They were indeed glad to talk with someone "who had come from somewheres and who was going somewheres else," as one gob said to me, for the detachment on duty there had been on the island for eighteen months and had nearly a year left before their trick of duty would be over.

The wind was getting up a bit and it was looking mussy in the sky, so we elected to go back on board ship before the daily shower occurred. Anyhow we were due to sail in an hour or so and as breakfast had been attended to in the very early hours and there was no place for visitors to get anything to eat on the island, food loomed large in our minds. Out through the winding channel with a very low tide and awesome looking coral reefs sticking up here and there, and a bobbly sea on, made us glad to scramble up the side ladder and make a rush to the dining saloon. Off about two-thirty and for a couple of hours we steamed along parallel to the coast. It was a lovely sight with the mountains rising blue in the distance, their summits in the clouds and the waving tropical foliage spreading down to the very beach; while outside, the white line of the reef made the island, though smiling, show its teeth to us, as it were.

Today our nose is pointed southeast toward the island of Oulul [Ulul] in the Caroline group about seven hundred miles away, and our course is through a practically uncharted sea, for we now are entering what is known as the Sahara of the Pacific.

Friday—The past week has fairly flown and all the time we have been plowing our way south through a maze of islands, at least it looks that way on the map but we have sighted land only twice. The island Oulul in the Carolines came up out of the sea in its proper place last Sunday afternoon and yesterday morning we passed the islands of Fataka and Anuda—Cherry and Mitre are their English names—far out-flung atoms of the Santa Cruz group—but more of them later.

The deeper we have gone into the tropic seas, the more and more colorful our sunsets become. We all thought that there never could be any more wonderful sunsets than those in the Straits of Malacca, but they certainly pale and fade beside these in the South Pacific. Of course the sun sets with us here at six-ten in the evening and by six-twenty-five it is totally dark. Though our days are clear and filled with brilliant sunshine there are always more or less clouds, the big white fleecy cumulus kind banked about the horizon, and from about five o'clock until the sun disappears at six-ten, there are such riots of color in the changing cloud forms that it is almost impossible to describe them. In the west, the colors are brilliant and bold, but the glow that fills the eastern sky at

that time and tints the clouds, is a kaleidoscope of pastel shades that dissolve and reform almost faster than the eye can encompass their loveliness. I am going to be extremely blasé about ordinary sunsets from this time on.

Monday, the twenty-first, we crossed the Equator for the third time on this trip and we of the Masonic order on board assembled, celebrated the occasion by a meeting and dinner that was no end of fun. We marshalled forty-nine strong, which made quite a goodly gathering and we came from all corners of the earth.

This trip is especially interesting from the navigating standpoint. In the first place we are traveling over an almost unknown ocean, the charts are most meager in their information and nearly always the information given is marked "P.D." (position doubtful). Also we are the first ship of any size to adventure this particular voyage and all of us who are at all interested in the running of the ship are on our tiptoes with excitement. I spend a good aprt of my time on the bridge and watch the wheels go around, so to speak.

There are two lookouts in the bow, in the very eyes of the ship, two in the forward crow's nest, high up on the mast, and four including the junior officers on watch on the bridge. Anything out of the ordinary, a slightly different coloring of the water, as unusual ripple on the surface, a strange eddy in the sea, a tide rip, or some flotsam and jetsam, is at once reported to the senior watch officer and whatever it may be is watched and studied very closely.

The other morning came the word, "low-lying land off port bow about on the horizon showeing broken waters around." According to our charts there should not be any land within three or four hundred miles of that place and you can imagine with what interest and eagerness that gray smudge with the whitish base was studied with telescopes, binoculars and the like. A huge sigh of relief went up when the Captain said quietly, "Watch her close boys, it's a low blown cloud and she is beginning to get up off the water." He was using a three-inch telescope, balanced on the rail and had the better of the rest of us for vision, but finally our "land" rose up clear off the sea and melted away into nothing.

There is much activity in that part of the ship all the time. Every half hour the temperature of the water is noted; at the same time a deep sea pressure-sounding is made; hourly observations of the shape and drift of the clouds is taken; the color of the water, rips inthe tide, directional drift of floating weed, strength and trend of ocean streams and currents taken from the speed of the ship, all are carefully observed and entered in the log until that volume assumes obese proportions and much valuable information for future navigators in these seas is acquired.

...  
In fact this voyage in the Pacific, from the navigating side, is an occanographic survey of the waters we are passing through and to me all full of intense interest.

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Document 1930A

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**The Japanese Mandate in the South Pacific, by  
Keichi Yamasaki**

*Source: Article in Pacific Affairs, Vol. IV, No. 2 (February 1931).*

[Attached]

# PACIFIC AFFAIRS

VOL. IV

FEBRUARY

No. 2

1931

## The Japanese Mandate in the South Pacific

*By KEICHI YAMASAKI*

THE South Pacific islands which constitute the mandatory territory of Japan are scattered in the Pacific Ocean to the south of Japan and north of the equator. They include the three island groups—Mariana Islands, Marshall Islands and Caroline Islands—all of which formerly belonged to Germany. They extend from 130 degrees to 175 degrees east longitude and from 22 degrees north latitude to the equator, and the oceanic area covered is 2500 miles from east to west and 1200 miles from north to south. Far to the northeast lie the Hawaiian islands, and near by to the west are the Philippines and the Dutch possession, Celebes. To the south are the New Guinea and Bismarck Islands, while to the north lie Bonin Island, the most southern of the Japanese possessions, and the Sulphur Islands.

There are in all 623 islands in the above area exclusive of Guam, which is an American possession located in the Mariana Island group. These islands, however, are all so small—the largest of them being only 24 square *ri*—that their total area is only about 140 square *ri*, or about the size of Okinawa Prefecture or of Tokyo Prefecture (*fu*). And because of the extremely diminutive size of these islands, there is little worth noting in connection with their topography aside from saying that while the surface is for the most part steeply sloped, none of the mountain peaks exceeds 2500 feet in

### REFERENCE MATERIAL:

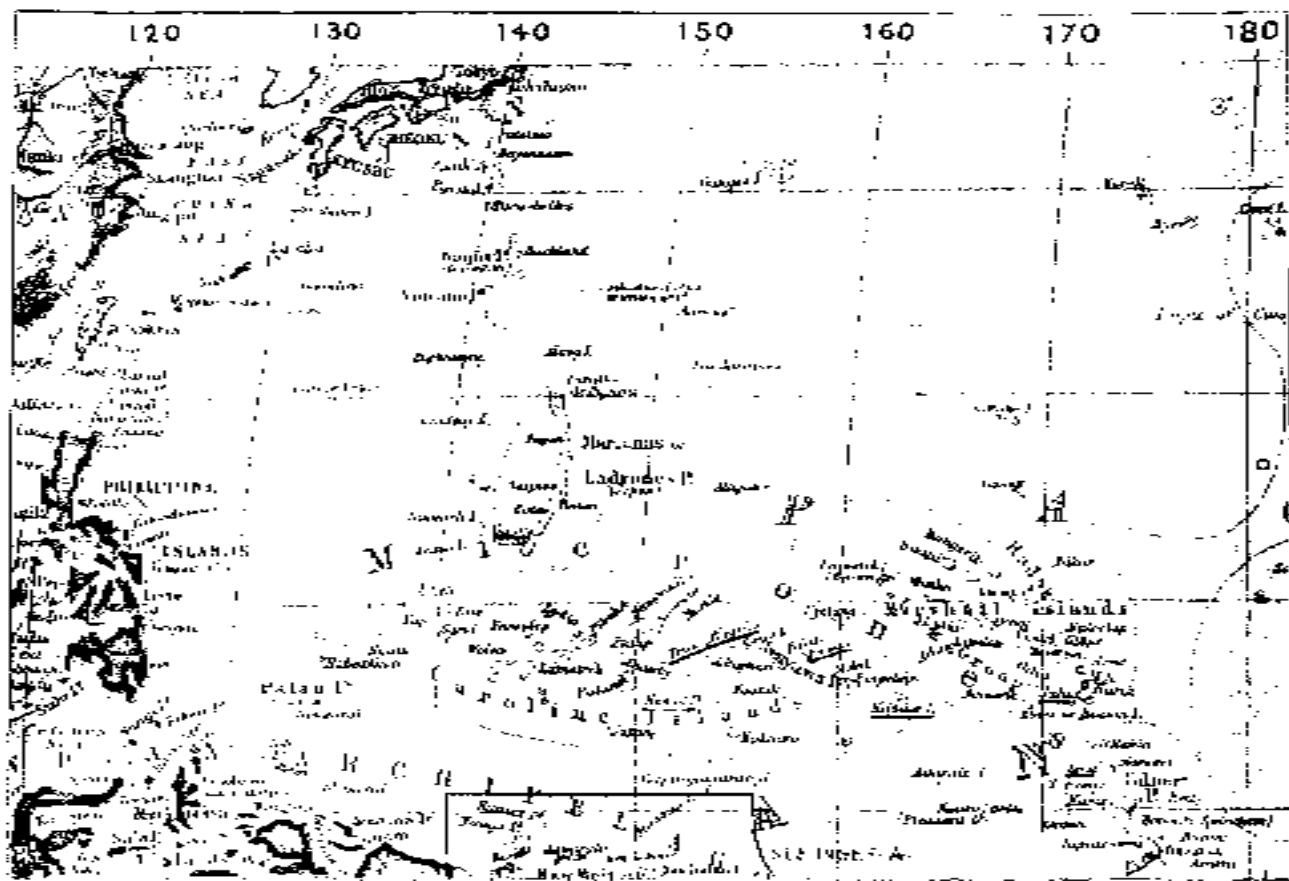
"Conditions in the Mandated Territory of the South Pacific Islands"—Published by the office of the (Japanese) South Pacific Government, 1930.

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"A Survey of Colonial Affairs"—Published by the (Japanese) Department of Overseas Affairs, 1929.



### JAPAN'S MANDATES



The portion of the South Pacific area in which Japan's mandated islands are situated, showing a portion of the China coast, the Hawaiian Islands, the Philippines, the U.S. possessions, the Midway Islands, and a portion of New Guinea. The Hawaiian Islands are shown in the lower left corner.

### *Pacific Affairs*

height, and the streams are all swift and unnavigable. The soil is of coral and volcanic formation.

Because the South Pacific islands under Japanese mandate are all located in the torrid zone, there is no seasonal change in the climate as is the case in the temperate zones. It is the "land of perpetual summer," so to speak, for all the year round the climate is like that of summer in the temperate zones. Squalls are frequently experienced, and because of the oceanic climate the meteorological variations between night and day are extremely slight. The highest temperature experienced during the year is usually about 30 degrees centigrade, and the range of temperature throughout any year is never more than 6 degrees centigrade.

Although the typhoons which sweep over Formosa and the islands of Japan proper sometimes originate in this area, the low pressure which gives rise to the phenomena is still in such an early stage of development that hurricanes are of very rare occurrence.

### HISTORY

#### *Discovery*

As the arts of navigation developed in Europe in the 16th century and thereabouts, adventurers from Spain and Portugal began to devote themselves to the discovery of new and unknown lands; and to them belongs the credit for discovering the islands of the South Pacific now under Japanese mandate. But because these are solitary islands, scattered great distances apart in the mid-Pacific, they were discovered by different adventurers and at different times. And because these were, for the most part, tiny islands of little or no significance, it frequently happened that they were discovered and then forthwith forgotten. It is therefore not possible to give in detail the history of these islands subsequent to their discovery.

Of the three islands groups, the Mariana Islands were the first to be discovered; they also came in contact with the influences of civilization earlier than the other two, that is, about 365 years ago. Although the Caroline Islands were discovered almost as early as the Mariana Islands, it was not until about 44 years ago that civilized man put his hand to their development. The Marshall Islands, which were the last to be discovered, were brought into contact with civilization about the same time.

*Japan's Mandate in Sou. Pacific*

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*Subsequent Changes*

The Mariana Islands, which were discovered in 1521 by the famous Portuguese navigator, Magellan, were annexed by Spain in 1565. The name, Mariana, was given to these islands to honor Queen Mariana, the consort of King Philip IV, who was on the throne at that time. These islands, together with the Philippines, were made the objects of Spain's colonial enterprises; but because of the unjust policy pursued, there were frequent uprisings of the natives, and the 335 years of Spanish rule, marked by faulty management and massacres of natives, have left nothing of definite or lasting value.

Toward the close of the 19th century, Germany, in addition to gaining possession of the Marshall Islands, attempted to seize the Caroline Islands, which nominally belonged to Spain. This movement on the part of Germany gave rise to a conflict of authority between Germany and Spain, and it was only through the intervention of the Pope that a settlement was reached whereby the whole of the Caroline Islands was recognized as Spanish territory but reserving to Germany the right to carry on commerce with them. This settlement was reached in 1886. Following that date Spain gave much attention to the administration of the Mariana and Caroline groups, sending missionaries as well as government officials to carry on the work of development. In 1899, however, as a result of the war between the United States and Spain, the latter ceded to America the largest island of the Mariana group, Guam, along with the Philippine Islands. Then, as the finances of the Spanish Government continued worse and worse, both the Mariana and Caroline groups were sold to Germany in June of the same year for a total of 25,000,000 *pesetas* (approximately 9,600,000 *yen*).

The Caroline Islands were discovered in 1527 by the Portuguese. Then in 1686 they were annexed to Spain and named in honor of Carolus II, the then reigning king of Spain. In 1899 Germany purchased this group of islands together with the Mariana group from Spain.

Although the Marshall Islands were said to have been first discovered sometime during the 16th century, it was not until their discovery and exploration by the English seafarer, Marshall, in 1781 that their existence was made known to the world—hence the name. And because the question of the ownership of these islands was not clearly defined at the time, Germany, taking advantage of the situation, proceeded



with plans for taking possession. In pursuance of that plan she sent a battleship in 1877 and through negotiations with one of the tribal chiefs of Jaluit Island obtained the right to establish a coaling station there. Germany again sent a battleship in 1885 and this time succeeded in taking possession of Jaluit Island as well as the rest of the Marshall Islands. Through the Anglo-German Commercial Treaty of 1888 Gilbert Island was made a British possession while the Marshall Islands and the Nauru Island\* became German colonial territory.

The above three island groups owned by Germany were seized by our navy in 1914 shortly after the outbreak of the World War. And in 1921, as a result of the peace treaty which terminated the World War, they were brought under the Japanese mandate.

#### INHABITANTS

THERE are several theories regarding the races of people found under Japanese mandate in the South Pacific. One theory holds that these people originally came from the Malay Peninsula, while another contends that these are the remnants of the Polynesians who migrated from the south. The majority of these people are what ethnologists term Micronesians, although of course they are not all of one race. It would probably be more proper to say that they are a mixture of several races. And one of the striking facts in that connection is that there are individual islands whose inhabitants are of an entirely different type from those of the rest of the islands of the same archipelago. Hence, although they differ widely in language and customs, these people may in general be classified into two: i.e., Polynesian and Chamorro. Most of the Chamorros are found on the Mariana Islands and on Yap and Palau of the Caroline group.

The total population of these islands on October 1, 1929, was 64,921; of these, 16,202 were Japanese, 48,617 were native islanders and 102 were foreigners other than Japanese. Of the natives, 45,433 were Polynesians, while the Chamorros were only 3,184 in number. Of the Japanese, 10,291 are men and 5,911 women; the majority of these live within the jurisdiction of the Saipan provincial office and are engaged in agriculture.

\* NOTE: Nauru, which contains one of the richest guano beds in the world, has been placed under the British mandate because it lies south of the equator.

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## CUSTOMS

*Language*

Each of the three archipelagoes has its own language, which is not understood by the others. Instruction in the Japanese language has been carried on in the public schools and their predecessors (*tomingakko*) ever since these islands came under the Japanese mandate nearly ten years ago; and these schools have sent out 5,237 graduates from the regular course and 1,544 from the supplementary course (figures are taken from the survey for April, 1929). And as these graduates scatter throughout the islands, the Japanese language is understood now almost anywhere in the mandated territory. There are also not a few people who understand Spanish, English or German.

*Clothing*

With some exceptions the natives all go about virtually naked. Since they came under the Japanese mandate, there has been a gradual tendency toward the use of some kind of clothing. Most of the inhabitants of the Caroline Islands still go naked, while the majority of those of the Marshall and Mariana Islands wear clothing. This is probably due to the fact that the Marshall Islands have had contacts with Europeans since long ago and have for a long time felt religious influences. Most of the inhabitants of the Mariana Islands are of the Chamorro Race. Although even within the same archipelago there are some differences, depending upon the degree to which Japanese and European influences have been felt, men ordinarily wear a shirt and drawers, while the women wear what resembles in appearance the nightgown of western women.

The lower class of natives use no bedding whatever. In general, however, a sort of matting woven from the leaves of the *takonoki* tree is employed to serve all sorts of purposes, for on that the natives sit, sleep and eat. In common with other primitive races, the people of these islands have had the custom of splitting their ears and tattooing themselves for personal adornment, but this evil practice is gradually disappearing through the salutary influences of education and religion.

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*Pacific Affairs**Food*

These islands being so bountifully blessed by nature, food is very easily secured. With the exception of a small number of the upper class, the natives get their principal foods from wild plants, although occasionally they eat fish and shellfish which they get from the sea and cook very simply. The principal foods are breadfruit and coconuts, taro, yams, sweet potatoes and tapioca; and on some of the islands *holl* (chestnuts) and corn are also eaten. The breadfruit ripens between May and November; it is prepared by roasting or cooking and is a nutritious, starchy food. The number of natives who eat rice is now gradually increasing. Beef, pork, goat meat, poultry, pigeons, dog meat, crab, squill and other fish, as well as oranges, pineapples, mangoes, bananas and papai'a are highly prized as delicacies. The natives have a strong craving for liquor and tobacco, but prohibition on liquor is being enforced for the sake of the conduct as well as the health of the natives. For drink they depend upon rain water and coconut milk, and sometimes upon mountain streams and springs.

*Dwellings*

As in the case of food and clothing, the dwellings are also generally very rude and simple. In construction the houses in the different islands have their own peculiar features. The islands in the western part of the Caroline group are slightly more advanced than the others in this respect. Especially is this true of Palau Island, where the houses are quite solidly built, with high floors, and where some thought is given to light and ventilation. The building which serves as a public meeting place is of comparatively large dimensions and is richly adorned with carvings and other decorations.

The dwellings on the western islands of the Caroline group and the Marshall Islands are mostly of a very low order; matting is spread on the simple floor or on the ground; coconut leaves woven together serve as side walls; while leaves of the *takonoki* tree or of the coconut are spread overhead for roofing. On Saipan Island the more wealthy natives and most of the Chamorros live in houses constructed in European fashion out of wood, concrete or galvanized iron.



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## SOCIAL CONDITIONS

*Culture*

Just as the external or physical life of these islanders is but very slightly removed from the most primitive stage, so their mentality is also of a very low order. An observation of the educational work undertaken there since the establishment of the Japanese mandate shows that the children of the natives have made some advance in their ability to memorize and understand and are particularly good in subjects requiring manual skill. In arithmetic, however, they are extremely poor. But in spiritual development they have made a fairly good showing to date and give promise of developing to a reasonably high degree, although, of course, it is impossible to foretell the maximum development of which they are capable.

*Social Organization*

The islanders are divided into two social classes, viz: the superior and the ordinary class. Under the Spanish rule, the tribal chiefs exercised tremendous power—even of life and death—over their people. But after Germany acquired possession of these islands and placed all authority in the hands of officials, the tribal chiefs were reduced from their former position of absolute power and are now nothing more than village headmen, collecting taxes and transmitting or carrying out orders. There is occasionally a chief who exercises much social influence by reason of his having been in that position for a long time. A chief usually holds his position for life. Succession is in some cases by heredity, while in other cases the headship is taken in turn by members of the superior class. While the chief enjoys the respect of his people in general, his power is of a personal character.

*Economic Life*

It needs hardly to be stated that the physical life of these islanders is extremely simple. They can rely wholly upon nature for their food. Clothes they may or may not wear, as suits their own fancy, for social rules of decorum in matters of clothes have not as yet been developed; and there are even places, such as on the island of Yap, where nudity is the proper style. All that is wanted of their dwellings is that they



shall afford protection from the elements. It is but natural, therefore, that the articles of daily use should also be very simple, and there is almost nothing in the way of household utensils worth mentioning. Only the Chamorros and some others of the wealthy and educated natives possess some utensils and musical instruments and are striving for a semblance of civilized life; but these are the exceptions.

Taken as a whole, the islanders live a hand-to-mouth existence. Ideas of thrift and saving are unknown to them; they make no plans for the future, either for themselves or for their families. As for money, Japanese currency has come into circulation since the establishment of the mandate, but there are not a few natives who know nothing of its advantages, or if they know it, still prefer the methods of barter. And because their daily needs are so easily supplied there is almost no need of making purchases with money. They have, therefore, no appreciation of property, and no incentive or desire to accumulate. Mutual aid, whether in times of need or of plenty, seems to be the rule. This is probably due to the simplicity of their social system and the fact that life is so easy. It is only in very recent times that their possessive instinct has been somewhat awakened; this is specially true with regard to coconut trees, and as a consequence, the idea of land ownership is being gradually developed.

### *Temperament*

The islanders are on the whole of gentle and cheerful disposition. Having lived for countless generations close to nature and therefore seldom having faced the necessity of working, they are inclined to be lazy and shiftless. In former times the inhabitants of all these islands were an impetuous and savage lot, constantly at war with one another. Under the Spanish and German rule there were frequent uprisings against the government officials; and the history of Ponape Island especially is one of repeated carnage and bloodshed. The policy of oppression of those days has since been abandoned, and an effort is being made to control their savage nature on the one hand by depriving the tribal chiefs of their authority, prohibiting the use of firearms on the part of the natives, and by limiting liquor consumption, and on the other hand by encouraging the spread of Christianity. As a result their wild nature is gradually being tamed down.

## ADMINISTRATIVE ORGANIZATION

THE highest official is, of course, the governor, who administers all the affairs within the jurisdiction of the provincial office under instructions from and superintendence of the Minister of Overseas Affairs. Matters relating to postal and telegraph service, however, are subject to the superintendence of the Minister of Communications; matters relating to currency, banks and taxes are subject to the superintendence of the Finance Minister; and matters relating to weights and measures are subject to the superintendence of the Minister of Commerce and Industry. The office of the provincial government is located at Korror, which is one of the islands of the Palau group. The province, moreover, is divided into six local areas; and the head official of each local area enforces the laws and orders and in other ways administers the affairs within his area under instructions from and superintendence of the governor.

## LOCAL ADMINISTRATION

(The following figures are for April, 1929)

	Grand village headman	District headman	Village headman	Assistant headman	Total
Saipan Area .....	—	1	—	7	8
Yap " .....	10	1	—	—	11
Palau " .....	2	—	12	—	14
Truk " .....	6	—	22	—	28
Ponape " .....	13	—	14	—	27
Jaluit " .....	1	—	15	—	16
Total.....	32	2	63	7	104

The present village officials are those who were tribal chiefs under the old system; and these are appointed by the head official of the local area with the approval of the governor. The division of the territories which fall within the jurisdiction of the village officials is also based on the old system.

The village officials of the Polynesian race are called "grand village headman" (*so-son-cho*) and "village headman" (*son-cho*); those of the Chamorro race are called "district headman" (*ku-cho*) and "assistant headman" (*joyaku*). The grand village headman and the district headman are under the direct control of the head official of the local area, and with the assistance of the village headman and assistant head-

man, respectively, they administer the following affairs in addition to performing the duties which pertain to their offices by virtue of the old customs:

1. Matters relating to the publication of laws and ordinances.
2. Matters relating to the forwarding of applications.
3. Matters relating to the delivery or enforcement of orders issued by the governor.

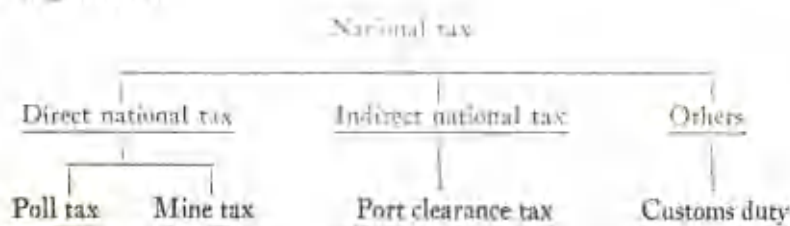
The South Pacific Provincial Court, which is under the immediate control of the governor, has jurisdiction over civil and criminal cases as well as over non-contentious matters. Courts are of two kinds, *viz.*, superior courts and local courts, there being one of the former and three of the latter.

#### FINANCIAL AFFAIRS

UNDER the Law Concerning the Special Account for the South Pacific Provincial Government [Law No. 17 of the 11th year of Taisho (1922)], a system of special accounts was established which is supplemented from the general account. The revenue and disbursements are as follows:

<i>Year</i>	<i>Revenue</i>	<i>Disbursements</i>
1926 .....	Yen 7,008,000	Yen 3,949,000
	+ 1,800,000	
1927 .....	7,599,000	4,618,000
	+ 1,800,000	
1928 .....	7,028,000	4,534,000
	+ 1,800,000	
1929 .....	5,142,000	5,242,000
	+ 1,800,000	

The system of taxation now in force is shown in the following chart:



NOTE: \* The amount supplemented by the national treasury.



The amounts derived from the above taxes are shown in the following table; and the tax per capita of population is about 19.00 *yen* as against 14.74 *yen* for Japan proper.

Direct national tax for 1928:		
Poll tax .....	Yen	78,790
Mine tax .....		70
Total .....	Yen	78,860
Indirect national tax for 1929:		
Port clearance tax .....	Yen	1,007,159
Customs duty .....		86,551
Total .....	Yen	1,093,710
Grand total .....	Yen	1,172,570

Although, as shown in the foregoing table, port clearance tax constitutes 90% of the total revenue from taxation, it is different in nature from the tax burden in Japan proper or in other countries.

#### EDUCATION

EDUCATIONAL institutions are of two kinds, *viz.*, elementary schools (*shōgakkō*) and public schools (*kyōgakkō*), both of which are supported by the Government. The former are for the education of Japanese children and are in no way different, either in organization or grade, from the schools in Japan. The latter are intended for the education of the children of the native islanders, with a course of instruction lasting between two and three years. School supplies are furnished free to the pupils of the public schools, and in localities where the need exists even food and clothing are given out to them. The following figures show the general condition obtaining in April, 1929:

	No. of schools	Instructors	Pupils
Elementary schools	0	24	900
Public schools	22	51	2,547

In addition to the above, there are ten religious institutions having a total of 862 pupils.

Religious Denomination	Schools	Instructors	Pupils
Catholic schools	5	8	495
Protestant schools	5	23	367

In 1926 a school in carpentry was established in connection with the public school of Korrör in order to train the natives in the art of house-building. One or two applicants from the prominent families of each of the local areas are accepted as pupils. The Imperial Gift Foundation for the Encouragement of Learning was established with the object of encouraging and promoting education among the children of the native islanders.

## RELIGION

THE natives had never possessed any faith or belief that was deserving of the name of religion; the only thing they had known was totem worship or the worship of animals or of plants. But as a result of the work of the Christian missionaries who came to these islands at the time of the Spanish and German control, there is now a large number of natives who have embraced the Christian religion. Buddhist missions have also been established in Saipan and Palau Islands; these carry on their missionary work principally among the Japanese resident there, although a few converts have been won even among the natives. "Tenrikyo" has also established a church in the Palau Islands to carry on missionary work there.

	<i>Churches</i>	<i>Preaching Posts</i>	<i>Missionaries</i>	<i>Native converts</i>
<i>Christianity</i>				
Catholic Church .....	15	29	20	15,884
Protestant Church .....	11	116	108	13,065
<i>Buddhism</i> .....	2	2	2	610
<i>Tenrikyo</i> .....	1		1	120
Total .....	29	147	131	29,669

## SANITATION

ALTHOUGH these islands are wholly within the torrid zone, the health conditions are on the whole very good. The people have never suffered from such acute infectious diseases as cholera, bubonic plague, yellow fever or sleeping sickness. Cases of typhoid fever, paratyphoid fever and dysentery have occurred, but even these have never swept the islands as serious epidemics. Framboesia is the most common of the tropical diseases. These islands are narrow coral reefs with no good water supply, so that the inhabitants are

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dependent upon rain water for drinking purposes. This fact and also the high humidity resulting from the heavy rainfall are sometimes the causes of sickness.

The number of sufferers from infectious diseases, in 1928, were as follows:

<i>Disease</i>	<i>Sufferers</i>	<i>Fatalities</i>
Dysentery.....	2	
Amoebian dysentery.....	105	14
Typhoid fever.....	6	1
Paratyphoid fever.....	2	
Total.....	115	15

Hospitals have been established on Saipan, Yap, Angaur, Truk, Ponape, Jaluit and Kusaie Islands. In addition to the above facilities, medical examiners are sent on a tour of the various localities every year. In connection with the medical fees, the islands are divided into three classes, A, B and C, according to their wealth. Those in class A are charged about one-third of the fee paid by the Japanese, and the fees charged those in classes B and C are scaled down proportionately.

## AGRICULTURE AND FORESTRY

*Arable Land*

The total area of the islands is about 220,000 *chobu* (one *chobu* is approximately 2½ acres), of which about 70,000 *chobu* is estimated to be either arable or suitable for growing coconut trees. The area already under cultivation in 1928 was 12,300 *chobu*, and in addition about 28,000 *chobu* had been planted to coconut trees, most of these being confined to Saipan and Yap Islands.

*Methods of Cultivation*

These islands, as already stated, are located wholly within the torrid zone and are so favored by nature that the islanders have always been able to secure the necessities of life without expending very much effort. As a result their agricultural methods are still primitive. Little or no attention is given to methods of cultivation, so it naturally follows that the agricultural products are of inferior quality.

About 76% of the total native population of these islands are engaged in agriculture, so that it may safely be said that



out 37,000 are farmers. In addition to the above, <sup>total</sup> there were about 5,400 Japanese engaged in farming on the islands at the end of 1928. There is nothing worth mentioning in the way of organizations for the encouragement of agriculture, and such work as is being done in that line is in charge of the Colonial Department of the South Pacific Provincial Government.

#### *Agricultural Products*

The agricultural products are numerous in variety; among them being corn, sweet potatoes, tapioca, sugar cane, breadfruit, pineapples, bananas, oranges, etc. The value of total annual production is around two million *yen*; and the islands of Saipan and Truk are the principal producing regions.

Stock-raising is yet in a very primitive stage. Cows are most numerous in the Saipan District and are employed as beasts of burden. The natives are very fond of pork, so that pork production is larger than that of any other meat. Chickens, which are kept both for meat and eggs, rank next in importance to hogs, but so little care is given to them that egg production is very low.

#### LIVE STOCK, 1928

Cows .....	2,875
Hogs .....	8,790
Goats .....	1,999
Chickens .....	58,670
Ducks .....	1,834

#### *Sugar Production*

Sugar production is one of the most important industries of the South Pacific Islands. In December of 1921 the South Seas Development Company (Nanyo Kohatsu Kaisha) was organized with a capital of three million *yen* for the purpose of engaging in sugar production in Saipan and Tinian Islands. The company's plant in Saipan has a crushing machine which is capable of handling 1,200,000 pounds of sugar cane in 24 hours. Its plant in Tinian was established in 1929.

The area devoted to raising sugar cane and the amount of sugar production are as follows:

<i>Year</i>	<i>Area</i>	<i>Production</i>
1927-1928	3,226 <i>chubu</i>	17,280,370 pounds
1928-1929	3,317 "	16,423,400 "



### Forestry

Everywhere along the coast and on the lowlands, coconut trees and mangroves grow in thick forests. The coconuts, in addition to being the most important of the forestry products of the islands, constitute an indispensable source of drink and food for the natives. The kernel of the coconut, when cut and dried, is called copra and constitutes the most important article of export. About 10,000 tons of copra, worth two million yen, are exported annually to Japan. Other forestry products are mangrove, ironwood, mango, etc.

## INDUSTRY

### Mining

Phosphorus is the only mine product of these islands. The phosphorus deposit of Angaur Island is at present being worked by the South Sea Provincial Government. This deposit is estimated to contain about 2,400,000 tons; and the amount and value of the yearly production are 70,000 tons and one million yen, respectively.

### Marine

The fishery products of the islands are bonito, mackerel, tuna, horse-mackerel, grey mullet, shark, *Scombriformis nipponicum* (resembling mackerel), etc. Although the waters surrounding all the islands abound in fishes of many kinds, the amount of production is relatively low because of the crude fishing methods employed and because of the difficulties presented by the fact that the sea bottom is almost completely lined with coral reefs. The value of the production for 1928 was only 166,000 yen.

With regard to bonito and tuna, investigations are now being carried on as to the fishing season and the best methods of fishing so that we may look forward to a marked increase in production in the near future.

Numerous kinds of shellfish are also found in rich abundance, but the only kinds having any commercial value are Nilotic-top shells and pearl oysters. The former are most plentiful in the waters around Yap and Palau of the Caroline Island group, and are an important element in the manufacture of buttons. Recently experiments have been begun in pearl culture in the waters near Palau and Ponape Islands where the natural conditions have been found to be very favorable.

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Nilotic-top shells .....	Yen 59,480
Pearl oysters .....	1,664

(Figures are for 1928.)

*Mercantile*

Because the native islanders who constitute by far the greater part of the total population of the islands have but small purchasing power, and because, moreover, the Japanese residents who are less than 20,000 in number are scattered over the various islands, the mercantile business of these islands is still in an undeveloped stage. For that reason Provincial Ordinance No. 20 of the 11th year of Taisho (1922) was put into effect, establishing a system of business-subsidy for the purpose of aiding in the development of such businesses as laundering, shoemaking, barbering, tailoring, hotel-keeping, and such other businesses as the head official of the local district government may deem proper to aid.

*Manufacturing*

The only manufacturing carried on in the islands, besides the sugar manufacturing on Saipan Island and the distilling of alcohol and liquor which is carried on as a collateral industry, is handicraft. The following figures show the general conditions obtaining with regard to manufacturing:

Year	Factories	Capital	Operatives	Value of products	Power plants	Produce
1927	3	Yen 3,000,000	51	Yen 4,573,000	7	1,199
1928	4	2,607,000	121	3,636,000	3	1,283

## COMMERCE

*Port Activity*

At present the treaty ports are Saipan, Palau, Angaur, Jaluit and Truk. The matters relating to customs duty are administered by the governor of the islands under the supervision of the Finance Minister. The principal articles of export from these islands are phosphorus, copra, sugar, and alcohol; these together constitute 96% of the total of exports. In addition to the above, dried sea slugs and Nilotic-top shells are exported but not in very large quantities. The principal goods imported are rice and other grains, canned goods, spices, building materials, cotton goods and wearing apparel; these constitute 49% of the total of imports. The purchasing power of the residents of these islands will undoubtedly increase as the number of Japanese living there increases and

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the native islanders attain a higher stage of civilization. With this increase in purchasing power, the amount of trade should gradually increase. However, it is hardly to be expected that these islands will ever prove to be of any great commercial value. The following table gives the yearly totals of trade:

Year	Export	Import
1922	Yen 1,769,818	Yen 1,831,719
1923	2,344,419	2,756,114
1924	3,535,474	2,513,393
1925	3,004,530	3,647,839
1926	3,007,704	4,101,827
1927	2,807,953	3,814,434
1928	3,623,730	4,782,591

*Transportation*

The only transportation facilities known to the islands are steamships and small boats. Roads are found only on the more important islands, and their total length is only 142,755 *ken* (a *ken* is equivalent to 6 feet). Of these, only 3,147 *ken* are 4 *ken* or more in width. There are on the islands a total of 137 handcarts, 1231 ox- or horse-drawn carts, 3 man-propelled vehicles and 687 bicycles. (These figures are for 1928.) As for railroads, the South Seas Development Company operates a line in Saipan in connection with its own business, and a line on Angaur Island is used for the transportation of phosphorus from the deposit. Their total length is a little over 6½ miles, and the number of cars operated on the lines is 527. The daily capacity of the two lines is 4,087 tons of freight and 600 passengers. The income for 1928 was only 2,756 *yen*.

Sea transportation consists of the main routes between these islands and Japan and between the principal islands themselves, and the minor branch routes which connect the principal islands with the smaller outlying islands. These sea routes, moreover, furnish the sole mail service in the islands. Most of the transportation along the coast is carried on by means of the canoe, which is the only kind of boat used by the natives.

There are four routes between the islands and Japan, viz.: the eastward, westward, east-west, and that via Saipan. For all of these routes Kobe is the home port, although the voyages begin and end at Yokohama, and stops are made at Moji. The eastward route is via Saipan, thence eastward to Truk,



Ponape, Kusaie and Jaluit; the total distance from Kobe and return is 7,320 knots, and the time required is about forty days. The westward route is to Saipan then southwest via Tinian, Yap and Palau to the Dutch territory of Celebes Island where a stop is made at the port of Manado. On the return voyage a stop is made also at Davao on the Island of Mindanao in the Philippines; the total distance of this route is 6,990 knots, and the time required is about 46 days. Calls are made at the port of Angaur six times a year; and sometimes at Sonsorol and Nevil Islands when occasion demands.

The east-west route goes southward directly from Yokohama to Palau; from there eastward to Truk, Ponape and Kusaie; thence to Jaluit. The round trip from Kobe covers a total distance of 9,260 knots, and the time required is about 58 days.

The route via Saipan goes to Tinian via Futami and Saipan; the total distance from Kobe and back is 3,790 knots, and the time required is about 30 days.

At present the Nippon Yusen Kabushiki Kaisha operates five vessels on these routes, their total tonnage being 16,214. Six voyages are made yearly on the eastward route; three on the westward route; five voyages on the east-west route; and six voyages on the route via Saipan.

The routes connecting the main islands with the smaller islands have their home port at the seat of the local district government. These routes are the Mariana Islands route, Yap-Palau route, Ponape-Truk route and Marshall Islands route. The South Pacific Trading Company (Nanyo Boeki Kabushiki Kaisha) operates five vessels totaling 4,454 tons on these routes; and these vessels make a total of 57 voyages a year.

#### *Finance*

There being, as yet, neither banks nor pawnshops, the post office is serving as the only banking institution. Although Japanese currency has gone into circulation throughout the islands in general, the natives of Yap are still using stones and shells as the media of exchange.

There are seven post offices in the islands, all of them possessing telegraph equipment. The post office at Yap, moreover, has direct cable connections with the Naha station in Okinawa Prefecture, and also with Guam and Celebes Islands, although the last is not being used at present.

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**Document 1930B**

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**The South Sea Islands under Japanese  
Mandate, by Walter B. Harris**

*Source: Article in Foreign Affairs, 10:4 (July 1932).*

*Note: Walter B. Harris was for many years correspondent of the London Times at Tangier, before he embarked on a trip to the Far East. He is the author of "France, Spain and the Rif."*

[Attached]

## THE SOUTH SEA ISLANDS UNDER JAPANESE MANDATE

*By Walter B. Harris \**

IN 1899 the Spanish Government, deprived of the Philippine Islands and Guam by the terms of the treaty of peace that followed the Spanish-American War, sold to Germany its remaining possessions in the Pacific — the Caroline and the Mariana archipelagoes. In 1920 the Council of the League of Nations charged the Japanese Government with a mandate over these and the Marshall groups, which since the opening of the World War had been occupied by a Japanese defense force. In 1921-22 the Japanese garrison was withdrawn and the control passed into the hands of a civil Japanese administration known as "The South Seas Bureau," which continues in operation today.

The three archipelagoes — the Mariana, the Caroline and the Marshall — lie scattered over a vast expanse of ocean in the form of a triangle. The base is constituted by the Caroline and Marshall groups which, at a distance of only a few degrees from the equator, extend east and west for over 2,500 miles. The apex is the furthest removed of the Mariana group, 1,200 miles to the north. So remote is the situation of these islands, and so far are they apart, that the writer's journey from Japan to the three archipelagoes and on to Davao in the Philippine Islands necessitated a voyage of over 7,000 miles. Yet in all this ocean vastness the aggregate area of the land surface of the three groups, comprising 623 islands besides hundreds of smaller islets and reefs, is only 700 square miles.

It was in the sixteenth, seventeenth and eighteenth centuries that little by little these islands were discovered and reported. The first recorded navigator to penetrate these seas was the Portuguese Diego da Rocha, who sighted certain of the islands in 1526, the same year in which Magellan recorded the existence of Guam, Saipan and Tinian in the Mariana group. Two years later the Spaniard Saavedra visited and described one of the minor groups. The Palau Islands were added to the map by Villalobos in 1542, though Drake had previously seen Yap. In 1686 Lazcano penetrated further afield and gave to the southern archipelago the name that it still bears, "Las Islas Carolinas," after King Carol II of Spain. But the combined discoveries of these early navigators were limited and it was not till a survey was undertaken in 1824 by the French ship "La Coquille"—and four years later by the Russian corvette "Seniavine" — that precise knowledge was acquired as to their relative positions and importance.

The native population of the three archipelagoes — to which in more recent days the geographical title of Micronesia has been given — are no doubt the descendants of Malayans from the west and Polynesians from the east, with some Melanesian blood from the south, but there are marked distinctions between the inhabitants of the different groups. Two divisions are widely separated — the Chamorros and the Kanakas. The former, who number in all about 3,000, are reported to be the more intelligent. They are found in the Mariana group and in the island of Yap and Palau (Pelew) in the western Carolinian.



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Their original home is said to have been Guam. The Japanese authorities report that while the Kanaka population remains stationary in numbers the Chamorros are increasing. The Kanakas are far more numerous, numbering about 45,000, but the name includes many different types of Pacific islander. In the western islands the trace of Malay origin is very evident while further east Polynesian characteristics predominate. To the south the type is more Melanesian. The Chamorros and Kanakas, although amicably disposed, live entirely



separate, the Chamorros considering themselves a superior and more civilized race. Many languages are spoken in the archipelagoes and often the dialects of islands of the same groups are so different as to be unintelligible to the neighbors. Today under the Japanese Mandate the Japanese language is being introduced as the inter-island tongue and is already known and spoken amongst the majority of the younger generation within reach of educational facilities. Unfortunately it is a difficult tongue to acquire.

The natives of the islands vary in character as they vary in appearance, but



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as a general statement they may be described as docile, law-abiding, thriftless and idle. Nature supplies them, at little or no cost and almost without effort on their part, with practically all that they require, for except near the settlements they wear little or no clothing while their food consists almost entirely of wild fruits and wild vegetables. A few seeds scattered broadcast generally produce a crop in excess of requirements, without cultivation or attention. The staple articles of diet are, however, the cocoanut and the bread fruit. The former flourishes in all the coral islands and along the coasts of the mountainous groups while the latter grows wild in profusion in the forests. To vary the menu the native has, almost at the sole effort of gathering them, the yam and taro, the banana and papaya. Fish there are in abundance, and pigs both wild and domestic. On some of the islands deer abound. For luxuries, easily obtained by barter, there are oranges and lemons, mangoes and pineapples. With such a choice of diet it is perhaps little wonder that the natives are disinclined to work. Such tasks as they will consent to engage in, are as a rule inefficiently performed and only undertaken intermittently. The period of employment is seldom prolonged and rarely lasts more than the time required to gain a specific sum for a specific purpose. The result is that native labor as a factor in the agricultural and industrial future of the islands will play a very insignificant part. Even as its best it is rated, both in efficiency and in wage, at less than half the value of imported Japanese labor. The only place where continuous native labor is employed — though even here the individual never contracts for more than one year's work — is at the phosphate mines in Angaur, where as many as 450 men are usually at work, of whom about 350 are natives.

The difficulty of obtaining local labor has led to the introduction of a large number of Japanese workers, the majority of them coming from the Luchu Islands which lie between southern Japan and Formosa. Although these are Japanese subjects they are in character and language more closely allied to the Chinese, with whom in the past they were intimately connected, and are described as being honest and hardworking but grasping and difficult to handle. They show a remarkable capacity for combination and in these South Sea islands they have already formed effective trade-unions. The Japanese of pure origin are as a rule reluctant to emigrate and form but a very small minority of the 18,000 subjects of Japan who have come and settled in the islands. The immigrants are for the most part employed in the cultivation of sugarcane, or in the sugar refineries of Saipan and Tinian, or are engaged in the fishing industry. Thus they are not actually in competition with native labor, for the sugar and fishing industries have only recently been introduced. Nor was foreign labor engaged until native labor had proved to be inefficient even where and when procurable.

Were the problem of the future of 48,000 natives of the islands limited to their employment in industry it would not be one of a very serious importance, for industry is, and is likely to remain, very restricted. But the natives are at the same time the principal proprietors of the soil, that is to say the owners of the greater part of the surface area. Unfortunately they are as inefficient and as idle in their agricultural pursuits as they are in their other work, with the result that a great extent of the islands consists of uncleared and unproductive forest land. Such cocoanut plantations as they own are decreasing in value,

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owing to neglect and to the economic situation which renders barely remunerative the harvesting of the coconut and the preparation of copra. Meanwhile they are bringing no new land under cultivation so that the area of agricultural and productive property on the main islands is extremely small. Nor is there much inducement for the native to increase it. The forest land, which is mainly owned by individual natives, or by native communities, produces all, and more than, they require for their subsistence without any effort on their part. They have only to pluck the wild fruits and to carry them home. But besides its economic aspect the question presents another and more important consideration — its political and social significance. What is to be the future of these 48,000 natives?

By the existing law the proprietorship of native land cannot be transferred by purchase, or by any other means, to a foreigner — Japanese or other — though it can be disposed of amongst the natives themselves. Were this regulation to be repealed there is little doubt that the natives, thriftless, ignorant and careless, would be tempted to sell for a handful of silver their rights of possession and would in a very short period of time have spent the sum received, to find themselves without land and without money. By the existing laws the natives are permitted, with the consent of the Japanese authorities, to lease land to foreigners, but so incapable are the majority of them to safeguard their own interest that such leases are bound to result in abuses. In other countries where similar circumstances are found this system of direct lease between native and foreigner has proved very unsatisfactory. It would be infinitely preferable that the Government should become the tenant, on a long lease, of the native land and that the Government should sublet to the foreigner. The natives would thus be assured of a rental over a long period of time guaranteed and paid by the Government, which in turn would collect the rent from the foreigner. The abuses which otherwise are bound to ensue where the land is directly leased by the natives to the foreigner would be avoided. Owing to their dependence for subsistence on the wild fruit trees of the forest all leases should contain clauses to protect, in totality or in sufficient quantity, these necessary sources of supply. If the Japanese Government is unfortunate in that the 48,000 natives of the islands are idle, it can at least congratulate itself that a bountiful and beneficent nature supplies them with food.

In accepting a mandate over these islands the Japanese Government took upon itself a task of no little responsibility. Their remote situation and the distances that separate them — an average of over 400 miles in the case of the more important islands — renders administration complicated, arduous and expensive. Each small center requires the equipment and staff that would have sufficed for a much more extensive region. The life of the officials is one of exile, far removed from their homes and cut off from the world, without any compensating advantages. The climate is hot, damp and enervating, and there are few or no congenial occupations. Nor is there local encouragement, for the native is too indifferent to appreciate the excellent work that is being carried on for his benefit, and in certain islands, more especially Yap and the Palau group, he has set his face sternly against progress and civilization and adheres with tenacity to the customs and superstitions of his ancestors. Yet little is known abroad of Japan's self-imposed task, and it was with evident satisfaction



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that the Japanese local officials found an opportunity to point out to the writer during his six weeks' visit to the islands the results of so much excellent endeavor and efficiency. It is to their efforts that success is so largely due. The administration of justice, education, hygiene and sanitation, research work, and the moral and physical training of the young, have all received due consideration. The general principle underlying the civil law is that all cases shall be dealt with in conformity with local customs, unless contrary to public order or good morals. In criminal cases the law of Japan holds good. The law-abiding instincts of the people render the policing of the islands an easy task and the number of the police force is remarkably small — about 110 altogether. The men are enlisted from Japanese and native sources in the proportion of three Japanese to one native.

Free primary education is afforded to native children above the age of eight years. In places where it is necessary or advisable, the children are clothed and fed at government expense. Medical treatment is furnished. Although the difficulties of communication impede general education 45 percent of school-age children — between eight and fourteen — attend school, the total number of native pupils exceeding 2,500. Children from the smaller islands are received as boarders, and some 320 boys are being lodged, clothed and nourished. A certain amount of technical instruction is given, the subjects being carpentry, the forging of metal and other handicraft. There are also short-term classes in agriculture. The writer visited many of the schools, in which the teachers are trained Japanese instructors. One and all reported the native children to lack intelligence but to be willing to learn. During class the boys are neatly dressed in shorts and singlets, but in many places they discard their clothes immediately they leave the building and only don them again on their return.

In the mission schools the instruction given is principally on religious subjects. One or two have boarding-houses for boys, and food and clothing are supplied in special cases. Japanese is today being taught in a few of these mission schools — a necessary innovation in the interests of the children. Christian pupils attending the government schools, where there is no religious instruction, attend divinity classes at the missions of their respective churches. The mission schools are free of Japanese supervision but must comply with simple regulations as to registration and the furnishing of annual reports. The fact that the Christian missions in the islands receive substantial financial aid from the Japanese Government is sufficient proof of the liberty of conscience under the Japanese administration. An official declaration states that "the Japanese Government, considering that Christianity is the faith best suited to the natives" has charged the Congregational Church of Japan to undertake missionary work. At the same time the Japanese Catholic Church was encouraged to enter the mission field and since 1931 has been assisted by Spanish priests. The latest Japanese statistics available show that about 30,000 of the 48,000 natives profess Christianity, of whom over 16,000 are Catholics and over 13,000 Protestants. To minister to their spiritual needs there are nearly thirty missionaries, with native pastors and assistants. Several of the missions have been long established, that of the American Board of the Congregational Church for about eighty years.

There is no doubt that the native's knowledge and understanding of Chris-

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tianity is very small, though it is probably sufficient for his spiritual needs. When we take into account all the endeavor, sacrifice and care that has been expended by the estimable missionaries upon the education and moral welfare of the islanders it must be confessed that the material progress has been slow, in spite of the number of converts. It is certainly true that very few of the natives ever emerge from the state of undeveloped intelligence and moral irresponsibility that mark every phase of their existence, and Christianity, though fervently accepted and often hysterically practiced, seems more a continuation in a new and happier guise of earlier superstitions than a break with the past and the adoption of a new religion. It often takes but little to provoke in places of Christian worship the dancing that they have been taught to suppress as unseemly and heathenish in the forest. The native elders of the congregation have been known to demonstrate their faith by prancing round the church with wild gesticulations and uttering raucous cries, while the rest of the worshippers are struggling with one another in a state of almost frenzied riot. Long years of instruction have not sufficed to suppress the promiscuity that marks the relations of the sexes both within and without the bonds of matrimony. In some of the islands the native has adopted clothes — often a doubtful advantage. Under missionary guidance the womenkind were taken from their primitive semi-nudity and clothed in the most unbecoming of garments, resembling the homely nightgown depicted in the caricaturist's drawings of early Victorian days. It seems hard that if these island women are not permitted to introduce new styles of dress they should not at least be allowed to follow the evolution in the fashion of female night apparel in civilized countries, which I am told has in late years been remarkable.

In hygiene much has been accomplished, especially in the very important question of the supplies of drinking water. The introduction of galvanized iron roofs facilitates a clean supply, as the rainfall all over the archipelagoes is abundant. In many of the islands the inhabitants are entirely dependent on the rain for fresh water. Few of the more serious tropical diseases are known in the islands, their remoteness and inaccessibility having kept them free of infection. Malaria is non-existent owing to the absence of the malaria-carrying mosquito. Dysentery (amœbic) and frambœsia, dengue fever, hookworm and maladies due to intestinal parasites are common. Skin diseases are more temporarily disfiguring than serious. The prevalence of frambœsia has been diminished by treatment with salvarsan. Intestinal parasites affect 90 percent of the population and hookworm between 40 and 50 percent. Venereal disease is known but is not prevalent. Leprosy is rare and cases are as far as possible segregated. The public health of the inhabitants of the island of Yap causes the authorities considerable anxiety on account of the prevalence of tuberculosis. Every effort is being made to combat the malady, but with little success; and in 1929, 55 percent of the deaths amongst the inhabitants were due to tuberculosis in some form or other and 44 percent to tuberculosis of the lungs. The death rate from the disease is 30 per 1,000 — above the total death rate of civilized countries.

The South Sea islands of Micronesia vary much in formation and in appearance. Those of the Mariana group are mountainous with active volcanoes. In the Marshall archipelago, on the contrary, none of the islands rises more than a



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few feet above the level of the sea, being atolls of coral formation with a central lagoon surrounded by an encircling reef dotted with islands. The lagoon of Taluit is twenty-five miles in circumference. In these coral islands the vegetation is limited to trees and plants that will flourish in brackish water and support strong sea winds. The cocoanut palm predominates and is often the only source of food supply. The principal islands of the Caroline archipelago, with the exception of the Palau group, are of basalt formation and are densely forested, but round their shores and in their vicinity reefs and coral islands have sprung up, forming at places not only barriers that create sheltered anchorages but even separate and distinct clusters of islands. The Palau group, in the western Carolines, is of volcanic origin and the islands are remarkable for their broken coast line and for the number of small conical wooded islets clustered in the straits that separate them. Here again the land is forest-clad, but there is a much greater variety of vegetation than is found elsewhere and the scenery is very attractive. A coral reef encircles the group. In all the islands there is a very noticeable absence of animal and bird life. The wild boar and the wild goat are the descendants of domestic animals. Monkeys and snakes are unknown, and crocodiles are not found in any of the islands east of the Palau group. Birds ashore are few, and immense distances of sea are traversed without the sight of any variety of sea bird.

The writer's visit of six weeks' duration to the islands gave him an opportunity of appreciating the admirable work of the Japanese administration. The relations of the officials and the natives are satisfactory. The hospitals, which in several places are being enlarged or reconstructed, are well equipped and spotlessly clean. They are frequented and much appreciated. The schools are adequately organized and physical drill and games have become popular. But the impression that the observant traveller takes away with him is that the native races represented in the islands are of a very primitive order and often of a degraded type. They are, generally speaking, idle, sensual, unintelligent and slovenly — in short, essentially savages. Their enthusiasm seems capable of being awakened only by orgies of grotesque dancing accompanied by the disfigurement of the features and bodies by the application of crude coloring matter. The Christian natives who abandon some of their savagery find consolation in hysterical religious demonstration and in the singing of hymns. It is a vast improvement but the spirit is little changed. The natives have no past and will have no future. They are not decreasing in numbers and will continue to live just as they are living today — uselessly, loosely, but contentedly — giving little trouble to anyone and benefiting no one by their existence. Unconscious of the passage of time and indifferent to progress, they pluck and devour the wild fruits of the forest and continue the quite unnecessary propagation of their race.

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## Documents 1930C

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### Guam news for 1930

*Source: Articles in The Guam Recorder, January, March, June, and November 1930.*

#### C1. January 1930

##### **Right Reverend Monsignor Joaquin Villalonga, S.J.**

Guam was much gratified to receive a visit from the Right Reverend Monsignor Joaquin Villalonga, S.J., who came as special representative of Pope Pius XI. While Monsignor Villalonga was in Guam for only a trifle over a week, he visited every part of the Island, came into intimate contact with all the officials and most of the people, and greatly endeared himself to everyone. It is very apparent to those who were intimately associated with this reverend gentleman that he is the type of man who stands for progress and goodwill in our hustling world of today. The good wishes of Guam are ever with you Father Villalonga.

#### C2. March 1930

##### **Inhabitants of Guam make another appeal for United States citizenship**

The Guam Chamber of Commerce at its meeting for the month of February, adopted a resolution to submit a statement to the United States Congress, indorsed by the Governor of Guam, and by the National Chamber of Commerce at Washington, D.C., to the effect that it most emphatically concurs with the great desire of the people of Guam as set forth in the Governor's annual report to the Secretary of the Navy for the year 1929, and also with a like resolution adopted by the Guam Congress at the December 1929 session.

Governor Bradley recommended in his report that, "legislation be enacted permitting citizens of Guam to become citizens of the United States," and stated that, "the greatest aspiration of the people of Guam is to become full-fledged citizens of the United States, their present status being quite unsatisfactory, and even the term 'citizen of Guam' being almost meaningless at the present time, since there is no established sys-

tem of acquiring citizenship in Guam, and no law setting the exact requirements for such citizenship.

Governor Bradley contemplates, after thirty-two years of American administration of Island affairs, setting forth by proclamation, "who are citizens of Guam," and intends to promulgate a law permitting the naturalization of certain alien residents in Guam, such measures being essential in order to clarify the rights of property ownership. Even this the Governor stated, will fall far short of local aspiration.

Legislation of this kind would at least give the people of Guam some definite designation as to nationality, and would reward their loyalty to the United States Government since their forced adoption without their consent, when the Island of Guam was ceded to the United States by Spain at the Treaty of Paris. The Chamorro people at the present time, and during all these years past, have actually been a race without a country, and although the so-called citizens of Guam now possess the privilege of freedom of entry and residence in the United States the extension of citizenship as quoted from Governor Bradley's report, "in the same manner as is done in territories of the United States, would be a just and generous act."

Present laws do not permit aliens the right of ownership of real estate, or the participation in local business incorporated under the laws of Guam, and no provision is made for naturalization of aliens either to United States citizenship or to citizenship of Guam. Native born subjects of alien fathers are, from one generation to another, classed in the same category as their fathers and their ancestors. This law is not consistent, for there are no pure blooded Chamorros, and the parentage of the whole population can undoubtedly be traced to alien fathers. Therefore none should be entitled to the privilege of so-called citizens of Guam.

The lack of political aspiration on the part of the people of Guam, due no doubt to the form of government under which they have lived for generations, causes them to continue to remain at the disadvantage of being without sufficiently educated material for representation at Washington to properly present their cause before the Congress of the United States. Appeals from time to time have been made direct to the Congress of the United States and to visiting Congressmen, that influence be brought to bear and that legislation be enacted permitting the inhabitants of Guam to participate in the rights and privileges of United States citizenship, but for the past thirty-two years Congress has failed to be interested in legislation for Guam or its people.

### **Prepare for the future.**

The agitation in the United State Congress to relieve the Navy of the administration of the various places like Guam, Haiti, Virgin Islands, and Samoa, may bring about a very much changed condition for the people of Guam, and if this is ever done, and it may happen any time, the result may be, the loss to the Island of a million or more dollars which the Navy is responsible for bringing into Guam each year.

If the Navy expenditures were to cease suddenly, Guam, under present conditions would be ruined beyond hope, and the inhabitants would revert back to the conditions



of life which existed before the American occupation. They would be forced to do a tremendous amount of hard work to cultivate their land to a state that would supply even local demands for food, not to take into consideration the maintenance of even a portion of the present civilization and appurtenances such as water supply, sewer systems, electric lights, roads, hospitals, schools, telephone systems, and civil administration expenses, etc., etc.

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### C3. June 1930

#### **S.S. President Monroe—First U.S. Passenger Liner to visit Guam.**

The **S.S. President Monroe**, Chas. Jokstad, Lt.-Comdr. U.S.N.R., Commanding, of the Dollar Steamship Lines Inc. Ltd., the first American passenger lines to call at Guam, arrived from San Francisco via Honolulu, at noon on the 10th of May, with ten first-class passengers, one steerage passenger, 221 bags of mail and 534 tons of freight.

The arrival of this vessel and the hoped-for continued calling of this line of steamships, fills a long felt necessity for regular commercial transportation service to the Island. This visit of the **President Monroe** is the result of repeated endeavors to obtain such service. The former irregular transportation has been the cause of long delays in receiving and despatching mail and freight, and the inadequate facilities for passenger service on the Army and Navy Transports causes much dissatisfaction, and has made of Guam a very isolated possession of the American Government.

The decision of the Dollar Steamship Company in having the **President Monroe** call at Guam, is the result of the repeated requests for such service, and it is understood that this is with the ulterior object of the inauguration of a regular passenger and freight service from San Francisco to Singapore, calling at several southern California ports, Honolulu, Guam, Manila, and Singapore. If sufficient business with Guam can be maintained, these vessels will call every thirty-five days.

In celebration of this vessel's first visit on this service, the Dollar Steamship Lines gave a complimentary luncheon on board at which about one hundred guests were present, and which was tendered to the Governor of Guam, his Staff, and other invited guests, including Insular Government officials, merchants of the island, and prominent citizens and residents. The guests were received by Commander Jokstad and his officers, and they were informed that all parts of the vessel were open for their inspection.

The luncheon was a most elaborate affair as is evidenced by the menu which appears below, and the visit of this first American Liner to honor Guam, and the cordial reception which all who were fortunate enough to be present received, will not soon be forgotten. Great credit is due Chief Steward A. O. Hopkins for the preparation and service of a repast which was particularly appropriate in a tropical climate.

## LUNCHEON

Relishes

Neptune Cocktail

California Celery en Branche, Young Radishes

Sliced Cucumber

## SOUP

Consomme Frappe

## FISH

Poached Halibut Hollandaise

## ENTRIES

Curried Fresh Lobster and Rice

## FROM THE GRILL

California Broiled Spring Chicken, Saratoga Potatoes

## VEGETABLES

Baked Potatoes, Fresh String Beans

New Green Peas in Butter

## SALAD

Green Vegetables with Roquefort Dressing

## DESSERTS

Tapioca Cup Custard Pudding, Cream Sauce

California Ice Cream, French Pastry

## CHEESE

Roquefort, Edam, Camanbert

Fresh California Fruit

Café Noir, Mints

Music was furnished for the occasion by the U.S. Marine Corps Band, from the Marine Barracks at Headquarters, Sumay, Guam, who very kindly volunteered their services for the day.

After the luncheon, a very interesting address of welcome to the guests was given by Captain Jokstad, in which he outlined the efforts of the Dollar Steamship Line to provide efficient and satisfactory service wherever it is required, even at a loss to the company at the beginning; and his cordial manner assured every one that their presence on board was highly appreciated.

Lieut.-Comdr. R. E. Dees, Acting Governor of Guam, made a very able and eloquent reply to Captain Jokstad's address, expressing in no doubtful terms the highest appreciation of the Government officials both for the efforts of the Dollar Steamship

Line in establishing this service and for their unusual courtesy in providing such an unexpected and pleasing entertainment for such a large number of guests.

In behalf of the merchants, importers, and permanent residents of Guam, Mr. J. H. Underwood, a resident of Guam for the past thirty years, Resident Manager of John Rothschild & Co., agents for the Dollar Steamship Line, gave assurance of the high regard of the people of Guam for all that has been done in their behalf in the establishment of a regular and adequate steamer service, and expressed the hope that the continuance of such service would result in the development of the resources of the Island and in material benefit to the Dollar Steamship Line.

After the guests left the dining saloon, a large number of them availed themselves of Captain Jokstad's kind offer and inspected all parts of the vessel. This was the first opportunity that many of them had ever had for seeing such a large and commodious steamer.

The **President Monroe** is a spacious modern liner of 10,533 gross tons, with accommodations for one hundred and thirty first-class, and several hundred steerage passengers. The voyage from San Francisco to Guam is made in eighteen days.

...  
The rates for general freight from San Francisco or from Honolulu to Guam are \$16.50 weight or measurement. Guam to Manila \$10.00 weight or measurement.

#### **C4. November 1930**

##### **Army Transport drop Guam as a stop.**

The Navy Department has advised the local government that the War Department does not hereafter intend to have its west-bound trans-Pacific transports stop at either Guam or Honolulu. The War Department expects to make a considerable saving both in time and money by making the San Francisco-Manila run without any intermediate stops.

While the loss of this service will not affect Guam seriously at the present time, owing to the frequent stops of the Dollar Line passenger ships, we regret to lose contact with the Army transport service and hope that the present discontinuance may be only temporary.

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1 Ed. note: First-class tickets cost from \$300 to \$535.00 from Los Angeles or San Francisco to Guam, and steerage class cost \$80.00.



**Official seal of Guam.** *A crooked coconut tree, the only one left standing at the mouth of the Agaña River after the typhoon of 1918 inspired the design of the official seal of Guam, adopted in 1930. The shape of the seal is that of the sling-stones used by the ancient Chamorros in hunting and fighting. Also included in the seal is a sketch of a typical flying proa, with Ritidian Point in the background.*

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**Document 1930D**

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**Guam—Old Spanish building demolished**

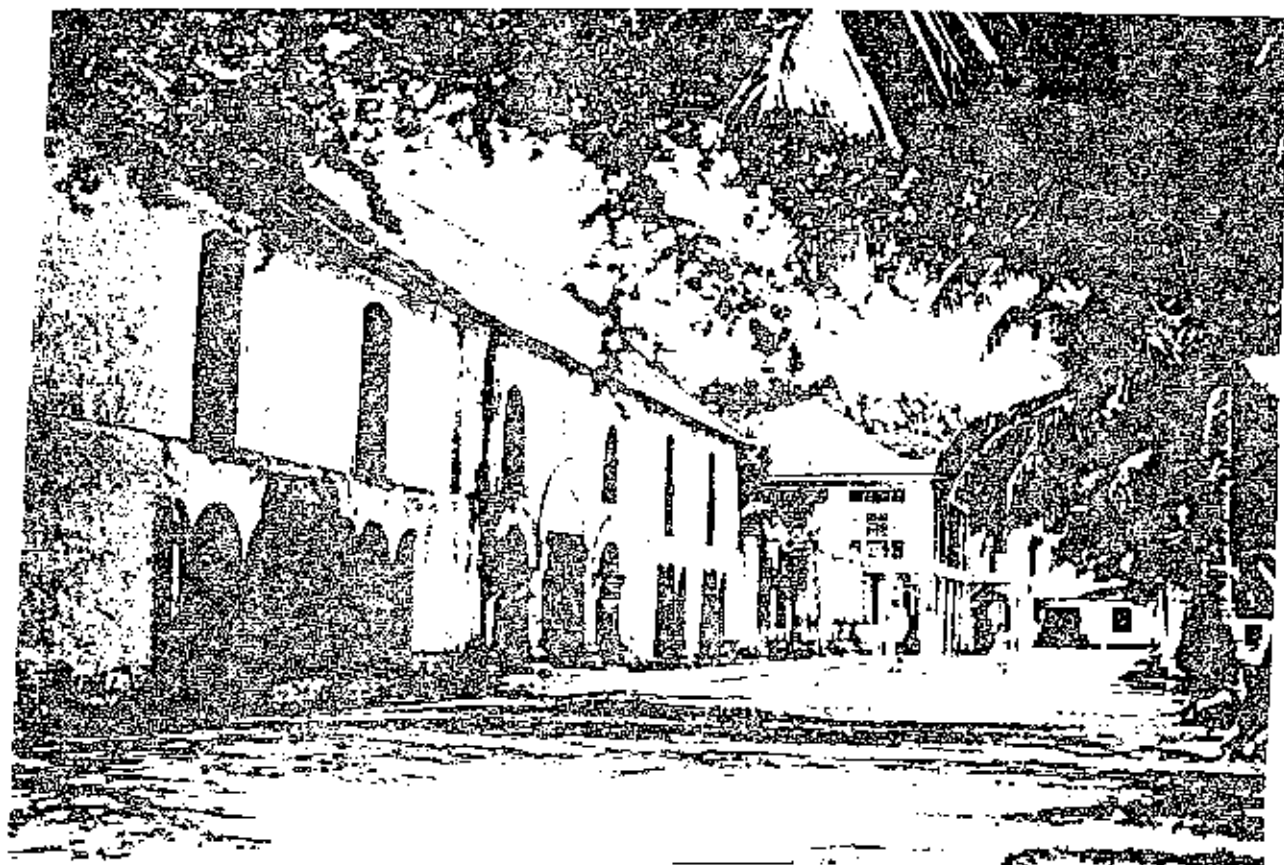
*Source: Article in The Guam Recorder, July 1930.*

**The old Spanish warehouse in Agaña demolished**

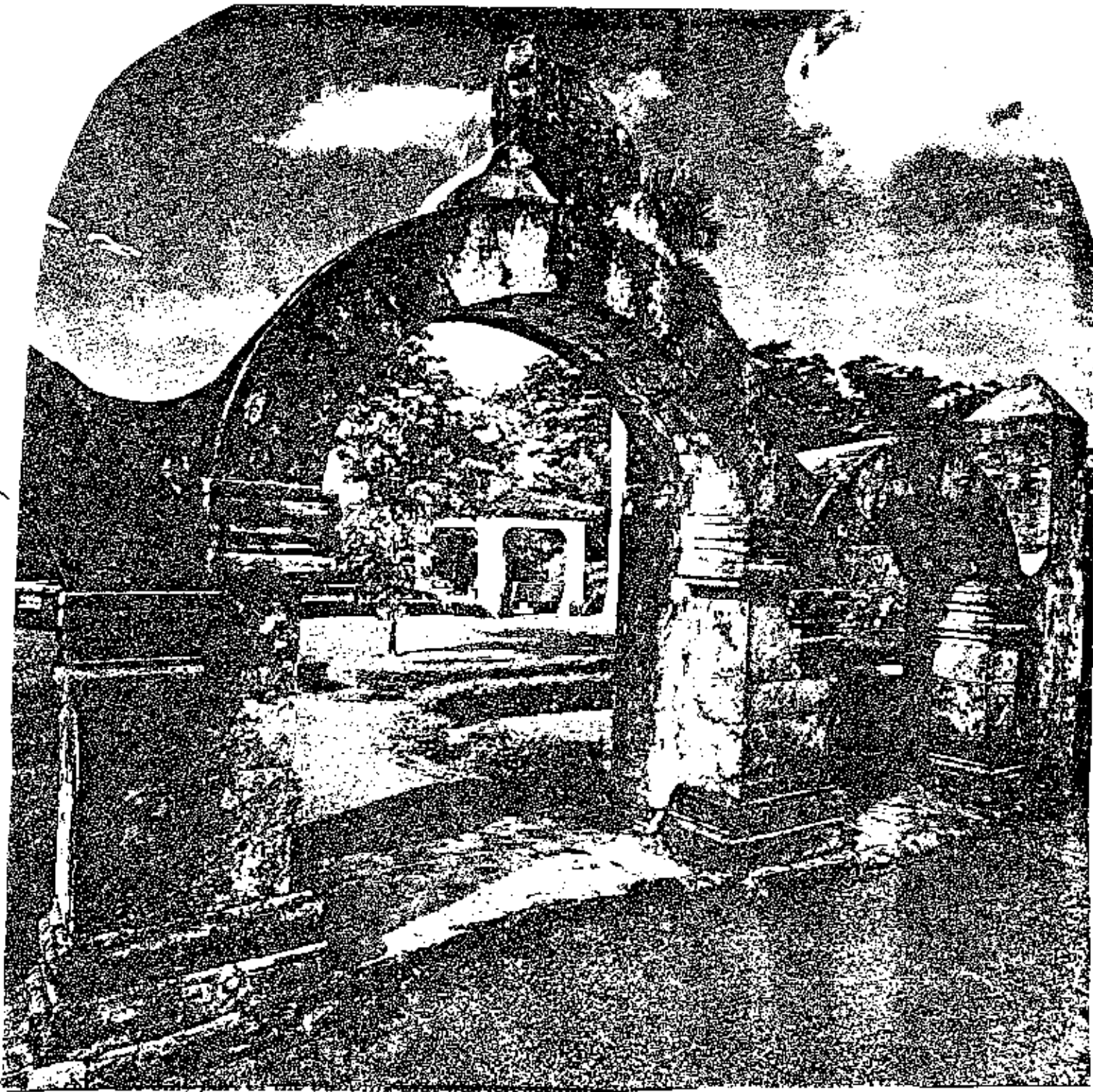
The old building east of the Palace and adjoining the Palace grounds and listed as Building No. 2, was recently condemned as unsafe for further use and will be demolished. With the passing of the structure, Guam will lose one of its oldest historical landmarks, being erected about the year 1736. It was used for many years by the Spanish as an arsenal, the lower floor being well stocked with cannon balls for the old-time smooth-bore guns. There was also a goodly amount of chain-shot, and shrapnel, and, in addition to a number of heavy guns that stood outside of this old building at the time of the arrival of the Americans, was a mobile forge for heating shots.

The Spanish authorities used the upper floor of this building for hospitalization purposes, and the Americans continued with this part of the building as a hospital for a time. Later it was made use of for a barracks, and for many years has been used for school purposes. Shortly after the arrival of the Americans part of the lower floor was turned into office space, and the Disbursing Office remained here until recently. The other part of the lower floor was for many years used as a post office.

The entrance arches of this old building will be kept intact for historical reasons, and they will answer for an additional gate leading to the Palace and to the Governor's garden.



**The building on the left is the "almacen" or arsenal. Notice the central doorway which consists of three arches. The two-story building in the background is the Governor's Palace.**





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 Document 1930E
 

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## Father Pons' reminiscences of the Western Carolines

Source: Article in *Anthropos* 26 (1931)—*Analecta et additamenta*.

Note: Fr. Juan Pons, S.J., born in 1876, served as missionary in Truk (1922-23) and in Yap (1922-35).

### Classical reminiscences in savage lands: The elders of the Western Carolines

#### Original text in Spanish.

*Reminiscencias clásicas en tierras salvajes: La γεροβοια en las Carolinas occidentales.*

*La tienen de muchos años atrás en las Carolinas occidentales y con atribuciones de notable parecido a la de la antigua Grecia.*

*Desde luego se reúnen los ancianos en juntas particulares y secretas, a las que no pueden asistir más que ellos. Los ancianos son el cerebro de la tribu y como el cerebro dirigen y regulan y cohiben eficazmente, pero sin ser vistos. Largo tiempo hay que vivir entre estos indígenas para llegar a conocer la fuerza oculta, que mantiene tradiciones arcaicas y supersticiones inverosímiles a la vez que resiste con tenacidad digna de mejor causa a todo lo que parezca innovación, especialmente si coarta su desenfrenada libertad. Y esa fuerza oculta es el grupo de ancianos, la γεροβοια.*

*Sin duda supone esto en el fondo la virtud del respeto a las canas instruidas por larga experiencia y la docilidad en ceder a los que pueden saber más. Pero entre salvajes esta sumisión puede ser fatal y así lo va resultando en la, digamos, innovación de abrazar la Fe católica. Contra esa oposición de los viejos luchamos; y a lo mejor no hallamos otras armas que rogar al Señor se lleve pronto a esos patriarcas y conservadores de la vida libre entre las selvas. Reunir algo a la gente ahora desperdigada en distancias enormes; acostumbrarla un poco al trabajo y otro poco a la limpieza; hacer que rompan con las leyes minuciosas y torpes que regulan todos sus actos etc. etc. cosas son de primera necesidad para la vida cristiana y aun la civil; pero no entran en uso, porque a la puerta están los ancianos que con sola su actitud de indiferencia indican a todos que hay que resistir a cuanto huelga a extranjero; y sus indicaciones son mandatos terminantes.*

*Al la ʔepovota incumbe conservar la distinción de grados en la sociedad y evitar ingerencias destructoras del orden: y así no se atreverá ningún mozo, aunque sea de los de pluma de gallo en la cabeza como estilan los estirados de aquí, a pasarse a la categoría de hombre sin la aprobación de los ancianos. Confiern estos entre sí sobre si el tal pretendiente, dejadas las veleidades y muchacheces, es secretudo y sobre todo si ha llegado ya a ser discreto, o sea, si sabe decir y mantener el sí o el no cuando convenga a la tribu aunque sea contra la verdad. Si el mozo sale aprobado por la ʔepovota podrá añadir algunos adornos, pero pocos, a su taparrabos y clavar en sus enmarañados cabellos una peñeta que salga de la frente como medio palmo a manera de espolón de navio. Permitirse estos lujos, característicos del hombre ya aprobado, antes de consentirlo los viejos, podría costarle la vida al atrevido.*

*Pero lo curioso es la política de estos viejos en el arte de dejar al prójimo contento y engañado. Andan a vueltas las autoridades, y con buen celo por cierto, con varios problemas: uno es el de hacer vestir a los indígenas. Nunca contestan estos viejos que no, antes alaban el buen intento y sus ventajas; pero no hay que pasar adelante. En una ocasión les urgía apretadamente la autoridad para que se vistiesen: entonces estos viejos redomados le contestaron: Señor, tenéis razón sobrada y es caso de vestirse a la carrera. Gente joven y algo madura, el pueblo de hoy y de mañana que se vistan luego; pero a nosotros, a los viejos, al pueblo de ayer, permitidnos, Señor, que sigamos así los pocos días de vida que nos quedan; ni andar sabremos con la traba del vestido. Sea así para vosotros, contestó la autoridad; pero que se vistan los demás. Que se vistan, contestaron a coro los viejos. Habían ganado la partida, pues ni uno se vestirá si los viejos no van delante con el ejemplo.*

*Insistiendo yo con uno de estos prohombres a que se vistiese, me contestó como emocionado y apelando a lo patético: Vestirme yo mientras mis hijos (los súbditos suyos) anden desnudos, no me lo consiente el corazón. Con esta astucia melodramática inventaba el círculo vicioso de no vestirse él, pues no se vestían sus súbditos, y éstos no habían de vestirse, pues no se vestía él.*

*Ejerce además la ʔepovota inquisición sobre los jefes de tribu, sobre su proceder en el cargo, sobre si conviene conservarles la autoridad de por vida, como es lo ordinario, o deponerles luego. En tiempo de la dominación española y alemana, en que estos indígenas tenían armas, la ʔepovota era como Señor de horca y cuchillo y se tomaba la justicia por sus manos sin temor al castigo, que les había de venir de lejos y tarde, dado que viniese. Aquí se ahogó un jefe de tribu, me decían socarronamente señalando un charquillo de poquísima profundidad: claro que se ahogó, pues lo ahogaron. Ahora los japoneses les han quitado las armas y han puesto tribunales bien organizados, pues tienen estas islas tan a la mano.*

*La ʔepovota como es natural, vela también y sobre todo por la conservación de las fiestas y costumbres tradicionales; y en esto es donde mayor guerra padecemos, pues desdicen tanto de la santidad cristiana. Por otra parte algunos que podrían favorecernos en este punto, ven en ello estética popular, como folklore, sin reparar en la inmoral o reparando poco, antes a las veces permitiéndolo y aun fomentándolo. El Señor*

*nos ayude con su gracia y todos con sus oraciones. Buena disposición hay en muchos y lo sé por larga experiencia en los varios puntos de las islas, que he visitado detenidamente. La atmósfera está perturbada con nubarrones de vicios y superstición; no será fácil se despeje tan pronto: pero las conversiones que se han obtenido ya, dan fundadas esperanzas de mejores días, sobre todo porque algunas han sido de gente principal y autorizada; y otras llevaban consigo dificultades especiales, como contradicción de toda la familia; y con todo se han logrado en buen número. Pidamos por su perseverancia, cosa difícil en todas partes, pero especialmente en estas islas.*

*JUAN PONS, S.J., Carolinas occidentales del Japón.*

### Translation.

**Classical reminiscences in savage lands: The γεροντοια in the Western Carolines.**<sup>1</sup>

They have had it for many years in the western Carolines and with attributions rather similar to that of ancient Greece.

Of course, the old men hold special and secret meetings, which only they can attend. The old men are the mind of the tribe and as the mind does, they direct, regulate and restrain efficiently, but out of sight. One must live among these natives a long time before to get to know the occult force that maintains archaic traditions and invincible superstitions, at the same time as it resists with tenacity worthy of a better cause to everything that looks like an innovation, especially if it refrains their liberty. This occult force is the group of old men, the γεροντοια.

Undoubtedly this supposes a virtuous background of respect for men of old age, with a long experience, and docility in yielding to those who may be more knowledgeable. But among savages this submission may be fatal and so it goes with the, let us say, innovation of embracing the Catholic faith. We fight against the opposition of the old men; and at best we do not find other weapons than to pray to the hLord to take away those old and conservative patriarchs of the free life in the jungle. Now, to collect some of the people in a faraway place, to accustom them a little to work and again to a little more to cleanliness; to achieve that they let go of their minutious but rough laws that regulate all of their actions, etc. etc. things that are of first necessity for a Christian, and even civil, way of life: but they do not come into effect, because the old men stand at the door and with only their attitude of indifference they indicate to everyone the need for resisting anything that smells of the foreigner; and their indications are like definitive orders.

It is the business of the γεροντοια to preserve the distinction of ranks in the society and avoid destructive disruptions of the established order; and so no one lad would dare, although he be one of those wearing the cock feather on his head, as is the custom here among the upstarts, to promote himself to the category of man without the

1 Ed. note: In ancient Greek, the expression οἱ γεραιτεροι is usually used to refer to "the old men, the ancients."

approval of the old men. They consult among themselves whether or not the pretender, having abandoned the his youthful caprices, is secretive enough and above all if he has already proven himself to be discrete, that is, if he knows how to say yes and no when it suits the tribe, although he may have to falsify the truth. If the lad comes out approved by the  $\gamma\epsilon\pi\omicron\upsilon\omicron\tau\alpha$  he may add a few, but very few, decorations to his loin-cloths and place in his crinky hair a comb that extends in front by about half a palm, as a sort of ship figurehead. For a daring youth to permit oneself these luxuries, the characteristics of a man who has been recognized as such, before obtaining the consent of the old men, might cost him his life.

However, the curious thing is the smoothness of these old men in the art of leaving outsiders content but deceived. They leave the authorities high and dry, and they do so eagerly to be sure, with various problems, such as the clothing issue. These old men never say no directly; rather they praise the good intention and its advantages; but there is no implementation. On one occasion, the authority was urging them earnestly to put on clothes. Then these crafty old men answered him: "Sir, you are quite right and clothes should be put on right away. Let the youth, mature people, the people of today and of tomorrow wear clothes. But for us, old men, the people of yesterday, allow us, Sir, to continue living this way for the few days that we have left; our walking would be hindered by clothes." "That's OK for you," answered the authority, "but let the others wear clothes." "Let them wear clothes," answered the old men in unison. They had won the argument; indeed, no-one would wear clothes unless the old people did so first, to show the example.

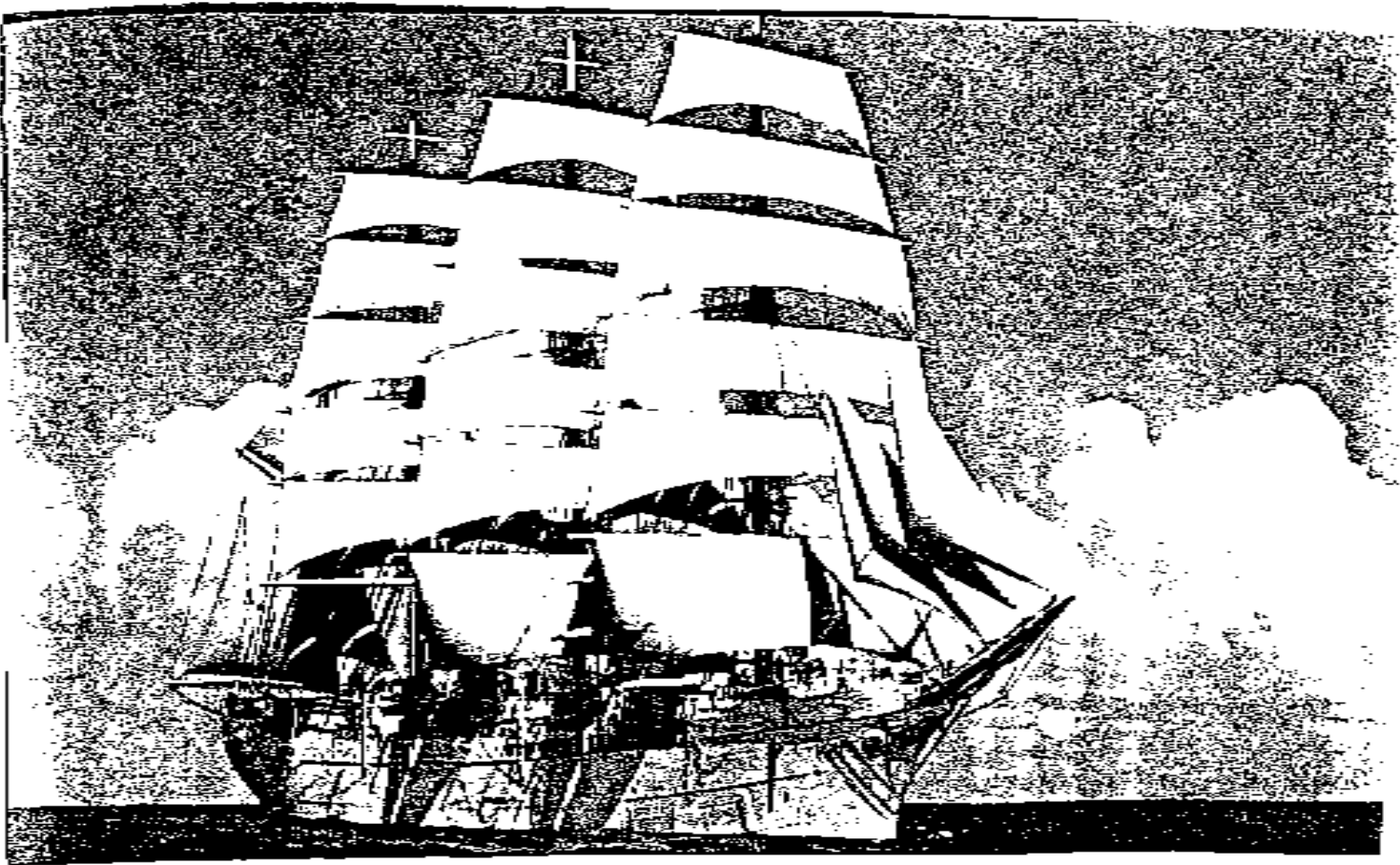
When I myself requested one of these old chiefs to put on clothes, he adopted an emotional manner and pleaded pathetically with me: "I, put on clothes, when my children (his subjects) go about naked, my heart does not permit it." With this melodramatic trick he had invented the vicious circle of not wearing clothes because his subjects did not wear any, while they in turn did not wear any clothes, because he did not wear any.

The  $\gamma\epsilon\pi\omicron\upsilon\omicron\tau\alpha$  also exercises an inquisition over the tribal chiefs, over their way of doing things, over whether they may keep their authority for life, as is normal, or give it up. During Spanish and German times, when these natives had weapons, the  $\gamma\epsilon\pi\omicron\upsilon\omicron\tau\alpha$  was Lord of the gallows and the knife and its members took matters into their own hands without fear of justice, because such had to come from afar and late, if it ever came. Here a tribal chief died by drowning, they told me in a crafty manner, while showing me a small depression in the ground. True, he had drowned, because it was they who had drowned him. Now the Japanese have taken their weapons away and have instituted well organized tribunals; in fact, they have these islands firmly under control.

The  $\gamma\epsilon\pi\omicron\upsilon\omicron\tau\alpha$ , naturally, also and above all, looks after the preservation of the traditional feasts and customs; here it is where we have the greater fight, because such are out of harmony with Christian living. On the other hand, some who should favor us on this point, see in them only popular esthetics, like folklore, without paying attention to the immorality or very little; rather, at times they allow it and even encourage it. May the Lord help us with his grace and everyone with his prayers. There are good disposi-

tions in many, and I know, on account of my long experience at various places in the islands that I have visited many times. The sky is perturbed with clouds of vices and supersticion; it will not be easy for it to become clear so soon; but the conversions that have already been obtained give us hope of better days, above all because some of the converted were leading citizens and men of prestige; as for others, they had special difficulties to overcome, such as opposition of their whole family; but in the end a good number of conversions have been gained. We can only hope that they will last, something that is always difficult, but especially so in these islands.

JUAN PONS, S.J., Western Carolines of Japan.





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**Note 1930F**

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## **Two Japanese training ships—Nippon Maru and Kaiwo Maru**

*Source: Otmar Schäuffelen. Great Sailing Ships (New York, Praeger, 19--).*

### **Description.**

Two sister ship, **Nippon Maru** and **Kaiwo Maru** were built in 1930. They were both steel-hulled four-masted barques, owned by the Ministry of Transport and operated by Kokai-Kunrensho, the Institute for Nautical Training, in Tokyo, their home-port.

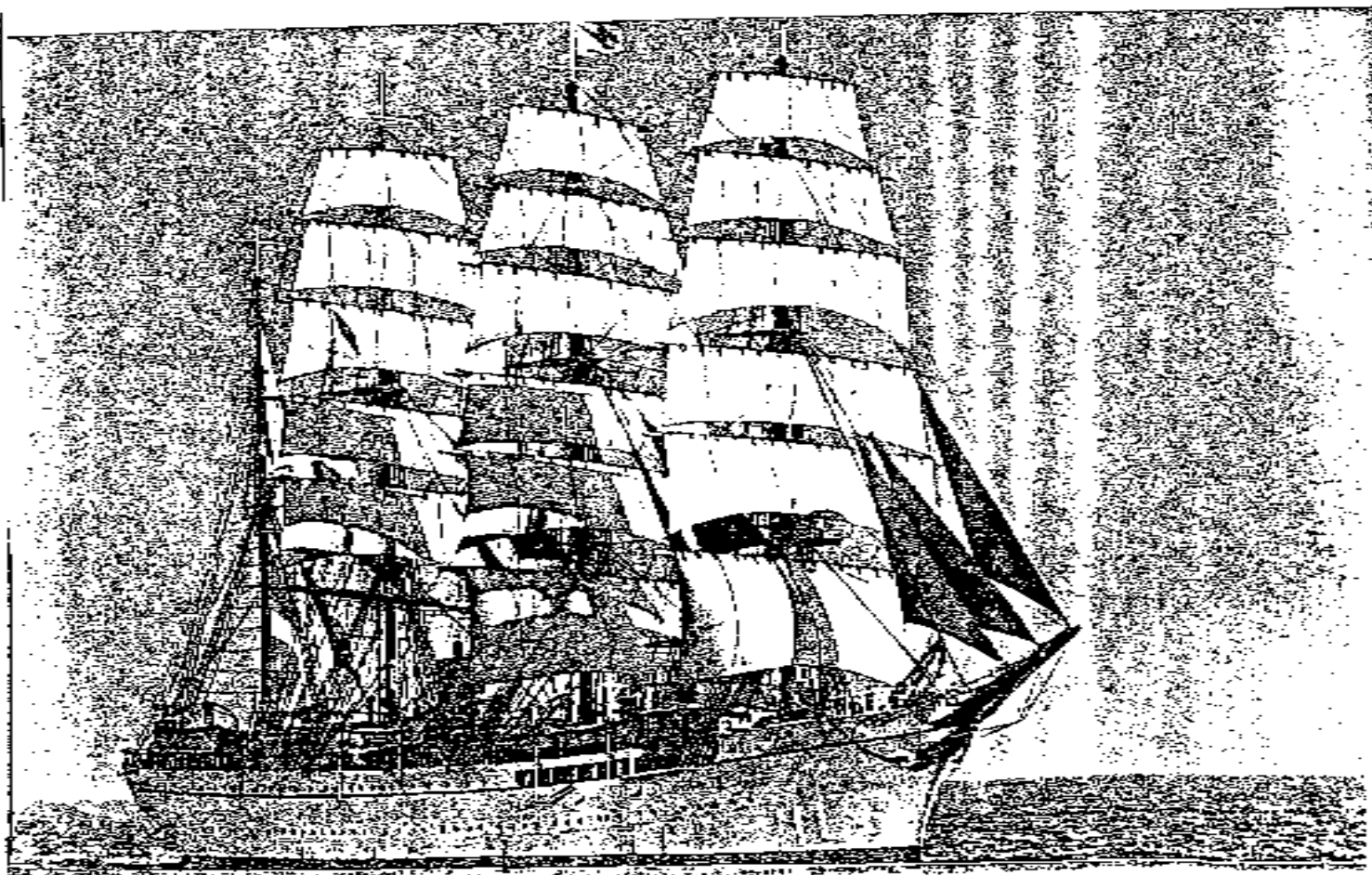
Built by Kawasaki Yar, Kobe, they were launched on 27 January 1930. Both are 4,343 tons displacement, but 2,286 tons gross. Their dimensions were: length overall, 318 feet; max. breadth, 42 feet 6 inches; depth in hold 17 feet 8 inches; draft, 22 feet 7 inches.

They each had 32 sails, but also an auxiliary diesel engine of 6 cylinders, 2,600 hp. The complement was: 27 officers, 38 crew, and 120 cadets. Their purpose was to train cadets of the merchant navy in the management of sails; this was done with the help of six capstans.

Until 1941, these two vessels sailed all over the Pacific, then they had their yards taken down and became motor vessels. It was not until 1952 that the **Nippon Maru** became a sailing ship once again, followed by the **Kaiwo Maru** in 1955.

[Figures: **Nippon Maru** (facing page) and **Kaiwo Maru** (next page), sister ships that re-rigged in the 1950s.]





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**Documents 1931A**

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**Guam news for 1931**

*Source: Articles in The Guam Recorder, January, March, August, October, and December 1931.*

**A1. January 1931****Bill of rights for Guam—Governor Bradley issues proclamation.****PROCLAMATION**

KNOW YE, that by virtue of the power and authority vested in me as Governor of Guam, and in recognition of the loyalty and unswerving allegiance of the people of Guam to the Government of the United States of America and to its ideals of freedom and democracy, I declare that the following articles shall have full force and effect of law in the Island of Guam, from and including the first day of January, one thousand nine hundred and thirty-one, and that all laws or parts of laws now in effect and inconsistent with the provisions hereinafter set forth are revoked insofar as is necessary to make this proclamation effective.

**ARTICLE I.**

The privilege of the writ of habeas corpus is hereby established and it shall not be suspended, unless when in cases of rebellion or invasion, the public safety may require it.

**ARTICLE II.**

No bill of attainder or ex post facto law shall be placed in effect.

**ARTICLE III.**

The Governor of Guam shall make no law respecting and establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peacefully to assemble, and to petition the government for a redress of grievances.

**ARTICLE IV.**

No soldier shall, in time of peace, be quartered in any house without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

**ARTICLE V.**

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall

issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

#### ARTICLE VI.

No person shall be subject for the same offense, to be twice put in jeopardy of his life or limb; nor shall he be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

#### ARTICLE VII.

In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial; to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defense.

#### ARTICLE VIII.

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

#### ARTICLE IX.

Involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall not exist in Guam.

#### ARTICLE X.

The right of citizens of Guam to vote in the elections of local officials or in the determinations of local affairs, whenever such elections or determinations are duly ordered, shall not be denied or abridged on account of race, color, or sex.

#### ARTICLE XI.

Arrest or imprisonment for indebtedness is prohibited except by due process of law and under the orders of a court having jurisdiction of the offense charged.

#### ARTICLE XII.

Arrest or imprisonment for civil indebtedness is forbidden under all circumstances.

In witness whereof, I have hereto set my hand and caused the seal of Guam to be affixed.

Done at Agana, Guam, this twenty-fourth day of December, in the year of our Lord one thousand nine hundred thirty and of the Independence of the United States the one hundred fifty-fifth.

WILLIAM W. BRADLEY, Jr.

(Seal)

## A2. March 1931

### Governor Bradley's relief ordered to Guam.

Governor Bradley announces that he has received orders which will relieve him from duty as Governor of Guam and that he expects to depart in May for the Naval War College, Newport, R.I.

Captain John S. Abbott, now in command of the U.S.S. **Medusa**, has been ordered to Guam as Governor Bradley's relief. He should arrive on the U.S.S. **Henderson** on 15 May...<sup>1</sup>

### **Governor Bradley honored.**

The Governor is pleased to announce that he has just received a very handsome silver medal from the Vatican City. The medal was forwarded by Monsignor Joaquin Villalonga, S.J., with the statement that,

"The Holy Father sends to you the first annual medal of the inauguration of the Vatican City, in recognition of your good services to the Church in Guam."

In view of the provisions of the Constitution of the United States regarding the acceptance of such medals, the Governor has informed the Navy Department of its receipt and has requested instructions regarding its disposition until such time its acceptance may be authorized.

### **Dollar Line passenger service discontinued.**

Information has just been received that the Dollar Line passenger vessels will not call at Guam in the future. While the Island very much regrets the loss of this service, it was apparent from the beginning that without Government aid, a service of such large vessels, from such great distances, could not be successful.

Pending the possible re-routing of the Army Transport **Grant**, to bring cold storage to Guam, the **Gold Star** will be used to connect with trans-Pacific vessels at other ports, and thus bring cold storage into Guam at regular intervals.

## **A3. July 1931**

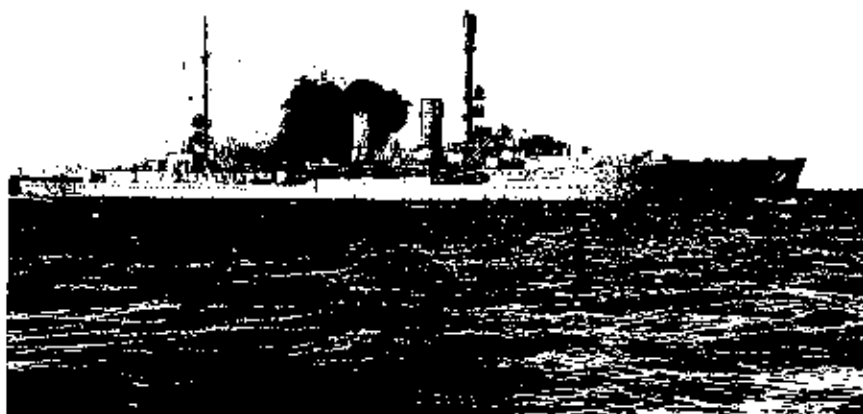
### **German cruiser Emden to visit Guam.**

*Editor's notes: This was the third German wardship of that name. The cruiser Emden was launched in 1925 at Wilhelmshaven, crew from 474 to 483, 6,990-ton capacity, length 155 meters, top speed 29 knots, etc. Captain Witthoef was in command of her from October 1930 to March 1932. The route of this one-year voyage of the Emden was from Wilhelmshaven (departed in December 1930), to Port Said, Aden, Colombo, Bangkok, Manila, Nanking, Shanghai, Nagasaki, Osaka, Hakodate, Yokohama, Guam, Batavia, Cocos Island (where the first Emden had been sunk), Mauritius, London, and down to the west coast of Africa, and back home at Wilhelmshaven in December 1931.*

The German cruiser **Emden**, Frigate Captain [i.e. Commander] Witthoef commanding, is due to arrive at Guam 16 July, and will probably remain in port until the 20th.

The **Emden** is on an extended training cruise with 67 midshipmen on board, 22 Officers, three Naval officials, 15 Warrant officers, 112 non-commissioned officers, and 314 enlisted men. The midshipmen received a six-month training course before leaving

<sup>1</sup> Ed. note: This did not happen. He was replaced by Captain Root instead.



I. Formiglé August 1926

**S.M.S. Emden, the third with this name.** *From Hildebrand et al., 3:54.*

Germany, and upon their return to the homeland they will be examined in their work on this cruise.

During the visit of the **Emden** the officers and crew will be accorded the courtesies and be entertained as has always been customary in Guam with visitors, by the naval, and civil authorities and residents.

#### **A4. August 1931**

##### **The yacht France visits Guam.**

The schooner **Yacht France** of the Whitney South Sea Expedition, under the auspices of the American Museum of Natural History of New York City, arrived at Guam June 23 from Kushie [Kosrae], Caroline Islands.

The **France** is an auxiliary vessel of 74-tons, 84-feet overall, the Captain, Mr. J. R. Lang, and Mr. W. F. Coultas, the leader of the expedition, a Chinese cook and a crew of five Solomon Island natives, and one Caroline Island native. Before coming to Guam an ornithological survey of the Eastern Caroline Islands was completed. Prior to visiting the Caroline Islands the ship had spent three years in the Solomon Islands making a survey of that British Territory.

The reason for visiting Guam at this time was for the purpose of replacing the motor power of the vessel. This not being possible due to the lack of facilities for docking the ship, it will be necessary to go to Manila to have the work done. Following this period of repairs, the expedition will return to the Western Caroline Islands and complete the survey of the whole group. Mr. Coultas thinks it possible that they will then survey the

North Marshall ocean and the Narau [sic] Islands, Wake Island, and the islands of the Mariana group north of Guam. This will of course be done with the permission of the Japanese Government which holds a mandate over all the islands of this group with the exception of Guam. Mr. Coultas then hopes to return and make a survey of Guam probably the latter part of January. Early in the new year they will return to the North Eastern part of the Mandated territory of New Guinea.

...  
 In 1921, the American Museum of Natural History began a survey of all the Islands of the South Pacific. This was to be a comparative ornithological survey of every group. The expedition is interested in the collection of bird specimens and particularly in the quality of the material collected. With these specimens from all the island groups, it is to be hoped that some information will be gathered relative to former land masses and transgressions of an earlier period. Birds, like all mammals, adapt themselves to different conditions, but with the species and families of birds gathered, it is hoped to link them to these various isolated island groups of the South Pacific so that later this material may be linked together with archaeological and geological data.

...  
 The Yatch **France** was purchased in Tahiti in 1923, and work was carried on from this vessel. Prior to the purchase of the **France** collecting was done by land parties.

...  
 Since the loss of the **Carnegie** the **France** has a record of more nautical miles and visits to more islands in the South Pacific than any other vessel afloat today.

#### **A4. August 1931**

**Guam naval base to be abandoned in cost cut—Decision made by President and High Officials at Rapidan Camp; military value of Isle declared small.**

*[Reprinted from] Seattle Times - Chicago Tribune - N. Y. Times Special Service.*

ORANGE, Va., Saturday, June 6 [1931].—Abandonment of the Island of Guam as a naval base was decided upon today by President Hoover and high ranking Navy Officials as a weekend economy conference at the President's camp on the Rapidan.

In announcing that the base was to be given up it was stated that recent war studies have convinced the Navy Department that the island no longer has any military value.

Guam was considered to have great strategic importance up to the time of the Washington Naval Conference in 1922 when the United States agreed not to strengthen further any of its far Pacific possessions.

Other economies made by the Navy Department this year and which are expected to be continued the next fiscal year, will amount to approximately \$25,000,000, it was said. It was explained that a total of \$10,000,000 had been saved during the present fis-

cal year through radical reductions in the enlisted strength of the Navy. Further economies along this line next year are expected to save \$15,000,000 more.

### Guam stricken from Navy Pacific bases.

President Hoover held Economy Conference No. 5 at his Rapidan Camp. Thither from Washington flew Secretary of the Navy Adams in an autogyro, piloted by Assistant Ingalls. For hours he, the President and a school of admirals pored over departmental figures trying to find ways to save a dollar here and there. After the conference it was announced that the Navy would spend \$10,000,000 less than its \$380,000,000 this year, \$10,000,000 or \$15,000,000 less than its \$360,000,000 next year. Economies had been effected by decommissioning older naval craft, holding the enlisted personnel 4,700 below the authorized maximum of 84,000. As of no further strategic value, Guam was stricken from the Navy's list of Pacific bases, and plans prepared to demilitarize it.



同訪シバ島の行 - 事知とアダムの依に號 - タネドル - コ機軍  
Saipan (事知とアダムが右ての向の其者著が共中)

**Governor Root's visit to Saipan in September 1931.** (*From an official Japanese photo reproduced in the autobiography of Matsue, the "sugar king".*)

**A5. October 1931**

**Governor of Guam visits Governor of Saipan, by Chas. H. Carlyle.**

Monday evening 31st August, the U.S.S. *Gold Star*, Comdr. C. W. Crosse, U.S.N., Commanding, with Capt. E. S. Root, U.S.N., Governor of Guam; Lieut.-Cmdr. I. Pur-



sell, U.S.N.; and Lieut. J. A. Stuart, U.S.M.C., aides to the Governor, and Mr. T. Shinohara as interpreter on board, departed Apra Harbor, Guam, for Saipan, a sister island of this group and part of the Japanese mandate, to make, not only a friendly visit, but to extend official courtesies as a representative of the United States Government.

The **Gold Star** sailed leisurely along Guam's coast-line, headed over a sea lane not traveled by some on board for a long time. The old home guards could very easily be distinguished apart from the rest of the crew because they never left the After-Poop-Deck until Mother Nature had stepped into the picture and cast her shadows over the calm waters by virtue of a magnificent sunset.

The island of Saipan was sighted in the early morning and speedy preparations were made for the anchoring of our vessel and the reception of the Japanese Governor and his delegates. We anchored at about 9:00 A.M. Tuesday, 1st September and it was not long until a power boat, conveying the official Japanese party, was seen approaching; the Captain was notified and rapid calls for side-buoys were in order.

The ship had been thoroughly cleansed and when the visiting governor and his party, after having extended the customary salutations, stepped upon the Quarter-Deck, they realized that they had been privileged to board a vessel, worthy in every respect, to represent the United States Government. The party was met at the gangway by our own Commanding Officer, the Officer of the Deck and ably assisted by Mr. T. Shinohara, President of the Guam Japanese Society, who acted as the interpreter for both parties. The official reception on board over, our guests were escorted to the quarters occupied by the Governor of Guam where the representatives of both Governments were officially introduced. After the usual routine of such meetings came to a close, our guests made ready to depart, said departure being executed in real navy fashion. Word was then passed that liberty for all hands was in order.

Boats carrying our salty tars left the ship shortly after lunch for recreation and liberty, all boats being met at the landing by a huge crowd of local inhabitants, curious to see and touch the spotless white uniforms of the much heralded United States "Gab."<sup>1</sup> Guides were in attendance and ever eager to escort our men about the island.

A theatre party had been arranged for the officers and crew of the ship and when nearing curtain time, all roads seemed to lead to the Opera House; which same was filled to capacity with service men and local residents. A special box was very nicely arranged for the Governors of both powers, each one accompanied by their respective aides, members of the reception committee and ship's officers. Tables were neatly arranged in front of the official box for the men of the ship and after being properly escorted, with that well-known Japanese courtesy, to tables assigned, found, upon being seated, that each place, in addition to being nicely arranged, was blessed with refreshments, the rarest of Japanese delicacies. Beautiful Japanese girls, neatly attired in their native gowns, were in constant attendance to those in the official box, each individual's

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1 Ed. note: Gab, or gob, a slang word, meaning USN sailor, usually an enlisted man, which originated during World War I.

needs being graciously attended to, local courtesy and extreme politeness being truly exemplified in every way.

The entertainment arranged for our pleasure was one to be remembered for some time, each individual offering being rendered in a most pleasing manner. Native dancing, juggling and balancing acts, the equal of any witnessed in our larger cities, and trick bicycle riding, with the grand final offering of a typical Japanese classical dance with a setting of cherry blossoms and native flowers that were, in all respects, befitting the occasion. The tremendous applause accorded each number was sufficient proof to those participating that their efforts to please were greatly appreciated.

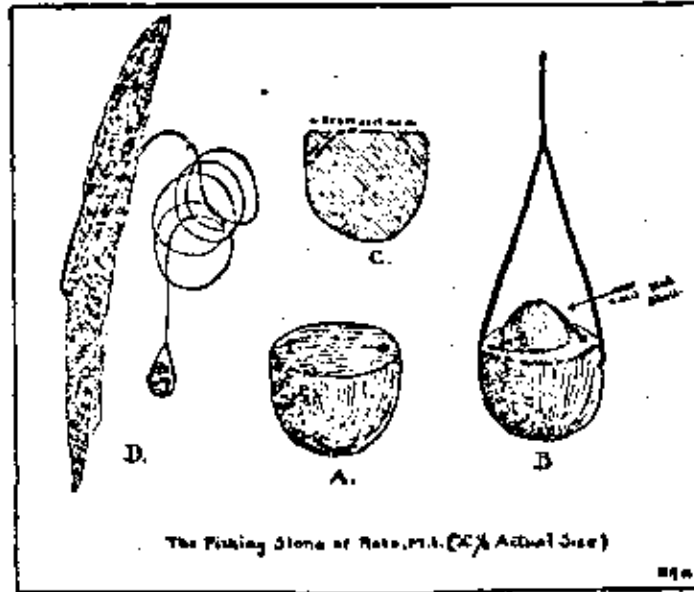
With a few hours left before boat time, the men separated, some to indulge in their favorite tropical pastime, shopping tours for curios and what nots. T'was a beautiful sight on most any street of the city. The committee had arranged that each building and all streets display some form of decoration and the individual property owner did his best to outdo his neighbor, the result being that gay pennants, lanterns and colored bunting were arranged in every available space, truly a wonderful sight, and especially so when blended with the snow-white uniforms of the American sailor.

Some difficulty was experienced by those not having guides, relative to the financial situation and the exchanging of cash, American to Japanese currency, the sign language, Have got - No got and Etc. was used very effectively, however. About six bottles later, the men appeared to have become familiar and very intimate with Mr. Yen and Mrs. Sen because many returned aboard heavily laden with their many purchases.

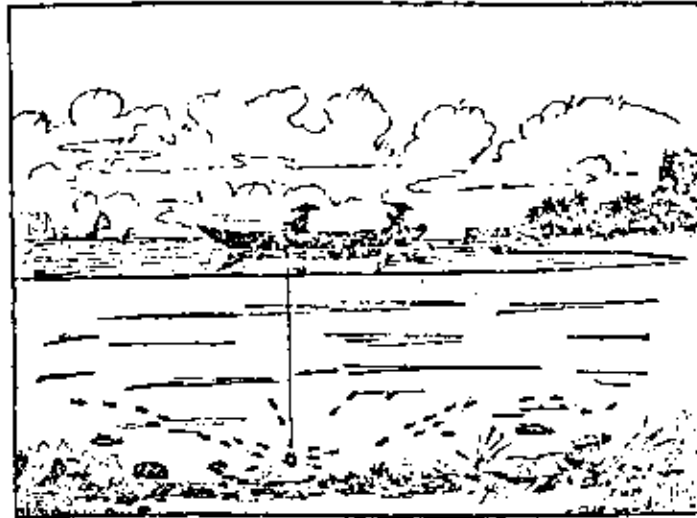
Wednesday 2nd of September proved to be a repetition of the first day's entertainment, theatre party and refreshments and etc. All that attended were more than pleased with the costly reception accorded them, regretting very much the early expiration of their liberty.

Thursday 3rd of September, no liberty and the programme which had been arranged for our own official party by the Japanese delegates was cancelled due to bad weather. The local committee in charge of affairs was kind and considerate of us even to the last day — upon taking his place at the dinner table each individual found a huge box of what appeared to be Sugar Candy with the word "Welcome" inscribed thereon very neatly arranged, waiting for him. In addition to all this, the Japanese fishermen toiled day and night at the fishing grounds and presented us with a supply of fish sufficient for all messes.

We were due to leave Saipan about 5:00 P.M. to arrive in Guam in the early morning of Friday, 4th. September. It was a wonderful trip and one that was enjoyed by all hands. We look forward to the visit to Guam by the Japanese Governor and his aides at which time the good people of Guam, officers and crew of the **Gold Star**, will have the opportunity to reciprocate and receive the Japanese people with the same hospitality and courtesy that was extended us upon our entry into Saipan.



THE FISHING STONE—"A" is about 3½ inches in diameter



FISHING WITH "STONE BAIT"

## A6. December 1931

### **Trained fish and stone bait, by H. G. Hornbostel,**

*formerly of the Bishop Museum, Honolulu, Illustrated by Author. Published by courtesy of the Philippine Magazine.*

Students of Chamorro life in Guam, who have long been puzzled by legendary allusions to "trained fish" and "stone bait", have been given an explanation of these terms by the author of this article.

Present-day inhabitants of Guam are as unfamiliar with the training of fish or the use of stones in catching them as are fishermen elsewhere who whip streams or seine the waters of the seven seas. But the ancient practices, substantiated until now only by legends and by strange rounded stones excavated from graves in the old burial sites of Guam and other islands of this group, have been authenticated by recent investigations. Furthermore, I have found that in Rota the natives still gain their fish supply in this manner.

On the island of Rota, which produces so little copra that ships in the past rarely visited it, and which is now under the Japanese mandate, I learned this old art at first hand, for on Rota prehistoric native customs have persisted long after they vanished from other islands in the south seas.

The fishing stone of this island is a smoothly formed hemisphere of stone about five inches in diameter. (Figure 1, A). It is suspended by tough cords of coconut fiber (B) with the flat surface of the hemisphere uppermost. To this upper side is attached the hollow cone of a coconut shell, held in place by the cord suspending the stone, as indicated in the drawing. This cord passed through holes bored through the fishing stone as shown in C. There is a small opening in the top of the shell. Into this hole the native fisherman squirts from his mouth a pulp of coconut meat which he has chewed fine. Then the bait is ready for use.

Daily during the months of June and July the natives dangle the stones from their canoes, keeping them close to the bottom (Figure 2) at a depth of approximately fifty feet. By jiggling the bait up and down they spread the coconut pulp through the water. A fish called "Achuman" (the Chamorro word "achu" means stone) is particularly fond of coconut. The knocking of the stone against the bottom also starts vibrations in the water like the famous boarding house dinner bell of New England starts in the air.

After two months of regular feeding the fish are trained to follow the stones daily. Then during August and September the stones are brought nearer and nearer to the surface of the water, until the fisherman with a net which is secured at the end of the same line as the stone lure is attached to (Figure 1, D), can gather in his unsuspecting victims, and the trained fish become food. In this strange manner the fish are lured from the sea bottom to the top and then snared with a net.

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## Document 1931B

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### Nauru and Ocean Island, by Major Austin Bastow

*Source: Major Austin Bastow, "Nauru and Ocean Island," in The Mid-Pacific Magazine, vol 43 (5), May 1932.*

*Notes: Ocean is the same as Banaba. Major Bastow was on the staff of "The Australian Traveller."*

#### Nauru and Ocean Island

During August last [1931] I made the acquaintance of and became friendly with Captain Hanniveg, captain and part-owner of the fine new cargo steamer the **S.S. June**, and as he was on the point of sailing to Nauru and Ocean Island he very kindly gave me an invitation to make the trip with him.<sup>1</sup>

...  
Days later we sighted Nauru, a little "gold mine" in the center of the great Pacific. It is a small island, about 22 miles in circumference, situated about half a degree south of the Equator. Before the great war the Germans owned Nauru, and they erected two very fine wireless masts there; one has fallen down but the other is being used as a lighthouse and has a revolving light fixed on it which is visible many miles out at sea. It is marked on the charts as Pleasant Island—a very suitable name, for it is very beautiful. On going ashore we walked through groves of coconut palms, their tall slender stems glistening in the sun, while underneath the beautiful foliage the native flora combined to make a scene not to be easily effaced from the memory.

The island is entirely of coral formation, formed on the top of a submarine mountain. It is also surrounded by a coral reef from 20 to 50 yards from the land. On the sea side of this reef the depth of water is very great, in fact 100 yards out it is about 1200 feet in depth. There is no anchorage, and the British Phosphate Commission with immense buoys attached for their vessels coming for phosphate to fasten to. The phosphate is then brought out to the ships in baskets in flat-bottomed boats or sampans, towed by launches, and these baskets, each holding about a third of a ton, are emptied

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1 Ed. note: This could be the same as the steamer Juncc, 2,218 tons, of Adelaide S.S. Company (ref. Nicholson's Log of Logs).

into the hold of the ship. All this work is done at Nauru by Chinese, who are also employed in quarrying out the phosphate from between the coral pinnacles on the island.

I have been asked what the phosphate really is. Without being an authority on the subject I would explain it in this way:

Ages ago this island, and Ocean [Banaba] Island, were both bare coral reefs projecting a little above high-water mark. Earthquakes followed and they were lifted higher still, the coral insect re-starting its work and forming another reef or fringe around the original one. This was again raised by volcanic agency and so there gradually developed an island. An island with no soil on it, just bare coral rocks, or, as they are called, pinnacles.

Sea birds frequented these islands in vast numbers and their droppings in the course of millions of years filled up the clefts and hollows between the pinnacles. Then another great volcanic disturbance took place and the islands were submerged under the sea. There they remained for ages, and the action of the sea-water chemically changed the guano and coral. Another volcanic disturbance then raised it above the sea again and the guano had then changed into what is now known as phosphate.

There are distinct indications that this raising and lowering of the islands has occurred several times. That the coral is not very deep or thick I know, for I have been down a cave in Nauru and at no great depth have come upon the original mother rock.

The work of getting the phosphate consists of blasting, picking and shovelling out all the comparatively loose ground that lies between the pinnacles of coral on the islands. The time will soon come when there will be practically no "earth" left, and Nauru, except for a fringe around its outer edge, will not have enough soil left on it to grow anything at all. It will then possibly revert to the condition it was in about a million years ago. What will the natives do then?

The native Nauruans are a very likeable people, simple and childlike in many ways, but very intelligent. The Administrator of the Island, Mr. [W. A.] Newman, very kindly took me round one day and we visited the natives' schools. The children are being taught in English by native teachers, and I was surprised to see the progress that they had made. Some of the little ones about eight or nine years of age read to me out of their school books quite as well as any of our school children in Australia of the same age could have done, while the elder pupils had sums set for them on the blackboard to do, which I am willing to wager nine out of ten Australian adults chosen at random could not do, or certainly not without considerable hesitation.

The Administrator feels that these simple and kindly natives need both care and protection, and from what I saw he is doing his best to give it to them. Under his guidance they have started a co-operative store which I understand is doing well. They have also established a fish market. They catch the fish from their canoes and sell it from their stall. The price they charge for fish is fourpence per pound, no matter what its variety. Sharks sell just as readily as any other. The return to the native fishermen last August, the month previous to my visit, was 3,945 pounds, totalling £66. 15. 6. and each fisherman shares in proportion to his catch.

Many of the natives have good, solid bank accounts. They are allowed to draw upon the bank whenever they wish to do so, provided they state the purpose they want the money for. This safeguard is purely in their own interests.

Our stay at Nauru was prolonged owing to other ships being there waiting their turns to go to moorings, and also because of westerly winds. If a westerly wind springs up, no matter how slight it is, it is a signal for the captain of the ship to slip his moorings and stand out to sea. They often come suddenly and develop into fierce gales when least expected. The barometer is not to be depended upon in this latitude, and therefore the sea captains are advised by the port authorities to take no risks with their ships, and to get out to sea as quickly as possible. Besides risk to the ship and themselves, there is also the danger of damaging the moorings and, as these cost probably in the neighborhood of £1,000, that would be a serious matter, for apart from the cost no ship could be worked either for loading or discharging until new ones were laid down.

We drifted about on the ocean in storms and calms for over a month with short intervals of work at discharging our cargo at Nauru, and then one day, while we were drifting about twenty miles from the island, the steamer **Nauru Chief** came steaming toward us flying a signal telling us we were wanted at Nauru. When we arrived there we were told that the refrigerating works at Ocean Island had had an accident with their ammonia cylinders and we were instructed to take some over to them. We then said good-bye to Nauru and sailed for Ocean Island, which we reached the following day.

Ocean Island is smaller than Nauru, being only seven miles in circumference, but I understand the phosphate deposit is of a richer quality than that of Nauru. The work of loading and discharging here is all done by Kanakas, that is, natives from the neighboring Gilbert and Ellice Islands. They are recruited from these islands for a period of about eighteen months, and then returned to their homes. They are well treated and not overworked. They seem very happy in their allotted tasks, and laugh and sing over their work like a lot of children. Many of them wear wreaths of flowers round their heads, others perhaps a scarlet hibiscus flower stuck behind each ear, and others wear necklaces of beads. The sole article of dress is what is called lava-lava, that is, a strip of cloth wrapped round their loins. It is all the dress one needs in this climate. As many of them have their lava-lavas made of gaudy colored cloth it gives them quite a picturesque appearance.

Our ship was delayed at Ocean Island for very nearly three months owing chiefly to the westerly winds. It became very monotonous, each morning steaming up to the island only to get the signal, "Too rough, come back tomorrow." This went on day after day and week after week, it seemed as if "tomorrow" would never come.

One Sunday when we were drifting about in a dead calm, about twenty miles from the island, we lowered our boat and went across to another ship, the **Barrdale**, and went aboard to afternoon tea. It seemed strange to me, a landsman, to do such a thing in the very middle of the Pacific Ocean; anyhow, it was a very pleasant break in the monotony. The **Barrdale** had been drifting about even longer than ourselves. I don't know much about the business details involved, but it seemed to me to be a great waste



of money to have a number of these big ships drifting about for months, as the cost runs from £60 to £100 per day.

On the eleventh day of the eleventh month at 11 am. I went up to the Residency and witnessed the simple but impressive ceremony of saluting the flag and stood to attention during the interval of silence. It made an impression on my mind that can never be effaced. The native police were assembled and stood to attention, and as the Government Resident passed in front of their ranks, inspecting them, I could not help thinking how all over the world, starting from England, this ceremony went on as the clocks struck the hour of eleven, and continued for twenty-four hours almost unintermittently throughout the scattered possessions and dependencies of our great and much-loved Empire—that Empire which has been so truly described as the Empire on which the sun never sets! Here was I, on this little spock of an island in the very middle of the great Pacific Ocean, standing in solemn silence just as a few hours previously [sic] our friends in Australia had done and as twelve hours earlier people in England had done.<sup>1</sup>

Drifting on the open ocean is not pleasant at any time, but when a great storm is raging it is worse than ever. It is hard to describe it. We experienced several, but one of them was particularly bad. It was almost impossible to stand up and the waves seemed to rise up steeply to engulf the ship. No-one went on deck, if he could keep under cover, and at night the noise of the wind and waves sounded dreadfully weird. The wind at such times whistles and moans as it goes through the rigging of the ship. Now she lifts over the top of an immense wave and then comes down flop with a crash like a big gun going off. The rain comes down in torrents, as it can only do in the tropics. The heat is moist and oppressive and keeps one in a bath of perspiration.

We eventually had to stop drifting and start the engine so as to keep her head to the wind. As it was we had drifted two hundred miles in four days. While this storm was on we received a wireless message asking the Captain if he would go to Tarawa, one of the Gilbert Islands, to bring a sick baby to Ocean Island. The doctor at Tarawa had reported that it had meningitis. Our Captain agreed to do this, and we set our course for the Gilberts.

Tarawa is a very small island, part of an atoll, and a pilot was arranged for, to guide us into the lagoon and through the opening in the coral reef. This pilot was a native doctor, and met us at daybreak in a launch outside and guided us into the anchorage. We took the mother and child back with us to Ocean Island, together with Dr. Young, who has charge medically of all the inhabitants of the group, approximately 25,000 natives. I understand that the British Government pay the cost of sending the ship, which will amount to £300. This is an object lesson as regards the care and solicitude of our Empire for the most far away and least valuable of its dependencies.

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1 Ed. note: As Banaba is just west of the International Date Line, they were ahead of anybody else to celebrate the occasion; Australia followed, etc. and England and Canada came later on that same date.

The natives on both Nauru and Ocean Island live, or used to live, entirely on coconuts and fish. The coconut palm provides food, drink, timber for their huts, thatching for the roofs and has many other uses. It is wonderful to see the natives climb these palms, some of them fifty feet high. They just walk up them like monkeys climbing their poles at the zoo, and apparently with as much ease.

These natives are splendid fishermen. The fish around the islands are deep-sea fish. There is no bottom-fishing such as we are used to. They will not bite at an ordinary bait; it must be on the move and look as if it were alive. The native has in the course of years discovered the secret of allurements. He baits his hook with a piece of fish, if he has any, or shellfish, and chews up in his mouth another bit, then he takes a piece of coral rock about three inches wide and, placing the chewed bait on the stone with the baited hook above it, he wraps the line round stone, bait and hook, perhaps twenty times, then, making a half-hitch on it, he tosses it overboard from his canoe, letting out about 20 yards of line. As soon as he feels the weight of the stone, showing that the line is taut, he gives it a jerk which loosens the half-hitch and the stone rolls out and falls to the bottom (the water is at least 1,200 feet deep). The chewed-up mass of bait then spreads out in the water, looking like a swarm of tiny fish with the baited hook among them; the fish, generally yellow-tail, make for the floating bait and get the baited hook. It is interesting to consider how the natives evolved this system, but I suppose necessity was once more the mother of invention.

While at both Ocean Island and Nauru I had many interesting experiences, and met many good people who showed me great kindnesses. It was a trip that will live in my memory, as something far off the beaten track of ocean shipping. I saw many things that those who follow the beaten tracks can never see.

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## Document 1931C

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# The social organization of Banaba or Ocean Island

*Source: H. C. & H. E. Maude. "The Social Organization of Banaba or Ocean Island, Central Pacific," In the Journal of the Polynesian Society, 41 (1932): 262-301.*

### Excerpts from this article

#### Introduction.

Banaba or, to give it its European name, Ocean Island, is an elevated coral peak about three miles long by two and a half miles wide situated in latitude 0°53' south and longitude 169°35' east. The island is about six miles in circumference and is completely surrounded by a coral shelf, about 100 yards in width, from which it rises to a height, in the centre, of 270 feet.

Except for the occasional visits of whalers and a few trading schooners, there was but little contact with Europeans before the discovery of phosphate in 1900, though a number of deserters from whaling ships lived as beachcombers among the natives. As far back as the seventies, however, five black-birding ships visited the island and, finding the islanders in the throes of a severe drought and consequent famine, transported between 1,000 and 1,500 of them to Honolulu and Tahiti. This terrible famine, resulting in an enormous reduction in the population of the island through deaths and migration, had the effect of severely dislocating the social organization of the Banabans and caused many customs to decay even before the coming of the Europeans employed in the phosphate industry.

Christianity was brought to the island in 1885 by a native of Tabiteuea in the Gilbert group and the islanders were gradually converted, though even to-day a few professing pagans may still be found among the older generation. As the discovery of phosphate made the island of great value to the Empire a Protectorate was proclaimed over it by Great Britain in November, 1900.

The islanders, as will be seen later, are identical with the inhabitants of the neighbouring Gilbert group and are usually referred to as Micronesians, being an off-shoot of the Malayo-Polynesian race. They speak the Gilbertese language, but with a distinct local accent and with the addition of a considerable number of words not used in the

Gilbert Islands. From a count of old village and dwelling sites, it is calculated that the population of the island before the famine was in the neighbourhood of 2,500, an estimate which is agreed to by the Old Men. By 1914 the population had sunk to little over 400, but since that year there has been a steady increase, the 1931 Census giving a total of 729.

In the following pages an attempt is made to describe certain of the more important aspects of the Banban social organization. Several subjects, among them being the system of relationship, have been omitted, although they fall logically within the scope of this article, as they are being dealt with elsewhere. For almost the whole of the material on which the Historical Reconstruction is based, and for his valuable help and advice throughout our stay on Banaba, we are indebted to Mr. A. F. Grimble, C.M.G., whose unrivalled knowledge of the Gilbertese, gained during seventeen years of work among them, enables him to speak with unquestioned authority on all phases of their life.

### Historical reconstruction.

According to local myth the original inhabitants of Banaba were Melanesian in type. They are described as being small-bodied, squat, crinkly-haired, large-eared and black-skinned, and were skilful in sorcery. Their gods were the Spider (*Na Areau*)<sup>1</sup> and the Turtle (*Tabakea*) and they were apparently associated with a fire-cult. They are reported to have been cannibals.

These autochthones appear to have been of the same race as the earliest inhabitants of the Gilbert group, for on nearly every island from Makin to Butaritari may be heard legends referring to the small, black, ugly folk who worshipped Na Areau and who were absorbed or killed off by the invaders. Christian records a similar tradition on Ponape, where the earlier inhabitants are described as being little dwarfish folk, dark-skinned and flat-nosed.

The next invaders of Banaba were tall, fair-skinned people who, according to the evidence shortly to be published by Mr. Grimble, came in a migrating swarm from Gilolo and its neighbouring islands in the East Indies and overran the Gilbert group.<sup>2</sup> A portion of this host, whose ancestor was Auriaria, landed on Banaba and succeeded in overcoming the inhabitants, "casting them into the sea," though they had a wholesome fear of their sorcery. In the words of a local myth, "they overturned Banaba, and imprisoned Tabakea the Turtle under the land, where he lies to this day."

However, it would appear from local tradition that not all of the black folk were killed, for a remnant appear to have been driven to the central plateau of the island,

1 Ed. note: Hence the name of the neighboring island of Nauru, possibly inhabited by the same people with the same totem.

2 Cf. Grimble, "From Birth to Death in the Gilbert Islands," J.R.A.I., 1921, pp. 53 and 54, for a discussion of the identity of the Ancestral Lands.

where they reappear later as the people of Tairua who fought with, and were beaten by, Na Kamta,<sup>1</sup> a chief of Tabwewa. Indeed, there is evidence suggesting that they have, to some extent, kept their separate identity to this day and that they are none other than the people of Mangati—the fierce people—who form the division of Te Karieta or the Upland folk, one of the two sections into which the Tabwewa village district is divided. Until a few years ago the people of Mangati lived on the uplands above the present village of Tabwewa and in their territory may still be seen the cairns of rough stones which local tradition states to have been connected with the fire-worship of the autochthones.

The invaders, who came without women of their own race, took their wives from among the earlier inhabitants and produced the hybrid Banaban type of to-day; however, the majority of them did not stay on Banaba long, but together with their relatives in the Gilberts they passed down the chain of atolls comprising the Gilbert and Ellice groups until they reached Samoa, where they formed part of the famous invasion of the Tonga-fiti folk. Another legend records how Samoa was first discovered by Banabans, who called it "Tamoā te Ingoa" or Samoa the Namesake, owing to its resemblance to the portion of Banaba lying below Tabwewa village, and known as Tamoā.<sup>2</sup>

The remnant left on Banaba settled down in their new surroundings and at length came to connect themselves so intimately with their new homes that in their creative-myth they made Banaba "the first of all lands, the navel of the universe and the home of the first ancestors."<sup>3</sup> However, intercourse was kept up with the Gilberts and especially with the island of Beru and a member of the chief's family tracing his descent from Anriaria sailed to Beru and married there a woman named Nei Angi-ni-maeao (Wind of the West) who, according to Banaban tradition was actually the descendant of a senior branch of the Auriaria family who had migrated to Samoa and had been driven back along the old track to the Gilberts, together with the rest of the Tonga-fiti host.

Whether this tradition is true or not, Nei Angi-ni-maeao came with her husband to Banaba, bringing with her a great many of her Beru relations led by Na Kouteba her brother, Na Mani-ni-mate, and Nei Te-borata. They apparently came at the invitation of the Banabans, who were few in number and anxious to increase the population of the island, but in any case the newcomers proceeded to partition the island in an arbitrary manner, and the older inhabitants, quite over-awed, returned to their settlement on the flat sea-coast land below Tabwewa.

The partition of Banaba made by Nei Angi-ni-maeao is of great importance, as the boundaries of the five village districts thus fixed stand unaltered to this day. An account of the partition, as obtained by Mr. Grimble from Nei Beteua, a direct descendant of Nei Angi-ni-maeao, is given in Appendix 2.

The result of the partition of Nei Angi-ni-maeao was to divide up Banaba as follows:

- 1 Na, Nam, Nan or Nang is placed before names of males on Banaba and Nei before names of females.
- 2 Grimble, *ibid.*, page 52.
- 3 *Ibid.*, page 52.

1. Na Kouteba and his followers took the north and east foreshores, forming the village district of Te Aonoanne.

2. Na Mani-ni-mate and his followers took the southeast foreshores, forming the village district of Uma.

3. Nei Te-borata and her followers took the south foreshores, forming the village district of Toakira.<sup>1</sup>

4. Nei Angii-ni-maeao and her followers took the southwest foreshores, forming the village district of Tabiang.

5. The former inhabitants retained the west and northwest foreshores, forming the village district of Tabwewa.

The boundaries of each village district ran back from the measured foreshore toward the centre of the island until they met the boundaries coming in from the opposite coast.<sup>2</sup>

The genealogies of the chiefs of Tabwewa and Toakira are given in Appendix 3 and 4. Comparing these with the genealogies of the chiefs of the other three districts shows that the migration from Beru to Banaba took place about eleven generations ago,<sup>3</sup> and from that time until the coming of the Europeans the history of the island has been uneventful. The Beruans brought but few women with them and were thus compelled to marry the women of the *Bu-n Anti* (the breed of Spirits), as the descendants of Auriaria were called. Na Kouteba himself married one of the Tabwewans who, as will be seen later, retained many rights and privileges over the rest of the island. Continual intermarriage between the two divisions of Tabwewa and the people of the other four districts has long ago obliterated any differences which may once have existed in their physical characteristics. Interourse too was kept up with the Gilbert group, though the island suffered from no subsequent invasion and, together with Makin and Butaritari in the Gilberts, escaped the domination of Tanentoa of Beru and the troubles caused by the wars of Kaitu and Uakeia, facts which add to the importance of the study of its system of social organization.

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#### SOCIAL ORGANIZATION.

In describing the Social Organization of the Banabans we have thought it advisable to proceed from the smaller units toward the larger, and the subject will be dealt with under the following four heads:

1. The Household.
2. The Hamlet or *kawa*.
3. The Village District.
4. The overlordship of Tabwewa.

...

1 The districts of Te Aonoanne and Toakira have been in recent years joined together by the Government, forming the single village district of Buakonikai.

2 For the boundaries of the divisions see the Map of Banaba given in Appendix 1.

3 Ed. note: If one generation is taken as an average of 30 years, the year of this migration was about the year 1600 A.D., or later for a shorter average generation.





3. **The Village District.**—We have seen above how the five village districts of Tabwewa, Tabiang, Toakira, Te Aonoanne, and Uma came to be formed as a result of Nei Angi-ni-maeao's partition. Each district formed a very definite group under a chief and, with unimportant exceptions, owned in common:

1. A main *mancaba* in the interior;
2. Subsidiary *mancabas*, for *kouti* devotees, on the terraces;
3. An *uma-n anti* [spirit house];
4. Terraces and *kouti* sites;

and, through the hamlets of which it was composed, owning:

1. Lands;
2. *Bangabanga*, or "water caves."<sup>1</sup>

As a unit or through its hamlets the village district was organized for war, work, games and feasting.

The village districts often, though not invariably, contained in addition an *uma-n rorong*a (young men's house). There were club-houses for the unmarried men similar to the *bai* of the Carolines and elsewhere, but they had nothing like the same importance in the social structure, probably owing to the terraces usurping so many of their functions.

The village districts varied in size and in the number of their component hamlets, a list of which is given in Appendix 5.

...

*Totemism.*—The evidence we were able to obtain concerning totemism suggests that the village districts founded by Nei Angi-ni-maeao and her fellow voyagers from Beru all had as their totem the *kerentari* or *baimanu*, a species of sting-ray. This fish was considered to be the *rabata* (body) of Nei Tituaabine, who was the *bakatibu* (ancestress) of the immigrants and their *anti*, "ancestral Goddess." To this day the villagers, should they meet a sting-ray when out fishing, will throw it morsels of anything in the way of food, tobacco, etc., that happens to be in their canoes, and formerly a portion of each meal was set aside as an offering to the totem-fish. It is said that if a member of the totem-group causes any harm to Nei Tituaabine as personified in the sting-ray he will inevitably suffer misfortune and nothing can be done to help him.

The group of clans in the Gilberts claiming descent from Nei Tituaabine and having as their totem one or other of the sting-ray family retain their veneration for their totem in a more marked form than any of the other clan-groups. This is especially interesting since Christian in the book on the Caroline Islands states that Metalanim was destroyed by an invading boat belonging to a clan known as Tip-en-uai (Tituaaine?), coming from a land in the south known as Panamai and having as their totem the sting-ray.<sup>2</sup> It would seem probable therefore that, as Christian himself suggests, the cyclo-

1 Ed. note: The word *banga* means 'jar'.

2 Christian, *The Caroline Islands*, pp. 83-84, 108 and 324.

pean buildings on Ponape were destroyed by an invasion from either the Gilbert Islands or even Banaba itself, which may possibly be the Panamai of Ponapean tradition. This would also account for the recorded similarity between Gilbertese and Ponapean root-words.<sup>1</sup>

The totems of the Tabwewa community were two large stones standing in a *bango-ta* (sacred enclosure), close to the present village. These were the *rabata* of Tabuariki "the Thunder," and Bakatau, the two *anti* of the village.

**4. The Overlordship of Tabwewa.**—As has been mentioned before, the Tabwewans retained many of their rights and privileges after the coming of the Beru settlers. These rights, excellently summed up by Nei Beteua in her account of the settlement of Beru..., are as follows:

1. The right to board strange canoes or vessels—*wa-n n tieke*;
2. The right of taking the peace offering of food—*kana-n te amarake*;
3. The right of anointing with oil—*kabira-n te ba*;
4. The right of garlanding the stranger—*mwae-n te kaue*;
5. The right to take the stranded turtle or porpoise—*kana-n te ika te uruua*;
7. The right to ordain the *ruoia*—*ruoi-n*;
8. The right to the government of the land—*taeka-n ao-n te aba*;
9. The right to draw the measuring cord across the land—*katika-ni kora-n ao-n te aba*.

The first four privileges fall into one group since they all refer to the treatment of strangers to the island. The chief of Tabwewa had the right of visiting all canoes or ships before anyone else, as well as to take possession of anything that arrived on the canoe or vessel. Should he think fit he could issue an edict that no-one except himself could visit a particular canoe or ship, but once he had sent out word that it could be boarded anyone on the island could launch his own canoe and go out. With this privilege went a corresponding duty, that of entertaining all canoe crews and other visitors. The crew would be brought to the Tabwewa *maneaba* and divided out among the various *kawa*, who would provide them with food, lodging, and entertainment until their departure. The owner of the canoe would invariably stay with the chief himself. The right of taking the peace offering of food, the right of anointing with oil, and the right of garlanding, all refer to the procedure of welcoming the visitors in the *maneaba*.

...  
The Tabwewa right to draw the measuring-cord across the land, or in other words to adjudicate on land disputes, was a part of their more general right to settle questions likely to cause trouble on the island. This privilege was only vaguely recognized, and a good deal of tact had to be exercised in its maintenance. The other village-groups considered themselves to be free communities and would not permit themselves to be dictated to by Tabwewa. In questions affecting the whole island, however, they were

1 Christian, *ibid.*, page 85.

prepared to attend meetings organized by the chief of Tabwewa and, as a general rule, the decisions of the Tabwewan chief would be accepted by the rest.

#### THE INHERITANCE OF LAND.

Both sexes were treated equally as regards the inheritance of land. The eldest son was usually given the largest share of land, but there was no fixed rule, as the parents had far more power than in the Gilbert Islands to leave larger portions of their land to favourite children. The land was generally divided up among the children when they became old enough to fend for themselves, the parents reserving sufficient land for their own maintenance during their old age under the name of *te aba ni kara* (land for the aged). This *aba ni kara* was divided up after the death of the parents. The formality of apportioning land among children, known as *te katautau*, involved the collecting of the various heirs and walking with them around the parental lands, pointing out to them the boundaries of their respective allotments. Usually each child got his share of both the paternal and maternal lands but often it was arranged between the parents that the children should be divided into two groups, one to receive their land from the father and the other from the mother.

...  
On an individual being killed by another, two lands would normally pass from the murderer to the family of the murdered man under the general title of *te nenebo* (the blood payment).

...  
Land would be claimed by a husband from a man who committed adultery with his wife under the title of *te aba n rau* (the land of peacemaking). The adulterer would usually flee, because if caught he would have been killed. In his absence his land was taken and his house broken up by the wronged individual, whereupon he was at liberty to reappear, as it was considered that his offence had been expiated by the conveyance of land.

...  
Public opinion would compel a thief, on being caught, to convey land to the owner of the property stolen under the title of *te aba n ira* (the land for theft). The amount of land which passed under this title would depend on the nature and quantity of the stolen articles.

#### THE INHERITANCE OF BANGABANGA.

To the Banabans the *bangabanga* or subterranean caves of fresh water, of which there were about fifty on the island, were even more valuable than their lands. Should the food supply run out in a famine they could always catch fish, but if the water supply dried up, as it did in one terrible year in the seventies, they were reduced to such desperate expediences as the sucking of the eyes of flying fishes to obtain a few drops of moisture.

Unlike the lands, the *bangabanga* were never owned by individuals but always by hamlets. The actual committee who fixed the usage of the water-cave were the *utu-n te to maniba* (kindred of the well), the descendants of the discoverer.

...  
The procedure of drawing water was, and still is, as follows. The hamlet would approach the *utu-n te maniba* requesting permission to draw water. The *utu* in turn would, if they agreed, instruct the *tani kauka* to roll away the stone sealing the passage. When all had filled their containers, the well would be resealed by the *tani kauka*.

#### CONCLUSION.

Many of the customs described in the preceding pages are no longer, or are fast ceasing to exist [ca. 1930]. The hamlets have disappeared and all islanders now live in the four villages of Tabwewa, Tabiang, Uma, and Buakonikai. Owing to the policy of the government the chiefs have been divested of such powers as they formerly possessed, although their personal influence is still considerable. The islanders are now ruled by a Native Government consisting of a Magistrate, Chief of Kaubure, Chief of Police and Scribe, aided by four village police. The rights of Tabwewa have been rendered largely obsolete with the changing of conditions on the island and are seldom now exercised.

...  
The interests of the younger generation are fast becoming centered around the Mission Church and the British Phosphate Commissioner's Trade Store, and their lands are of little importance to them except as a source of income, when sold to the Phosphate industry. But in spite of the drastic re-orientation of their lives which has been crowded into the last thirty years the Banabans retain a courtesy and independence of thought which makes them one of the pleasantest races to live with and augurs well for their future in the difficult times of adjustment ahead.

...

## APPENDIX 5.

## THE HAMLETS OF BANABA.

(a) *Tabwewa District*—

Te Karia—Taekarau	Te Karieta—Mangati
Kabi-ni marata	Uma na kainnako
Tabongea	Karongoa
Namanai	Te Kainga
Tekerau	Ao-n te bonobono
Aobike	Tabo-n te marae
Te Maiu	Karibariki
Ao-n te marae	

Mixed Karia and Karieta—Aurakeia

Marakei

Te I-Namoriki

(b) *Tabiang District*—

Nokuao	Tarakabu	(Tabiang)
Te aba uareke	Tabo-n te marae	Nei Rao
Te aba ni mate	Tabo-ni buota	Buariki
Oraka	Tabo Matang	Taiki
Eta-ni (Banaba)	Buki	Tangi-n te ba
Bare bongewa	Bare buirake	Te Aba-n aine
Ata-ni (Banaba)	Neingkambo	Te Kamamma
Nakieba	Nanimanomano	

(c) *Te Aonoanne District*—

Te Mara-ni kaomoti	Te Ababa	Noranea
Te Katuru	Toka mauva	Te Aka
Te Maaka-n anti	Bakatere	Taborake
Ao-n natiabouri	Ao-n te katoutou	Te Angaba
Terika		

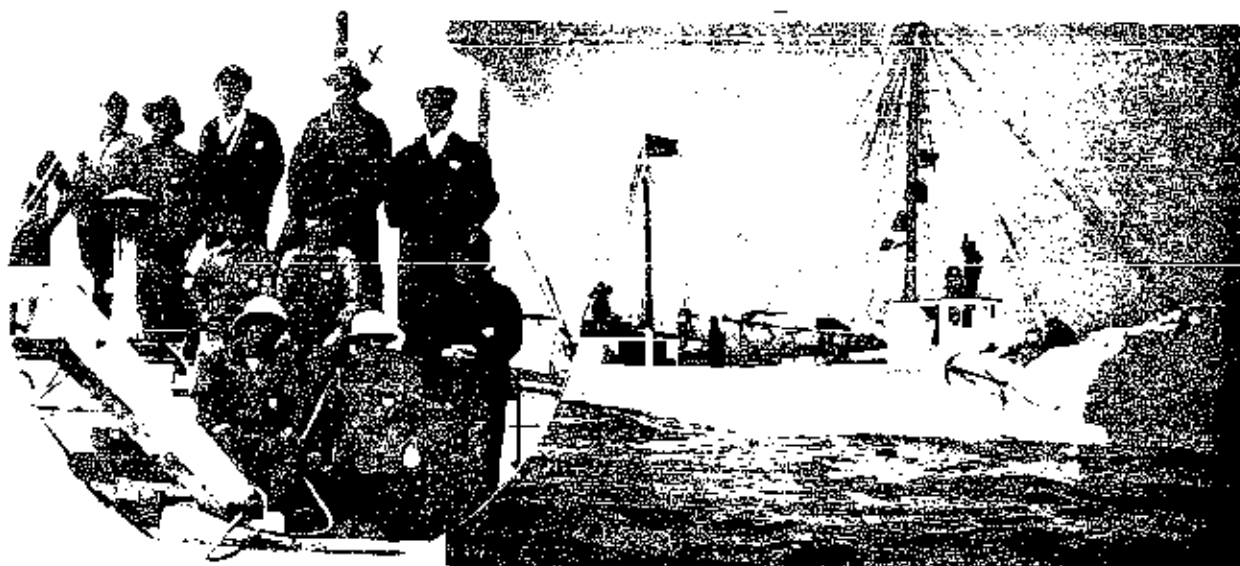
(d) *Toakira District*—

Toakira maeao	Te Bubunai	Nakieba
Toakira mainiku	Te Kamaruarua	Tangi-n te ba
Niniki	Nei Tang	Te Uma roburebu
Te Roko-ni borau		

(e) *Uma District*—

Nang Kouea	Te Maneaba	Naria kaina
Rariki-n te kawai	Te Mangaua	Hwibwi-n toora
Naruku	Te Tarine	Ata-n te Maneaba
Te Reineaba	Tonga i-eta	Tabo-n te ba
Te Toka	Te Wae	Te Uma-ni mane
Te Rawa i-eta	Bare tarawa	Te Rawa i-nano
Nuka	Aoniman	Ao-n te marae
Te Banga-ni U	Taboiki	

name of another island.



Captain B. Saito (second from right in back row), Master Saito (sitting in front of his father) and other members of the exploitation party.—*Photo by Yokohama Branch*

"Daita Maru," 52 tons gross, a motor sailing boat, on her departure for the South Seas.—*Photo by Yokohama Branch*

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**Document 1931D**

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## **A young Japanese explorer returns from the South Seas**

*Source: Article in The Travel Bulletin, N.Y.K., April 1933.*

### **A young explorer returns from the South Seas**

Master Takeji Saito, a lad of eighteen, nicknamed "The Momotaro of the Showa Era," who had been staying for the last two years in the Netherlands New Guinea with a party of exploitation headed by his father, Capt. Bunya Saito, a former captain of the N.Y.K. Line, returned home via Saipan aboard the N.Y.K. South Sea Islands Service steamer **Omi Maru** in January last [1933].

In January 7, 1931, the party of twelve explorers left Yokohama for the South Seas in a motor sailing ship named **Daito Maru**, 52 tons gross, commanded by Captain Saito, famed as a most adventurous skipper. After experiencing many hardships during the voyage, they arrived at Manokwari, New Guinea, and settled there for exploration and cultivation under the name of the Papua Trading Association. They mingled with the wild natives of the island, and are now engaged in the cultivation of raw cotton on the land cleared by them.

Master Saito came home temporarily for completing his education in Tokyo and is expected to leave here sometime in the near future. Young Saito is quoted as saying, on his return here, that a barter system still prevails among the savages of the island, and about twenty tons of merchandise they had carried with them aboard the small boat was mainly disposed of by this primitive method. Further he states that the kind of wild cotton raised in this region of the island is called *colabonica*, a species of seed cotton, and is of as good quality as that of Egyptian cotton, and the prospects of its cultivation are bright and encouraging for the settlers.



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**Document 1932A**

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**History of the Nanyo-cho—The first ten years,  
1922-1932**

*Source: Nanyo-cho. Nan-yo-cho shisei junnen-shi (Palau, 1932). National Diet Library No. 297.4N6295 n2.*

**Excerpts from this official history****Table of contents.****Chapter I. Outline**

1. Geography
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  - Present population
  - Special selection in the registration system
  - The nationality of the natives of the South Sea islands
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2. History of the Japanese administration
3. Nanyo-cho
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  - Branch offices of Nanyo-cho
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1. History of mandatory administration
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### 3. U.S.-Japan treaty regarding Yap and other issues

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##### 1. Revenue and expenditures

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##### 2. Tax system

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A customs duty

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##### 3. Government-owned lands and buildings

Management of the government-owned lands and buildings

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Electric service

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##### 2. The islanders' education after the Japanese administration

The education during the military administration

The education during the civil administration

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Chapter XIV. Native tribes and their customs

Chapter XV. The visit of the royal family

1. The visit of the royal family

2. A storm

...



...  
**The population of the South Sea Islands, 1920-1928**

<b>Year</b>	<b>Japanese</b>	<b>Islanders</b>	<b>Others</b>	<b>Total</b>
1920	2,671	48,505	46	52,222
1921	N/A	N/A	N/A	N/A
1922	3,310	47,713	63	51,086
1923	5,203	49,090	65	54,358
1924	5,550	49,576	60	55,186
1925	7,430	48,798	66	56,295
1926	8,395	48,994	77	57,466
1927	9,979	48,671	76	58,816
1928	12,460	48,545	81	61,086

...  
**Organization structure of Nanyo-cho**

Headquarters—Nanyo-cho's main sections, under the Director of Nanyo-cho:

- Director's Secretary
- General Affairs Section
- Financial Affairs Section
- Police Affairs Section
- Colonial Affairs Section
- Communications Section
- Temporary Office for Saipan Harbor Repair
- Commercial Product Museum
- Fishery Experimental Station

Dependent Agencies:

- Nanyo-cho **Branch Offices**
  - Elementary Schools—Branch Schools
  - Public Schools
  - Carpentry Training Schools
  - Court of Justice: High Court of Justice + District Court of Justice + High Prosecutor's Office + District Public Prosecutor's Office.
  - Industrial Experimental Stations —Branch Stations
  - Hospitals—Branch Hospitals
  - Post Office(s)
  - Weather Station(s)
- ...

**Branch Offices of Nanyo-cho**

<b>Name</b>	<b>Location</b>	<b>Jurisdiction</b>
Saipan B.O.	Saipan Island	Mariana Islands [exc. Guam]
Palau	Koror	Western Carolines, western part
Yap	Yap	Western Carolines, eastern part
Truk	Natsu Shima	Eastern Carolines, western part
Ponape	Ponape	Eastern Carolines, eastern part, and western part of the Marshalls
Jaluit	Jaluit	Marshalls, eastern part

...

**Civil Administrator**

<b>Name</b>	<b>Terms of service</b>	<b>Time in office</b>
Toshiro TEZUKA	1 July 1918 to 31 March 1922	3 years and 9 months

**Successive Directors of Nanyo-cho**

Toshiro TEZUKA	1 Apr. 1922 to 4 Apr. 1923	1 year
Gosuke YOKOTA	4 Apr. 1923 to 11 Oct. 1931	8 years and 6 months
Mitsusada HORIGUCHI	12 Oct. 1931 to 21 Nov. 1931	40 days
Kazuo HARADA	21 Nov. 1931 to 5 Feb. 1932	76 days
Masayuki MATSUDA	5 Feb. 1932	Now in office



南洋廳長官松田正之 (昭和七年二月五日就任)

The Director of Nanyo-cho, **Baron MATSUDA Masayuki** (inaugurated on 5 February, Showa 7 [1932]).



臨時南洋群島防備隊司令官  
東 郷 吉 太郎

(大正四年十二月二十六日)



臨時南洋群島防備隊司令官  
松 村 龍 雄

(大正三年十二月二十八日)



The late **Admiral MATSUMURA Tatsuo**, the commander of the *Temporary Defence Force* of the South Seas from 28 December, Taisho 3 [1914] to 6 August, Taisho 4 [1915].

Mr. **TOGO Kichitaro**, the commander of the *Temporary Defence Force* in the South Seas from 6 August, Taisho 4 [1916] to 1 December, Taisho 5 [1916].



臨時南洋群島防備隊司令官  
故 永 田 泰 次 郎

（大正六年十二月一日）  
同八年十二月一日



臨時南洋群島防備隊司令官  
吉 田 增 次 郎

（大正五年十二月一日）  
同六年十二月一日



Mr. **YOSHIDA Masujiro**, the commander of the Temporary Defence Force of the south Seas from 1 December, Taisho 5 [1916] to 1 December, Taisho 6 [1917].

The late Captain **NAGATO Yasujiro**, the commander of the Temporary Defence Force of the South Seas from 1 December, Taisho 6 [1917] to 1 December, Taisho 8 [1919].



臨時南洋羣島防備隊民政部長

手塚 敏 郎

初代南洋廳長官  
 (大正十一年七月三十一日)  
 (大正十一年四月一日)  
 (同十二年四月四日)



臨時南洋羣島防備隊司令官

野 崎 小 十 郎

(大正八年十二月一日)  
 (同十一年三月三十一日)  
 (日)



Mr. **NOZAKI Kojuro**, the commander of the Temporary Defence Force of the South Seas from 1 December, Taisho 8 [1919] to 31 March, Taisho 11 [1922].

Mr. **TEZUKA Toshiro**, the civil administrator of the Temporary Defence Force of the South Seas from 1 July, Taisho 7, to 31 March, Taisho 11, and the first Director of Nanyo-cho from 1 April, Taisho 11 [1922] to 4 April, Taisho 12 [1923].



南  
洋  
總  
務  
長  
官  
助

(昭和六年四月十四日)



南洋總務長官 原川 利男  
(昭和六年十一月一日 - 同  
年七月五日)

南洋總務長官 堀 滿真  
(昭和六年十月二十二日 - 同  
年六月十一日)

Mr. **YOKOTA Gosuke**, Director of Nanyo-cho from 4 April Taisho 12 (1923) to 11 Oct. Showa 6 (1931).

Mr. **HORIGUCHI Mitsusada**, Director of Nanyo-cho from 12 Oct. Showa 6 (1931) to 21 Nov. Showa 6 (1931).

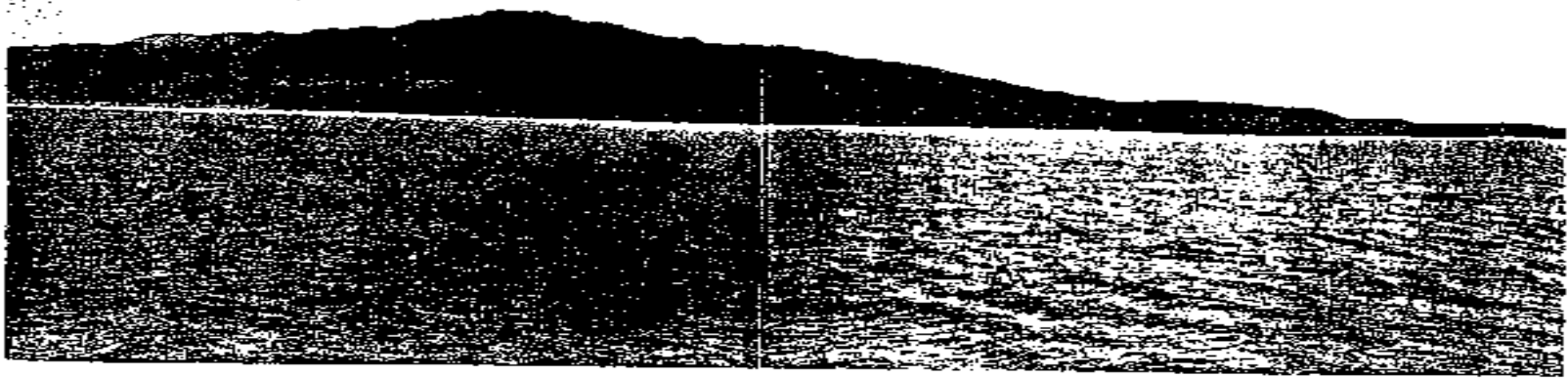
Mr. **TAHARA** (or **HARADA**) **Kazuo**, Director of Nanyo-cho from 21 Nov. showa 6 (1831) to 5 Feb. Showa 7 (1932).





南洋廳正門

The front gate of Nanyo-cho [Headquarters in Koror, Palau.]



島 三 島 の 一 島 上 陸 兵

Saipan



島 一 島 上 陸 兵

Carolina

YAP

A view of Saipan Island—Carolina, Yap Island.



心 望 を 島 の 上 に 見 出 せ ぬ  
Truk

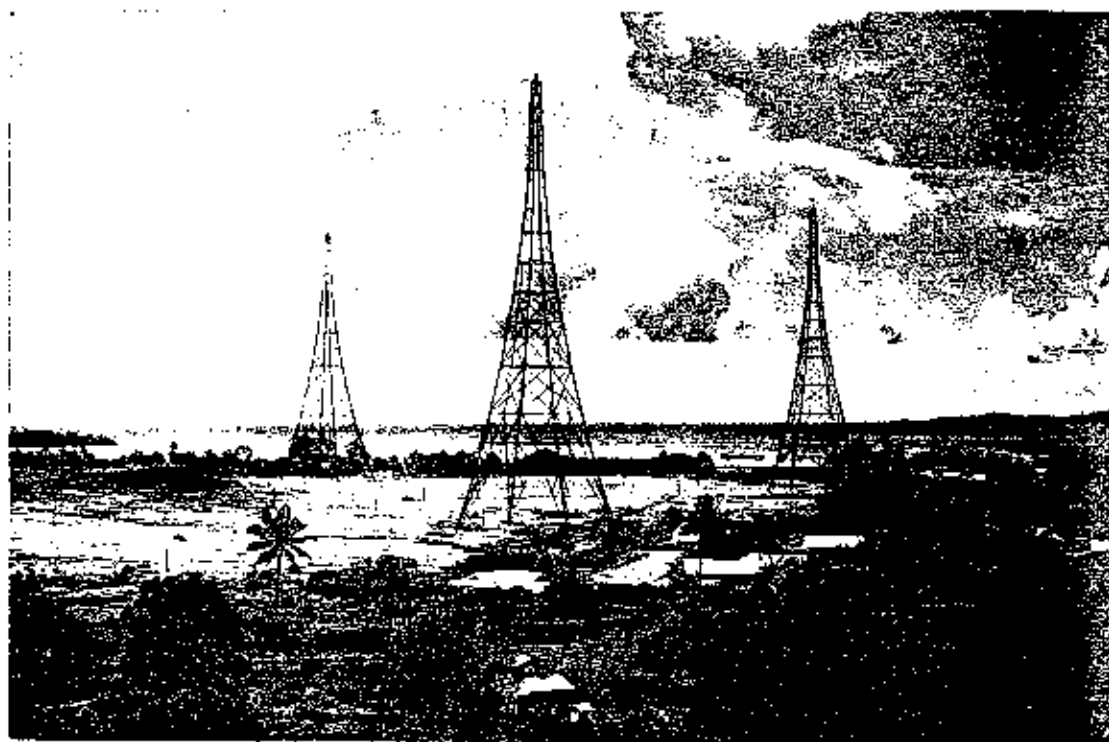


心 望 を 島 の 上 に 見 出 せ ぬ  
Ponape



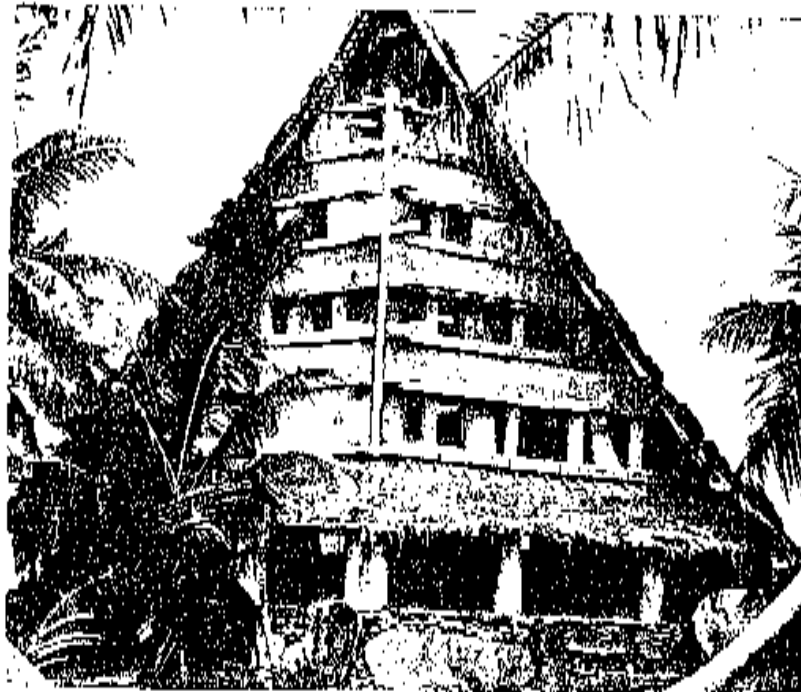
心 望 を 島 の 上 に 見 出 せ ぬ  
Jaluit

A view of Truk Island from the anchorage.  
A view of Ponape Island from the anchorage.  
A view of Jaluit Island from the anchorage.



ラバオ郵便局無線電信所遠景  
*Palau*

A distant view of the wireless telegraph station of the Palau Post Office.



Islanders' meeting hall [in Yap].

ポナペ支庁管内クサイ島の風景



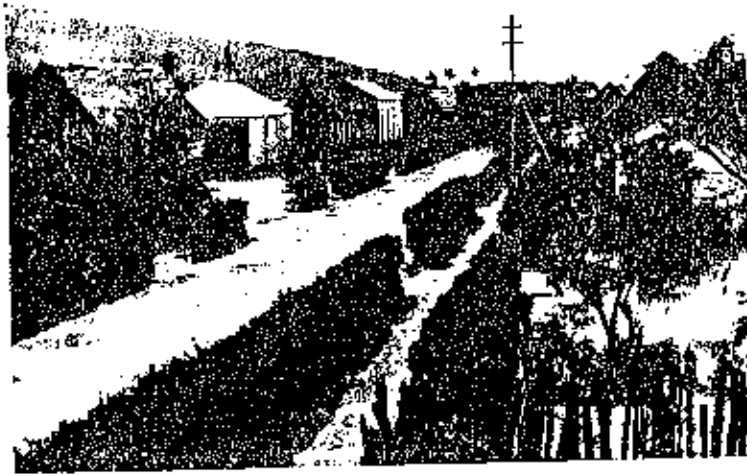
A view of Kusaie Island belonging to the Ponape District



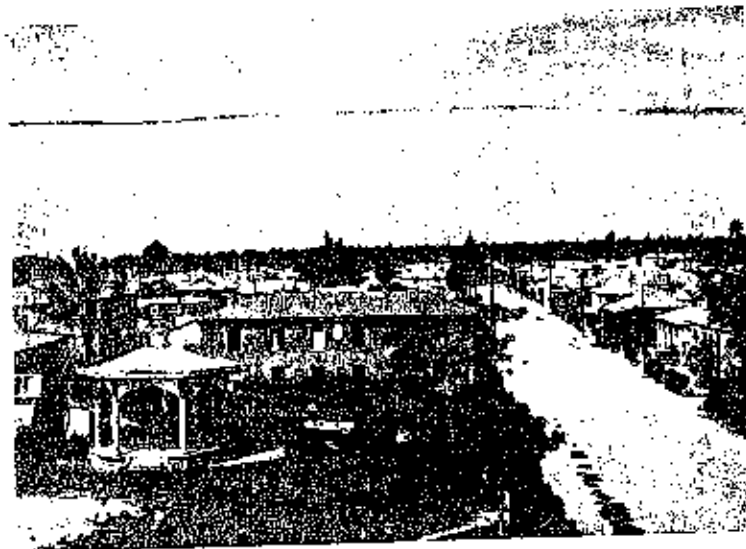
文身世名島民

A [Carolinian] islander with a tattoo.





大正十一年南洋廳設置頃のサイパン市街



最近のサイパン市街の一部

The town of Saipan in Taisho 11 (1922) when Nanyo-cho was created.  
A recent view of the town of Saipan (1932).



ヤップ島コロニー全景（民政時代）



最近のヤップ、コロニー海岸

A general view of Colonia, Yap Island during the Civil Administration [ca. 1921].  
A recent view of Colonia, Yap Island [ca. 1931].



パラオ島の一部落



パラオ島コロール町(南洋廳所在地)

A village in Palau.  
The town of Koror, Palau, which is the seat of Nanyo-cho.



大正十一年頃のポナペ島コロニー市街



最近のポナペ、コロニー市街

The town of Colonia, Ponape, in Taisho 11 (1922).  
A recent view of the town of Colonia, Ponape, [ca. 1932].



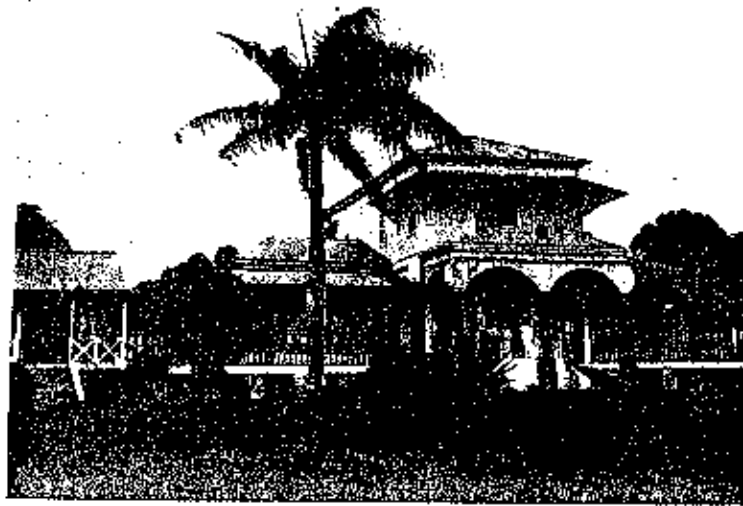
元トラック民政署（現在は南洋總トラツク支店）



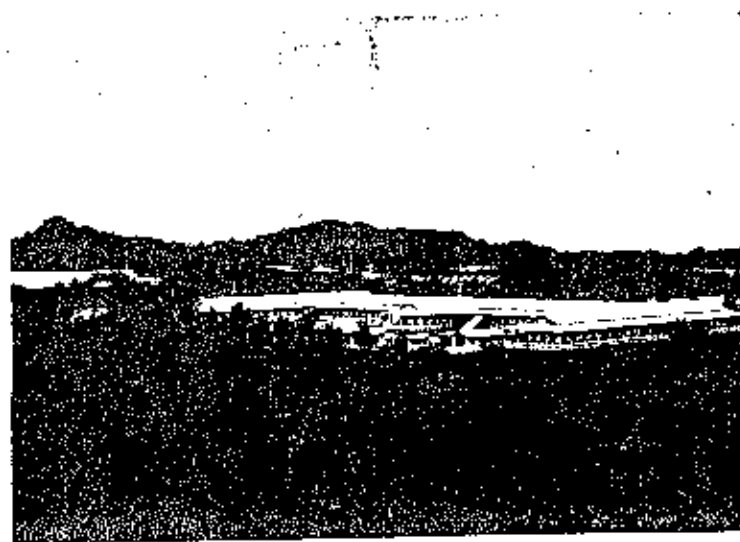
元パラオ民政署

The former Truk Civil Administration Office, now Nanyo-cho's Truk Branch Office.

The former Palau Civil Administration Office.



元ポナペ民政署(現在南洋廳ポナペ支廳)



南洋廳本會全景

The former Ponape Civil Administration Office, now Nanyo-cho's Ponape Branch Office.

Overall view of Nanyo-cho' headquarters building.



南洋廳



南洋羣島サイパン支廳(元サイパン民政署)

The front of Nanyo-cho's headquarters building.  
Nanyo-cho's Branch Office in Saipan (the former Civil Administration Office).





南洋廳ヤップ支庁(元ヤップ民政署)



南洋廳ヤルット支庁(元ヤルット民政署)

Nanyo-cho's Branch Office in Yap (the former Civil Administration Office).  
Nanyo-cho's Branch Office in Jaluit (the former Civil Administration Office).

酋長會議の爲マルト島に集るマーシャル群島の各酋長(民政時代)



パマオ島北部大酋長、上頭(アラクライ)



Chiefs of the Marshall Islands gathered at Jaluit for a Chiefs' Conference (during the Civil Administration era).

Arugurai [Arraklay] the grand chief of the northern part of Palau.

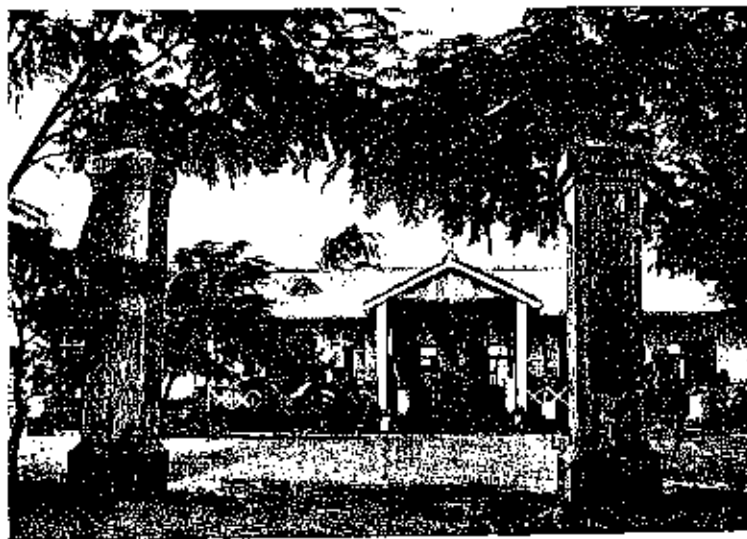
## Elementary Schools

*The following table was made in December Showa 6 (1931).*

Name of school	Location	Date of foundation
Saipan	Garapan, Saipan	1 Sept. 1919
<i>This school formerly was called the Nanyo-gunto Daini Elementary School, but it changed its name on 1 April 1922. The advanced course was instituted in April of 1924.</i>		
As Lito	As Lito, Saipan	24 April 1924
<i>This school was formerly the Raurau Branch School, but changed its name to As Lito on 27 January 1931.</i>		
Chacha	Chacha, Saipan	1 April 1929
Tanapag	Tanapag, Saipan	1 June 1921
Tinian	Sonson [rather Sunharon?]	1 April 1929
<i>Advanced course instituted on 1 April 1930.</i>		
Marpo	Marpo, Tinian	1 December 1930
Kahi	Kahi, Tinian	1 December 1930
Kindergartens		
Saipan	Garapan, Saipan	July 1931
<i>Run by volunteer Japanese living on Saipan.</i>		
Yap	Yap	May 1930
<i>Run by volunteer Japanese living on Yap.</i>		
Palau	Palau	April 1928
<i>Founded by the Nongan-ji Buddhist Shrine of Palau, Otani-sect.</i>		
Ponape	Colonia, Ponape	1 June 1927
<i>Run by volunteer Japanese living on Ponape.</i>		



南洋廳  
テニアン  
小學校



南洋廳  
サイパン  
尋常高等  
小學校

Nanyo-cho's Tinian Elementary School.  
[Figure: Nanyo-cho's Saipan Elementary School.]

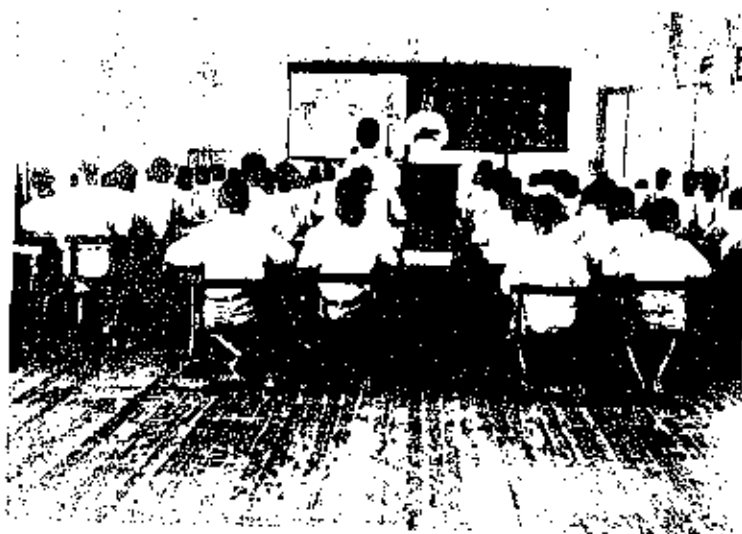


ヤツブ公學校

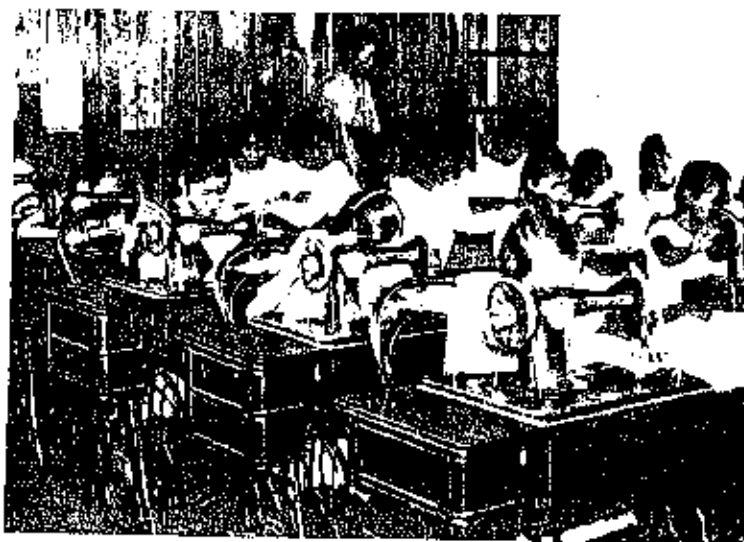


南洋廳ジャボール公學校(ヤルート島)

Yap Public School.  
Nanyo-cho's Jabwor Public School, Jaluit Island.



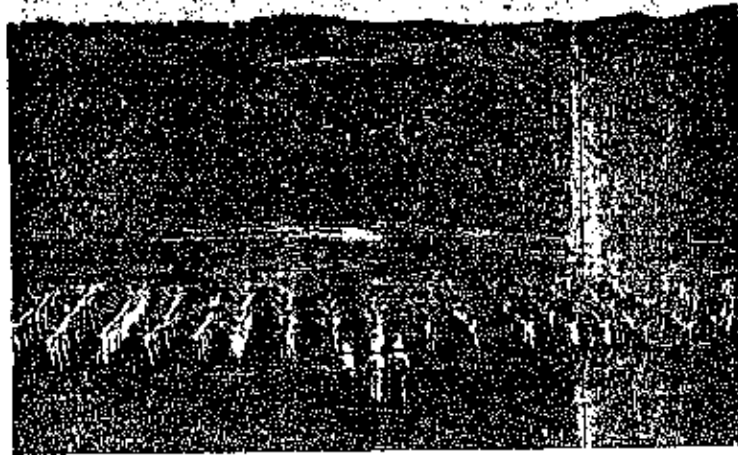
ヤップ公學校児童授業狀況



サイパン公學校補習科生徒のミシン實習

A classroom inside Yap Public School.

Students of the supplementary course of the Saipan Public School practicing with sewing machines.



サイパン公學校児童の體操



トラツク島春島公學校生徒の通學

Physical education at Saipan Public School.  
Students going to public school on Haru Shima [Moen], Truk.





ウルシト島に於ける寺小屋式學校（民政時代）

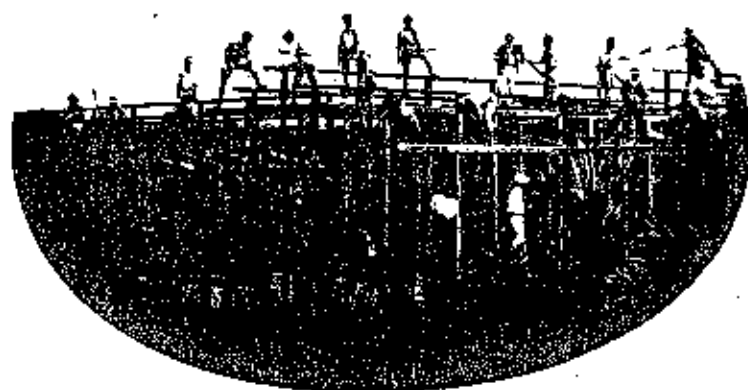


ヤルトト第一島民學校（民政時代）

An old-fashioned private school on Ulithi Island.  
Jaluit Island's Daiichi-gakko [N° 1 School] during the Civil Administration era.



南洋土木工徒弟養成所の習習

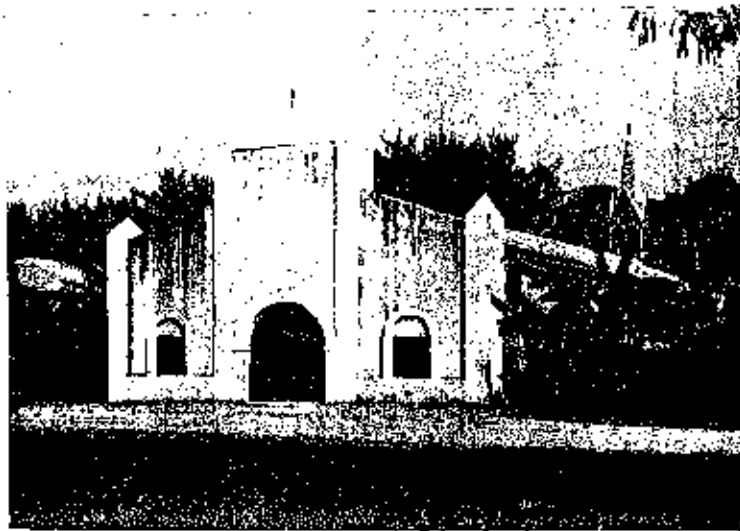


木工徒弟養成所生徒の建築習習状況

Nanyo-cho Carpentry Training School [in Palau].  
Students of the carpentry school under training.



パノオ島コロール埠頭に在る偶像



サイパン、カトリック教会

A carved figure standing at Koror pier, Palau.  
Catholic church, Saipan.



ポナペ、カトリック教会



トラツク、カトリック教会

Catholic church, Ponape.  
Catholic church, Truk.



大谷派本願寺パナオ布教所

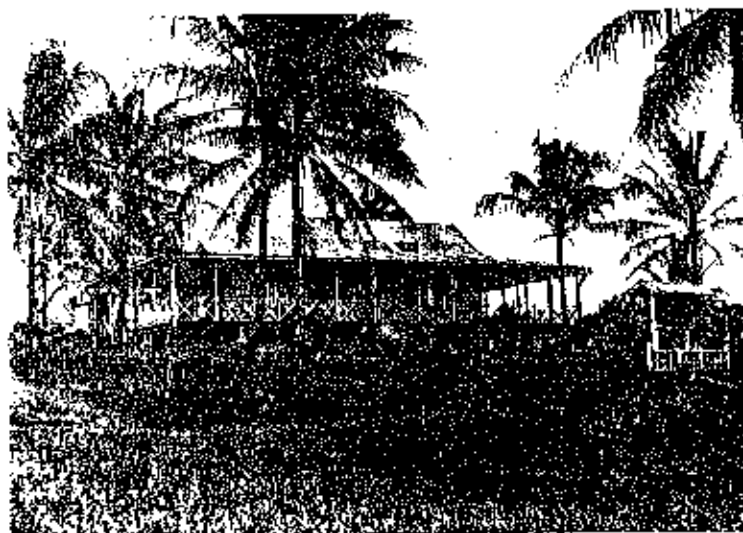


南洋羣島高等法院庁舎

Otani-sect, Hongan-ji Bhuddist Shrine [Palau].  
Nanyo-cho's High Court of Justice building.

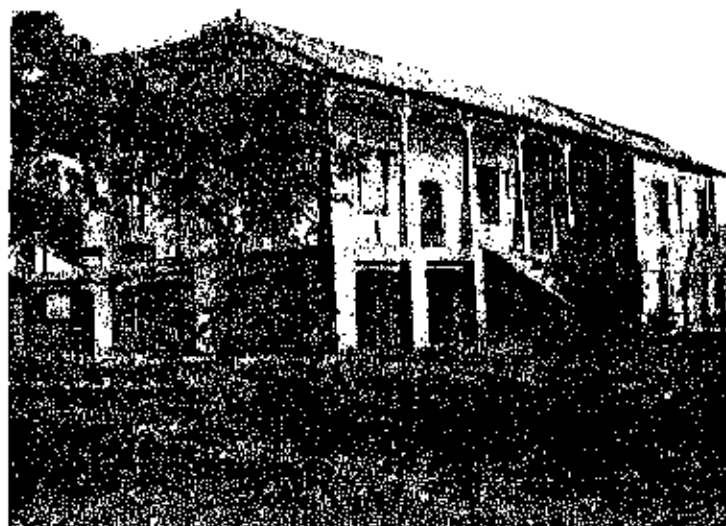


南洋廳  
サイパン  
地方法院



南洋廳  
ポナペ  
地方法院

Nanyo-cho's Saipan District Court of Justice building.  
Nanyo-cho's Ponape District Court of Justice building.



民政時代サイパンの病院



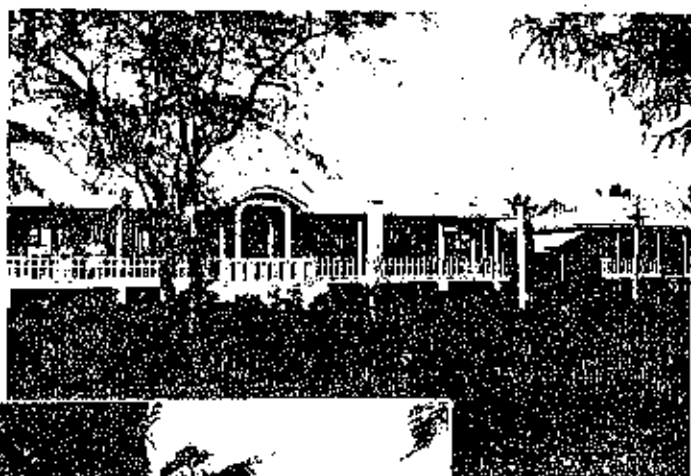
南洋羣島サイパン病院

Hospital in Saipan during the Civil Administration period/  
Nanyo-cho's Saipan Hospital.





サイパン病院患者待合

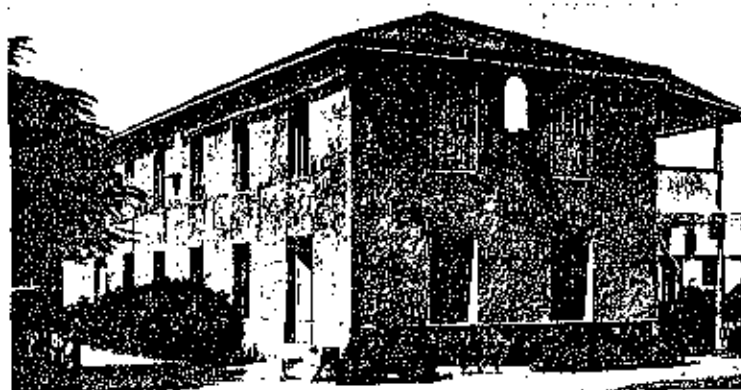


南洋群島ナメエ病院



民政時代のナメエ病院

Lobby of the Saipan hospital/  
Nanyo-cho's Ponape Hospital.



サイパン島に於ける島民改修住宅  
(チャモロ族)コンクリート造



サイパン島民カナカ族の住宅



サイパン島民カナカ族固有住宅

Ponape hospital during the Civil Administration period.  
Improved type of Chamorro house in Saipan, made of concrete.  
Improved type of Kanaka house on Saipan.



パラオ島民固有住宅



ポナペ島民の新住宅



ポナペ島民家族と家屋

Traditional Kanaka house on Saipan.  
 A newly-built native house on Ponape.  
 Native Ponapean house and family.



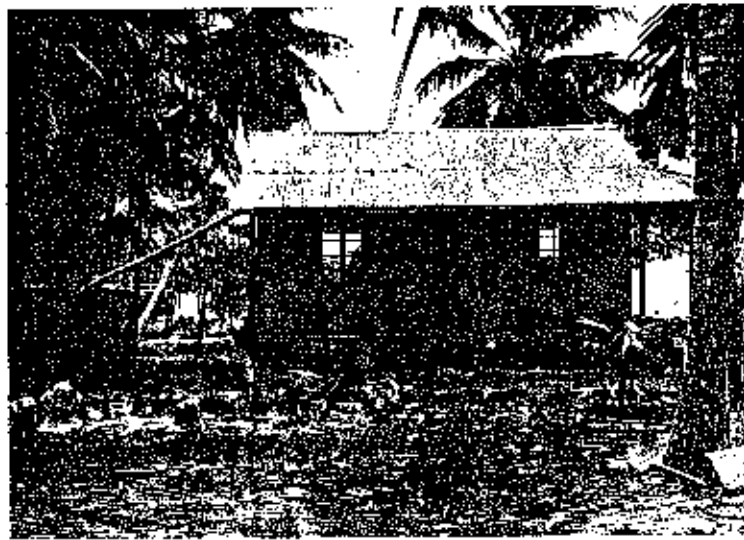
ヤルット島民固有住宅



ヤルット島民新住宅

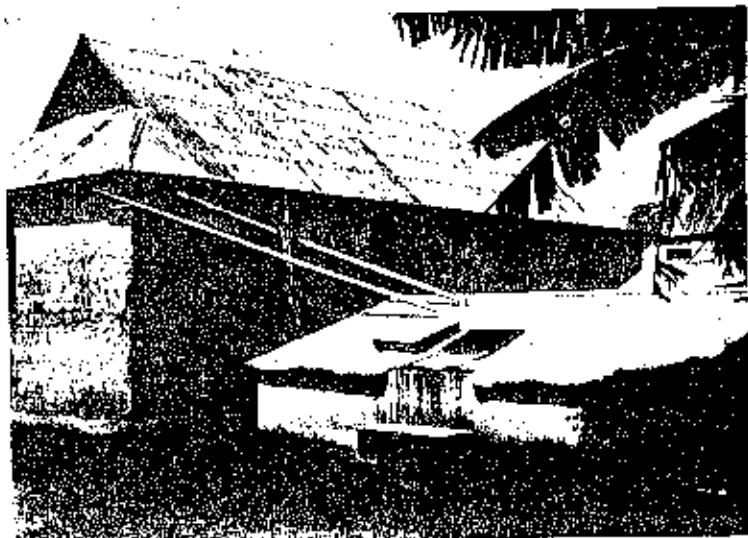
Traditional house on Jaluit.  
New-style native house on Jaluit.

古來島民は椰子樹より雨水を導いて貯水する



島民診療所及共同水塔

How the islanders traditionally store rain-water from a palm tree.  
Islanders' clinic and the public water cistern.



サイパン島民の改善貯水設備



部落改善に依る最近の井戸

Improved facility for storing water in Saipan.  
A recently-built well in an improved village.



南洋廳アングアル醫院病舎



フランベシア疾患の狀態

Nanyo-cho's hospital on Angaur.  
A patient with framboesia [yaws].





Mango.  
Papaya.



南洋コーヒー株式会社乾場工場



マーシャル群島ジャリットの椰子林

A coffee-drying plant owned by the Nanyo Coffee Co. Ltd.  
A coconut palm grove on Jaluit, Marshalls.

古々椰子



マーシャル群島民のゴブラ製造

Coconuts.  
Marshall islanders making copra.

ポナペ島に於ける日本人鮭節製造



ポナペ島邦人鮭節製造所



Japanese on Ponape drying bonito.  
Japanese on Ponape canning dry bonito.

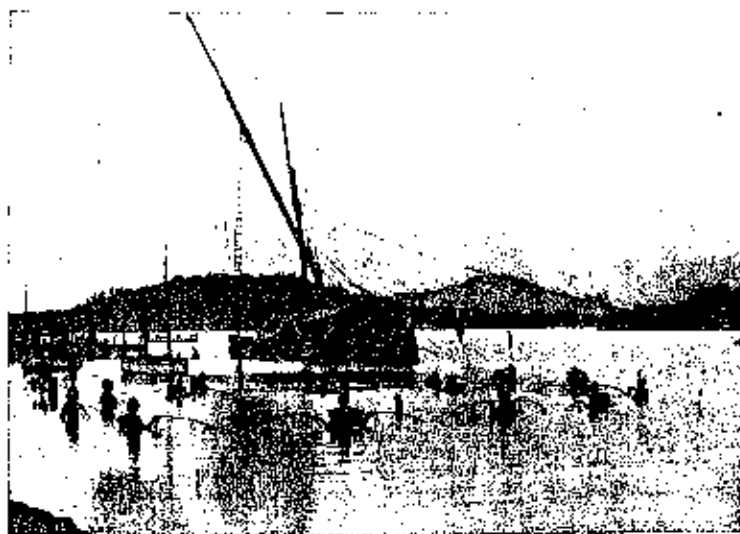
## The bonito catch, 1921-1930

*Top figures are weights, in kan [1 kan = 3.75 kg]. Bottom figures are prices, in yen.*

Year	Saipan	Yap	Palau	Truk	Ponape	Jaluit	Totals
1922	630	—	—	960	1,000	—	2,590
	1,890	—	—	4,880	2,000	—	6,770
1923	750	388	810	—	—	—	1,948
	2,250	388	—	2,430	—	—	5,068
1924	2,426	470	415	1,390	30	—	4,731
	6,065	470	830	4,170	45	—	2,580
1925	3,948	530	2,275	1,613	1,319	—	9,685
	6,358	530	4,550	4,839	1,353	—	17,520
1926	11,958	575	11,309	737	30	—	24,609
	17,937	575	22,619	1,106	45	—	42,282
1927	7,496	195	3,939	2,000	433	58	14,121
	10,778	195	7,879	4,000	784	145	23,781
1928	7,065	300	35,052	40	—	—	43,657
	10,219	300	35,052	3,000	73	—	48,644
1929	6,584	238	61,041	57,200	140	—	125,203
	6,846	238	63,223	63,320	280	—	126,937
1930	68,801	239	41,882	243,570	1,700	—	356,192
	65,142	239	24,460	43,590	3,450	—	327,861

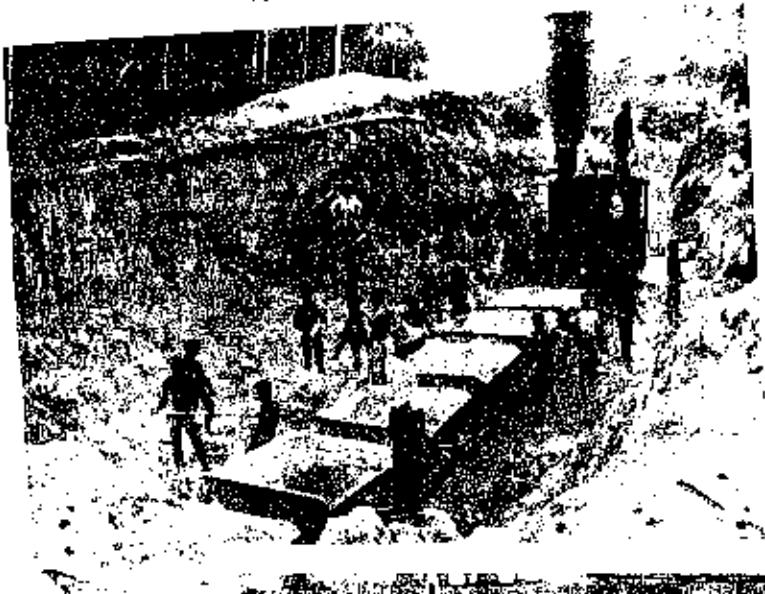


クサイ島婦人の漁撈

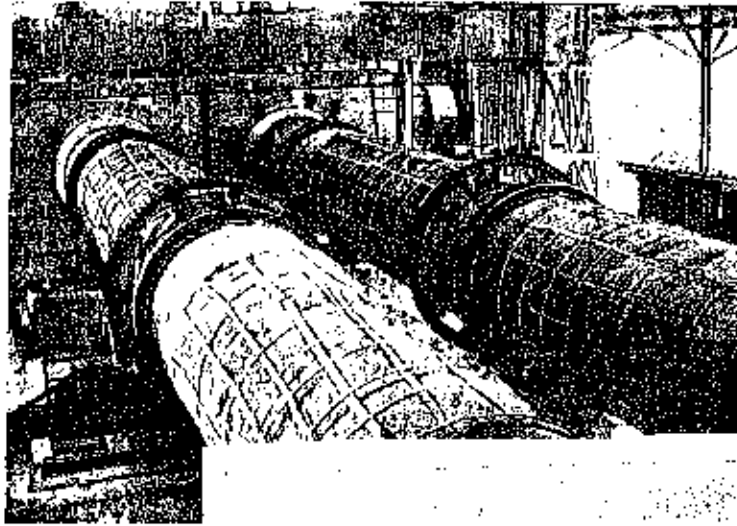


トラツク島婦人の漁撈

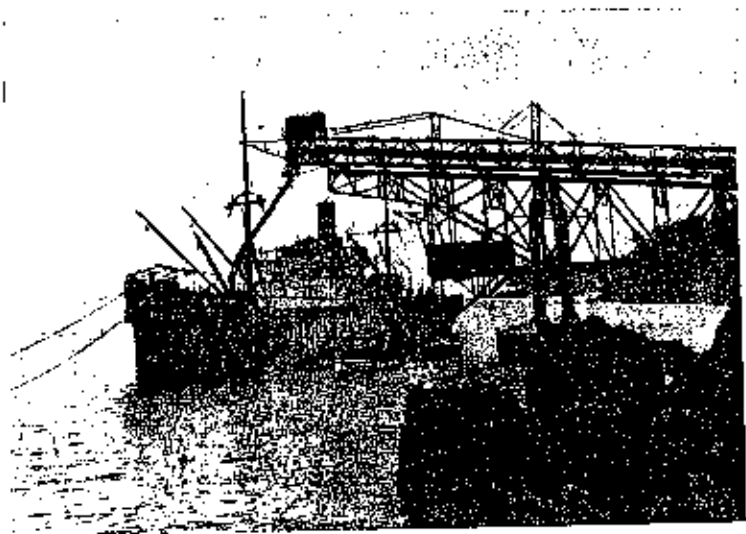
Women fishing at Kusaie.  
Women fishing at Truk.



アンガウル探鉱所の機械運搬



アンガウル探鉱所燐乾燥器



アンガウル島に於ける燐輸送

Transporting rock phosphate at the Angaur mine.  
Rock phosphate dryer at Angaur mine.  
Shipping rock phosphate at Angaur Island.





サイパン島に於ける南洋興發株式会社製糖工場



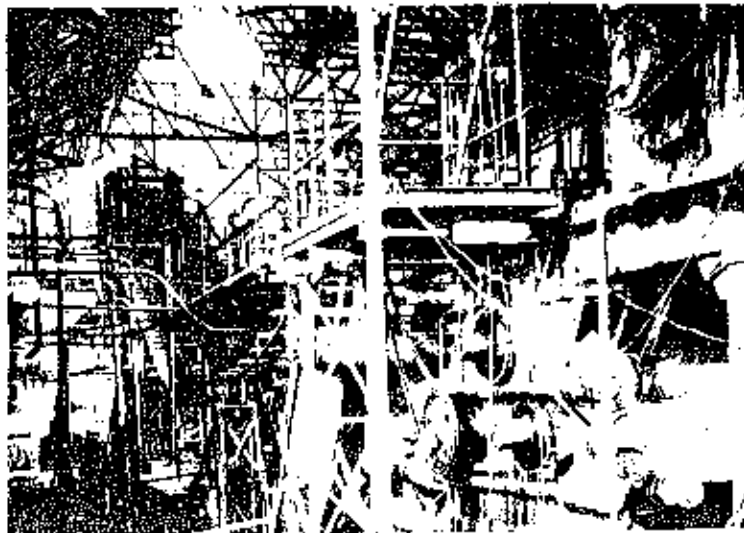
南洋興發株式会社のサイパン島に於ける蔗園

The sugar-mill of the Nanyo Kohatsu Kabushiki Kaisha on Saipan.  
 The sugarcane plantation of the Nanyo Koharsu Kabushiki Kaisha on Saipan.

## Employment at the Angaur mine

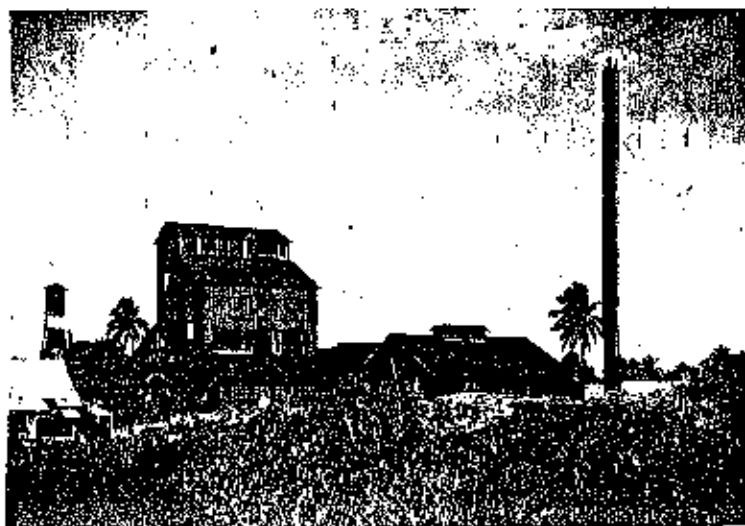
Year	Japanese	Chinese	Natives	Total
1922	15	12	399	426
1923	31	12	396	439
1924	63	12	400	475
1925	71	11	359	441
1926	67	10	392	469
1927	71	9	414	494
1928	70	6	384	460
1929	70	4	241	315
1930	76	5	338	419
1931	80	4	349	433

*Editor's notes: Among the Micronesian natives, the number of Chamorros varied from a minimum of 22 and a maximum of 29 during the period; the rest of the natives were from Angaur itself, Palau, Yap, Ulithi, Fais, Wolcai, Truk, and Mortlocks, with Yap contributing more workers than other islands.*

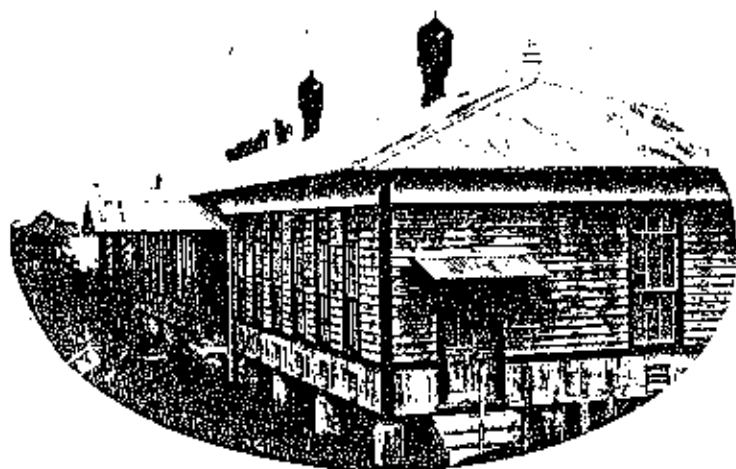


南洋興産株式会社工場の一掃

A partial view of the sugar-mill of NKK on Saipan.



南洋興隆株式会社酒樽工場（サイパン島）

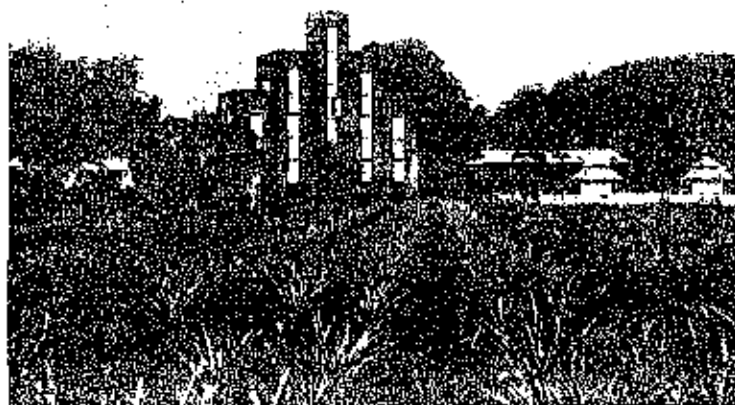


南洋興隆工業試験場協會

The brewery of the Nanyo Kohatsu Kabushiki Kaisha on Saipan.  
 The building used by the Nanyo-cho's Industrial Experimental Station., Saipan.



南洋廳産業試験場サイパン分場



南洋廳産業試験場ポナペ分場

Nanyo-cho's Industrial Experimental Station, Saipan.  
Nanyo-cho's Industrial Experimental Station, Ponape.



マルト支那問屋の絹物品評會



南洋商會

Nanyo-cho's Jaluit Branch Office's exhibition of woven handicrafts.  
Nanyo-cho's Commercial Product Museum.



サイパン郵便局

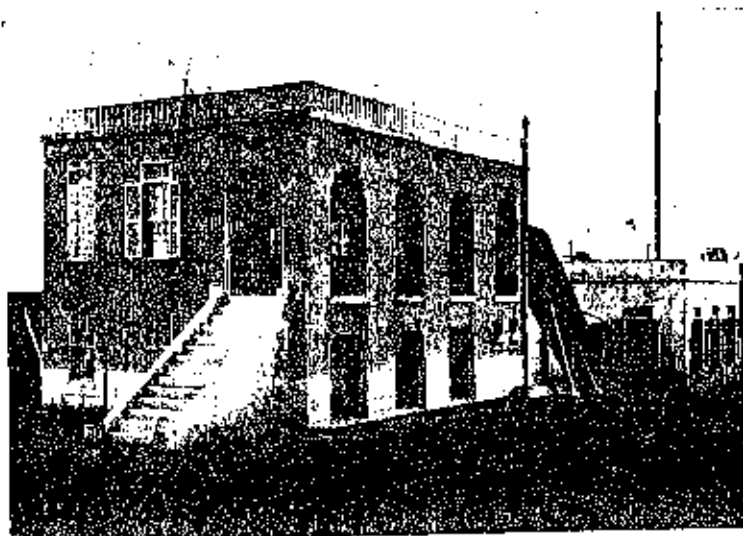


トラック海軍々用郵便所

Saipan Post Office.  
The Navy's Post Office on Truk.



ヤップ郵便局



サイパン無線電信所

Yap Post Office.  
Wireless telegraph station on Saipan.





サイパン島に於けるチャモロ族現代風俗

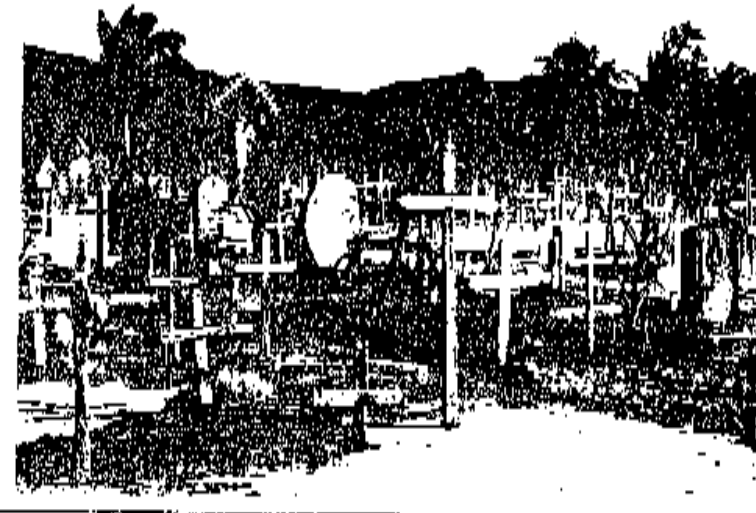


サイパン島民カナカ族固有風俗

Modern Chamorros of Saipan.  
Kanakas of Saipan in traditional dress.



サイパン島カナカ族女子の織機の光景、正面に掛けたるは女子の腰巻製品である。



サイパン島チャモロ族の墓地

Kanaka women weaving, Saipan. The cloth hanging next to them is a female skirt.  
A Chamorro cemetery on Saipan.



テニアン島に於けるタカ族の遺跡



ナツツ島民の石貨

Ruins of Taga, on Tinian.  
Traditional stone money of Yap.

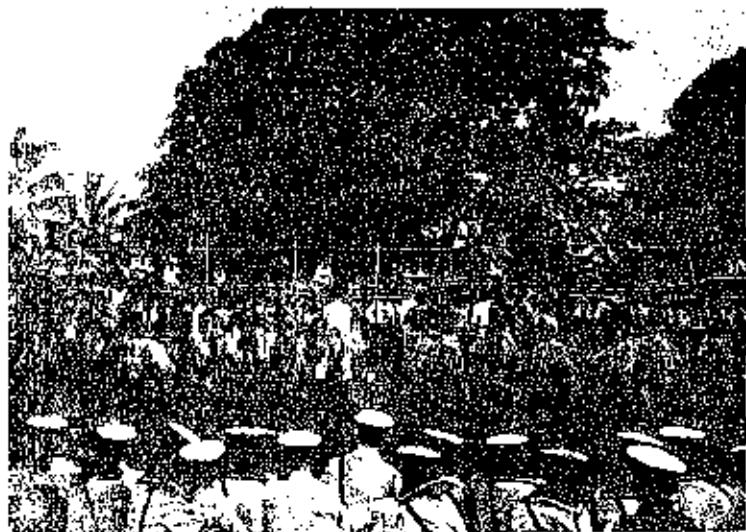


ヤツア島民婦人の踊

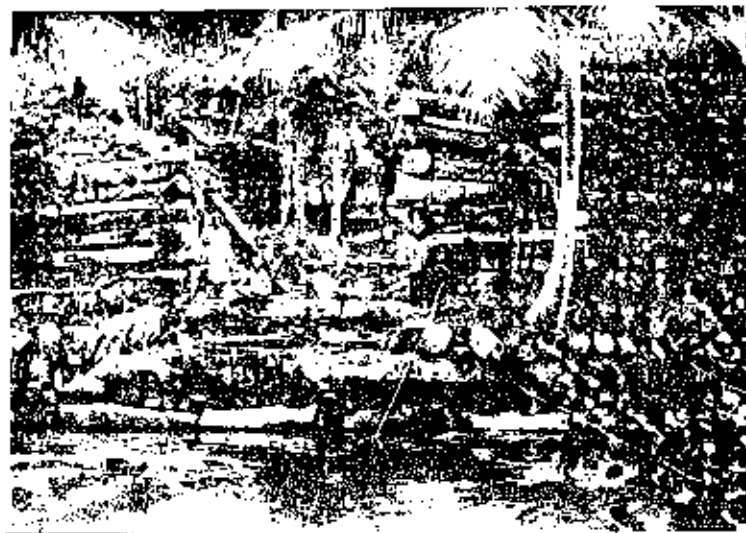


ヤツア島民カナカ族男子の踊

Yapese women dancing.  
Yapese men dancing.



ポナペ島民の棒舞



ポナペ島ナンマトールの城跡

Ponapeans dancing the stick dance.  
Ruins of Nanmatol, Ponape.



パラオ島に於ける島民集會所



ナルト島民部落

Native meeting hall for men on Palau.  
A native village on Jaluit.



パ  
ラ  
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の  
民  
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打  
風  
骨

Traditional dress of Palauan women.



マーシャル群島婦人の現代風俗



マーシャル群島民固有風俗

Modern clothes for Marshallese women.  
Traditional dress of Marshallese men.

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Document 1932B

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**Yasutaro OGUSU's Traditional Customs of the  
South-Sea Islands**

*Source: Book entitled "Nanyo ni ogeru kyozoku kanshu" published by Nanyo-cho, Palau, 1932.*

**Excerpts in Japanese**

[Attached]

に 南  
於 洋  
け 群  
る 島

舊  
俗  
慣  
習

鄒  
婁  
卑



谷風の子女族リモカキ島ンバイサ 図一第



谷風有別族カナカ島ンバイサ 図二第



俗風有國の族カオカ島オラバ 西四第



俗風有國の族カナカ島ツツヤ 東三第



俗風在國ノ子男族カガク島ノ子一圖六第



俗風在國ノ民カガク島ノ子一圖五第



俗風有岡の子女族カナカ島トールサ 圖八第



俗風有岡の子男族カナカ島トールサ 圖七第



圖九第 第一排女子跳舞



第二排女子跳舞





第一回 パピナ島カナカ族の子孫



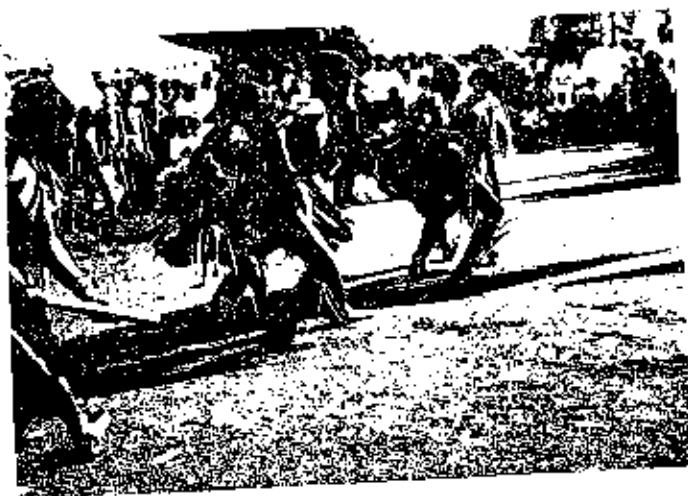
第一回 パピナ島カナカ族の子女

图 104 太平洋群岛的椰子种植园



图 105 太平洋群岛的椰子种植园





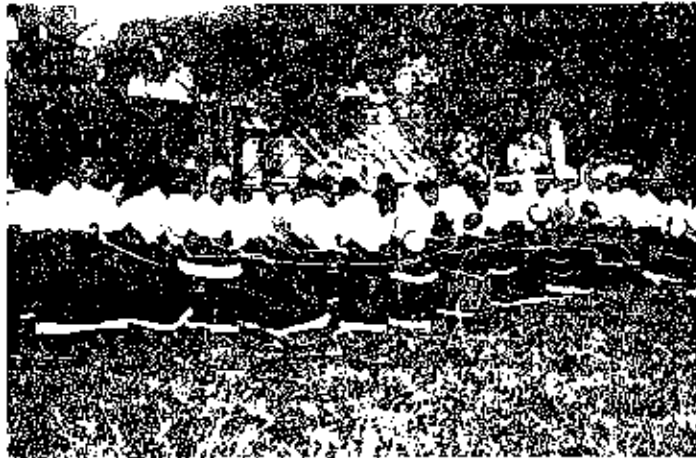
通称ム子里族カカカ島フツキ 図五 第



アノ子安族カカカ島フツキ 図六 第



第一〇三圖 マイファカ族男子の群



第一〇四圖 パラコム島ガナガ族少女の群



第一〇五圖 ハノカン島ガナガ族少女の群



種の子男族カノカ島キツフト 第二節



種の子女族カノカ島キツフト 第二節



第 三 圖 第 三 圖 第 三 圖 第 三 圖



第 三 圖 第 三 圖 第 三 圖 第 三 圖



昭和十一年九月廿一日 東京 皇宮 御前



昭和十一年九月廿一日 東京 皇宮 御前

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南洋群島  
に於ける 舊俗慣習 目次

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第五節 酋長及普通島民の組織法並酋長と島民の關係	三
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第九節 出産に關する事項及月經に關する習慣	三
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第十一節 集會所の組織及年中行事	七

南洋群島に於ける舊俗慣習目次

南洋群島に於ける舊俗價目表

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第十三節	織物の種類及材料と其の製法	二四
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第十五節	家屋の建築法及概圖	二九
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第二十節	漁業の方法、網の種類及略圖	四〇
第二十一節	使用船若くは「カノー」の構造及略圖	四二
第二十二節	往時出陣凱旋の形式、闘争に關する事項、武器の種類及略圖	四三
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以上

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## 第三節 信仰（神に對する信念）及禮儀

五二

〔禮儀〕 禮式は一般に嚴格で、幼年の長老に對し、使用民の普通民に對しては、内地の封建時代を想像させる。

朝會つたら「カタボル」（お早よう）夜は（カナヲロック）（今晚は）と云ひ、別れる時には「ゴワン」（左様なら）、物を買つた時には「カモガル」（有難ふ）、鳥伺志が往來て行き逢つたら「ブーウ」（何處から来たか、變つたことはないか）と云ふ。

長老の前を通る時には「シロ」と云ひ、腰を屈し通過する。坐して居る酋長に對して立ちながら物を言ふことはない。細道で行き會つたときには身分の低い者は、何れの側かによつて道を譲る。女子は男子に道を譲るのが普通である。トミリガイ（使用民）は集會所の前を起立のまま、竿を使用することは出来ない。又、普通民の集會所に入ることもしなせられて居る。

往來を歩むときは、自村内であれば長老を先頭にして歩ましめ、他地内に入るときは酋長を先頭とする。又自村の集會であれば長老を上席にし、他村の集會には酋長が上席に就き犯すことがない。女子の歩行の場合は反對で長老が最後につく。近來は日本の禮式の中「オジギ」をすることが漸次、傳播しつつある。

## 三、バラオ

〔信仰〕 (神に対する信念) 島民の神に対する信仰は相當に強い様であるが、その神靈の有り難さを感謝して、自ら神意に忤らない様にと力めるのではなく、神罰、或ひは祟り、禍を恐るゝ爲である。

島民の最も尊崇する神は、大オボカツで次に中興の祖オケルラカレツ及び其の子アカリデヤカツ外二弟である。

大祖オボカツは天地創造の神であるから當然崇拜するのであるが、一定の神社がなく又一定の祭禮もない。只常に口頭或は舉動で崇敬するに過ぎないが、臨時祭を行つて神意を慰むることがある。

中興の祖オケルラカレツは起死回生の術を極め屢々島民に施して其の信仰を得、後、本島を統治して善政を敷いた。其の子のアカリデヤカツ及其の三



家 の 神 の 島 オ ラ バ 圖 七 二 第

弟も父の教訓を受け、或は邪神を征服し、又魚類捕獲の法を教へたから、島民は其の徳に服し、遂に之を祭る慣習が起り、時宜によつて例祭或は祈禱會を催して敬意を表することゝなつた。

## 第三節 信仰(神に對する信念)及禮儀

五四

而して中興の瓦神に對しては、特に神社が設けられた居る。ペリリニウ外ニケ所に現存する神社の構造はアバ  
イの模型の様なものであるが、神苑が狭小で物置の様な感がある。

其の他島民の屋敷内に、物置の様な建物が附屬して居るのを見る事がある。之も亦一種の神社で、多くは祖先

を祭るに用ふるも漸次、真正な物置に

變化しつゝある。

各人の家屋内にもデラブクと稱する  
守護神を安置して居る。但し偶像もな  
く、前體もない。デラブクは大祖オホ  
カツの孫で、見アコアブを守護したア  
ラブクの別名であると云ふ。古代の神  
職及巫女が邪神を祭る爲、社殿の様な  
ものを造り、其の新嘗祭事の便を圖つ  
たらしく、其の跡が散見して居る。



第二八圖 コロム止場にあしり像

〔禮儀〕 蠻民の多くは禮を解せず、威に服するのが常であるが、本島々民も亦其の例に洩れず、日常生活

居住其の他の禮節に見るべきものはないが、酋長若くは長上に對しては一定の方式がある。

一般人が酋長の假宅を通過する場合は、腰を低くし、頭を垂れて歩くのが常例となつて居る。道路で行逢ふ時は腰を屈して左に避け、行路が狭い場合には蹲居して其の通過を待つて居る。海上カノーで行き逢つた場合には蹲居して掉を採り、浮木を通過舟の反對側に置くことを禮として居る。村落の沿岸を舟航する際は、浮木を沖にするのを法則とする。其の他集會所の座席の席次には自ら規定があつて犯す事が出来なないことになつて居る。

以上を犯すものは酋長の法に固はれ罰金に處せられたものである。近時漸く亂れて昔日の儀は日々に疎くなりつゝある。蓋し民衆の多くは酋長に心服しないが、それは罰金懲罰のみを恐れて居たが、酋長の威力が漸次衰亡し権力も亦薄弱になつたのに起因するものと様である。

其の他、冠婚、葬祭に於ける禮式には見るべきものがなく、只眞情を吐露するのみである。

#### 四、トラツク

〔信 仰〕 (神に對する信念) トラツクでは神のことをアルといふ。このアルは多神教にある善神、惡神等の意味の神で、死靈(蓋) (タルン、メーベ)、山野のアル (マル、ネイボクワル)、海濱のアル (チヤルツケン) 沖のアル (アルンマクウ)、戦のアル (アルンヨッヨ)、家内のアル (リヤンブ) 其の他種々の呪咀のアルがあるが、是等のアルには必ず祈禱は勿論のこと、呪咀が伴ふもので、呪咀の項で説いた事は皆此のアルを基礎として居る。

## 第八節 結婚、葬儀

九八



地「墓」の族ロモヤナ島ンハイサ 岡〇二第

親野に行はれず、従従兄弟姉妹迄は行はれないのが普通である。これは血統を引いて居るもの、間では結婚してならないと昔から言ひ傳へられて居ることに據るもの、様々ある。

島民間には我が國の封建時代の様に身分、家柄を尊ぶ觀念が非常に強い爲に、娘を自家と同格以下に嫁することを嫌ひ、結婚は通例同格の家柄の間に行はれる。併し乍ら男子が自家と同格以下の女を娶ふことは珍しくない。又普通島民も娘が下級島民に嫁することは絶対にないが、普通島民が下級島民の娘を娶ふことは稀には見受けられる。

男女共に幼少の頃から兩親間で、許婚をすることが非常に多く、親同志が互に贈物をして、子供同志の接近を助るが成長するとお互に好まない時は許婚も有名無實となり、男子は自分の好む婦女と約束して、許婚を捨て、願ふことがない。婚約は當人同志の約定が成立すれば、之が婚約の成立を意味し、親は異議なく許容するが普通である。

婚約が成立すれば形式的に、男の親は女の親に此の旨を通じ、日を定めて男及其の親は螺貝、黄粉（白粉の代用品）を女の親に贈つて其の女を自家に引取る。新婦の里からは通寶石及食料を男の宅に贈る、斯うして初めて近親縁者を招待して椰子實を喫して、新嫁を紹介する、之が結婚式兼披露式である。

結婚年齢は一定しないが概ね春情發動期頃である。一般に早熟で男子は一見十四、五歳の男子で妻帯して居る者がある。女子は月花の開いた後に結婚することになつて居る。

結婚後は里方から絶えず食物を運んで来る。それで男の家でも返禮として種々の品を里方に贈る。若し里方から食物等を贈らない時は、夫が死んだ後たとへ夫結別に家財を相続すべき男子があつても相続させる事が出来ない慣例があるからであるといふ。

〔葬 祭〕 大酋長が死んだ時は直に親類及村中の者が寄り集つて、各人が螺貝やレイン（白粉と同じ目的に使用する黄粉）を其の家の中に集め、戸外には椰子實及オチョツプ（椰子實の汁）を運び集めて、大酋長の長子に贈呈する。特に妻女の里方からは五、六個の石貨を贈ることが例となつて居る。之が香奠に相當するものである。

大酋長の長子は其の贈與を受領すると直に一同を集め、大酋長の生前中は色々世話になつた。此處に螺貝やレインがあるから皆で分けてくれ。又椰子の實やオチョツプもある腹がすいたらうから飲んで呉れ。と告げる。

## 第八節 結婚、葬祭

一〇〇

之が香奠返しに相當するもので、贈呈されたものを、直ちに斷與するのである。

死人は絶対に火葬しない。死してから五、六日後埋葬するものと、約二ヶ月間其の儘室内に安置し、死體を全部腐亂させ竹となるのを待つて埋葬するものとの二法があるが、後者は稀に行はるゝに過ぎない。其の何れに爲すかを決定するのは長子（男）の意見によるものである。

五、六日後に埋葬すると決定するや、其の日の内に家から遠く離れた處に、其の子供、兄弟、部下のトミリガイ（下級村民）で、死體を運び、兄弟やトミリガイが足を出して足で屍蓋を作り、其の上に死體を横臥させ、其の子又は妻が死體に海水をかけて、手でよく身體を洗ふ。頭髪は剃削つたゞけで結ばない、髻は新しいものと取換へ、生前の通りとして蓆の上に横臥させて家に運んで歸るが、之は内地の漏棺の様なものである。

そこで子、兄弟等が相談の上、葬式の日を確定する。葬式の前日になると其の子はトミリガイの村に行つて、其の村人に「明日酋長を埋葬するから来て呉れ」と通告する。當日になると、大酋長の子、兄弟及妻で六個の蝶貝を死體の腹部及手の平に結び付け、蓆（タノ）の木の葉で作つたもの）で死體を包み、竹の柵を乗せ、綱で縛へて擔ぐ様にする、これが棺は使用しないが納棺式に相當する式である。

死體に着けるものはガヲ（男の用ひる首飾り）で、昔は大酋長以外のものは使用することが出来なかつたものである。胸輪、指輪等で其の遺死體と共に埋むるか否かは、相談に依ることであるが、一般に高僧なガヲの様なものは埋葬の際に取除けて、死者の姉妹に與へるのが常例である。



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第三圖 ツツカ島カガの酋長の墓

納棺式が終れば、親類一同でトミリガイに道具を與へ墓地に運んで埋めることを依頼する。トミリガイは擔架

を持つて来て死體を肩つるすと同時に下から支へて墓地に向ふ。行列は死體が先頭で其の後にチユヨム（大酋長の女子と親類中の男子各一人を葬式の時定めて御供兼看守となる。此の二人のことをチユヨムと云ふ）が行く、チユヨムは大聲をあげて泣き乍ら隨從する。聲を揚げて泣きながら行くことは實際悲しい爲には相違ないが、又一つは往來の人に葬式の列が来たぞと知らせる爲でもある。行列が来たことを知つた者は皆道を他に避くることになつて居る。

葬式の列が墓地に達すれば、死體に巻いた綱を解き席の端を持つて、前日に掘つて置いた穴（深さ約三尺）に横置にし、席に能く包んで、大きな平石を此の上に置いて死體を覆ふ。平石と席との間には小石を高込んで土が直接觸れぬ様にする。平石の上には土を三段に積み、石で縁を取り、端には人石を建て、上には小石を敷いて平にする。之が即ち墓である。

は此の紐を掛けるのが常例となつて居る。五ヶ月を過ぎた家の隅角に建てられた小屋に入り、再び五ヶ月経て自家に歸る。之が最初の月經の時の習慣である。

次回からは其の度毎に「アノ」に入り、自宅に居る事もなく、不淨物は地中に埋めるといふことである。

前記の衛生法に用ひる土は「アノ」や村の宇棚の地下四尺許の處である上に限り、之を採掘するには、一日鹽食して椰子首を其處に掛つて行つて、埋らうとする所の土を掘り、其の果目を落すと其の下に目的の上を見出し得るといふ傳説がある。

### 三、二、C、水

婦人は妊娠してから六ヶ月で産婦の健康を産婦の健康と同意し、胎兒の男女をとり、其の健康を祈る。

時期が来て熱や發燒となれば、陣痛約十度、其の間約六時間、先づ産婆が來診し、産婦を陣居させ臀部には杖をさし自分は後方になつて助産に従事する。産婦の前面には縁水の桶をかきつて難格に泣は、陣じて男を産まない。又縁水の青でないものは皆産婦の後方に居るのが習慣となつて居る。

出産が終れば産婦は自ら立つて水浴に行く、併し平日の様に水中に眠込まない、他人をして頭部から漸次水を注いで洗滌させる。水浴が了れば「アノ」桶より草の根を煮煎して飲ませる。産水は竹林の間から採集して自然に任する。



子女の族カナカ（島イシムウ）島語ブツヤ 圖四六第  
 （女成未は若る居てけ道を義張）

第九節 川原に關する事項及婦女月經に關する習慣

一一四

親は幼兒を懷き又は背負ふ代りにバスケの様な柔い籠に入れて肩に掛けて歩く、それで此の事を諷して、お前はバスケに常に心掛けて居れば子供が出来た時にも、子供は注意する様になると云ふ事である。

三日を経て（此の日數は村によつて差異がある）小屋を出て自家に歸らずにダパールと云つて月經中婦女が入つて安胎を保つ爲に人家を少し離れて建てられ、男子は不淨の場所として近寄らない共同小屋に轉ずる。九日目にすると齒を黒く染める。齒を染めるには土と「ケル」（木の葉の名）とを口に含んで視察すると、一夜で黒くなる。

翌日許婚の男か、又は兄弟が見舞に來た時に、につこり突ふといふ。之は齒の染つたのを見せる爲であるといふ。そこで許婚又は兄弟は一人前の女子となつた祝として蝶貝を贈る、此の日から子女はガールを黒く染めた「マラソアオ」といふ一種の紐を首に掛ける。月花が開いた女

## 第九節 出産に關する事項及婦女月經に關する習慣

産婦は出産後五日で全治する。身體が恢復しても猶外出を許さず約十日の後オモガツタと稱する蒸風呂様のものに入れ、高熱蒸氣で身體を蒸して後平生に復したるものとして外出を許可する。

分娩の際に負傷した時にはアボツトル（樂木）の煎汁を塗付する。赤兒にはマクリの代りに稀薄な椰子の汁を

飲ませる。

月経閉經の時期に人凡十二、三歳から十四歳位で、月經時に於ける身體の狀況は、頭痛眩暈等して、其の期間は僅二、三日永くも五日を出る事はない。

月經が開始すると一日中に幾度となく水を使用して局部を洗滌する。局部には麻の柔いものを織り作り繩として使用するものがあり



式儀の脱産池の族カナカ島オラバ 國天三第  
の製に妹の長首で習風るけ於に島ウガニア  
(。ふふとるあで式儀ふ行て

或は之を丸めて裝頭する。昨今は多くは日本紙を使用する様になつたと云ふことである。

## 四、トラツク

出産の事を述ぶるに先ち、妊娠中の事に就て略述する。往時は男女が交授しなくても妊娠すると考へて居た。(今日でも斯る考へをして居る者がある) 頑癡蒙昧の蠻民として斯く考へるのも無理もない事かも知れない。それは未婚及寡婦の妊娠する者が多いからである。

水曜島の森某が嘗て「シド＝」から種豚を取寄せて飼養して交尾せしめて、多数の仔豚を産んだ。或時土人が来て數頭の雌豚だけを以て受けやうとした。森某は數頭の中一頭の雄豚を混すべく其の理由を聞いたが、彼は頑として「雄豚は兒を産まないから必要がありません。我は何時も雌豚や雌豚のみを飼つて居ますか、惟も多數の兒を産み、又能く卵を産みます」と云ふのである。彼等は他人の雄豚、他家の雄種と交尾して居る事を感ずる事の出来ない。其の愚、憐むべきものがある。

婦女(初産)が能くすれば産婆に(一村に、一人居る)乗参を請ふ。産婆が来たすれば、椰子油を乾いて搾つた油に、土語「ドルン」といつて兼に似た草の根を混じて、指で妊娠の子宮に塗り、且つ陰口を撫じて出産が容易であるやうにするといふことである。斯くすることは毎月一、二回行つて出産を待つのである。

若し産氣の附いた時は、決して他人に知らせないで、唯産婆を呼んで来るだけである。それは若し他人に知らせると呪咀される處があるからである。島民の慣習として、常に産婦を嫌忌して居た婦人、又は産婦に近されなかつた男子が、産婦、産婦に對する呪咀の試驗を行つた。依つて出産の時に、産婦に接近し得るものは近親族の婦人、産婆及び止む得ない場合に良人のみに限り、他の男子は決して近寄る事が出来ない。

#### 第九節 出産に關する事項及婦女月經に關する習慣

出産の際の助産婦に類するものがなく、老人が産婆の勞を取り、多くは自宅で出産するが、遠方に行つてゐる行ひ、産後歸省するが一年間は男女同食しないものもある。

一、三十年前迄は婦女の月經時に際しては、特設の閉居小屋を日經期の終了する迄、自炊して閉居したといふことである。現今は此の風が廢り、我が國の風と別後異ることがない。



列村のアリマダンサの者信ケツリトカ島ンハイサ 圖六三第

## 第十節 土地の祭の種類及法式

### 一、サイバン

従来本島には固有の祭禮といふものはなく、凡そ宗教上の儀式に依り、其の祭日を本島民の祭として居る。其の主なる種類、法式は次の通りである。

#### (一) サンタマリア 十二月十八日

此祭は、母マリアが身を汚し、身重になつた日である。マリアの像をいぎ多数の信者が行列して村内を廻行する。

#### (二) クリスマス 十二月二十五日、二十六日

此祭はキリストの誕生日で、多数の信者が教會堂に集りキリストの行像を祈つてオウスを爲し、後に風琴又はパイオリン等の樂器を鳴らしキリストの像を昇いで廻行する。信者は是に對して相應の喜捨をなし、其の像の香を

第十一節 集會所の組織及年中行事

集會所は、其の村の共有物で新築、改築、修繕、掃除等は其の村の者の負擔である。新築落成に際しては落成

祝を行ふが以後は行ふ事はない。

集會所の前方、又は側面は石を敷詰めて廣場を造り、樹木を植えて日陰を多くし、石を建てて祭壇を造り、村民の集会、書翰等に供せられ、雨天でない時の集會等は主として此處で行はれ、集會所内で行はれる事は少ない。最も多く此の廣場を利用されるのは舞踊の時で、全村の老若男女相携へて娯樂する舞場となり、觀覽席となり、又共有物たる通賣石の置場ともなるのである。

集會所は其の村の共有物であるが、他村民が來て宿泊することには對しては頗る開放的で、日が暮れて宿泊しやうとする者は遠慮なく他村の集會所に入り、同村民と同様に宿泊する事が出来る。併し乍ら格式を重んずる結果、家柄の低い者は高い村落の集會所に宿泊するときは、大なる遠慮を拂ふことを常とし、他村民村の者は普通村民の集會所に宿泊することは出来ない。又老人、酋長等の宿泊する集會所は、同村の者でも若果家は宿泊しないのが常例であるが、以上の者が其の下の者の集會所



第十一節 集會所の組織及年中行事



に宿泊することは英文ないこととされ、一般に婦女は不潔なものとして、集會所附近に立寄ることすら嚴禁されて居るが、未だ日花を見ない十二、三歳の女子及「モマリ」となつた婦女は、集會所に宿泊するのが常である。

集會所の上席は、屋内の中央部である。

年中行事として特に行はるゝものはなく、唯祭禮があるのみである（祭禮は前節に記述したから之を省略する）

### 三、パ ラ オ

本語局に於ける集會所は島語で「アマイ」と謂ふ。「アマイ」と謂ふ言語に對する日譯は次の通り傳へられて居る。

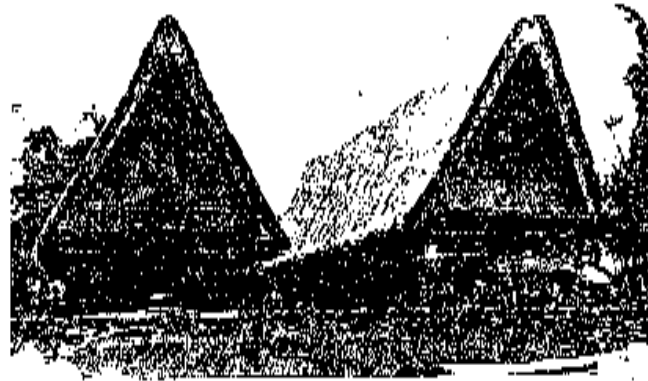
今から凡そ三百年前、マルキョク村にコルカルといふ人があつた。（母は蛇身であつたと傳へらる）各地を歴遊して集會所の必要を感じ工夫を凝して居る折、不圖「カイオキオル」（海中に在る國）に於て大家屋の建築を見學し、歸つて之が製作に従事した。長年月の後、マルキョク村タリワツタルの地に果實家を建造した。村民は傳へ聞いて各村、各島から見物した。それ等の者は皆異日同音に「アバイオケルアブライ」（國によく出来



集會所 圖八三第

第十一節 酋長所の組織及年中行事

を建て」と唱へた。後其の言葉が簡約されて「アバイ」と呼ぶ様になつたといふのである。



イバアのムーロ・島のアバイ 圖五三解

は布命を決定する所で、軍事には大本營となり、平時には各地酋長連の放舎にも充つる。下級アバイの用途も亦

後各地に其の型を模造して建設し今日に至つた。「アバイ」

は二種ある。一を酋長アバイ、(上級アバイ)二を一般アバイ(下級アバイ)と謂つて、各大村には上級アバイ二箇所下級アバイ六箇所を設けるのが常例であつた。

酋長アバイとは酋長の參會する集會所で、無資格者の參會、聖所を許さない。斷つて其の費用及修繕費は酋長が之を負擔する。下級アバイは村民のアバイで、各小字或は各組が其の費用を分擔する。茲に最も奇異とするところは、アバイを建設する場合に必ず之を他村に注文する例となつて居る其の何故なるか理由を質せば島民は「一には金庫を圖り、二には他村に對する誇りである」と答へた。

アバイの用途は、本營、役場、旅會、兵舎を兼ねるもので、酋長アバイは人酋長、及酋長等の必要に應じて集合し、協議或

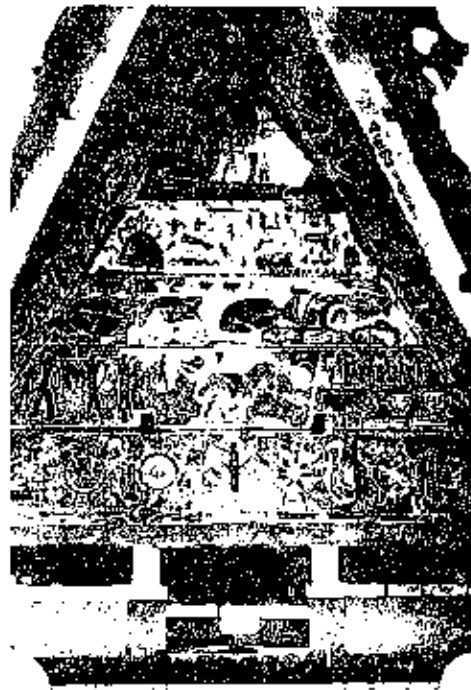
之に等しいが、其の異なる點は、全村の家を以て以外の壯年男子を毎夕宿直せしめ、常に他村の來襲に備へしめた一  
事である。

アバイには一定の年中行事がなく、臨時に前記の諸務に使用するに過ぎない。近年青年のアバイに宿直すること

とは弊害が多いといふことで之を廢止  
せしめた。

#### 四、トラツク

トラツク諸島では集會所を上記で  
(ウーツ)と謂ふ。此の「ウーツ」は  
山上に在るものと、海濱に在るものと  
がある。山上に在るものは、勢力のあ  
る部落の酋長が、部下に命じて建造せ  
しめたもので、其の使用は一に酋長の



別形可荷記 圖〇四第

命に依る競争の計畫、出師の時の祭揃へ、「アトイメ」(納税果物作祈禱)の巫子の座、椰子實製作祈禱(ア  
ウツヌー)、遠來訪問客の接待、集會其他に使用する。建築當時に或る期間(標準はない)假令酋長の妻女でも

四、トラツク



織機の族カナカ島ンバインサ 図一四第

第十三節 織物の種類及材料と其の製法

四、トックク



織機の族カナカ島プツヤ 図二四第

を天井とする。

四、トックク





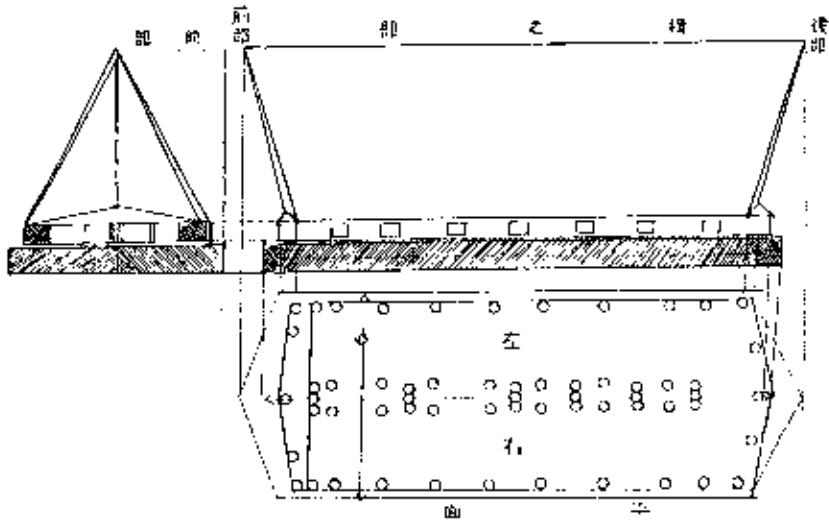
第十五節 家屋の建築法及概観

屋家の民島離ツツト 列五四第



二、ツツト

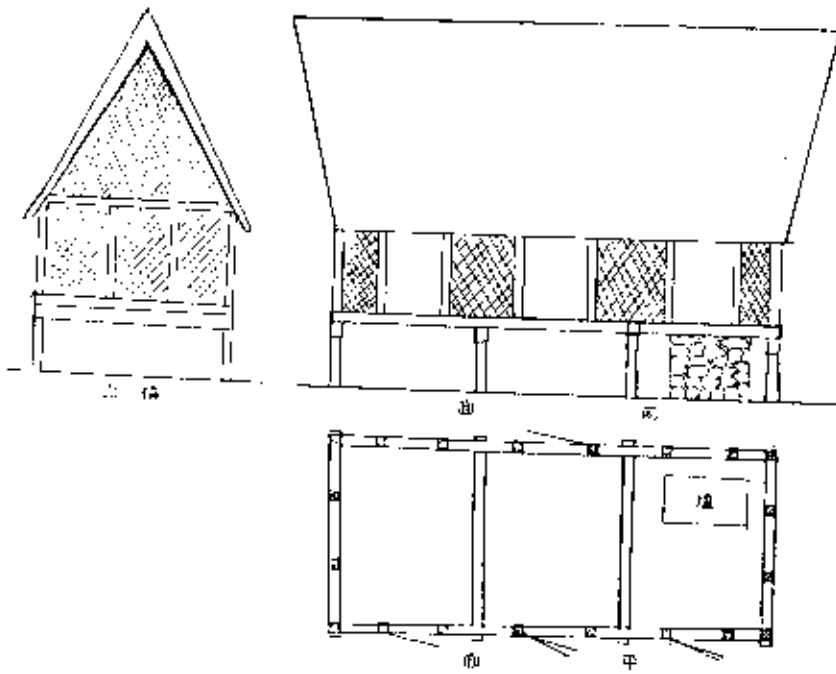
屋家の民島ツツト 列六四第



第十五節 家屋の建築方法及概観

同略イバマフのトツベコベ島ツツヤ





第十五節 家屋の建築法及概圖

ミクロネシアの民家屋の概略

民  
島  
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民家の民島オラバ 図七四第



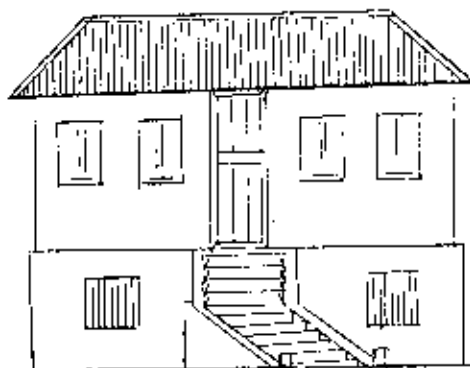
民家の民島クラト 図八四第

五、  
ガ  
ナ  
ベ



第 九 四 圖 波 納 貝 島 民 家 の 屋 頂

一、  
サイ  
パン  
二、  
カ  
ツ  
マ

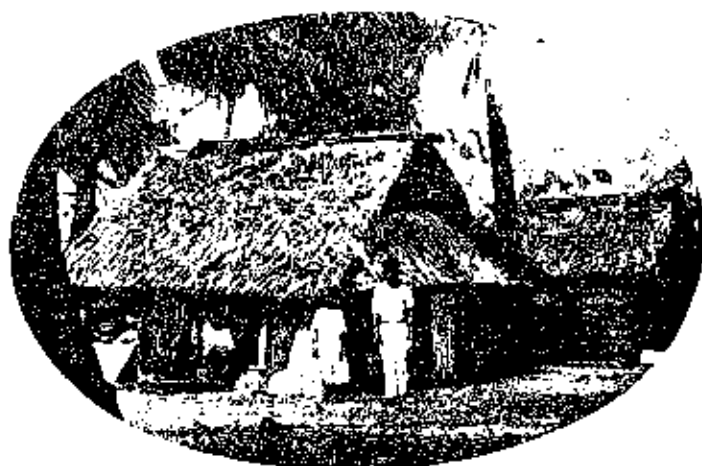


波 納 貝 島 民 家 住 宅 之 圖



屋家の民島イサク 圖〇五第

第十五節 家屋の建築法及概観



屋家の民島トルマ 圖一五第

六〇



(二二) 民島アツタの舟作製—ノカ 圖二六第

第二十二節 使用船若くは「カノー」の構造及略圖

二二二

て作り之を塗れば赤色となり、三日を経れば使用して差支ない様に成る。

製作に要する材料は、立木を切り倒してから数年を要するのが普通で、大型のものは五、六年を要するといふことである。造船に使用する道具は釘に似たタオと稱する双物が主なもので、手斧及びナイフを併用するに過ぎない。

價額は長さ二尋で十五圓（伊し帆装一式付）九米のソアワブで約八十圓である。

カノーに使用する帆は、一枚で三角形をなし其の二邊に竹を縛着し、一つはフォールリーチ線ツッキとし、他の一つはブームとなる。帆布はチヨイ（タコの木）の葉で編んだもので大きなものになると一邊の長さが十米に達するものがある。

近時は木綿の帆布が輸入され帆布で同形の帆を作つて居る者がある。

装飾するには先端にプロツクのある竹のマストを、中央の



第一五〇圖 ラツワールの島民のノ

ラツワールは舟と云ふ義で槽漕の方である。舟體が細長く必ず黒色に塗り、船大は帆走舟より長く先端に汎木の長い裝飾片の彫刻した棒を結び付け、浮木は風下にする。三人乗以上三十人乗位まである。今時島には四十年前迄は六十人以上乗組舟があつたが、今は破損し袖紐板が腐々に繕はれて居て使用は出来ない様になつて居る。

汎船の材料は主として顔地桐であるが、タマナ樹で造るとも稀にある。最初説骨となるべき箇所（所謂舟底）の材を削り、順次に皮を編綴する。其の接合する所には越樹樹の一種のシヨクソンの樹皮から採取した脂を流して置き、椰子殻の外皮の弾力のある軟質の部分の厚さ一分位に削り其の上に平均に裁せ、兩舷に直徑四五分の穴を穿ち椰子の小繩で堅牢に結び合せる。断りして舟體が出来れば兩端（船艙は走るべきだけある）の突出せる節を造り、中央に長い腕木を結び其の先端には浮木をつける。進水式後或る期間には婦人は乗る

## 第二十一節 使用船若しくは「カノエ」の構造及略図

二五〇



スウハト・ボの民島クツラト 圖六六第

事を禁ぜられて居る。

黒色の塗料はイチビ樹の織物用纖維を採つた炭を焼いて火にし、水に投じて消して炭として、其の炭を搗いて粉とし、掌で平均に擦り付け、乾いた時マングローブ樹の一種であるオリンブ樹の皮を搾つて採つた樹汁を塗つて脱落を防ぐと共に光澤をつける。

刺舟の帆は主帆一枚で副帆を兼ね、タコの樹の葉を幅一尺だけ二丈餘にアンベラの様に網み、椰子の小繩で縫ひ合せて三角に作る。ガフの下半分はシツアのステリーの様に作り、帆樫は深さ一寸位の穴に植込み置くのみである。

間切る時は帆を前後に受け替へ、楫の上から船體に張つてあるステリーを展縮して楫を船體に傾ける。シートはブームの根元から凡そ四分の三の位置に結ぶ。滑車がなくて單線であるから、暴風の時などは手掌の皮が剝脱する程であり、島民であればこそと思はれる場合がある。楫の上部には三、四尺位の横木に穴を開けたものを鑿き、帆を揚げる時の滑車代





## 第二十一節 使用船若くは「カノー」の構造及略圖

二四二



走帆の民島トールヤ 図八六第

本島民の使用舟は主にカノーで、稀にボートを見ることがある。カノーのことは本島語では「ワール」と云ふ。

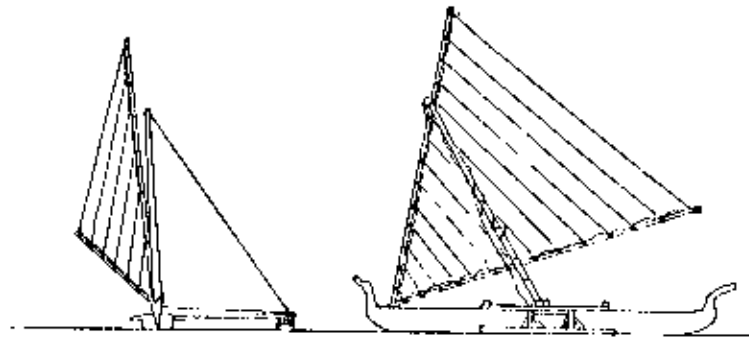
ワールは所謂獨木舟で、一本の木を割つて造り、中央に腕木を出して浮木を附けて顔覆を防ぐやうになつて居る。材料は主にパンの木で之を造り、赤土を以て之を塗つて居る。ワールは帆、漕兼用で、帆はタフの葉を編んで三角帆に仕立て、樞を以て漕ぎ、又、帆走の際の舵の用をなす。

ワールの外に「ワールシャツプ」と謂つて舟首、舟尾及舟側等に微細な彫刻を施したものがあつた。之は公式及び祭禮等、特殊の場合のみ使用されるもので、文明の利器が渡來してから造られる様になつたものと思はれる。

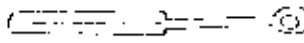
## 六、ヤル ー ト

本島のカノーは舟底が圓形をして居て、非常に扁平で吃水は大である。それで順風によく帆走する時はフロート（浮木）は水面を滑走し間々水上に躍出して頗る快速力を有して居る（約十押）。カノーの性能上帆走には何時もフロートサイド

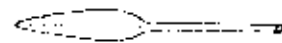




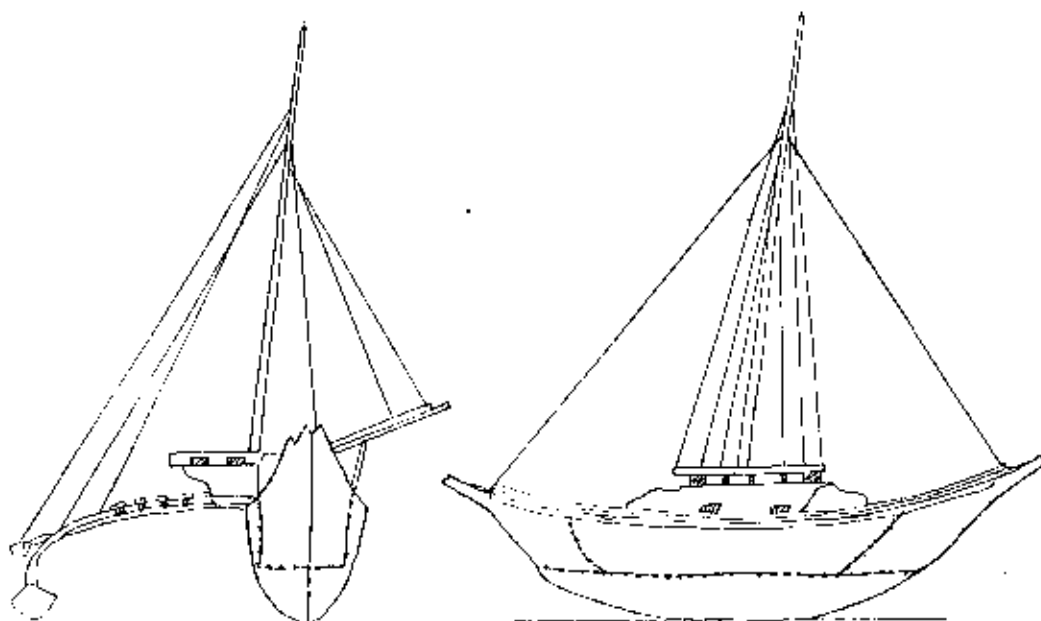
—ノカるヤ帆展



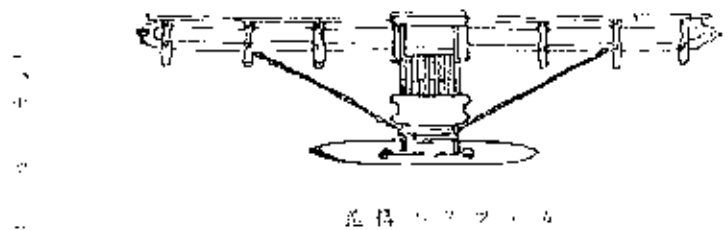
ム・オグンリナリス



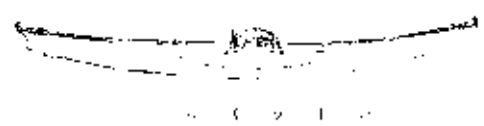
楫



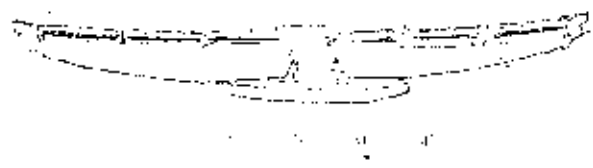
— ノカ の ト — ル ヲ



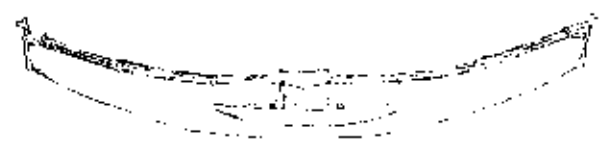
底持のツツ



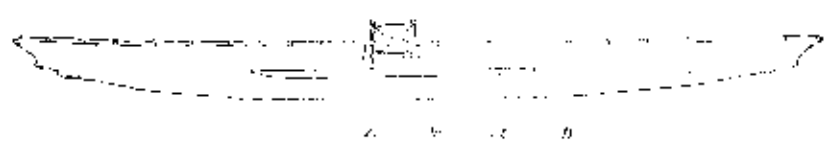
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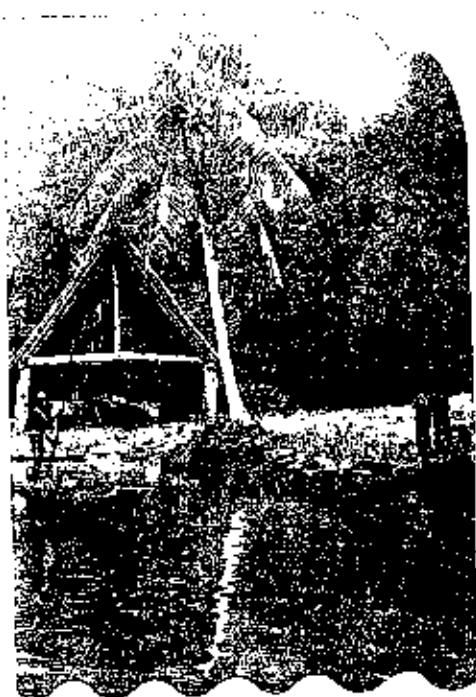


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一ノカ岡戦の民島オラバ 図四六第



スウハトーボの民島オラバ 図三六第







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## Documents 1932C

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### Guam news for 1932

*Source: Articles in The Guam Recorder, April, June, July, October, November, and December 1932.*

#### C1. April 1932

##### **Abandonment of the Local Agricultural Experiment Station.**

Definite information has been received by the Director, Mr. C. W. Eswards, of the Guam Agricultural Experiment Station, that the Bill on appropriations passed the Senate without provision for the local station.

Arrangements for the transfer or sale of all the station property and equipment is to be made before June 30th. The Staff, appointed from the States, will be allowed accrued leave due them and transportation for themselves and their effects to the U.S.

##### **Prices for copra.**

The Nanyo Boeki Kabushiki Kaisha, the Japanese company which recently completed negotiations for the purchase of copra in Guam, has guaranteed a price until 30 April, 1932, which permits the Government to publish the following price list in the various districts of the Island....

Merizo dock and Umatac .....	\$1.10
Inarajan .....	\$1.05
Yoña .....	\$1.05
Dededo .....	\$1.10
Yigo .....	\$1.10
Agaña and Sinajaña .....	\$1.25
Sumay and Agat (when delivered aboard lighter at Sumay dock) .....	\$1.25
Piti Dock .....	\$1.32

##### **A bottle's long voyage.**

A "current drift" bottle set afloat by the Japanese Training ship **Shintoku Maru** on August 20th, 1931 at Latitude 13°30' North, Longitude 166° northeast of the Town of Inarajan on March 6th by Jesus Diego Paulino, a Seaton Schroeder High School boy.

The locality where this bottle was thrown overboard is approximately on the same latitude as Guam, which is 14°16' North, and is about 3,000 miles almost due East of Guam; directly South of the Hawaiian group of islands and a little to the West of Honolulu.

Assuming that the bottle was discovered shortly after it drifted ashore (and the indications were that such was the case), it had drifted the distance of 3,000 miles in six months at the rate of 500 miles a month. This is another proof that the equatorial current flows steadily from East to West at a rate of almost a mile an hour.

The slip of paper found in the bottle has been mailed to the Kobe Nautical College, Kobe, Japan.

## **C2. June 1932**

### **A Ritidian lighthouse.**

A work now under way which will be of great benefit to the inhabitants of the northern end of the Island, is the new road being constructed by the Island Government from a point about one-quarter of a mile from the end of the Finaguayoc Road to Ritidian Point.

This road is being constructed in order that material may be hauled out to the point for the construction of a lighthouse, and will run due north from the Finaguayoc Road to the Point, following the general direction of an old bull-cart trail. The greater portion of the terrain through which the new road will run is virgin land, lava rock under foot, and overgrown with jungle growth so thick that in some parts the sunlight is very faint. Ifil and dugdug trees grow to immense sizes and there is an abundance of other native timber also.

Ritidian Point itself has not been visited very often by the white man as it rises in a sheer cliff five hundred feet above the white sand and coconut palms dotting the shore line. The wildness of the last few thousand feet approaching the point, is hard to describe. The terrain is composed of innumerable lava crags anywhere from five to ten feet in height usually coming up to a sharp point, and overgrown with small trees with snake-like roots.

A crew of seventy-one men under the supervision of A. Santos directed by Chief Gunner Frederick Clifford, U.S.N., Chief of Industries has, in the last twelve days, cut a right of way from the Finaguayoc Road to the Point, eighteen feet in width. Trees within this right of way have been removed with a twenty-ton tractor. The road itself will be nine feet wide with a five-foot shoulder on each side. On the thirteenth day after work was begun, cascajo was hauled from adjacent pits on Government land and is now being placed and rolled with a heavy gasoline roller. The road when completed will be a third-class one, and the cost will be under \$5,000.

The location of the new lighthouse will be the most logical one as an aid to navigation for ships from the States, standing as it does so high above sea level on the most northerly tip of the Island. Some time ago the Dollar Line requested the Department

of Commerce to erect a beacon on this point, and this request along with the self-evident advantages of the location for the light, have no doubt prompted the Department of Commerce to make the necessary appropriation for its construction.

### **One more 'drift bottle' lands in Guam.**

On May 29, 1929, a drift bottle was thrown overboard presumably from a British ship in latitude 25°6' North, longitude 154°35' West. As plotted on the map this is approximately 350 miles almost due north of the Hawaiian Islands.

The paper in the bottle omitted the name of the ship but gave the Captain's name as R. Crawford, and directed that it be forwarded to the Meteorological Office, Air Ministry, London. The bottle was found on the beach at Merizo by Private John W. Last, U.S. Marine Corps, Patrolman of that district, May 20, 1932, or three years and eleven days after being thrown overboard.

This is the third drift bottle that has been found in Guam in the past three months. The first was found on the beach near Inarajan in March, after drifting about 3,000 miles in six months. The second was found at Pago Bay in April or one year and eight months after being started on its long voyage from about 460 miles due West from the Oregon coast. The present bottle found its port on this little island after more than three years of wandering with the ocean currents.

## **C3. July 1932**

### **Shipping Notes.**

#### Vessels in port.

The **U.S.S. Penguin**, Station Tug, Lieut. Malcolm W. Pemberton, U.S. Navy, Commanding.

The **U.S.S. R. L. Barnes**, Floating Oil Depot, Lieut. Raleigh B. Miller, U.S. Navy, Commanding.

#### Arrivals.

The Japanese Schooner **Mariana Maru**, K. Okano, Master, arrived Guam on 12 June, 1932, from Yokohama, Japan, via Saipan. M.I., carrying on board 121 tons of freight, 1 bag of mail, and 23 passengers for Guam.

The Japanese Schooner **Saipan Maru**, Z. Yamaguchi, Master, arrived Guam on 13 June, 1932, from Saipan, M.I., carrying on board 49 tons of freight, 1 bag of mail, and 25 passengers for Guam.

The **U.S.S. Gold Star**, Station Ship, Commander William C. Faus., U.S.N., Commanding arrived Guam on 14 June, 1932, from Manila, P.I., carrying hard coal, cement, miscellaneous cargo, 12 bags of mail, and 84 passengers for Guam, including

Governor and Mrs. Edmund S. Root; Lieut.-Comdr. Francis L. Albert, (ChC) [sic], U.S.N., wife, son and 3 daughters<sup>1</sup>. Rev. W. C. Repet<sup>2</sup>ti...

The **S.S. Stanley Dollar**, M. Olsen, Master, arrived Guam on 20 June, 1932, from United States via Honolulu, T. H., carrying on board 877 tons of freight, 129 bags of mail, and 2 passengers for Guam.

#### Departures.

The Japanese Schooner **Mariana Maru**, K. Okano, Master, sailed on 15 June, 1932, for Saipan, M.I., with 1 bag of mail, and 31 passengers from Guam.

The Japanese Schooner **Saipan Maru**, Z. Yamaguchi, Master, sailed on 17 June, 1932, for Saipan, M.I., with 21 passengers from Guam.

## C4. October 1932

### Governor-General of the Japanese Mandate islands to visit Guam.

Baron Matsuda, Governor-General of the Japanese mandate islands, is expected to arrive 16 October, with his official party of seven, on the **S.S. Yamashiro Maru**, of the N.Y.K. Line. The Governor-General calls at Guam for a return goodwill visit to Captain E. S. Root, U.S. Navy, Governor of Guam, who visited Saipan, M.I., one of the mandate islands, some months ago. Baron Matsuda is en route to Japan to be present at the Diet at Tokyo. He will remain in Guam only two days and during this short stay will, with the members of his party, be entertained at various social functions including a large luncheon by the Japanese Society of Guam and automobile trips to all interesting parts of the Island.

This visit has been looked forward to for some time with the hope of an opportunity to reciprocate, and to receive the Japanese officials and their friends, with at least the same hospitality and courtesy that was extended to all those who were fortunate enough to visit our neighboring Island of Saipan.

### Three dead as a result of inexperienced driving.

Death rode at the wheel of a jitney containing nine persons including children, as they were returning to Agana from the south end of the island Sunday 18th September. Mrs. Josefa M. Evangelista, 47, her twenty months old grandchild, and Mrs. Rosalia A. Chargualaf, 36, of Merizo were instantly killed when the car left the road and went over an eighteen-foot embankment.

Mrs. Evangelista had obtained the car from her father Mariano Mendiola, of San Nicolas, Agana, to visit friends in Merizo. It was loaned to her with the understanding that she would obtain a licensed operator to do the driving. Her son, 22 years of age, prevailed upon her to let him drive and she consented, although he had no license. All

1 Ed. note: I thought ChC meant Chaplain Catholic, but this man was married... I guess that ChC it meant Chaplaini Corps.

2 Ed. note: A Jesuit who published a book entitled "Pictorial Records" after visiting Guam.

went well until they were returning to Agana and while attempting to change gears on a hill south of the Talafofo River, the car left the road and as it tumbled down the embankment, crushed to death three, and injured several other members of the party.

## **C5. November 1932**

### **Baron Matsuda, Governor General of the Japanese Mandated islands visits Guam.**

Sunday 16 October, was, regardless of intermitted showers, a most interesting day for the military officials, as well as for the civil residents of Agana and the villages between the Capital and the landing place at Piti.

The occasion was the official visit of Baron Matsuda, Governor General of the Japanese Mandated Islands. The Governor General with his official party of seven, arrived about noon on board the **S.S. Yamashiro Maru** of the N.Y.K. Line, from Palau, Caroline Islands, Headquarters of the Mandatory. The visit was a return courtesy honoring Governor Root who visited the Governor of the Island of Saipan, one of the mandated islands, some months ago.

The visitors were met at the Piti dock by Governor Root with his military aides, the members of the Japanese Society of Guam, composed of most of the Japanese residents of the Island, and a large group of citizens and sightseers.

After the official welcome, the party proceeded in automobiles to Agana, passing through arches decorated with tropical greens and American and Japanese flags. As they approached the Piti Public School they were met by the school children in formation on both sides of the road, laden with flowers with which they showered the visitors as they passed.

Upon arrival at Agana, the party proceeded to Shinohara's restaurant, headquarters of the Japanese Society, where a formal reception was held and refreshments were served. Awaiting automobiles then took them on a sightseeing tour to the southern villages of the island. Returning to Agana in the late afternoon, they were entertained at the Palace and the Officers Club. After dinner at the Palace, where Governor and Mrs. Root entertained Baron Masayuki Matsuda and his official party of ten, the Heads of Departments and leading members of the Japanese Society, they attended the Stadium where an interesting program was enjoyed until a late hour.

The following morning, the visitors were formally introduced in front of the Palace, to the heads of all departments and were then taken by Governor Root on an inspection tour to the public buildings, including the various Offices, Hospitals, Bank, Department of Records, Courts, Schools, Post Office, and the Cable Station and Marine Corps Reservation at Sumay where appropriate honors were rendered by the Marine Guard.

Baron Matsuda and his party paid their respects to the Elks Club in return to a cordial invitation to accept the Elks hospitality during their visit. It then being about noon, the visitors and guests assembled at the Service Club where the Japanese Society had

prepared an elaborate luncheon for 200. After luncheon, the visitors returned to the ship where they received Governor Root and his guests for tea.

After a very pleasant and enjoyable visit they sailed, before dark, for the Island of Saipan, where after a short stay they will proceed to Yokohama, Japan.

#### Members of the Japanese party.

Governor General .....	Baron Masayuki Matsuda
Member of House of Peers .....	Viscount Nobuaki Ando
Chief of the Financial Section .....	Mr. Akira Hayashi
Chief of the General Section .....	Mr. Shigechika Yorimitsu
Master of <b>S.S. Yamashiro Maru</b> ...	Captain Kikuzo Torii
Marine Products Expert .....	Mr. Inosuke Monosaki
Private Secretary to Baron .....	Mr. Takuro Tauchi
Interpreter for Baron .....	Mr. Ryoichi Takahashi
Building Expert .....	Mr. Jiro Yokozeki
Secretary to Baron .....	Mr. Torao Hattori

#### Murder or Suicide?

Early Monday morning, 31st October, the dead body of José Cepeda Muñoz, 37 years, a resident of Anigua, was found at the side of the Barrigada road near the junction at Padre Palomo, San Antonio. It was decided from the autopsy that death had resulted from strangulation.

A short piece of rope was found around the neck of the corpse and there was plain evidence that the body had been dragged along the road from a native house approximately 200 yards from where it was found.

Muñoz is known to have been intimate with, if not actually living in concubinage with, the occupant of the house, Mrs. Rita Pangelinan Cruz, where the trail of the dead body led. She and her husband separated about four years ago due to attentions paid her by Muñoz, and since then he has been a regular visitor at her home.

Sunday afternoon, in an intoxicant condition, he visited her and during a quarrel she received a beating. Muñoz then lay down on a bench and when he had gone to sleep, according to her confession and statements made by her two sons, she tied a rope around his neck and strangled him, then passing the rope over a beam in the house attempted to make it appear as though he had committed suicide. Later, fearing that she would be involved in his death, she cut the body down and covering it with a blanket to hide it, waited until midnight when, with the assistance of the two boys, it was dragged to the place where it was found. Sentence has not yet been pronounced.

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**Document 1932D**

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**Japanese Pacific Mandate, by Ponsonby-Fane**

*Source: R. A. B. Ponsonby-Fane, Nanyo Inin Toji (article in the Travel Bulletin of the NYK Line, May 1933).*

[Attached]



## Nanyo Inin Toji

*Japanese Pacific Mandate*

By R. A. B. Ponsonby-Fane, LL. D.

*The following article was kindly contributed by Dr. Richard Ponsonby-Fane, one of the greatest supporters of the N.Y.K. Line, and the author of a booklet entitled "The Nomenclature of the N.Y.K. Fleet," published by the Company some time ago, and other noted works. Mr. Ponsonby-Fane, who now lives in Kamihama, Kyoto, is a most enthusiastic admirer of things Japanese and an earnest student of Japanese history. —The Editor.*

WHEREVER the N.Y.K. runs a service, two essentials of travel are ensured, comfort and courtesy, and their Nanyo services, for there is an eastern and a western route, are no exception to this rule. For various reasons, a cruise in the Japanese Pacific Islands forms an ideal holiday, for there are many attractions, for example one person may go for the excellent winter climate; two days out from Yokohama he is in warm weather but nowhere is the heat oppressive.

Another may go for the beautiful tropical scenery, for the beauty of coral islands is notorious. A third may go to make a study of the little known, but highly interesting, ethnographical and anthropological data to be obtained, and see the wonderful relics of a past civilisation to be found at such places as Nanmaruru and Kero. Finally yet another may be tempted to make an investigation of the methods of Government that Japan is following in her mandate territory.

Personally I was influenced by all these attractions, but I was obliged to confine myself, this year, to a simple cruise on the Eastern route, but I promise myself to go again. The scenery has often been described, and the description of one tropical island does not differ much from that of any other; ethnology and anthropology are difficult sciences, which require technical treatment, and, even if I had the requisite knowledge, would be unsuitable to a short article, such as I propose to write, and I intend therefore to confine myself to the question of administration. For this task I may perhaps claim some slight qualifications, for I have had some 20 years experience of administration of native peoples in various parts of the world. It is only right, however, that I should admit that I have always been considered as strongly pro-native.

How then is Japan succeeding in the difficult problem that she has before her, for, look at it as you may, it is a highly difficult problem. It is difficult geographically for the mandate extends all the way from the Equator to N. Lat. 20° and from Long. E. 131° to E. 172° and comprises in all, if the small uninhabited islands be all included, some 1500 islands with different races and different tongues. It is difficult historically, for Japan has succeeded to Spain and Germany, neither of them nations, who have gained the confidence and affection of their subject races, and they have therefore a heritage of distrust and fear.

The League of Nations lays down certain broad lines to be observed in all mandatory territories, and requires an annual report to be submitted, but all details of administration are left entirely to the power receiving the mandate.



Urakau

= *Urakau*

There is an undoubted tendency in the west to regard the Japanese as hard taskmasters, and charges have been brought of cruelty, both in Taiwan and Chosen; but such charges are, in the main, the outcome of two things, prejudice and ignorance. In saying this I do not pretend that there have not been incidents, particularly in Chosen, where a mistaken and over severe policy was pursued, but such incidents have been magnified out of all reason, and could, moreover, easily be paralleled in the annals of the Colonies of every nation, whether eastern or western. For myself I long ago decided that, provided I was a law abiding citizen, I would as soon be under the domination of Japan as of any country in the world, but if I were an evil doer or "disaffected" I would prefer to go elsewhere, and that quickly, but the punishment of the malefactor is one of the duties of a Government.

One thing, and one thing only, everyone, including Japan's bitterest enemies and slanderers, have perforce been obliged to concede her. It is universally admitted that Japan's colonial rule is efficient and no one has attempted to deny the material benefits that have accrued to Chosen and Taiwan from Japanese administration.

What then it may be asked did I expect to find in the mandatory administration, and what did I actually find? Efficiency I certainly expected, and I as certainly found, but to my mind there is such a thing as over efficiency, or, perhaps, it would be more correct to say, a sacrifice of things more essential in order to obtain outward efficiency, and I feared that such might be the case, and I feared, too, an excess of red tape, and I will confess it, I expected official superiority. Seeing that during many years I have received nothing but courtesy and kindness from officials in Japan, this was, perhaps, ungenerous on my part, but, nevertheless, I think the unofficial world in Japan are almost unanimous in attributing to the official a somewhat supercilious, condescending manner, and an air of superiority. Such manner and air, however, are entirely lacking in the islands, and from the Governor General downwards, the officials all seem determined to advance, by every means in their power, the welfare of the natives. They do not regard themselves as



"Their Excellencies the high and puissant officials," whose duty is to draw their salary, and appear to be no less to attend to the wants of the people, but they set themselves to be the fathers and kindly advisers of the rather primitive peoples, whose well-being is entrusted to their charge.

Included in the mandate are 6 distinct groups of islands, the Marianne Group, the Caroline Group, divided into eastern and western Carolines, and the Marshall Group. A brief resumé of Japan's connection with these islands and the circumstances in which the mandate was granted must be rehearsed.

Shortly before the Russo-Japanese war, Japan entered into an alliance with England, and when, in 1914, England became embroiled in war with Germany, Japan, in loyal fulfilment of her obligations, came to the assistance of her ally, and occupied these islands, which Germany had acquired by purchase from Spain in 1889. This was in October, 1914, and two months later, the Japanese Admiralty formed a provisional Government, known as "Bobitai," with headquarters at Truk, and administered the islands. Then, in July, 1918, the Navy called in the assistance of the civil arm (Minseibu) and a joint administration was carried on. At the peace conference at Versailles, there was much discussion as to the distribution of the occupied German colonies, but, in July, 1921, it was decided that the Marianne, Caroline and Marshall islands should be assigned to Japan as a mandate. The United States were at first somewhat unfriendly and in particular objected to Yap, contending that their cable communications would be endangered, but ultimately, on Taisho 10, 4, 29, an agreement concerning this point was entered into by the two Governments, and the trouble was at an end.

On the 31st March, 1922, the Navy authorities withdrew in favour of a purely Civil Government, and at this time, it was decided to establish the seat of Government at Parao and branch offices were instituted at Saipan, Truk, Yap, Ponape and Yaruto ~~Yaruto~~ Jaluit.

It has to be noted that the problems confronting the administrators of these branch offices differ widely, but they are all, of course, under the general control of the Governor General at Parao.

At Saipan, for example, the jurisdiction extends over the 14 islands of the Marianne group, but these islands contained in all a native population of barely 4000, whereas they are capable of maintaining probably at least ten times that number. Investigation showed that Saipan itself was peculiarly suited for the cultivation of Sugar, and a company, Nanyo Kohatsu Kwatsha, was formed and subsidised. Sugar mills were erected, first on Saipan, and then on Tenian, and another is now in course of construction on Rota, and there are already over 20,000 Japanese immigrants on these islands, and this number is likely to increase materially in the not distant future. But it has to be noted that the land is still for the most part vested in the native.

It is necessary to make quite plain that there is no question of the native being ousted, and the islands exploited for Japan, on the contrary the native is deriving much benefit.

In the Carolines and Marshall's on the other hand,



Group of a few Senior students of "Kozakko" at Truk with Shichocho and my own party

though by no means overcrowded, there is a fairly adequate native population, and there has been no immigration on a large scale, indeed including officials, there are not more than 5000 Japanese in the two groups together.

Here copra is the staple interest, and every effort is being made to develop it for the benefit of the native.

On the establishment of civil Government, there was practically no revenue, and it was necessary therefore for the Imperial Government to provide considerable subsidies, but, within ten years, financial independence had been attained, a very notable achievement.

In an article such as this statistics are to be avoided, but a few salient figures must be given, for they are highly illuminating. The estimates for Showa 10 (1931) the latest figures to which I have access, show that a revenue of approximately 5,000,000 was anticipated. Of this 2,600,000 was to be raised by taxation, which falls under 3 heads, viz., Poll Tax (Jintozei), Customs, and export tax, but this last amounts to no less a sum than 2,400,000 and is derived almost entirely from sugar, and, that is to say, born exclusively by the Japanese. The only direct tax is the Poll Tax, and this is payable by both Japanese and natives, but, all told, it amounts to under 100,000 Yen. It may therefore be said that the native is practically untaxed, and that in spite of the fact that practically all the land is left in his possession. Of the remaining 2,400,000 revenue, half is derived from the phosphorus on the island of Angauru, and the rest from institutions under the control of the Government.

On the expenditure side heavy items are

Official salaries	745,000	Subsidies	1,351,000
Administration	867,000	Education	43,000
Public works	668,000	Hospitals	45,000

the last two items being exclusive of official salaries.

It is not so easy to show in what proportion the native benefits from this expenditure, but it may be pointed out that of the subsidies 748,000 is for the maintenance of regular services of ships between the different islands, and with Japan, and this is an incalculable boon to the native, who is thus able to find a market for his copra. Hospitals, with a highly qualified



staff and medical apparatus, have been established in every island of importance, and treatment and medicine are supplied at the lowest possible fees. These hospitals are highly popular, and largely patronised by the native. I can from personal experience myself testify to their excellence. No greater problem confronted Japan than the question of education, for, during previous administrations no attention had been paid to it, and the natives, except for the efforts of missionaries, in a few places, were taught nothing. The standard and requirements being different, it was clearly impossible to provide joint education for Japanese and natives, and, for the former, primary schools (Shogakko) on the same lines as those in Japan proper, were established in every centre.

For the natives schools called (Kogakko) were established, and the question of the curriculum for these schools is still anxiously concerning the minds of the Governor General and provincial authorities. Special readers have been issued and a curriculum, approximating to that of the Shogakko, laid down, but more than one administrator informed me that he considered any hard and fast curriculum to be premature, and he preferred to leave very wide discretion in the hands of headmasters. The ordinary course is for 4 years, supplemented, in the bigger centres, by an additional course of 2 years. Not only are there no school fees, but the necessary text books are supplied without cost, and dormitories have been established for those children who live at a distance, and, while in the dormitory, they are both fed and clothed, and receive free medical attendance. It took some time before these schools became at all popular, but the natives now fully appreciate the value of learning Japanese and prove apt pupils.

In the schools which I was privileged to visit, I was glad to find that education was by no means confined to book learning, but the pupils were instructed in the rudiments of agriculture, carpentry and other useful pursuits.

There were, in Showa 6, 24 of these schools, at 6 of which, the supplementary course was provided. 1767 boys and 1161 girls or a total of 2928 children, i.e., about 6 per cent. of the entire population, were being educated, and 61 Japanese teachers and 24 native assistants are employed.

6480 children have now graduated from the ordinary course and 2006 from the supplementary course. These graduates, many of them, have a very fair command of Japanese and some of them enter Government service, especially in the police. At the school at Truk, on the occasion of my visit there, the senior boy, in the supplementary course, made a little speech of which no Japanese boy would have cause to be ashamed. No doubt a danger exists of these schools becoming stereotyped as they have in Japan itself, but so long as the Administrators continue to take a fatherly interest in the natives, and in the islands I visited they undoubtedly do, they will be a source of great help to the population. Though I fully recognise that, at this early stage, it is probably yet impractical, I hope before long it may be possible to make a small charge, no matter how small, for I am no believer in

either free, or compulsory, education.

The Administrators of Truk, Ponape and Yap all told me that their aim was to work on the old native civilisation, make no sudden changes, and abolish no time-honoured customs, but gradually eradicate what is bad, and build up a wider and more understanding outlook.

Everywhere I went the natives were encouraged to come to the officials with their difficulties and troubles, and were assured of a sympathetic reception.

Intercourse seemed to be unconstrained and, though scrupulously polite and courteous, there was nothing cringing in the native attitude towards the Japanese, nor anything overbearing in the manner of the latter to the former. (Truk) (Ponape)

Both at Matsushima (Truk) and Koron (Ponape), I more than once walked through the town with the administrators, and they never failed to acknowledge the respectful salutes of the people.

The entire native population in Showa 6 (1931) was 50,038 with a slight preponderance of men. With the exception of Yap, where there has been a marked decrease of nearly 2,000, the figures show everywhere a very slight increase over those of Taisho 9 (1920), the first year for which reliable statistics are available, when the total was returned at 48,505. The decrease at Yap is receiving the careful attention of the medical authorities.

Slightly over 30,000 of the natives are Christians, divided almost equally between Roman Catholics and Protestants, missionaries having first entered the islands as long ago as 1646. Complete freedom of faith is permitted, and it says much for the tact of the authorities that there is no friction, for, even in Christian countries, difficulties with missionaries are of by no means infrequent occurrence.

In view of the ridiculous rumour started recently that Japan was fortifying the south sea islands, and establishing a naval base there, I feel that I must add a few lines on the subject. The story had its origin, presumably, in the fact that the Mandate Government are constructing a much needed harbour at Saipan. At present vessels have to lie nearly two miles off the port of Garapan, and, in rough weather, it is often impossible to work cargo, and, indeed, sometimes refuge has to be taken in Rauru Bay, on the other side of the island, causing much delay and inconvenience. The project is to cut away the reef, and construct a wharf at which vessels of 3,500 tons can lie. There is nothing secret about it, and not only was I shown over the site, but I saw the plans. The appropriation for this work is no more than 100,000 Yen a year.

I confidently expect great developments in these islands during the next decade and I trust that the public, and, in particular, scientists will take advantage of the excellent facilities offered them by the N.Y.K., for there is much to be learnt in the Nanyo Inntochi.

I wish the islands every prosperity, and should like to take this opportunity of thanking the Governor General and his officials for the great kindness extended to me.

(Pictures for this article were inserted by the courtesy of Dr. Ponsohy-Fane.)

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## Documents 1932E

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# The archaeological work on the ruins of Ponape and Kosrae by some Japanese

## E1. His excavations in Kosrae, by Ichiro YAWATA

*Source: Article by Ichiro Yawata in Dolmen 1(1): 15-18.*

*Notes: See HIM20, Bibliography, under 1929-44. The name of the person who translated this article is unknown; the translation was included in Peter Chapman's M.A. Thesis (Standord University, 1964) as part of his report on Micronesian archaeology.*

### Hidden treasure in the excavations.

This is a report on my digging in an old tomb on the eastern side of Kusaie Island, in the Carolines. I was helped in the actual work by islanders. The tomb was filled with pieces of coral which we removed one by one. While thus working, a squall hit, and we all took cover under the trees.

A high chief of the islanders by the name of John Shikura [Sigrah] was watching this digging and directing his subjects. They were afraid that the squall was an omen forbidding them to dig further. However, it stopped soon, and we all started digging again.

After removing the pieces of coral, we found a stone wall forming a square enclosure within which there was some two to three feet of water. We waited until the water subsided into the sand, and then went down into the court-yard to search in the sand. We found some pieces of bone and shell ware. I also found some fishhooks and the fragments of some pendant ornaments.

On our return to Ponape, we visited Nanmatol which is often called the Venice of the South Seas. In the middle of Nan Tauach, one of the islands in this large place, there was the grave or tomb of Chateleur, which has already been explored by Kubary and Christian and some others. I entered this enclosure, and realizing this place had been investigated before, I still asked a boy to remove the pieces of coral along the floor. While we were both doing this, we found some shell plates and some whole "button" shells from which some discs had been cut.

When we came to the walls, I found a shell axe which was about a foot in length. As I picked it up, I found another of the same type besides it. This happened again and again. Some of the objects were buried under the walls, where it became increasingly difficult to extract them, but I was finally able to collect 12 large shell axes.

A few days later, I checked one of the walls of the outer enclosure at Nan Tauach, that located at the left side. I changed to see in a gap in the basalt a little polished "button" shell, and pulled it out of the wall. Behind this piece I found many more of the same sort of shell, and after I could reach my hand no further into the wall, I asked the boy to pull more out. He proceeded to pull out shell bracelets, shell fishhooks, and other objects as if by magic. I began to realize that we should pay more attention to walls in our investigations, for earlier interested parties had not known about this use of walls as a place to cache treasures.

Unfortunately, I do not have time the rest of this year to determine whether there was any general custom in Oceania of hiding such treasures in walls when the dead were buried. It is possible that the shell materials found near the wall of the tomb on Kusaie might have fallen out of similar gaps in the wall following rain storms. If this be true, then there may be a large amount of such treasure still untouched at this place on Kusaie, but I do not have time to return to see if this is so.

## E2. The ruins of Nanmatal by by Eizo KOYAMA

*Source: Article by Eizo Koyama in Dolmen 1(3): 30-33.*

*Note: Translated by Kimiko Nakai.*

An ethnic culture is like a life. It goes and perishes. When we look back upon the vicissitudes of the world civilization with their everlasting rise and fall, we can believe that a culture, as Spengler<sup>1</sup> and Solobeniusu [Slovenius?] said, also has a destiny no different from that of a human being.

There are some ruins scattered over an area about 11 miles in extent in the lagoon at the Metalanim on Ponape Island in the Japanese territory of Micronesia. Just like some of the gigantic stone architecture of Easter Island or of other places, the ruins on Ponape also recall the great but unknown culture of a civilization that flourished and then perished.

Mr. Ichiro Yahata [or Yawata], one of the most prominent archaeologists, is making a scientific research of the ruins. Here, I would like to make a simple introduction to Nanmatal Ruins based on the notes that I took during my trip to the South Seas.

The Nanmatal Ruins have some relationships with a distribution of huge stone-culture in the Pacific Ocean. The ruins, therefore, can be one of the positive supports to the so-called "culture continuation theory" claimed by Elliot Smith and Beri [Berry?]. First of all, we have to take notice of the fact that the ruins in Nanmatal are not natural products but are artificial constructions. The castle that faces the Pacific Ocean sits on a gigantic terrace connecting over 50 small islets.

Each islet is built up with huge lozenge-shaped basalt and limestone. Nowadays, some islets are covered with mangroves and others have sunk beneath the water. You

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1 Ed. note: Oswald Spengler (1880-1936), German historian and philosopher.

can observe some islets only in the shallow part of the sea; some of them are even visible 3 miles offshore, like some rocks floating southward.

We can imagine the scale of the Nanmatal Ruins from the fact that there are over 50 islets each enclosed by a wall and other rock-like islets scattered in the water and they cover a space not less than 11 miles. According to Wuihasu,<sup>1</sup> the stone used for Nanmatal construction was not directly quarried from nearby areas; it was supposed to have been quarried from somewhat remote places such as Mt. Teremiru [Telemar]. Wuihasu said the stone would have been quarried from stone mountains and carried by a sliding cart then it would have been shipped by rafts. The basalt used for the ruins is naturally lozenge-shaped without being cut with edging tools. Thus, the ruin builders are presumed to be people of the cultural level prior to the Metal age.

In Darwin's opinion, the ruins were not originally built in the water, but what we can see in the ocean should be a result of the land sinking. The Metalanim Ruins, in various points, are very similar to the Indian Ruins on Java or Chichen Itza in Ake [sic], Yucatan, Mexico, which were built in Cyclopean architectural style in which people construct irregularly shaped coarse stone without using any mortar.

Christian said that the similarity is a sign that Southern Indian people left while they were moving east to North America through Micronesia. According to Mr. Nagamori, the former chief of staff in the South Sea Defence Force, the way they piled stones to build Nanmatal castles' bottom and corners is the same style as that used in Japan.

The most famous of the Metalanim ruins is Nantaracechi [Nan Tauach] meaning "a high-walled place." This architecture, presumably, used to be a religious meeting place or the king's burial place just like a pyramid used to be used for. The building is between two high platforms that are made of big basalt; each platform is over 7 feet wide and about 6 feet high above the water of the lagoon. The outer wall is stoutly made; it is 15 feet thick and 20 to 40 feet high. Like a stone corridor on Easter Island, no mortar was used in placing the stones making this outer wall. Each courtyard has a grave. By digging up the grave, Christian is said to have found a few elaborately-made necklaces, an axe made with tridacna shells, and a large amount of obsidian, which was also used by the ancient Mexican people. Also, a large number of pierced shell coins and beads, both in the same type used by North American aboriginal people, were discovered; North American people made a hole in the shell coin to attach it to clothes or to decorate leather bags. Dr. Kabezasu's [Cabeza Pereiro] opinion that those castle walls were built by pirates or early Spanish navigators is now totally rejected.

The conclusive opinions of both Kubary and Christian are as follows:

1) The huge stone architecture is Nanmatal would have been built by people who resided on Ponape prior to the present inhabitants.

2) Nanmatal builders would have belonged to the Negroid group; the present Ponapean would be a mixture of the former residents and another type of people. Kubary had found 4 skulls by digging up 3 spots in Nantanattsu, Nanmoruchii, and Lukoporin.

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1 Translator's note: Spelling unknown.

Their cephalic index was between 70 and 74.9, and they were all dolichocephalic. The excavated skulls were 181-mm long and 124-mm wide each in average, and the average cephalic index was 70.2. The present islanders's skulls are 170-mm long, 135-mm wide with a cephalic index of 79.7 each in average.

3) The ruins of Ponape would not have been [deliberately] built on parts of island that sank later; instead, they would be the ruins of breakwaters.

This kind of huge stone architecture was also discovered on other islands such as Kusaie, Saipan, Tinian, Rota, Palau, and Thursday Islands. The one on Kusaie was built within canals through Lele Island. The stone used for its construction is thought to have been brought by raft from Wuttote [rather Udot on Ualan] Island, the [main] island facing [Lele]. The stone wall is about 20 *shaku* [6 m] high and 25 *shaku* [8 m] wide. Inside the wall there seems to have been a king's castle, where there are remains presumed to have been the foundation. This space, which used to be deeper, is now 9 *shaku* [2.7 m] both in depth and length, and 4 *shaku* [1.2 m] in width. People have been using this space as a prison. These ruins have been an object of the islanders' religion. They put a taboo on approaching the ruins at night or alone, and they say that entering the remains without reverential fear will bring a curse. Once, they say, a native who broke this commandment sprained his leg and went crazy.

In October 1910, over 40 Germans including the Administrator Boeder were killed in the well-known Jokaj Rebellion [in Ponape], very similar to the Musha Incident that took place in Taiwan. I heard that the native uprising was caused by Boeder's improper behavior in Nanmatai, which aroused the islanders' wrath.<sup>1</sup>

### E3. Yawata on the megalithic structures of Kusaie and Ponape

*Source: Article in Chrigaku Hyoron 8:4 (1932): 310-326.*

*Note: The name of the translator is unknown, but this translation was included in Chapman's work (see E1 above).*

In the eastern Carolines, the stone ruins at Kusaie are well known. They exist on Lele, an island off the east coast of the main island, as huge piles of basalt and coral blocks. The island of Lele is quite small and oval in shape, measuring 4 km in an east-west direction and 2 km north-south. The eastern side of the island comprises a small hill, while the western side is all quite low and flat. It is in this latter area that the ruins lie.

As is well known, since the [re-]discovery by Captain Crozer [rather Crocker] of Kusaie in 1804, many people have visited this spot, but few have paid any attention to the

1 Ed. note: I cannot let this concluding remark go unchallenged. Boeder was killed when he tried to physically punish the chief of a work party. The reaction of his men was instinctive and unpremeditated.



small island or written descriptions of it. Those who have written about Lele include Otto Finsch and Franz Hensheim in the 1880s, and F. W. Christian in 1896. Specially noteworthy among the writers sent out by the Hamburg Ethnological Museum on their South Sea Expedition is the party headed by the Museum's Curator for Oceania, Dr. E. Sarfert, aboard the ship *Peiho*. While Dr. Paul Hambruch made a full investigation of the ruins on Lele, others of the party made their varied anthropological studies elsewhere in the area. In 1929, I also visited Kusaie, in the company of Dr. Kotondo Hasebe, and was able at that time to view the ruins in person.

The ruins are concentrated around the following islands: Kinjer falat, Penso, Fana-na, Bat, Insomuon, Insaron, Innoll, Instra, Lorrán, Kefo, and Faton as shown by the heavy lines on the accompanying map, fig. 1 [not included]. A sort of canal penetrates and separates these islands, one from the other.

One of the most remarkable is the island of Kinjer falat, noted for its magnificent size and orderly arrangement. Both Hensheim and Christian paid special attention to it, measuring and illustrating it more than any others. It is a rectangle, measuring 194 feet on the long side, 110 feet on the shorter.

The other enclosures are not as large, but they are made of the same materials, basalt and coral. There are five tombs in total on Insaron, Innoll, and Insomuon. There was a tomb on Kafal but it no longer remains. The Hamburg Expedition dug up two of these five tombs, and I myself dug up two as yet untouched. The tombs are pyramid-like, covered by large pieces of coral. Beneath this cover there are basalt poles standing upright to wall in the tomb area. This contains a stone coffin resting on sand at the level of the surrounding terrain, and lined with small coral pebbles. It is under this layer of coral pebbles that one finds in the sand human skeletal remains with some associated artifacts.

There are several gates in the stone walls of each enclosure. Some of these face the side of the canals and appear to serve as loading points for canoes. Some parts of the walls are broad enough to walk along the top, and high enough to allow a clear view of the surrounding area. On the inner side of the walls there are broad terraces which may have served as protected areas for the storage of equipment. In the inner courts basalt poles appear to have been used in places to pave the floor. Occasionally some stone mortars remain; they were used in the past to make kava.

The basaltic material for these structures occurs in several places on the main island of Kusaie, and must have been brought over to Lele. For many years Lele was the residence for the kings and retainers of Kusaie, and they lived both in and around these present ruins.

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1 Ed. note: There follows a long quote of Christian's description, with some changes made to his directions, and measurements of Kinjer falat.

The stone ruins of Nanmatol on Ponape are found on the shallow coral shelf around the islet of Tamwon. They occur on the east coast of Ponape, just as those on Lele occur off the east coast of Kusaie. Long called the Venice of the South Seas, these artificial islands are on a truly magnificent scale. Tourists always pay a visit to the area. Ever since Ponape was discovered by Europeans in 1595 there have been many to visit the island, specially during the 18th and 19th centuries. Quite a number of scholars have made investigations and taken measurements. They were first brought to the attention of Europeans by Dr. L. H. Gulick, an American missionary, and later by the precise studies of Johann S. Kubary in 1873. Among others, Frederick Moss in 1885 and Christian in 1896 visited the area, taking measurements and doing some excavating.

Coral reefs, which are still growing, give protection to the area around Tamwon. Large ocean waves are prevented from reaching the ruins. The ruins of Nanmatol lie in the Bay of Metalanim and consist of approximately 80 islands on which rectangular enclosures have been erected of pentagonal or hexagonal columns of basalt. The inner floor of the courtyards thus enclosed has been made level with a fill made of coral and sand. These 80 islands are laid out neatly in order at shallow places on the reef, and cover 417,926 square meters.

Generally the islands are square, although some are rectangular or irregular in shape. The size of each varies, but most of the squares are 18 to 20 meters to the side, while the rectangles vary from 9 by 14 meters to 20 by 135 meters. The distance between the islands, laid out parallel to each other, varies from 9 to 72 meters. At high tide the water enters the canals between the islands.

In making the islands the natural basaltic materials are piled up quite casually, yet neatly. The method of piling is in transverse layers set at 90 degrees. In parts these layers are destroyed, but the overall form is preserved. The same method of piling also occurs at Lele.

The height of each island is approximately 1.4 meters to 1.8 meters, just suitable to reach the island and debark at high tide. Once on the island, we find that it is flat and paved with small pieces of coral on which are occasionally placed larger pieces of basalt to make the way easier. [Plant] growth is very thick, and as a result the debris has covered the foundations and is now equal in elevation to the terrain on the "mainland." Around the outskirts of each enclosure there is a surrounding mound, perhaps to serve as a breakwater against excessive high tides. Passages to the open sea exist at the northwest and southwest ends of the eastern side. Near these passages there are walls about 9 meters thick and high.

In several districts of the island one can see the ruins of old houses, and on the following islands may be seen large ruins made of basalt columns placed on the remains of other older houses. These are: Nangutra, Itel, Nanmorlosaj, Lukoporin, Legineongari, Limenekau, Nanpulak, Kapuned, and Nan Tauach. In the center of these buildings there is a stone house made of basalt columns to serve as a tomb. Many times I have dug in these tombs, and I have found skeletons and artifacts. The most famous of



these tombs is on Nan Tauach. I feel it must be the center of all the ruins judging from its magnificent scale.

Let me cite the results of the measurements made by Kubary. On a big square island which is 4 or 6 feet in height, 343 feet long, and 213 feet in breadth, there is a high enclosing wall made up of basaltic columns. This wall is 212 feet long, 180 feet wide, 25 to 32 feet high, and some 10 feet thick. There is a gateway through the front wall which is 14 feet wide. It is backed by a second wall which is on a smaller scale, being 15 feet high, 100 feet long, 80 feet wide, and 6 feet thick.

A gateway in this second wall, about 10 feet wide, opens into a very wide inner court. In the center of this court is a neat stone tomb which is said to be the tomb of the last of the Chateleur kings. There is a place or open gangway between the first and second walls in which are to be seen two tombs, one on either side of the gate. We can be sure that stone structures such as these will almost always have a tomb within them.

Besides this enclosure, there is said to be another which served as a political center, and perhaps there was another which served as a focus for funerary or festival occasions. Many other places contain mortars of the type used in making kava and stones used for paving. It is said that the stone materials were brought over from Jokaj on the southern [rather northwestern] part of Ponape. There the cliffs are made of these basaltic columns.

There are many theories on the origins of the ruins at Nanmatol and Lele. Let me comment on a few. F. W. Christian felt that the ruins at Lele were built by the Japanese who came to the islands many years ago. The basis for this is the Kusaie tradition that the ruins were made by powerful people from the north, and the mistaken belief that the loom in use on Kusaie is similar to the one used in southern Japan. This theory is quite popular, and many scholars have tried to prove it, but I feel that there is nothing to it. Another notion is that the ruins at Nanmatol were originally the fortifications of Spanish pirates. Cannon found in the ruins in 1839 were offered as proof. Kubary and Christian both deny this particular explanation.

The theory that the ruins at Nanmatol and Lele were originally on dry land, and that they had since subsided, received much attention. Charles Darwin in studies on the formation of coral atolls gave support to the emergence and submergence of islands. He felt that the Caroline Islands were in an area which had long ago submerged. Dana was of the same opinion, and judged from the materials collected by Horatio Hale of the Wilkes Expedition that the area was still submerging. Both Kubary and Christian reject this view, saying that both ruins were originally built with the canals as an integral part of the design. I also feel this to be the case, since we note that the shallow lagoons within the coral reef line are constantly filling up with seaweed, shell and sand, while the canals themselves are filling with debris from the vegetation which is slowly covering the ruins.

There are many theories such as these, but the general concensus is that both ruins were built by ancestors of the present people, and that canals were part of the original layout.

In general, building with stone in the Pacific was most prominent in Polynesia, where some of the remains are still to be seen. In Melanesia, there was much less building with stone, although some may be seen on the Banks Islands, New Hebrides, Torres Islands, Santa Isabel, and Fiji. It should be noted that these islands are on the eastern edge of Melanesia, quite close to Polynesia.

...  
In Polynesia, the custom was popular of making plazas near or inside the village as a gathering place for the people. Such a custom also exists in Micronesia and Melanesia, but we believe that it was brought by the Polynesians on their way through those areas.

...  
In summary, we have examined some of the differences in the mode of construction and the scale of the huge buildings at Kusaie and Ponape. However, both places are similar in that they exhibit rectangular, square, or at least four-sided enclosures made of basalt piles and coral blocks. Many of these artificial islets were placed along the coast, in order to be convenient to sea traffic. Inside these enclosures there were tombs, gathering places, and residences for chiefs in ancient times. The associated articles discovered in burials in both Ponape and Kusaie are of the same type, and they indicate that they were made by a people with a common cultural heritage.

Nevertheless, when we look in the rest of Micronesia for evidence of this common culture, it is obvious that we have had no success as yet. One of the reasons for this must be that many of the Marshall Islands, which are so close to Kusaie, are made up of coral and totally devoid of stone.

On the eastern reaches of Melanesia, there are some stone buildings, but none exist in the center. On the other hand, Polynesia affords many gigantic stone buildings, most often seen in the center of the community and surrounded by the residences and tombs of the ruling class. Walls and sacred woods encompass these plazas, residences and tombs.

These attributes of construction and organization are very similar to those exhibited by the ruins found at Kusaie and Ponape, and we may indeed guess that the gigantic ruins here are related to the culture of Polynesia, especially that of the northern half. Quite a number of cultural factors of the past and the present in the eastern Carolines are exactly the same as in Polynesia. Two examples are the tendency to construct large stone buildings, and the occurrence of a strong system of social control to make such possible.

However, the ruins at Ponape and Kusaie exist along the coast or in the water, while in Polynesia we do not find any particular site selected for their sacred ceremonies. Again, the magnificent scale of the Ponape and Kusaie buildings is lacking in Polynesia, and other features of these two places cannot be found unless perhaps we turn to Melanesia. Both ruins may be considered as a sort of defensive fortification, and further study in Melanesia would perhaps clarify this.

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## Document 1933A

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### Guam news for 1933

*Source: Articles in The Guam Recorder, January, July, and October 1933.*

#### A1. January 1933

#### A tribute to Father Cristobal de Canals, O. Cap, by the Bishop of Guam.<sup>1</sup>

Although I am aware that another intends to write an eulogy with some data concerning the much beloved Padre Cristobal, yet I hope The Guam Recorder will kindly admit this modest contribution to the holy memory of such a Catholic Missionary, of whom we may say: "He went about doing good."

By this, I wish to give expression to my high esteem and fondness for the man who for several years was my intimate confidant and who sweetened my stay in Guam. Few events in my life have affected me as deeply as the news of his death. The mail received on the morning of December 6th brought me a long letter from Padre Cristobal himself, dated August 12th. It was just a reply to one of mine in which I showed myself somewhat worried about him, since, for several months, no letter had come either for me or for another.

To my anxieties Padre Cristobal referred cheerfully. In plain Chamorro language he wrote: "*Si Pale Cristobal sen mauleg. Caiia matai.*" ("Father Cristobal is very well and will live a long time"). While joyfully commenting upon said letter, in the afternoon of the same day, I received another registered letter from the Head of Providencia Mission [in Columbia] informing me of the death of Padre Cristobal, which happened on Sept. 23rd [1932]. I will not try to describe my sorrowful shock, since mere words would not suffice. I went to my chapel to pray, trying to check my tears which I could not restrain.

It is needless to speak at length of P. Cristobal's rare moral qualities, since most of my readers are acquainted with him, and that's enough. Nevertheless they will like, I am sure, to read something regarding that man whom they appreciated so much.

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<sup>1</sup> Ed. note: Msgr. Olaiz. Fr. Cristobal had left Guam in 1923.

In my opinion Padre Cristobal was endowed with some gifts of nature and grace which made of him a person that Spaniards used to describe by saying: "He was sympathy and goodness personified."

Having known Padre Cristobal intimately, I can assert that he possessed the talent called "spirit of discernment." P. Cristobal knew very well the human heart and the peculiar character of the people he had to deal with, and used to act accordingly. Like St. Paul, he tried to become all things to all men, that he might gain them to God. Jealousy, envy, arrogance, boastfulness or grudge never were sheltered in his Christian and noble heart. He was always the same, humble, plain, gentle and cheerful towards anyone who met him or dealt with him. This is why all boasted of P. Cristobal's friendship.

For many years he was in charge of Merizo and Umatac parishes. People of those towns bore witness of his activities, kindness and charity. How glad I feel while recollecting the happy days I was P. Cristobal's guest in his old and poor convent! It was then that I had many chances to know intimately and admire his lovely character. The people came to the convent as to their common father's home.

Noticing a pile of old things, pieces of iron, wood, ropes, wheels, clothes, medicines, etc. in the rooms I said to him: "Padre Cristobal, this house seems to be a junk shop. When will the day come that you will try to clean up your house by removing and throwing into the ocean so many old and useless things? What will the Americans think of you?" The good Father gave a hearty laugh and answered as follows: "My dear Bishop, you might say 'old things but not useless things'. My parishioners often find here what they need and cannot buy. As to the Americans, don't worry about them, they are such a good and understanding people! They know that I am only a poor missionary, and that my parishioners are still poorer."

I was touched by such a reply. I realized good P. Cristobal found means to help his neighbor in spite of his poverty. The I praised him and let him continue in his way.

Well, it is not my intention to tell everything I know about our departed friend. That would take too long. In writing these few lines my sorrowful heart finds some comfort. I do so with full confidence that all those who became acquainted with P. Cristobal either in the Caroline Islands,<sup>1</sup> in Guam and lately in Providencia Island will exclaim: "It is true! Yes, that is just like Padre Cristobal." All of them will sincerely mourn the death of such a distinguished and devoted minister of Christ. All of them will not hesitate to ascribe to him the short biblical eulogy: "He was beloved of God and men: whose memory is in benediction."

### **A brief sketch of the life of Padre Cristobal, by J. H. Underwood.<sup>2</sup>**

Padre Cristobal de Canals, O.M. Cap, was born in a small village of the ancient province or kingdom of Valencia, in Spain, in the year 1867. He studied Latin and the clas-

1 Ed. note: Before moving to Guam in January 1907, Fr. Cristobal had served in Yap and Palau for 10 years.

2 Ed. note: Underwood was at that time Postmaster of Guam.

sics under an uncle who was a priest. He entered the King's service as a member of the Marine Corps (*Infanteria de Marina*), and was stationed at Genoa, but he was able to continue his studies as an assistant to the Chaplain of his Batallion.

He entered the Order of Capuchin Fathers and took up the studies of philosophy and theology from 1889 to 1896. In August, 1896, he was sent to the mission of the Caroline Islands, which were at that time under the sovereignty of Spain. He was stationed on the Island of Yap until he had learned the native language. In 1897 he was placed in charge of the mission of Onean on the Island of Yap, Western Carolines, where he erected a new church and convent.

In consequence of the Spanish-American war, Spain sold to Germany all her islands in Micronesia except Guam, and the Spanish missionaries were replaced by Germans, who, in addition to their labors as missionaries, became teachers in the public schools, for which service they were richly rewarded by the German Government. Padre Cristobal remained for several years with the German Fathers in order to instruct them in the native language and their methods of conversation.

He passed through Palaos, where he preached the Gospel to the natives, whose language he learned with astonishing rapidity. His stay in Palaos was very short, not being more than one year. Embarking in a schooner, he went from Palaos to Saipan in the year 1907, and on the 4th of July of the same year he arrived on the Island of Guam, joining other missionaries who had preceded him, namely: Padre Luis de León, Padre Vicente de Larrasoana and Padre Silvestre de Santibañez. He was placed in charge of the parish of Merizo and remained there until 1924 [sic], when for reasons of easier service on account of his advancing age, he was sent to the parish of Agat. In the year 1925 [sic] he was transferred by the Superior General of his order to the mission of San Andrés in the Island of Providencia, República de Colombia, where he died on the 23rd of September, 1932.<sup>1</sup> It would be a large task to tell of all the zeal and virtues of Padre Cristobal in his work among the people of Guam, with whom he lived and loved and labored for so long; but it is hoped that these few words will give some picture of the kind of priest and man that he was.

Padre Cristobal had that rare attractiveness of character which gained for him the love and friendship of all who knew him, even of those who knew him only casually. To him all men were his brothers, not knowing or recognizing any distinction in color or race, creed or belief, rich or poor, young or old. His humility and gentleness were remarkable, and yet his thorough manliness was so impressive as to make him instantly respected by all who met him.

His house was always open to all who passed by and his greatest pleasure was in entertaining and sharing his humble fate with some one who came to or passed through his village. The little church in Merizo was erected and fitted under his direction, and in no small part by the work of his own hands. It is noteworthy that he was aided and

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1 Ed. note: The Island of San Andrés is now a vacation spot, a small island very distant from Columbia itself in the Caribbean north of Costa Rica.

assisted in this work by some who were almost rabidly anti-Catholic in their attitude toward religion. In the performance of his duties there was no task too menial for him. He was carpenter, mason, painter, mechanic or whatever else necessity demanded that he should be.

In preaching the Gospel, one could hardly say that Padre Cristobal was an eloquent orator, but his life and example were an inspiring sermon to all those with whom he came in contact, and he was a living picture of the happiness and contentment of those who follow the paths of peace and righteousness.

He was poor in the goods of this world, but he was exceedingly rich in the graces and gifts which come from God, and these gave him a place in the hearts of men which could only be envied by even those who possess millions. To those who knew him intimately, surely he was and is worthy of that final commendation: "Well done, thou good and faithful servant, enter thou into the joy of Thy Lord."

## A2. July 1933

### **Captain George A. Alexander, U.S. Navy, inaugurated Governor of Guam.**

June 21, 1933.—Promptly at 10:00 a.m., the ceremonies incident to the relief of Captain Edmund S. Root, U.S. Navy, Governor of Guam and Commandant of the Naval Station, by Captain George A. Alexander, U.S. Navy, took place in front of the Government House at Agaña.

As the last stroke of the appointed hour struck on the Cathedral clock, Governor Root, and Captain Alexander, stepped forward as the bugler sounded attention. Governor Root mounted the inaugural platform and read his orders from the Navy Department detaching him as Governor of Guam and Commandant of the Naval Station upon the reporting of his relief Captain George A. Alexander. The troops then presented arms and the Navy Band rendered four ruffles, four flourishes, and four bars of a march. The seventeen gun salute was fired by the station saluting battery and at the last gun the Union Jack was hauled down from the staff over the Government House by Marine orderlies. Captain Alexander then mounted the platform and read his orders directing him to relieve Governor Root of such duties as had been assigned him. The oath of office was administered to him by Judge Vicente P. Camacho, Senior Judge of the Island Court. The troops presented arms, the Union Jack was again hoisted. The Band rendered the usual honors and the battery fired the seventeen gun salute which ushered in Governor Alexander as the eighteenth Naval Governor of Guam.

Although brief, the ceremony was very impressive. Color was lent to the inauguration by the presence of the commanding officer of the German warship *Köln* and his staff of officers. All officers of the station, whose duties permitted, dressed in white service uniforms with side arms, were assembled on the sidewalk East of the main entrance of the Government House. The Island Government officials including members of the Guam Congress, occupied the West side. Fronting the inaugural platform were assem-

bled one company of Marines, two platoons of Guam Militia, members of the local post of American Legion and civilian guests including the Bishop of Guam. A large gathering of residents witnessed the inauguration from all parts of the Plaza. Immediately after the ceremony, Captain and Mrs. Root left to embark upon the **S.S. Stanley Dollar** which was waiting their arrival for passage to Manila from which port they will continue via commercial liner to San Francisco.

### **German cruiser "Köln" conducts memorial service for "Cormoran" dead.**

The German cruiser **Köln**, Captain Schniewind,<sup>1</sup> commanding, arrived at Guam June 20th, from Rabaul, New Guinea, making Guam one of the many ports of call during their one-year cruise in Pacific and Asiatic waters.

During the four-day visit at this port, the officers and crew of the **Köln** spent as much time on shore leave as their duties would permit. Automobile transportation was placed at their disposal by the authorities with guides who conducted sightseeing visits over interesting drives to all towns and villages throughout the island. The member of the Service Club entertained the enlisted personnel at a dance in their honor at its clubhouse, and at moving picture programs at Dorn Hall. The visiting officers were entertained at social functions at the Officers Club and at private homes.

Impressive memorial service was held by a group of more than 100 German officers and men from the **Köln** at the Naval Cemetery, June 22. The occasion was the decoration of the graves, and the placing of wreaths by Captain Schniewind upon those of the six German seamen who gave up their lives for the Fatherland during the World War and at the time of the blowing up and the sinking of the German Auxiliary Cruiser **Cormoran**.

The **Cormoran**, it will be remembered, was interned at Guam and the Captain refused to surrender the ship when war was declared between the United States and Germany. When unconditional surrender of the ship and crew was demanded by the American naval officers who boarded the vessel, the captain declared that he would surrender the crew, but not the ship, and gave our officers an opportunity to leave before he touched the electric connection which blew her up and caused sinking in a few minutes, with the loss of seven lives. The bodies of six of these brave men were recovered and were buried with military honors at the Naval Cemetery.

German memorial services were conducted for the first time over those dead in July 1931, when the German cruiser **Emden** visited Guam. The **Köln**, after a most enjoyable visit to this little island possession, sailed for Kobe, Japan, her next port of call, June 24th.

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1 Ed. note: Captain S. Schniewind. The **Köln** was a light cruiser of 8,130 tons.



### A3. October 1933

#### Repair to Guam cable.

During the recent stay in Apra Harbor of the Cable Ship *Restorer* from 21 August to 66 September 1933. Two breaks, one in the Midway cable and one in the Bonin Island cable, were repaired. These operations necessitated the laying and splicing in of several miles of new cable, the ship working in depths ranging from ten to more than 800 fathoms.

Although interesting, the work of the *Restorer* is difficult and trying. Working at great depths, over every type of irregular sea floor, the broken cable must be located and picked up by means of a special grapnel, then hauled to the surface by means of flexible steel, jute-covered cable led around huge revolving drums. These operations are further complicated by the necessity for delicate handling of the telegraph cable itself and by the requirement that, when exposed to the atmosphere, it must be kept at proper temperature by means of a constant spraying with salt water hose. The spare telegraph cable carried on board the ship is coiled in immense circular tanks filled with sea water. In laying new cable it is fed from one of these hold tanks through special fairlead sheaves installed in the overbanging bow of the ship.

#### Shipping notes.

##### Arrived.

**Mariana Maru**—Japanese Schooner, K. Okano, Master, 24 August 1933, from Saipan, M.I.—116 tons of freight, 1 bag of mail and 3 passengers.

**S.S. Stanley Dollar**—M. Olsen, Master, 12 Sept. 1933, from United States via Honolulu, T.H.—740 tons of freight, 1 stallion, 30 bags of mail, and 3 passengers.

**U.S.S. Penguin**—Station Tug, on 16 September 1933, from Cavite, P.I.



**U.S.S. Chaumont**—Captain W. F. Jacobs, U.S. Navy, Commanding, on 17 September 1933, from Manila, P.I., 5 bags of mail and 5 passengers.

**Vanora**—British Yacht, W. F. Hollins, Lieut.-Comdr. of the Royal Navy, Master, on 15 Sept. 1933, from Eniwetok, Marshall Islands. The object of call at Guam is to obtain mail, cables, provisions, water, etc., also to have repairs made.

**U.S. Gold Star**—Station Ship, Comdr. William C. Faus, U.S. Navy, Commanding, on 19 September 1933, from Manila, P.I., 400 weight tons of freight, 1 bag of mail, and 39 passengers.

**Mariana Maru**—Japanese Schooner, K. Okano, Master, on 22 September 1933, from Saipan, M.I., 1 bag of mail, 120 tons of freight, and 6 passengers.

**Chomei Maru**—Japanese Schooner, Z. Yamaguchi, Master, on 22 September 1933, from Saipan, M.I., via Rota, M.I., 1 bag of mail, 83 tons of freight, and 9 passengers.

#### **Departed.**

**Mariana Maru**—Japanese Schooner, K. Okano, Master, 29 August 1933, for Saipan, M.I., 1 bag of mail and 12 passengers.

**S.S. Restorer**—Cable Ship, C. M. C. Fleming, Master, 6 Sept. 1933, for Vancouver, B.C., 2 bags of mail.

**S.S. Stanley Dollar**—M. Olsen, Master, 12 sept. 1933, for Manila, P.I., 1 bag of mail.

**U.S.S. Chaumont**— Captain W. F. Jacobs, U.S. Navy, Commanding, on 18 September 1933, for San Francisco, California via Honolulu, T.H., 5 bags of mail and 50 passengers.

**Vanora**—British Yacht, W. F. Hollins, Lieut.-Comdr. of the Royal Navy, Master, on 25 September 1933, for Zamboanga, P.I.

#### **Vessels in port.**

The **U.S.S. Gold Star**, Station Ship, Commander William C. Faus, U.S. Navy, Commanding.

The **U.S.S. Penguin**, Station Tug, Lieut. Malcolm W. Pemberton, U.S. Navy, Commanding.

The **U.S.S. R. L. Barnes**, Floating Oil Depot, Lieut. Harry D. Goldy, U.S. Navy, Commanding.<sup>1</sup>

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<sup>1</sup> Ed. note: It is interesting to note that, in 1933, one horse was imported into Guam, while one Dodge jitney was exported. Perhaps an indication of preference in style of transportation between the outgoing governor and the new one.

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**Document 1933B**


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## Travel guide to the South Seas, by Yasushi Yoshimoto

*Source: Article in Shima 1(3): 252-254.*

*Note: This new magazine, entitled ISLANDS, was designed to cater to the new wave of tourists in the South Seas.*

### Transportation in the South Sea Islands

The sea routes in the South Seas islands are all government-controlled. At the moment, the Nippon Yusen Kaisha [NYK] and the Nanyo Boeki Kaisha [NBK] have commissions for this service.

NYK mainly connects Japan and the important centers in the Islands; NBK, which is called "Nambo" in the South Seas, is in charge of transportation between the main islands and the remote islands.

#### The routes operated by NYK.

The line being based in Kobe, the ships depart from that port, then go through Moji to Yokohama, where they leave for the South Seas.

Route:	<b>Western</b>	<b>Eastern</b>
Yearly runs:	16	6
Ships:	<b>Yokohama Maru</b> <b>Yamashiro Maru</b>	<b>Konoe Maru</b> <b>Kasachi Maru</b> (only in July)
Ports of call:	Saipan-Tinian-Yap- -Palau-Angaur-Sonsorol	Saipan-Truk-Ponape - -Kusaie-Jaluit-Tobi- -Menado-Davao.
Duration (one way):	23 days	24 days

#### The routes operated by NBK.

Route:	<b>Saipan Run</b>	<b>East-West Connection</b>
Yearly runs:	17	6
Ships:	<b>Chikugo Maru</b> <b>Yamagi Maru</b>	<b>Kasuga Maru</b>
Ports of call:	Futami-Saipan-Tinian.	Ponape-Kusaie-Jaluit.



The routes of the Nanyo Bocki Kaisha connect the previously-mentioned ports of call of the Nippon Yusen Kaisha and the remote islands scattered among these ports. They use steamships or sailing vessels in the 200- to 300-ton class.

### **Caution about embarkation.**

Travellers need to decide their point of departure beforehand. Every ship departs from Kobe and sails through Moji to Yokohama before it finally leaves Japan for the South Seas.

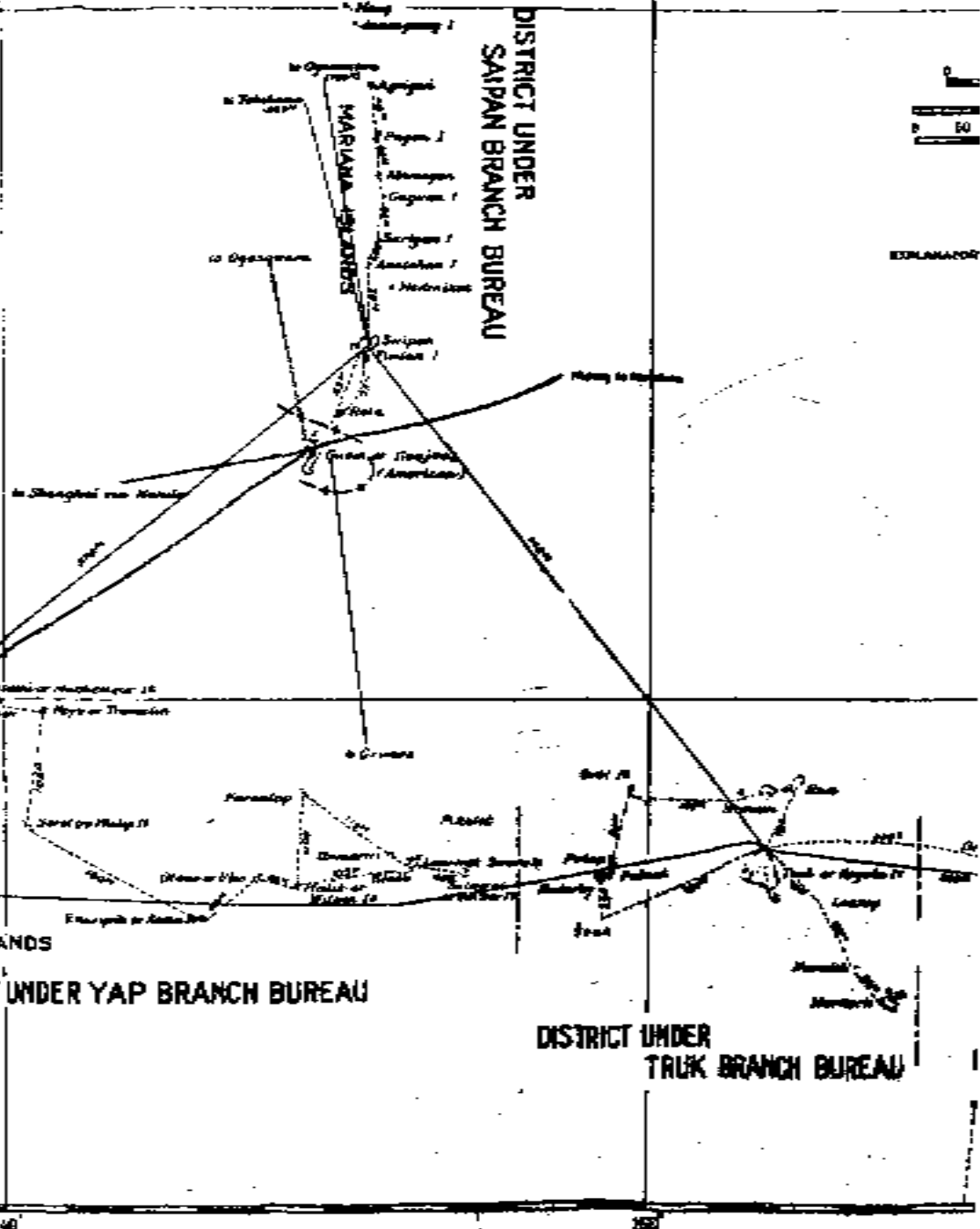
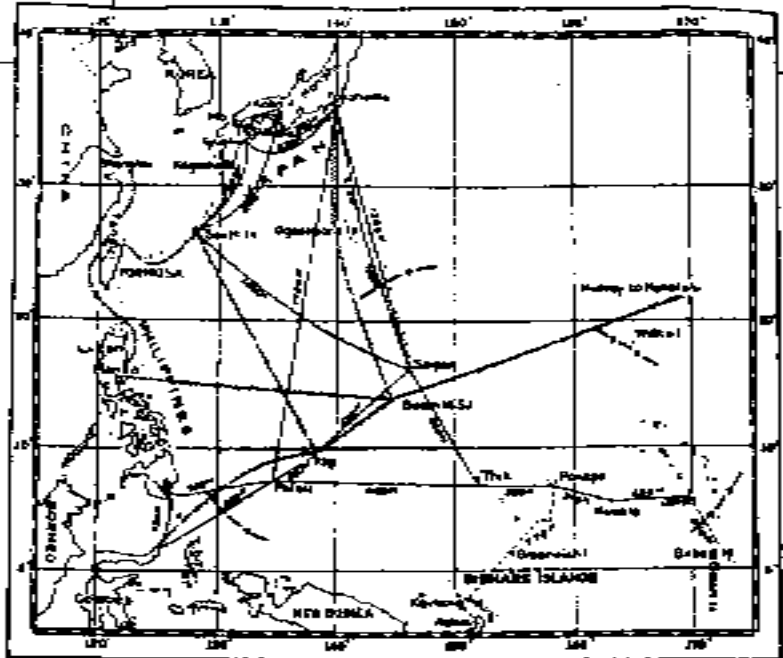
Those who stay in a hotel before going on board can ask the hotel to do everything necessary for the reservation of the ship. However, it is more convenient for those who do not stay in a hotel to directly visit the branch office of the shipping company at the place of embarkation and make a reservation there.

### **Preparations and caution about the trip.**

Because the South Sea Islands are located in the tropics, the outside temperature is quite high throughout the year. It is usually between 32°F and 88°F inside buildings. So, in preparing for the trip, it is recommended to keep in mind that the climate of the South Seas is equivalent to that of midsummer in Japan. As the sunshine is so strong and there is so much rain in the South Seas, it is better to avoid colored clothes; travellers should bring clothes that are strong enough to withstand washing many times. Though most daily necessities and food are sold on each main island, it is better to be careful enough to take along important things or special things from Japan in case they are not found in stores.

[Figure (next pages): **Map of the South Sea Islands**, taken from the book by Tadao Yanaihara entitled "Pacific Islands Under Japanese Mandate" Oxford University Press, 1940].

# MAP





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**Document 1933C**

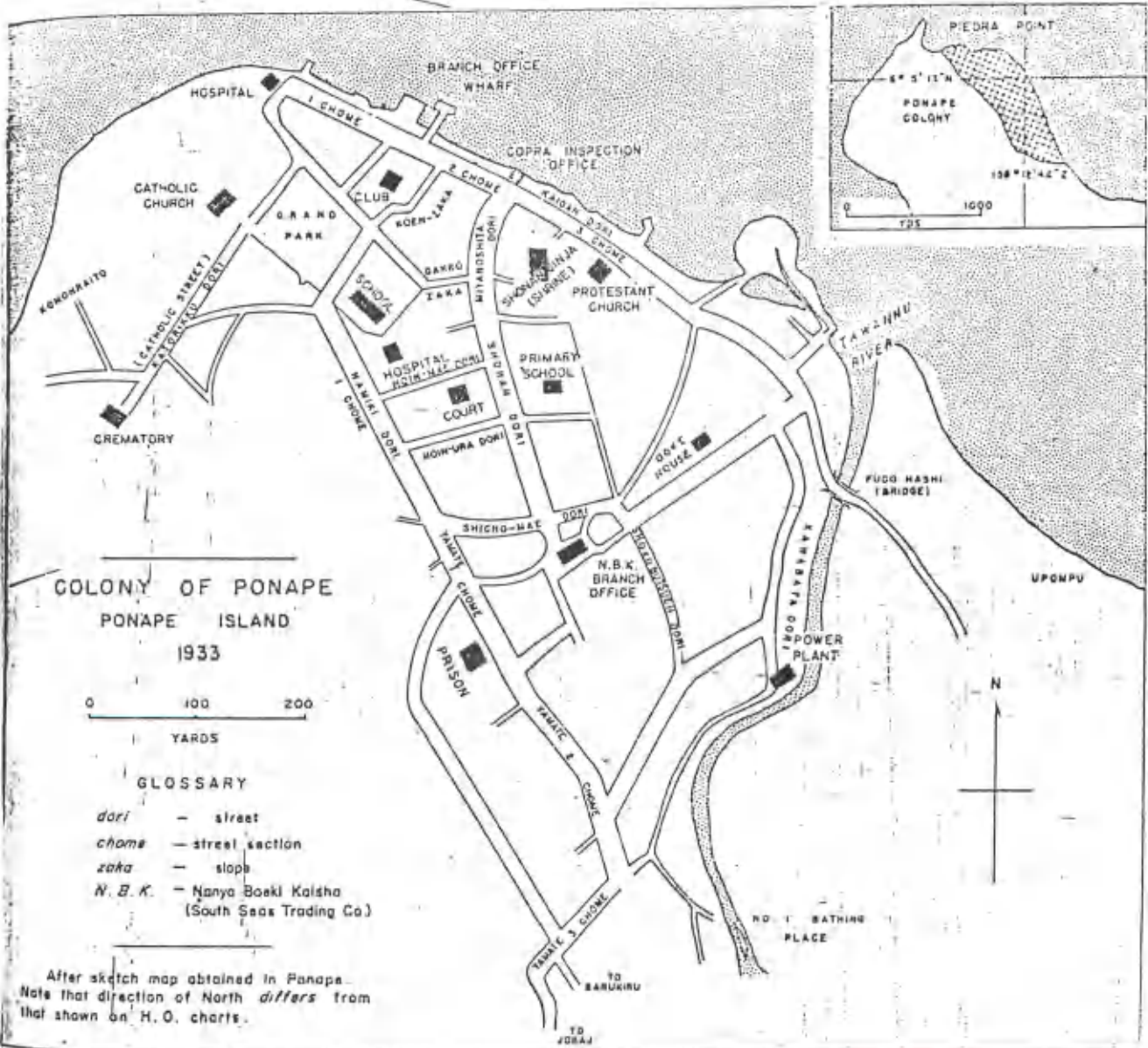
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**Map of the Colony, Ponape**

*Source: Ponape Harbor, from H.O. Chart 2930.*

**Note from a confidential U.S report made in 1943.**

The Population is centered at the Colony, or Ponape Town. According to the Japanese census estimate of 1 April 1937, there was a total of 12,369 persons on the island. This included 3,104 Japanese, 73 Chamorros, 9,159 Kanakas, and 32 foreigners. A 1941 report said that the Japanese population had been swelled to 4,000 by the arrival of Korean and Nansei Shoto laborers. The arrival of military personnel has undoubtedly increased this figure since that time...





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**Document 1933D**

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**Pacific Peril, or Menace of Japan's Mandated Islands**

*Source: A book with the above title by E. George Marks (Sydney, 1933).*

[Sample chapter, attached]



E. GEORGE MARKS.

*Portrait Study by Mrs. Shepherd Studier, 88 King Street, Sydney, N.S.W.*

# PACIFIC PERIL

(or Menace of Japan's Mandated Islands)

BY

**E. GEORGE MARKS**

(Author's Sixth Book)

**2nd Edition**

Author of

"Napoleon and the War"  
(two vols.)

"How Foch Makes War."

"Merit and Democracy."

"Watch the Pacific!"

(The National Ode "Down of The Capital.")

(The Patriotic Ode "Remember *The Sydney!*")

(Congratulated by Marshal Foch and President  
Raymond Poincaré—When President of France—  
on "How Foch Makes War.")

(The author's great grandfather and great grand-  
uncle were distinguished Napoleonic soldiers, and  
his own father fought with the troops of Napoleon  
III. in the Crimean War of 1854-56. The surname  
has been Anglicised from La Marque to Marks.)

Mr. Marks contributed many important strategic articles on  
Japan and the Pacific to the "Navy League Journal," Sydney,  
over a series of years.

PUBLISHED BY THE WYNARD BOOK ARCADE  
(Late Cole's Book Arcade), 333A George Street,  
Sydney. Telephone B 3137.

## AUSTRALIAN EDITION

Wholly set up and printed in Australia by SIMMONS Limited,  
11-13 Parramatta Road, Sydney.

1935

Registered at the General Post Office, Sydney,  
for transmission through the  
post as a book.

*(A sample chapter)*

CHAPTER XV.

## Japan's Defiance of The League of Nations.

The position in the Far East early in 1932 developed with amazing rapidity ; is still pregnant with the germs of a world-war—a fight for the supremacy of the Pacific.

Such a conflagration would be a menace to the Commonwealth of Australia ; would be of such a nature as to, perhaps, change the whole destiny of this island continent.

The great Asiatic power of Japan has been affronted by the White Australia Policy ; she has very little love for the peoples of the Southern Seas.

A highly commendable ideal it is to endeavour to eliminate war, with all its barbarity, its frightfulness, but, unfortunately, the combative instinct of man is ineradicable. Hence, so long as mankind possesses that inherent instinct, efforts of the League of Nations or of great combinations such as the Holy Alliance, after the Napoleonic Wars, must be futile.

Great Britain has manifested her intense desire for world peace by reducing her fleet to the minimum. Her peaceful intentions have been played upon ; interpreted by Japan as a sign of decadence. Had Great Britain's fleet in the Far East been at the strength it was before the Great War, the aggressiveness of Japan would not be convulsing the world with fear of a terrific

combat between herself and the white nations guarding the Pacific.

Australian politicians fight over various plans; petty domestic differences, whilst the people of the Commonwealth remain unenlightened as to the prodigious menace which war in the Far East embodies.

Alarmist statements in times of national crisis must be deprecated; still it would be a suicidal policy to allow this great island continent of 3,000,000 square miles to be the prey of Asiatic aggression when such might be greatly minimised by an effort to adequately protect Australia.

Any National Government which connives at impending disaster—because of the fatuousness of not being attacked—is recreant to the interests of the people whom they are sworn to protect.

Australia passed through many dangerous phases during the Great War—marauding German cruisers, especially the Emden—but that menace was infinitesimal compared with that of Japan in the event of failure by the great Powers to discipline her. Should that Asiatic Power ultimately defy the civilized world, consequences must be appalling to humanity. Australia, in such a catastrophe, would not be immune.

Japan has become increasingly aggressive towards China; to the white peoples of the world who have ostracised her nationals—to demean her as a first-class Power.

Japanese statesmen assert that the nation is confronted with the great problem of over-population; that it is a physical impossibility to feed and nurture 78,000,000 people—within an area of 148,756 square miles.

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**Japan's Defiance of League of Nations. 543**

From every square mile of the vast Northern Territory, Japanese nationals are rigidly excluded. They, too, are excluded from the mainland of the United States. The hand of the white man is against Japan: there is no outlet for her surplus population.

Her national desperation has driven her to outrage the covenant of the League of Nations, of which she was a member, by ruthlessly seizing territory in Manchuria. This act cannot be countenanced. Japan's attitude is definite; if not permitted to send her surplus millions to this natural outlet, then she must look further afield—fight her way by conquest to the Southern Seas!

Japan, at the present, finds a parallel in the early historical instances of over-populated nations of the Mediterranean having to resort to conquest to find food for their surplus millions.

Japan possesses one of the most efficient navies in the world. This is conceded by all naval experts. Her soldiers and sailors are imbued with warlike tendencies bordering on fanaticism.

She is safeguarded by a great series of formidable bases in the Far East; in the mid Pacific she is impregnable.

The inexcusable blunder of giving Japan the mandate over the mid-Pacific islands has brought her many thousands of miles nearer Australia's vulnerable coasts.

The Caroline Islands, held by Japan, are as near to Thursday Island as Thursday Island is to Sydney—1,800 miles.

With her fast, light cruisers, her submarines, her torpedoes, Japan could sweep away opposition, seize New Guinea, seize Torres Strait, seize Thursday Island:

and, getting possession of the Northern Territory, the invasion of Australia would be a terrible reality.

Owing to the want of foresight of various Commonwealth governments, the safety of Australia's immense coastline, her capital cities, her wealth, her potentialities of future greatness, are menaced because of Far Eastern problems.

It is the duty of the State Governments to put aside their pettiness, their bickerings, and assist the Central Government to concentrate upon a situation fraught with every element of danger.

The enervated British fleet in Pacific waters would have to be greatly augmented were Japan to make a bold bid for supremacy of the Pacific. Fighting against a formidable foe, such as Japan, no naval strategist could predict the result of a clash between these fleets because of Japan's impregnability in the Western Pacific.

The attitude of Japan to the mandated islands is unmistakable.

M. Matsuoka, Japanese plenipotentiary to the League of Nations, told the League in March, 1933, that Japan was determined to retain them after seceding from the League.

Japan's jurists, those schooled in international law have, for a considerable period, advised the Japanese Government that inasmuch as Japan originally secured these islands by conquest, not by mandate from the League, she could not be dispossessed of them; that, under the *uti possidetis* of international law, these former German islands were ceded to Japan not as a mere trustee for the League of Nations, but for her exclusive and inalienable use.

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Japan's Defiance of League of Nations. 215

This startling proposition—added to the further declaration by M. Matsuoka that if Japan were not allowed to retain Manchuria there would be another world war—greatly exercised the various cabinets of the world.

When these islands were entrusted to Japan after the Treaty of Versailles, the writer of "Pacific Peril" stressed in his book, "Watch the Pacific," the probability of Japan raising the *uti possidetis* of international law should there ever be an attempt to dispossess her of them.

To Australia and New Zealand— all the white peoples of the Pacific—the retention of these islands by Japan, now that she has seceded from the League of Nations, must be a perpetual element of discord; a great conflict for the dispossessing her of them must inevitably ensue.

In such a conflict, Australia's commerce—because of the position of the Marshalls, the Carolines and the Ladrone islands—across our trade routes, would be seriously imperilled; our food supplies, to a very large extent, cut off.

Of the most transcendent importance it is to the Commonwealth Government to bring every legitimate means to bear with the Imperial Government to prevent Japan holding these islands in perpetuity. Under mandate, they are an increasing menace to Australia, would be much more so if vested in Japan, uncontrolled by the League of Nations mandate, or any of the restrictive conditions of the Treaty of Versailles.

When a highly accredited representative of a great Oriental Power like Japan talked to the League of Nations of another world war because his nation had not been consulted all that it desired regarding the

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conquest of Manchuria, the fair inference is that he was merely interpreting the militaristic instinct of the controlling factors of Japanese policy.

No nation, excepting pre-war Germany, had spoken with such defiance of the opinions of the Great Powers as Japan did during the crisis with the League of Nations; her attitude was an indication of the length she was prepared to go to execute her militaristic ideals.

Hence, it is fair to assume that Japan would readily throw down the gauntlet to retain these mid-Pacific islands which have made her impregnable in the Western Pacific and which, her strategists declare, in the event of a Pacific conflict, would not only minimise but neutralise the efficacy of the Singapore base.

The war party of Japan is so strong, so determined upon conquest, that the Great Powers will have to exercise the most determined vigilance to combat the menace. The Central Government of Australia, which has manifested deplorable lethargy in relation to Pacific problems, must awaken and co-operate.

At a recent trade conference, regarding Australia and the East, another indication of Japan's attitude was manifested when a representative declared against Australia's policy of alien immigration and White Australia and suggested the peopling of the Northern Territory with Asiatics—Japanese and Chinese.

The White Australia policy has never been deviated from by any Government since its being proclaimed by the Commonwealth, and any Government which did not make it plain to the Asiatic world that our immigration policy can in no sense be amended for the benefit of Eastern peoples would be recreant to the best interests of the nation.

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#### Japan's Defiance of League of Nations. 147

Australia must take a more intelligent interest in Pacific problems, educate the people with a knowledge of the menace of Japan to our unpopulated areas, especially the Northern Territory.

— — — — —  
*Uti possidetis* is a species of interdict for deciding the right in international law of ultimate possession of territory: preserving a thing in status quo, pending a final decision.  
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## Document 1934A

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# The sugar industry in the Marianas in 1934, by G. Eckert

*Source: G. Eckert, "Die Zucker-produktion auf den Marianen," Koloniale Rundschau, 27 (1936): 219-221; HRAF translation.*

### The sugar production in the Mariana Islands

After their occupation of the Marianas in 1914, the Japanese began to cultivate sugarcane on Saipan. Conditions there are favorable for sugar plantations: the climate is hot and moist, the soil is fertile and, since the islands are small, transportation of sugar to the docks is very cheap. The population of the islands has been very small and, therefore, there were large areas of uncultivated land. Moreover, the islands are situated such a short distance from Japan that the planters are assured of a good market for their produce. A labor force was assured by encouraging the development of small independent plantations and farms and a mass migration of Japanese from the Ryukyu [Okinawa] Islands to the Marianas.

Just after the occupation, the coconut plantations on Saipan were ruined by noxious insects introduced there. Because Japan needed sugar, the Imperial government encouraged the growing of sugarcane instead of coconut trees and leased government lands free of charge. When the Soshiro Nishimura Company, the predecessor of the Nishimura Colonization Company, began to cultivate sugar in 1916, the land under cultivation was not more than twenty hectares. The quality of the cane was poor and there was no modern sugar mill on the island. What little refining was done was limited to sugar with honey. In 1918, the South Sea Industrial Company also entered this business. By 1919, the land under cultivation had grown to 455 hectares and eight small mills had been built. On account of European financial losses after the war, three mills went bankrupt.

For these reasons these two companies were liquidated and the Nanyo Kohatsu Kaisha (South Sea Development Company) was established in November 1921 with a capital of 3 million yen; it began to refine sugar on a large scale in 1922, by which time it managed most of the sugar plantations. The Kohatsu Kaisha opened a [large] sugar mill at Chalan Kanoa on the southwestern coast of Saipan in 1922 which was capable of refining 750 metric tons of sugar. This turned out so well that the mill capacity was

increased to 1,200 metric tons by 1928, when another mill was opened on Tinian. In 1931, sugar production amounted to 640,000 metric tons; there were 8,106 hectares of land under cultivation in 1934. As of the same year, the Kohatsu Kaisha had a working capital of 7 million yen and concerned itself almost exclusively with sugar production.

Sugarcane is grown on the plantations of the Nanyo Kohatsu Kaisha by tenant farmers and by independent colonists, the system used is monoculture—the raising of one crop. The company clears the land for cultivation, and rents the land to its tenants in lots of three or four hectares each. The tenants are bound by contract to plant nothing but sugarcane and to sell their entire harvest to the company. The government has set a rate of payment that is high enough so that tenants are assured of a secure existence. The rents vary with the fertility of the soil, the average rent being equivalent to 15% to 20% of the harvest. Two independent settlers, who own 555 hectares between them, also cultivate sugarcane, which they are required to sell to the company.

All the sugarcane produced by the colonists, tenants and the company is transported to two mills on Saipan and Tinian on freight trains running on narrow-gauge tracks. Here the preparation of sugar, and since 1926, of alcohol and alcoholic beverages, takes place. The rate of production has increased to such an extent that sugar is one of the most important articles exported from the Mandated Islands. A further increase in production, however, is hardly possible since most of the land on Saipan, Tinian and Rota that is fit for cultivation has already been planted. Sugar and alcohol produced within the islands are exported only to Japan.

The South Sea Government has aided this enterprise by leasing land free of charge until sugar production becomes profitable, by levying no import or export duties, by enforcing regulations and by subsidies. According to the Sugar Enterprise Regulation, those who wish to engage in sugar growing or refining must obtain permits from the Governor General, who can also furnish them with whatever they need from supplies already available in the islands. Sugarcane grown in a given area must be sold to a refiner in the same area; but if the refiner does not buy it within a certain fixed time and so causes personal harm to the grower, the Governor General can order the refiner to pay for these damages. The price of sugarcane is also fixed by the government so as to avoid unlawful sales between grower and refiner.

Labor conditions in the mills and on the plantations have been regulated by government decrees. Women may be employed only for labor that is not dangerous, and child labor is prohibited. The average working day is 10 or 11 hours for men and 8 hours for women. Daily wages vary from 0.5 to 3 yen, the average wage being 0.9 yen.

Subsidies are awarded to people; to improve the cane by importing new varieties to plant cane on previously uncultivated land; to prepare land for cultivation; to produce certain kinds and qualities of sugar requested by the government; to begin seedling beds; and to plant green manure as directed by the government.

Insects and diseases have inflicted great damage and threaten future harvests. Since 1923, branch office governors in the districts concerned have been requested to exter-

minate such pests by encouraging the efforts of sugar refiners to do so and by importing enemy insects from Hawaii to combat insects that damage the cane; damaged plants are purchased from the growers and destroyed.

The production of sugar has effected a marked change in the composition of the population and in the external appearance of the islands. It was not until this industry started that Japanese immigration on a large scale became possible, since then, the number of Japanese in the district has risen from 1,758 in 1920 to 30,296 in 1934. The results achieved by this agricultural exploitation will undoubtedly stimulate Japan's further interest in neighboring regions of Asia and Oceania, which appear to be a necessary part of her geography.



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**Document 1934B**

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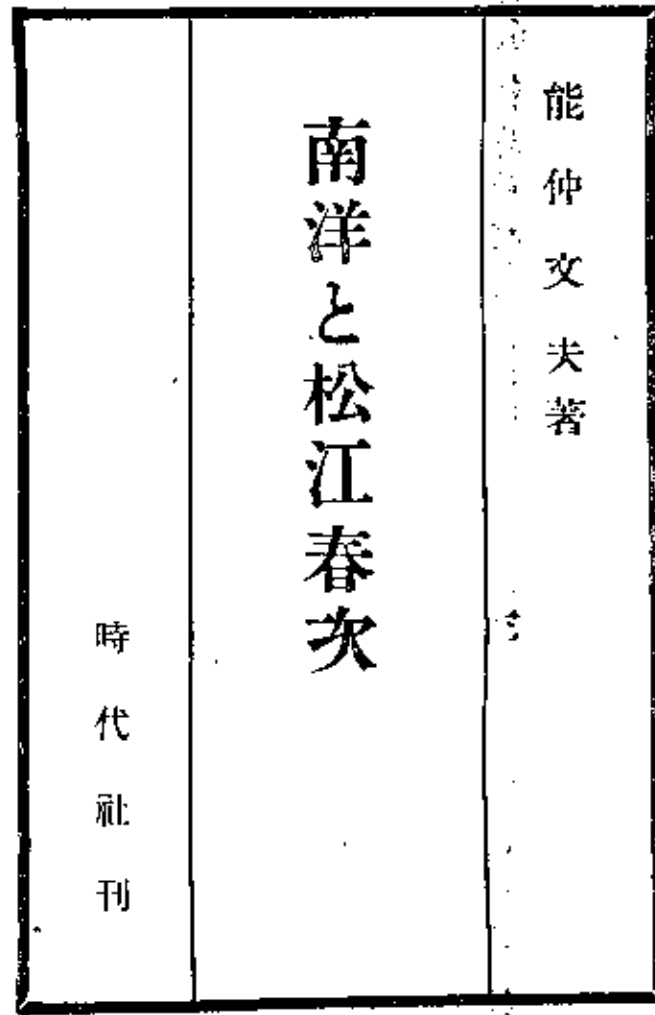
## The “sugar king” of the Marianas—Haruji Matsue

*Source: Fumio Nonaka's book entitled: Man'yo to Matsue Haruji [The South Seas and Haruji Matsue] (Tokyo, Jidaisha, 1941).*

*Notes: In 1932, Matsue wrote his own story of the first 10 years of his sugar business at about the same time as the present biography (see Biblio, under 1930s, Matsue). Matsue's first name can also be transliterated as Harutsugu. The text reproduced below was translated by Kimilo Nakai.*



**Haruji Matsue, 1876-1954.**



Title page of Matsue's biography.

## Table of contents and some photos

### Table of contents

Nanyo and Japan  
 The Battle of Boshin<sup>1</sup>  
 The Battle of Aizu and Matsue Hisahira [his father]<sup>2</sup>  
 Aizu spirits and Matsudaira Katanobu<sup>3</sup>  
 The poor Matsue family  
 Young Haruji and his mother Nobu  
 Made to enter Junior High School  
 Aspired to enter military school  
 Became an elementary substitute teacher  
 Entered Katamae Technical High School and had financial difficulties  
 Studied in the United States  
 Chosen by Agriculture and Commerce Ministry to study in U.S.  
 Entered the State University of Louisiana  
 marvelled an American engineer  
 Outbreak of the Russo-Japanese War  
 Five-year study overseas and its results  
 The first cube sugar in Japan  
 The Matsue brothers, dutiful sons  
 Principal Toshima, the benefactor of the industrial world  
 Married to Toshima's daughter, Fumi  
 Married life with 3 yen 20 sen  
 Matsue displayed his ability during the Nitto episode  
 Retired from Nitto Company and went to Taiwan  
 Created the Taroku Seito in Taiwan<sup>4</sup>  
 The sugar industry in Taiwan  
 Goto Shinpei's policy regarding the sugar industry  
 Matsue's efforts came to nothing  
 The period of work for Shinko Seito  
 President Takashima living in ease and luxury  
 Planned to become a pioneer in the South Sea Islands  
 Matsue's father, Misahira, died  
 Taiwan companies moved to the South Seas  
 He who rules the Tropics rules the World

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- 1 Translator's note: The Battle of Boshin was part of the war fought between the Imperial Army and the Shogunal Army in 1868.
  - 2 Translator's note: The Battle of Aizu was one of the battles in the Battle of Boshin. It took place in Aizu in 1868.
  - 3 Translator's note: Matsudaira Katanobu (1744-1805) was the fifth Lord of the Aizu Clan.
  - 4 Translator's note: Seito means sugar manufacture.

Left Taiwan with an ambitious enterprise in mind  
 Left for the South Seas for research  
 Matsue in roaring spirits  
 Miserable immigrants  
 The westerners and the South Sea Islands  
 History of massacre of islanders  
 History of failure in reclaiming the South Seas  
 Entry of Nishimura Scito  
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 Tragedy of development of the South Seas  
 Time of distress: Surveying days  
 Matsue preached the uniqueness of the South Seas  
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 Another failure in reclaiming North Tinian  
 Birth of Nanyo Kohatsu  
 Nanyo Kohatsu begins reclaiming the South Seas  
 Troubles with hords of rats aboard ship  
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 Sweating during the survey of the whole island  
 The whole island was a haunt of mosquitos and flies  
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 Steady progress made in the construction of the sugar mill  
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 A new scheme for colonization  
 Shaku, a long giant lizard [iguana] appeared  
 Big adventure while unloading the machinery  
 Drank happily with his men  
 Distressful railway construction  
 Matsue narrowly escaped death<sup>1</sup>  
 Islanders saluted the train with the most profound respect  
 Islanders had a tug-of-war with the locomotive  
 Celebration of the completion of a new sugar mill  
 Matsue's hardships now bore fruits  
 Sugar manufacturing was again a failure  
 From hope to the bottom of hell  
 A bad rumor about Matsue being an impostor  
 Burned off all the sugarcane  
 The cry for the abandonment of the South Seas  
 Matsue left isolated without help

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1 Ed. note: The small railway cars in which he was riding became unhooked from the train while it was climbing a hill; the car gathered speed; Matsue jumped, and broke his arm.

Matsue faced lack of funds  
 Sugar, Matsue's treasure, was burned in an earthquake disaster  
 Saipan again became an island of hardships  
 Matsue roused himself to action  
 No hope for success in manufacturing sugar in the South Seas  
 Started the extermination of vermin  
 Final success of the sugar industry  
 Matsue sheds tears of gratitude  
 The second phase in reclamation<sup>1</sup> in the South Seas  
 The reclamation of Tinian is undertaken  
 The Westerners colonial reign  
 They first slaughtered [sic] the natives  
 Plenty of fertile land  
 The whole island was a refuge for wild cattle and wild pigs  
 Cured the meat of the cattle  
 The Japanese and the reclamation of the tropics  
 Japanese adaptability in the tropics  
 A triumphal song for South Sea reclamation  
 Tinian finally conquered  
 The development of the South Sea fishery  
 Matsue's scheme for a marine product industry  
 Set-up for a South Sea fishery  
 50 yen for one bonito  
 If failure results, cut off one's own head  
 Matsue appreciated Iohara's spirit  
 Matsue's keen eye hit the mark  
 A triumphal song for Japan, a country with fish  
 Reclamation of the island making progress  
 Nanyo Kohatsu became a big company with 50,000 workers  
 Matsue and his educational project  
 Immigrants and cultural institutions  
 A chance to extend the business to Soto Nanyo<sup>2</sup>  
 The most mysterious island in the world  
 A Utopia for human beings to live in  
 The life of the primitive natives  
 Abundant natural resources  
 Matsue explored New Guinea  
 Matsue's lecture became a national issue  
 Hardships in the reclamation of New Guinea

1 Ed. note: Reclamation of land, that is, land-clearing.

2 Ed. note: That is, to the outer South Seas, beyond Micronesia, to New Guinea, etc.



Fought the attack of vermin  
Foundation of Japan's development  
Expansion of the business to Celebes  
Management of a huge coconut plantation  
Expansion of the business to the Arafura Sea  
Overhauled the western pearl-fishery business  
Dutch territory of Timor Island  
The Great Powers' fighting point in the air  
The native islanders and the natural resources  
Pressure from England and the U.S.  
Expansion of the business to Hainandao  
Expansion of the business to the Spratly Islands  
Matsue's big footprints  
Matsue's management policy in the South Seas  
Matsue forecasted what it is today [1941]  
Haruji Matsue as a person  
How Matsue is estimated  
Evaluation of Matsue by the political and business circles, and the Military  
Taiwan, the liberation of the South Seas  
Chronology of Haruji Matsue



**The Matsue family** (photo taken in 1933): *Front, left to right: Matsue's third daughter Yuriko; Haruji Matsue; Fumi, his wife; the late Tokiko, his second daughter. Back row: Koji, second son; Ichiro, first son.*

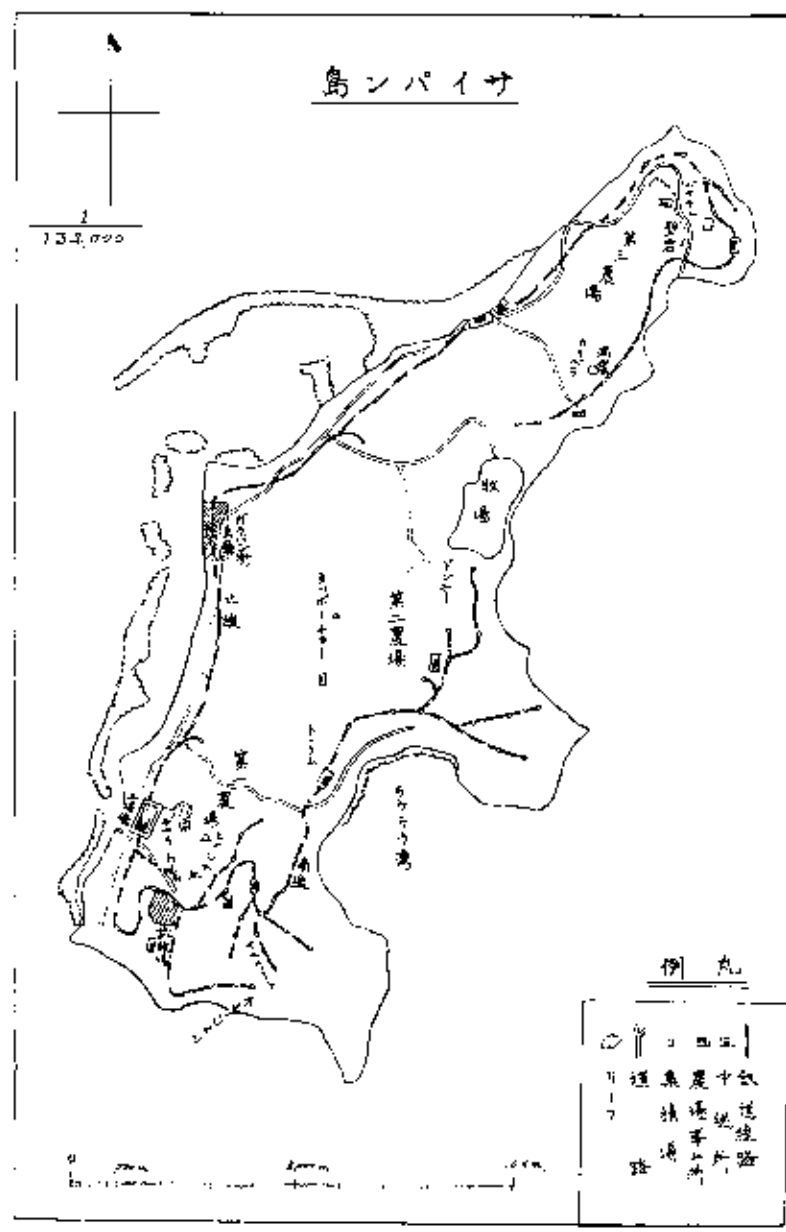


**Matsue at 28 years of age, when a student at the University of Louisiana.]**



**Matsue at Mr. Crocker's house in New York. Mr. Crocker was a Japanophile.  
Matsue was in the driver's seat.**

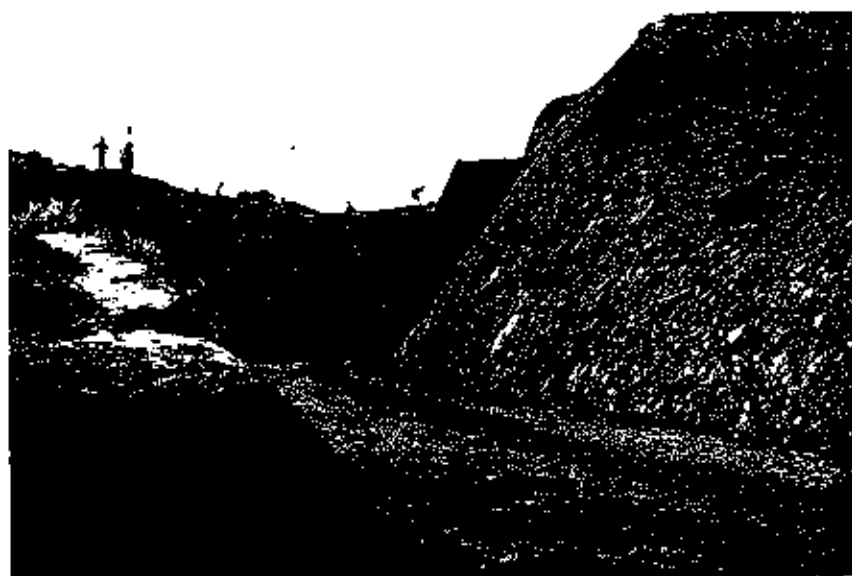
The following are some illustrations taken from Matsue's Autobiography.



Map of Saipan showing the extent of the sugarcane railway.



(一) 非工難のウラウラ



(二) 非工難のウラウラ

A difficult construction in Laulau, Saipan. *Part 1, above, and Part 2, below.*

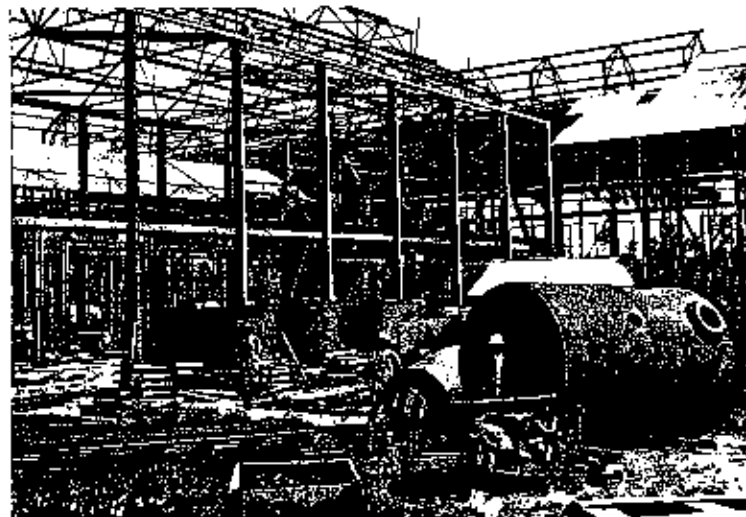


（者著は湖右）蔗正るせ熟成



湖カソクヤナ

Ripe sugarcane (top). Lake Susupe (right).



工場の建設及び機械の設置

Construction of the Saipan sugar mill at Chalan Kanoa.





(堂會教と廳支ンバイサ) 一其 街ンバラガ

**Church of Garapan and Nanyo-cho's Saipan Branch Office.**



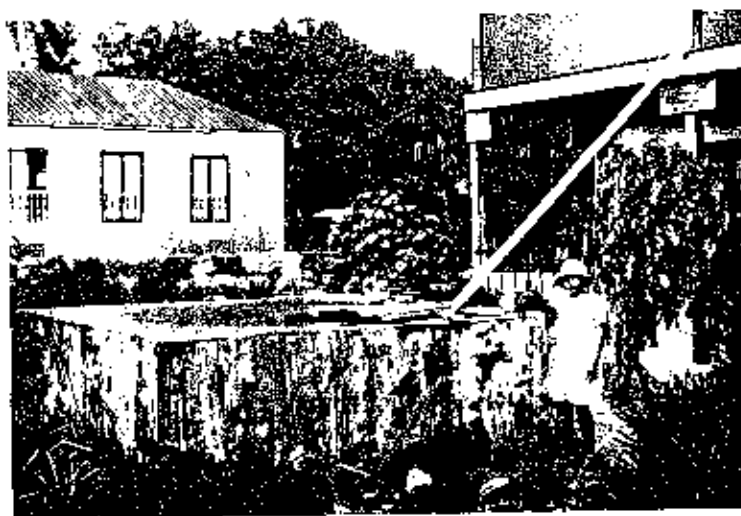
(ンバラガ北の近般) 二其 街ンバラガ

**The town of Garapan (northern half).**



上流階級のチャモロ家

An upper-class Chamorro family.



雨水を貯める貯水タンク

A cistern for catching rain-water.





Map of Tinian showing extent of railway line there.



陸上の民移と橋架假の初當登陸

Temporary pier, Chalan Kanoa. Okinawan workers landing.



むやち場工が及岸海シツシツ

Seashore of Tinian, looking towards the mill site.



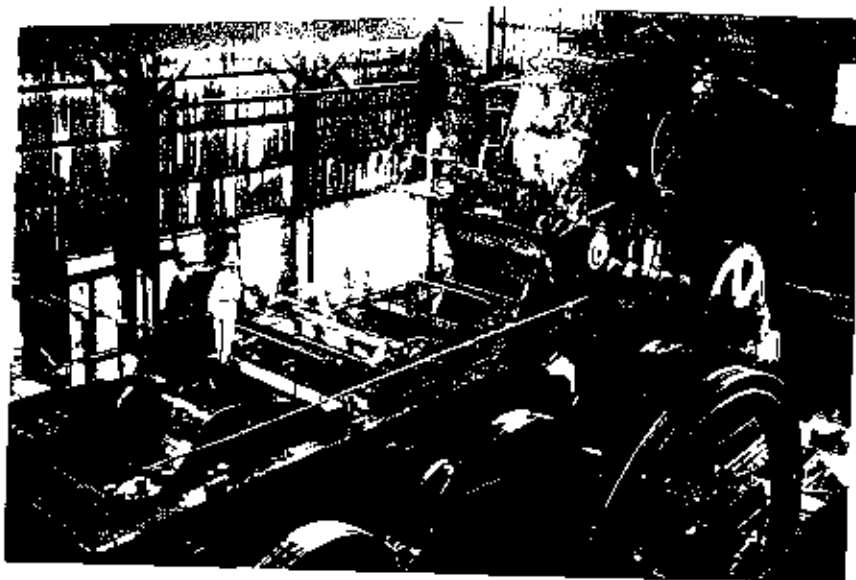
地場牧の帯一沼イゴへるため眺りよ丘ーツラ

**Hagoi Lake as seen from Mount Lasso, Saipan.**

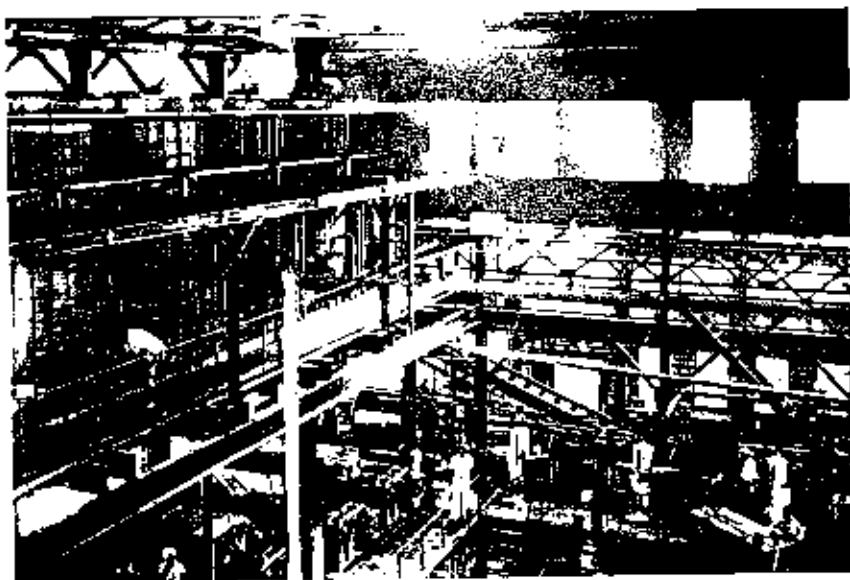


部内の場牧ンア = テ

**Inside a Tinian stock farm.**



(一具) 部内場エンジン



(二具) 部内場エンジン

Two views inside the Tinian sugar mill.



所 務 事 シ ア ヌ ナ

**NKK office, Tinian.**



(島ンガーマアはに霞に合沖) 街宅社のアニナ

**Residences of the NKK employees in Tinian.**

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**Documents 1934C**

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**Visits to the South Sea Islands in 1933 and  
1934, by Tadao Yanaihara**

*Source: Original article entitled "Nanyo gunto ryoko nikki" reprinted in a 1960 Anthology of Travel Literature published in Tokyo.*

*Note: Yanaihara published a book in 1935, which was published in English in 1940 (see Bibliography, under 1935).*

**C1. Tadao Yanaihara's Diary of travel in the South Sea  
Islands**

**Original text in Japanese**

[Attached]

南洋群島旅行日記

矢内原 忠雄

七月二日午前十一時大坂本にて乗船出帆。各の大部分はサイパン及びアニアンへ移住の沖縄系人。

五日午前十一時半小笠原公園に見学者。近く行われるべき海軍大演習を控えての土不工事が目につく。

八日正午サイパン島入港。午後一時十分。鳳凰木の梢の紅い葉が強烈な太陽の直射に焼えて居る。新築途端りの正面にはサイパン支庁、その横にカトリック教会、思いの外堂々たる市街だ。カラバン街の大通りには二十台ばかりのタクシーが並んで居る。此の一二年来急に増したのであるという。

余は南洋興業会社の客となり、カラバンカの俱樂部に宿泊。カラバンからカラバンカ往來の自動車道路を走る。

九日、サイパン支庁の案内で早朝カトリック教会の礼拝参観。約五百人、満堂の盛況。女子の服装はスペイン風。それからサマモ、族の代表町を上流、中流、

下流の住家を訪ねた。

(1) アゲルこの一族は牧畜車の占領当時石炭製山の工務を営んで居たチャヤル排祖一の新進企業家であったが、椰丁樹が良質な産物を被った結果工場を開鎖して大部分はクアム島に引上げた。サイパンとクアムとは台熱と偏運との如き逆転な関係にあって親族關係が濃厚であり、人の往来も常に多いのである。

先代アゲの末亡人は六十五歳だというが、一見七十五歳乃至八十五歳位に老けて見える。アゲ一家のサイパン島に於ける所有地は約九十町歩。先代死亡後未亡人有命につきまだ相続が行われたが、やがて男女を問はず凡ての子供に分配する筈だという。第三女の夫ケレレ、巧みに地産論を解す。

(2) カマン区長の家。主人は年齢七十歳。十三児を生み、其の中五人死し八人生存。此の人はクアムからサイパンに移住して来た最初の一人の一人、スペイン時代から引継ぎ助役の仕事をしたという。所有地は六十町歩、中流作四一町歩、椰丁二十町歩。貸地一町歩。

(3) パンヘリナン。第二区助役である。主人はクアム生れ、その母はスペイン人と混血。アゲ十八人を引き、その中四人は幼穉。長男はクアムに在り、其の父は銀行の役員、次男は公学校助教員、共に日本籍に巧みである。十八人の所有地は六十町歩、中四一町歩は興業会社に貸地、十町歩の中十四町歩は興業、残り六町歩は椰子林。主人自ら、クアムよりサイパンの力任み心地好し、取入が多いか

らである。近來チャモロ人は三打米を食わねに満足しない。之に従来の食物たる玉蜀黍及び甘藷を合わせて食するといふ。

(4) プランコ。「南洋群島要覽」の口画に写真の出て居る親日家である。主人は子女十人を生み、中一人は幼時死した。

所有地十三町歩、中六町歩は沖繩人に賃貸。賃地料一カ年一町歩十円、但し地味の良くない土地である。

此の外貸家三戸、沖繩人に賃貸。家賃収入は三戸で一カ月二十円。

右の外二三のチャモロ族住家を訪問した後、カナカ族の住居を見て回った。チャモロの住家を模した木造家屋、その裏手に椰子葉の屋根並に壁の茅葺があり、老婆がパンの菓を石臼して居たが、自分の年齢を知らない。四児を生み、中一人は流産、二人は乳児の時死亡し、女子一人だけ生存。此の女子は三児を生み、中二児は乳児の時死亡、一名だけ生存して居る。チャモロ族の家庭と大きな相異である。

防風小屋、月経小屋等、中央カリン諸島から移住の行われたことを示して居る。或る家にトラクタ特有の型耳をした四人の老人を見たが、之はトラクタから近頃此地の親戚の家へ遊びに来たのだといふ。

七月十日。今日は公学校、病院、並に民間の小企業視察。視察した事業はアダ製油所、之は昨日訪問したゲレロ氏の工場。もとのアダ石鋸工場を利用して一昨年十一月頃開始の新事業、島民唯一の資本家的企業である。それから南洋

貿易株式会社支店、南洋スピナウ製粉会社（昨年十一月頃から事業開始）大洋株式会社（昨年開始のババイン製造事業）、南洋珈琲株式会社を歴訪。夕方宿舎たるガラパン街興発俱樂部に帰る。隣りの南洋水産株式会社製糖製造工場で職人の掛声が夜遅くまで聞えた。

夜ポート・ハウスの前でカナカ人の踊りを見物。焚火に照らし出されたカナカ壮年の逞しき肉体美。近く健康入港につき、歓迎の為めの稽古である。

七月十一日。南洋興発会社のチャランカ製糖工場並に酒精工場視察。更に第一農場を回り、八丈島、小笠原島、沖繩、福島、山形、各県出身の代表的なる小作人の家を歴訪した。

七月十二日。興発会社の第三農場回り、昨日同様多くの小作人を歴訪して、その経営状態経済関係等に就て聞いた。

七月十三日。午後カトリック教会の宣教師、並にミッション・スクールを訪問。

次に産業試験場分場を見学した。

七月十四日。午前はサイパン支庁と刑務所とを訪問。午後はチャランカに赴き興発会社の砂糖精製みの荷役を見た。人夫はチャモロ、カナカ、及び日本人を役務する。カナカの人はよく働き、一日二円五十銭位の稼ぎ高になるといふ。此の日の荷役は猛烈なスコールの為め忽ち中止となった。

七月十五日。午前サイパン法院を訪問。島民は日本の統治と独立の統治とを比較して、日本の方が島民の人格を重んじ公平であるが、規則

の多いには困る。彼等は何故そんなに規則が多くあるかを理解しない、という桐田法院長の話であった。

午後二時四十五分サイパンに別れを告げ、六十噸の発動機船でチニアン島に渡り、興発会社のクラブに宿泊。

七月十六日。午前農場一巡、会社直営の農場及び牧場を見た。目下は製糖終了期であつて会社は大多忙を極めて居る様子である。

七月十七日。第一第二第三の各農場を巡視し、福島、山形、沖繩、奄美大島、及び八丈島出身の小作人を訪ねた。第二農場アスリートにタガ族の遺跡たる石柱を見た。ソントン市街地にも同様の石柱が六基ずつ二列に残つて居る。

七月十八日。午前サイパン支庁出張所を訪問。午後マルボ島民部落を経てライオン岩に登り、チニアン全島を鳥瞰した。

七月十九日、二十日。豪雨降り続き、且つ定期船の入港遅れて、空しく滞留。

七月二十一日。筑後丸よりやく入港。午後六時上船。風波高き為め荷物同様モッコで吊上げられた。夜十一時出帆。

七月二十四日。午前八時半ヤップ入港。十時上陸。トミル港に入る時のヤップ島の風景は全く絵画的である。海岸の椰子林、その間に見えるベ・バイの斜に突出した屋根、リーフ内の海の色の青さ、あざやかさ。「南洋へ来たな」と

の声が、期せずして船客の唇に上つた。本船がトミル港に碇を下すと間もなく、支庁長以下役所の人々がやどや船に来て何れも忙しそう。多



数の島民が材木及び青竹数百本、飲料水数十瓶、椅子などの調度品、食料品等、多数の荷物を積み込む。近日ウルルン諸島に艦隊入港し、宮殿下御上陸の準備のために、本船は之等の材料を載せて同島に回航を命ぜられたのである。

十時ヤップに上陸。支庁に少憩してから公学校参観。それからパラバットの有名なパイに行く。独逸時代の末にほぼ落成したものであって、建築に十年を要したという大きなものであるが、今では荒廢の様子があつた。屋内に吊してあつた俵貨も下に落ちて、半壞の状態である。外部に沢山並べてある石貨は写真で馴染みのものであるからさほど珍しく感じなかつたが、中に吊してある幾つかの空瓶は意外であつた。恐らく裝飾の爲めであろう。道路から少しく離れて木立の中に島民の家が点々としてある。室内を覗けば真暗な中に、婢貝椰子桶等が壁に懸つて居るのがほのかに見える。畳一畳位の小さな蚊帳を吊つて居るものもあつた。

道に沿つて新築の綱物教室があつて、腰裏の娘が四人ばかり籠を編んで居た。之は近頃職業奨励の爲め殆んど強制的にやらせて居るものだという。

醫院長藤井氏を訪問、流石此の島に長く居住せられ、且つ島民の衛生状態社会状態の熱心な観察者であるだけに、その話は面白く且つ有益であつた。

午後四時半補給、六時出帆。ウルルン諸島に回航、百連の後退である。私はチニアフに米身体異和の爲め遂に発熱、全く食欲を失ふ。

七月二十五日。朝九時ウルルン列島中のモクモクに到着。ヤップより積んで来た建築材料調度品等を降揚。次でヤソープ島にも同様降揚。ヤップ支庁の人々も下船せられた。夕方六時出帆、再び南に進路を向けた。

七月二十六日。航海。私は頌賀。



The Beach at Malekiok マルキョク海岸

七月二十七日。朝八時パラオ島コロル到着。幸に下熱して無事上陸出来たのは喜ばしくあつた。常陸館に泊る。今日は連合艦隊軍相特校の歓迎会が催され、島民の踊りがあるということであつたが、私は見に行かず旅館に静養した。

七月二十八日。雨。南洋庁及びパラオ支庁を

訪問した外は、終日休養。東京で一面識ある独逸人宣教師レンゲ氏来て白く、「コロルは暑いから、パラオ本島オギワルの自分の家に来て休養し、体力を回復しなさい」と。その熱心且つ親切な勧めに従うことに定めた。

七月二十九日。午前十一時半レンゲ氏に伴われ、帆船に乗ってコロルの波止場を出た。マルキョクから先は干潮となつたので帆船を捨て、折からの烈しきスコールの中を島民のカヌーに垂換え、午後六時オギワル着。レンゲ夫人は典型的な独逸婦人で、手製の料理で饗待してくれた。

七月三十日。レンゲ氏の教会の礼拝に列し、懇話により私が独逸語で説教し、レンゲ氏が通訳した。

七月三十一日。レンゲ氏のモーターボートでガラド村に行く。海岸の公学校や邦人の商店を見て後、ガラドの旧村に行く。古いア・パイが二つある。昼食の爲めに立寄つた家には、ひどいフランベシアの子供が泣いていた。レンゲ氏が短い説教をした。カイバツタルを肩にしたルバタ達がパンの木の下の石畳に立座つて耳を傾け、石畳の向う側には女連の二団がしゃがんで聞いて居る有様は一幅の絵であつた。夕方オギワルに帰る。

八月一日。朝約東に従いオギワル村第一會長を訪問。會長自ら途中迄出迎え、更に数十名の村娘が整列して歓迎を表してくれた。準備せられた料理の数々を挙げて見よう。タコ芋の水煮と椰子油にて団子にしたもの。タビオカを椰子

油にてフライにしたもの。アミー（木の実の核）を椰子蜜で餡の様にしたもの。パンの果を椰子蜜で揚げて薄切にしたもの。椰子の果を粉木にして椰子油であげた団子。バナナの若いものを椰子油であげたもの。バナナの熟したものを椰子油で煮たもの。鶏の丸焼。生バナナの小さいもの。同じく大きいもの（之は酋長以外には禁食である）私は此悉くを一口ずつ食べて見たが、何れも味がよい。レンゲ氏曰く、「島民の食物もいざとなれば却々御馳走でしょう」と。ほんとにそうだ。

私の注文により秘蔵の貨幣を見せてもらう。酋長の妻は彼女の保管して居る貨幣を袋のまま持って来た。パラオ固有のウドウド貨幣、其の他英米及び日本の金貨数箇。ウドウド貨幣に就て説明を聞いた。

オギワル酋長の宅を辞して後、レンゲ氏のモーターボートでマルキョクに行く。駐在所、公学校を訪れた後、丘の上の古きア・バイに行く。三棟並んで居た中一棟は暴風の為に倒壊して、今は二棟残つて居る。石畳の片隅にはオニギョツタルの偶像があった。海岸に下りて大酋長（アルタライ）の家を訪問。島民固有の様式の住宅と、新式の住宅とがある。近くのア・バイに部落の相談事の為め出て居た大酋長のア・ンレイ老人は、珍客入来の知らせを得て急ぎ帰宅し、カイバツタル肩に赤袴だけの自由な姿をば、慌てて洋服と靴に包んで窮屈そうに挨拶に出て来たのは大いに気の毒であった。此処でもウドウドを見せて貰う。

夕方オギワルに帰る。

八月二日。雨の為め終日滞在。

八月三日。パラオ支庁から差遣の汽艇により雨中进行をコロールへ帰る。

八月四日。午前は病院、公学校、木工徒弟養成所、及び産業試験場視察。午後は村吏事務所にてコロール大酋長（アイバドル）イラケツ外七名の有力者と会見した。アイバドルは七十八歳という。浴衣に兵児帯、手首にタリルト（人魚の頸椎骨の腕輪）をして居た。試みに彼の宗教を聞いて見たが、老アイバドルは天理教、其の外はプロテスタント二人（一人はリベンワル派、ツツン、一人はセブンスデー派）、カトリック四人、無宗教一人であった。アイバドル天理教の由来は左の如くであった。数年前天理教の布教師がコロールに来た時、アイバドルは頼まれて、天理教のことは何も知らずに入らしたが、その布教師は大工をしたり人夫をしたりして居る中家賃不払いにて立退きをさせられ、今は布教はして居ない。そこでアイバドルはプロテスタントになろうと思つて居る。いやもうそれになつた。

ここでもウドウドを見せて貰う。

八月五日。物産陳列場、水産試験場、並に御木本真珠養殖場を視察。戸塚医院長を訪問。

八月六日。発動船でパラオ本島アイライ村に渡る。その海上は小島帯岩の間を縫い、清澄な海水の底に各種の珊瑚礁がお花畑の様に咲き乱れ、色も形もとりどりの熱帯魚が其間を泳ぐ様は実に美観であった。アイライは落付いた閑静

な旧村である。上陸して數十段の石段を上れば近年建築せられた新式の青年集会所がある。之がタレマー教授の「パラオ」第二巻一八三頁にスケッチされて居る美しきア・バイの転形だ。そこから鋪石せられた道を二丁程行くと村の中心を急す四辻に出る。右側に固有様式のア・バイ（建物は近年改築されたもの）ルバク評定の場所たる石畳、女陰石等旧パラオの象徴があり、道を隔てて部落改新事業の一たるコンクリート造トタン屋根の洗身場兼洗濯場がある。

久富氏に迎えられ、その家に客となる。氏は昭和二年当地に移住して牧畜を試み、現在では約五十頭の牛が居る。此の日アイライ村では偶島民の「金集め」があった。即ち或る家の屋根葺替の落成祝兼工賃支払日で、主人の親戚友人は工賃に充つる為め各自献出金を持ち寄つて此の家に集つた。其の人数は十五人。各自が出した金は陶器皿に入れてあったが、私が勘定して見ると総計百十八円五十銭。その大部分は十円札と五十銭銀貨、ウドウド貨幣は一箇だけあった。之は五円に相当するものだが、通貨の持合せがないから代りに之を出して置いたという断り付きである。最高額の出金者は主人の娘婿で、之が武拾円出して居る。拾円又は五円の出金者が最も多数を占め、壹円及び五十銭の者は各一人づつであった。そして工事者に支払うべき費用は六拾円であつて、差引約六拾円は此の家の主人の収入になる。一方此の家の主婦の親族知人たる女組合の仲間、各種の食物を陶器皿に盛り、足の付いた二尺四方程の木の台に載せ



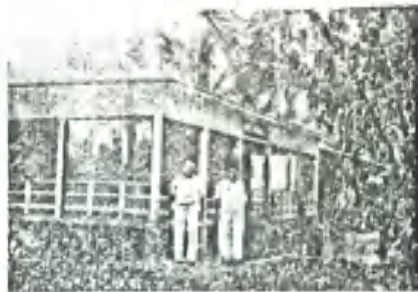


られて蘇生の思があった。

八月十八日。午後一時オレアイ島を左舷にして通過。

八月十九日。午後五時半ニンダービー島を右舷に通過。引き続き航海頗る平穩。海の色、星の色、限

トラック・秋島民住家



時十五分トラック夏島に入港。山口支庁長の出迎を受けて上陸。先ず支庁。それからクツワ村の山口宣教師を訪問。

八月二十一日。支庁のランチで秋島視察に行く。島民部落及び川島宣教師を訪問。午後は夏島に帰り、病院、カトリック教会、公学校を訪問。午後四時乗船、五時出帆。

八月二十三日。午前十時ボナベ島コロニヤに入港、十一時上陸。新任支庁長出迎のため波止場は大いに賑った。雨を冒して産業試験場及び



流りなく、深く美しい。二時出帆。

八月二十日。午後二時サイ島レレに入

港。上陸して、

駐在所、公学校、石造遺蹟、教会等を見、旧酋長にして総村長たる「キング」・ヘンリー・ジョン・シタラをも訪問。島民に英語を解する者が多い。午後五時出帆。サイ居住の米人パーマーの妻たる島民が、ヤルートの親戚の結婚を祝しに行くために乗船した。その持参する土産物は、生牛三頭、食物數十箱。その大袋袋なことに驚いた。島民が端壼で汽船の周囲に来て果物を売り、船員が洗濯石鹼で土と物々交換する。



ジャコール島民部落を視察した。八月二十四日。朝公学校を訪問。私のために生徒の学芸会を見せてくれた。それから、病院、法院、田中宣教

百房位付いているバナナ一棧が洗濯石鹼二箇十四銭の値である。但し現金ならば三十銭を要求する。これはクサイにある商店の小売値段の高ことを示すものであらう。クサイ島民は容貌が精々日本人に似て居ると、帽子を被って居るのが目についた。

数夜引続き安眠出来ず。

八月二十七日。午前十一時ヤルート島ジャポール入港。丁度空いた居た官舎を提供してくれ



ジャポール港

た、American Board of Training School の教師平田氏を以て、教会の事務所に出宿した。今までの習慣が遠慮で気取らない。それに使用して居るテキストが米国の教会用のもの、その儘であつて、労働問題に対する基督教の態度如何などという之はキリスト人の解せざる事柄が多かつた。

ミヤゴールはマインヤル群島民が或は酒飲、或は歌舞、或は軍に遊びの爲めに田を米を東合地であつて、それそれ自島の酋長が建てた家に居住し、それが置れて所々に遊任人である。

八月二十八日。ミッシュン・スタール(男子部)の女子校、カトリック教会の祝祭。此処の坊さんもメーイン人であるが、私がこれ迄各地で訪問したカトリックの坊さん中、親切で感じのよかつた唯一の人である。

八月二十九日。ナルト島のマンチデエキのキリスト教の Girls Training School を訪問。キルバート人、リース・カッピン嬢が十三歳から十六七歳迄の島民女子二十名を教育して居る。此のカッピン嬢は、ナルト島に二十十年も滞在して居た米国籍婦人宣教師 Hopping の養女となつて本國で教育せられた人である。そこで更に環礁内のイメーシ島に行き、椰子の林と島民住家の様子を見て、午後二時三十分、ボートに帰つた。

夕方ジャボールの海岸を一周した。海抜一米幅一町位のこの島の環礁内は磯のようだが、外面に面した海岸には危り無き太平洋の

波濤が人々をなかり脅かして押寄せさる。時々猛烈なスコールがあつて、電光石火の如くかめしくあつた。併しこのナルト島は、ボトマスに比すればあまりに俗化して居た。



↑ *Japanese farmer*  
ナルト島民 *Native*

八月二十日。午後四時出帆。之より日本への帰途に向ふ。

九月一日。午前七時タラノ看、午後一時出帆。

九月一日。午後三時、ボナム入港。ボナム支庁

の好境に直にワンチにてメタマニトムと遊かれ、舟からの干潮に艦艇を繋ぎつ、午後七時到着。公学校を住宅に泊る。

九月二日。朝ナンマキールの演説を見物した後、コロニアの港に帰る。途中ワート村に上陸、島民のカーニヴァを見た。午後二時春日丸に帰り、五時出帆。

九月五日。午前七時トワンタ入港。公学校で私のために学芸会をしてくれた。島民の神遊、並に公学校の寄宿舎をも見せてもらった。午後七時出帆。

九月九日。午前八時パラオ入港。友人行原方早急死の報知を落すした。曙。

九月十日。午前十時出帆。一陸北進。

九月十六日。横濱帰途。

松田市市長官、伏田サイモン主任、高木ヤマ文彦氏、阿月ハラク支庁長、山ロトワツタ支庁長、野山ボナバ支庁長、半田ナルト支庁長を始め、南洋庁各官署の方々が私の旅行、視察調査に多大の便宜を供せられたことに対し、厚く感謝の意を表す。

(昭和八年)

ヤツシ島旅行日記

六月二十四日 午前十一時横濱丸にて横濱を出帆。

二十七日 早朝ウマツカ島(活火山)に上陸

四を一周す。

二十九日 午後一時サイパン着。上陸。興発クラブに宿泊の便宜を与えらる。

三十日 タナバコ島民部落（カナカ族）、アスリート飛行場等視察。

七月一日 帰船。

二日 ヲニアン着、上陸せず。

六日 ヤップ島コロニー着。支庁長官舎に宿泊の便宜を与えらる。

七日 コロニー滞在。公学校等視察。

八日 長崎病院長、生松所務掛長等の配慮により島内視察の日程作成。生松氏の案内にてウアラヴァットに行く。昨年曾遊の地である。有名な大ベ・バイの荒廃を加えたるを見る。支庁では島民を警して之を修築せしめる内談があるとの事である。昨年に比しての新事業は饅頭工場が建てられたことである。極めて最近沖繩県人の帆船が二隻来島し、近く正式の漁業許可を与えられることになって居るとの事。之でヤップを最後として、南洋庁各支庁所在地にて饅頭業の行われない地は無くなったわけである。ウアラヴァット地内に工場敷地を得るに就ては、総村長ルエポンは「村内の気風を害する」との理由により容易に之を肯んじなかつたが、支庁長の斡旋により遂に承諾したものであるという。ルエポンはミニエラの著「ヤップ」に度々名の出る人物であつて、彼に多くの談話を提供した者であるが、目下觀光団に加わり日本旅行中である為め会見の機会を得ざりしは遺憾であつた。

九日 今日から村巡り。案内は支庁庶務掛黒木氏及び巡警ガギン。支庁農場並にギタム（マリンガイ村）を経、山路を越えて西海岸に出て、カニフ村を視察後アリゲリ村の巡回診療所に出る。夕方カニフ管区の旧大酋長ガラシマウ（七



ヤップの女（首からかけた黒紐は成女のしるし）

十歳位、総村長アセシ、前総村長ブチオン、村巡警クラブホス等有力者来り、階級の事、貨幣の事、其他旧慣及び生活につき種々質問談話す。多くは独逸語を解して便利であつた。その中に

戸外篝火の下でカニフ、アリゲリ、マガフ三村の女子の舞踏が始まつた。此夜の舞踏は石貨貝貨の贈答等凡て固有の方式によれるものであつた。

烈日の下に山路を越えたのと、スコール（熱帯暴雨）後の鋪石や丸木橋にすべらぬ機努力して歩いたのとで、思ひの外疲労して十分の睡眠を取るを得なかつた。

十日 徒歩にてシカゲン及びフエドル（マリナガイ村）を経て夕方カニフに着。フエドル迄はアホス見送る。彼れ独逸語を解し、質疑によく答えた。ニフ公学校長官舎に宿泊。編物練習所を見る。アリゲリよりカニフに至る間単調なる山路にて疲労甚しく、此夜も睡眠不十分。

十一日 降雨激しきと疲労との為めスコール巡回を中止し、出迎の病院汽艇にて一先スコロニーに帰る。

十二日 汽艇にて南端グロールに赴く。新式に改造せられたる集会所にて休息。村民多数集合。総村長フラン其他の有力者に質疑談話すること、アリゲリ村の夕と同様。舞踏（男子）を見せられる。支庁の方針として機会あれば舞踏をやらせて居るらしい。グロール管内を一巡。ヤップ島の地質は古い時代の大陸の一片だらうといわれる岩石地だが、グロールだけは新しき時代に隆起添付した珊瑚礁より成る低地であつて、椰子樹の生育に適し、ヤップ島コブラ仲買人の過半は此地に住する。仲買人二戸に立ち寄つて取引状況等を聞いた。夕方汽艇にてコロニー帰る。





名共二十七、八歳の好青年にて日本語をよく解す。殊にタマキは頭腦明快にして質問によく答へ、多くの疑点が明白にせられた。彼はルネボーンに次いでウルルの大酋長となるべき順位に居る名家であつて、大正四年にヤップ公学校の小使になり、大正七年より助教員に任ぜられ今日迄勤続という「表彰」ものの履歴の由。この日午前カトリック教会を訪問した。

十六日 トミル、ウギル、マツプ、ルキン方面の視察に向。支庁より黒木氏、巡警コハニトの外、病院より巡回診療のため吉田臣員、事務員一名、島民看護婦見習二名同行。先ずトミル島内ビケル島に上陸し、轉患者取留所を訪問した。皇太后御歌「つれづれの友となりても慰めよ行くことかたきわれにかわりて」が額にかけである。トミル首区タープ村に渡り、徒歩にてマー村を経て夕方マキ公学校着。こちらの島民の気象はウルル側と異り、一層保守的古武士的の如くに思われた。途中甚しくラチマイト化した高目紳士のトミル高原を歩んだ時は汗にまみれながら、ヤップの土壌の貧弱にして地味の現せたるに驚いた。こんなに土地が瘠せて資源の無いことが、ヤップ島に於て資本に対する誘引力を欠き従つて島民社会近代化の遅れる所以であり、その不良な人口状態もかかる地質の間接的影響に基づくこと少くないであらう。

マキ公学校の校庭に集合して待って居た島民の爲めに、吉田氏は持参した薬品箱を開いて直に診療投薬を開始した。大樹の蔭にて半裸の島民に聴診器を當てる青年医師の姿は一篇の詩

だ、肺結核が多いという。

トミル村長フアールもその居村ノルルからわざわざ出て来て居り、種々私の質疑に答えてくれた。彼は村長中唯一の断髪者であつた。昭和八年内地観光団に行つた時切つたのであるという。

マキ公学校教員官舎一棟折柄空いて居るのを私共の宿舎に當ててくれた。

十七日 朝マキを出発、徒歩幾つかの村を経てガチャバルに到着。巡回診療所にて昼食。ガチャバルの旧大酋長フセガモ・ニガ其他有力者と會見、質疑す。「ニガ」とは年長者という意味にて、子に同名ある時は「ニチキ」という。例えばフセガモ・ニガは *Fusegamo the Senior* であり、フセガモ・ニチキは *Fusegamo the Junior* である。このフセガモ・ニガは容貌魁偉鬚光輝々たる白髪の老人であつて、その態度言語に犯し難き權威を有つて居る。ヤップ固有の制度慣習等に就て聞くに、答うる処明確にして躊躇が無い。他村に於ける酋長等の答弁は多く不明瞭の点を残したが、このフセガモ・ニガと過日のコロニー公学校助教員タマキとの説明は明確であり且つ兩人多く一致せるが故に、私はヤップの旧慣古制に就ての解釈は此の同名の証言に従ふこととした。タマキが新知識の近代青年なるに對し、フセガモ・ニガは最硬派の保守的長老であるのも面白い。彼は大酋長の権力の衰へたるを慨して曰く、「昔は自分が自らこんな処に出て来る必要はなかつたのだ。用事があれば皆自分の家に聞きに来、又自分の為

奔走したのだ。今は自分でしなければならぬ」と。私が彼にトミル島の存否を尋ねたに對し、彼は之を肯定して曰く、ヤップにては之を「ガノン」というと。私が更にトミル島の族内婚は禁忌なりやを聞いた時、彼はそれが禁忌であること、併し今の若い者は年寄りの言を聞かずしてこの禁忌を意とせざる旨を語り、ヤキあつて吐き出す様に一言疾呼した。私は通訳にその意を問うた処、若き巡警は苦笑しながら小さな声で「馬鹿だ！と怒つて居ます」と答えた。

フセガモ・ニガは白髪に姜黄粉を塗つて梳を挿し、ガウ（赤貝片）の首飾に青色のチルア一側をつけたのを懸けて居る。このチルアはパラオのウドウドと同質のものであつて、私はタバリー及びニューラの著書に於てパラオのウドウドは或はヤップより伝わりしものなるべしとの推測があり、又ヤップの地中よりウドウドが発掘せられたことを読んで居たから、興味を以てチルアの出処をば繰返して質問した。然るにフセガモの答えは「天から」との一語を繰返し断言するに尽きた。

庭前にて舞踏が始まつた。女子は盛装を纏らし、姜黄粉を顔及び全身に塗り、礼装用の腰裏、草花椰子芽等の髪飾り美々しく、竹村踊りの掛け声勇ましい。入れ代つて男子の舞踏もあつた。

帰路は島民のカヌーにて夕方マキに著く。私のため四十人ばかりの青年団員が召集せられてあつた。十五六歳から二十五六歳迄の男子で、大部分は公学校卒業生である。公学校々庭大樹



の樹蔭にて会談。その時の埋帳を記して見よう。

(通訳 巡警(ハニト))

私「アンガウルに行った事のある者は手を挙げて」——殆んど全部挙手す。

私「ヤップとアンガウルとどちらが良いか」

青年「ヤップがよい」

私「何故か」

青年「ヤップの方が食物がよい。アンガウルでは役所から買ひ食物だけでは足りない。ヤップでは好きな物が沢山食べられる」

私「アンガウルで働けたお金はどうするか」

青年「大抵ココニーで買物をして消費してしまいます」

私「買った物は村に持って帰らないか」

青年「持って帰る人も帰らない人もある」

私「郵便局に貯金して居る者は？」——挙手四、五人。

私「アンガウルで得たお金を貯金したのか」

青年「アンガウルで。又ココニーで働いた金を貯金した者もあります」

私「ココブラを売った代金は貯金しないか」

青年「しません」——(ココブラは雑貨との物

物交換に当てられ、島民の貨幣収入の源泉とならないことがわかる)

私「ココブラを製造したことのある者は？」——

三十八人位挙手す。

私「魚捕りに出たことのある者」——三十八人

位挙手す。

私「ヤップの貨幣を使用したことのある者

？」——殆んど全部挙手。

私「それで何を買ったか」

青年「魚、カマエー。又人手を借りる時にも使

う。其他芋でもバナナでも自分の欲しいものを

買う。バナナ一房買うには直徑約一尺の石貨を

払います」——(固有貨幣が経済貨幣として用

いられて居る。殊に他人の労働に対しての支払

にも用いられることが注意を惹いた)

私「自分の物を売ってヤップの貨幣を得たこ

とのある者は？」——挙手数名。

私「何を売ったか」

青年「豚、バナナ、芋」

私「豚を売ったと言った中の一人十四五歳の

少年に向い」——それは汝自身の豚か」

少年「はい、私の豚です」——(私有制の普及

を示す一例)

私「男も芋を売るか」

青年「男でも女でも芋を売ります」

私「之等の物を売って得る貨幣の種類は？」

青年「石貨、日貨」

私「自分の物を売って日本の貨幣を得たこと

のある者は？」——殆んど全部挙手す。

私「何を売ったか」

青年「鶏、豚」

私「日本貨幣で物を買った事のある者は？」——

殆んど全部挙手す。

私「紙幣を使ったことのある者は？」——約十

七名挙手。——(日本の通貨及びその使用が普

及して居ることを示す。又対島民と対日本人と

によりて固有貨幣と日本貨幣との二重生活を為

して居ることがよく解る)

私「お医者にかかった事のある者は？」——殆

んど全部挙手。

私「何処で」

青年「ココニーの病院で(多勢)アンガウル

で。巡回診療で(五、六人)」

私「ヤップの村には階級がある。それを悪い

と思う者は手を挙げて」——何人も挙手せず。

私「それを悪いと思う者は？」——何人も挙

手せず。(傍に居たマキ公学校長曰く、「その

質問に此処で答える者は一人もありません。

村の長老達も傍聴して居ますから。階級の問題

に触れるのは日本では「危険思想」です」

私「私の言った日本語のおかた者？」——

五、六人挙手。

私「今私が言いますからよく聞いて下さい。

村が良くなるか悪くなるかという事は、その村

の人の心がけによります。そして若い人即ち青

年の心がけが一番大切で、年を取った人は段

段死んで行きますが、これからの村を良くする

のは若い人ですから、若い人の力が大切です。

(通訳を用いずして)私の今言いました事のお

かた人は手を上げて」——挙手五人。

私「もう一度よく聞いて下さい。今日は皆さ

んに会いました大変うれしく思いました。色々

お話を聞きまして有難う御座いました。私の今

言ったことのおかた人は手を上げて下さい」

——挙手八人。(日本語理解の現度を見よ)

私「もう少しお話ししましょう。人は誰でも勉

強すれば偉い人になります。ヤップの人も勉強

すればさつとよい村になります。良くなりた

日付で出かけた。

六月二十四日横濱出帆、七月六日ヤップ島、ローン港着、リーンの間に切れて居る狭いパッセージから船が入港して行けば、船泊り出来る椰子の間から見えるベ・バイへ共同果実採りの突き出た岸壁も、曾遊の地だけあってなつかしい。

ヤップには旅館がない。だから誰かの家に泊めて貰う外ないのだが、思いがけず此地の支庁長が官を停して三日程前の便船で内地に立たれたというので、その資命を僕の宿泊に供してくれた。一番高い丘の上にあつて風通しがよく、見晴らしも素晴らしい。こんな好都合なことは又とあるものでない。

病院の長崎院長、支庁の衛生課長と馬木さん達が、本当によく世話して下さいました。

七月九日。今日からゲートルに運動靴まで村巡りだ。助手区、案内役の馬木さん、巡査のガイ、マン、ホイのロビンという一行。先ずキヤムというマリンガイの村に入った。ヤップの村には階級の別があつて、マリンガイというのは階級だ。ヤップの長官には土地私有制が普及して居り、其間兼金所の敷地まで個人所有であるが、マリンガイは土地の所有から除外されて居る。彼等は自由民の所有地に住住と利用を許されているが、その代り地租をきとく運送船とかの労働に課するものである。

キヤムから太陽の直射する暑い山道を越えて西海岸に出、カマコ村を過ぎてからマリヤリ村着。

海岸に病院の巡回診療所がある。ここが今日の宿りだが、有るのは建物だけで、器具食料一切持参だ。島民が飲を添って椰子の事を打ち出し、船上に突き出し便所を急造するという風情が、

夕晩の明るく燃焼の大洋も驚れる頃、カマコ村の大酋長、総村長、前総村長など、有力者が診療所の廊下に集まつた。皆少しドイツ語を話す。老人の長官がドイツ時代には学校の教師をして他の者は皆椰子の生産だつたという。話がはずんだ。僕は腰を振り出してヤップの社会組織のことなど聞き質した。

船中の準備が出来たという。宴会所の前の石だたみを敷いた道路が踊り場所だ。少高き椰子の葉かげ、二、三カ処の焚火、カンマ、マザ、マリヤリ村の女子二十人の舞踊りが始まる。カーフの酋長からマリヤリの酋長へ石貨を、マリヤリの酋長からはカニソの酋長へ口貨の贈り物がある。マリヤリの酋長は寄客たる僕に白銅貝の貨幣をうそりやしくとどいたが、実は一ツツと敵してくれだ。

踊りは長さ二尺ばかり一寸五分ばかりの太い竹を打ち合す二列横隊が縦隊となり、二人の組が四人の組となり、組内ではくわつ、飾った舞踏用の腰巾着がさんさんと声あり、竹の打ち合ひ音、歌い声、掛け声、椰子油を燃したチロコロと息の廣が汗に光りて来る。これが減少し行く舞踏の母かと思ひ位の元氣盛期である。

こうして村巡りの第一日は終つた。こんな具合にして僕はヤップの村々を南から北へ、西から東へと、タコの本しか生えて居ない絶上の山道や、椰子の繁蔭の素晴らしい木下道や、島民のカーギーで、病院の汽艇やを歩き回つた。庵村原野が多い。ロードスミスならすとも、夏野の一つも付つて見届くなる。

愉快な馬木さんが流々空談で山鳩を打つ。それが晩の食事になつた。村に入ると馬木さんが「マルタル、カバイカ」(重相有るか)となる。「カバイ」(ある)なら早速朝から取らせて僕達の湯をいやす。「タマタリ」(無い)ならガマカリだ。

北方マニラのトロク村を往つたが、病院長から特使で高船入港が一日早くなつたことを知らせてくれたので、最北端のルカン管区がけ見張して歸つた。その足で、ムーロルの後の蘆葦い藪を分けテコロニー衝背後の三角山に登つた。人類学表型の入植者から、有るか無いか見て来てくれと頼まれたものを見るためであつた。古い時代の時代の跡地かと思おれる石垣が、山の頂辺を纏つて居た。八階級のいわれたのはこの事かしら。

三角山から見たトルク島の景色は美しい。絵画に出来ない風景が敷いたというリーフ内の曲の跡かな明るい景色、よい色だ。平和な自然だ。それなのにこの島の住民の人口が激減して居るのだという。日本人には又日本人で、日本人の来亡時と比べて一年後の今日、こんな男に



## Translation, by Kimiko Nakai.

**Diary of Travel in the South Sea Islands,**  
By Tadao YANAIHARA

On June 3rd [1933], we left Yokohama aboard the **Yamagi Maru** which departed at 11 in the morning. Most passengers were people from Okinawa Prefecture who were going as immigrants to Saipan or Tinian.<sup>1</sup>

In the morning of 5 July, the ship arrived at the port of Futami on Chichi Shima in the Ogasawara [Bonin] Archipelago. The island was waiting for the navy's special maneuvers that were to come before long, and public works carried out there for it caught my eyes.

On 8 July, the ship entered the port of Saipan at noon. We landed at 2 p.m. The red leaves in the tree tops of the royal poincianas were beautiful in the strong sunshine. The Saipan branch office of Nanyo-cho is at the end of the street, and there is a Catholic church next to it. The street looked more magnificent than I had expected. About 20 taxis were lined up along the main street of Garapan. They say that the number of taxis had suddenly increased in the last one or two years.

I was a guest of the Nanyo Kohatsu Company and stayed at their club-house in Chalan Kanoa. I took a drive for about three miles from Garapan to Chalan Kanoa.

On 9 July, some people from the Nanyo-cho Saipan branch office took me to a Catholic church to observe the early morning mass. The church was crowded, filled with about 500 people. The women were dressed in Spanish style.

Then I visited some houses that were representative of the Chamorro upper class, the middle class, and the lower class.

1. **The Ada family.**—This family had the only Chamorro emerging entrepreneurs when the Japanese navy occupied Saipan. However, coconut trees were damaged by scale insects, and as a result they closed the factories and most of the family members withdrew from Saipan back to Guam. Saipan and Guam are closely related, just as Taiwan and Fújian are.<sup>2</sup> Between the two islands there is a close kinship, and there has always been comings and goings of many people between the two.

Although I heard that the widow of the late proprietor Ada was 65 years old, at first sight she looked more like she was about 75 to 80 years old. The land owned by the Ada family on Saipan is about 90 *choho* [hectares]. Since the widow of the late proprietor was still alive, the land had not yet been inherited. I heard that the land was to be divided among all the children regardless of sex. Guerrero, the third daughter's husband understood German well.

2. **The house of the headman of Garapan Ward.**—The head of the family [named Guerrero] was 70 years old. He had 13 children; five of them were dead and 8 were alive. This man was one of the members of the first group that had immigrated to Saipan

1 Ed. note: As sugarcane workers for the Nanyo Kohatsu Kaisha.

2 Ed. note: Fújian, or Fukien, is a province on mainland China.

from Guam. I heard that he had worked as the headman's assistant since Spanish times. He owned about 60 *choho* [hectares] of land. On 40 *choho* he grew sugarcane, and coconut trees on 20 *choho*. He leased 1 *choho*.

3. **The Pangelinan family.**—The head of the family<sup>1</sup> was the headman's assistant in the Second Ward. He was born in Guam, and his mother was the daughter of a Spaniard and his Guamanian wife. Mr. Banherinan [sic] had ten children; four among them died when they were still young. His oldest son is the president of the Chamorro Association, which is a fraternal financial institution. The second son is a teaching assistant in the public school.

The family owns 60 *choho* of land. They leased 40 *choho* of it to the Nanyo Kohatsu Company; the rest, 20 *choho*, is used for their own farming. They grow sugarcane on 14 *choho*, and the other 6 *choho* is a coconut grove. According to the head of the Banherinan family, Saipan is a more comfortable place to live because he has a larger income in Saipan. I heard that the Chamorro people these days are not satisfied unless they eat rice at each meal, three times a day. They take corn and sweet potatoes, their usual food, together with rice.

4. **The Blanco family.**—Mr. Blanco is a Japanophile whose photograph has appeared as a frontispiece in the *Nanyo gunto yoran* [Handbook of the South Sea Islands]. He had 10 children, one of whom died at a young age.

The family owns 13 *choho* of land. They leased 6 *choho* of it to people from Okinawa. The rent for the land is 10 yen per *choho* per year. It is not, however, fertile soil. Besides this land, they have three rented houses, which are leased to people from Okinawa. Their rent income was a total of 20 yen per month.

Besides the above houses, I visited two or three other Chamorro houses. Then I visited Kanaka [i.e. Carolinian] houses. One of those was a wooden house imitating that of the Chamorros. Behind the house there was a thatched hut; both of the roofs and the wall of the house were thatched with palm leaves. Inside the hut, there was an old woman roasting breadfruits on hot stones. She did not know her own age. She had given birth to four babies; one of them was a miscarriage, two were dead while still young. She had only one child left, a daughter. The daughter gave birth to three babies; two died young, and only one was still alive. There are such big differences between them and the Chamorro families.

A makeshift hut and a menstruation hut there indicated that these people had immigrated from the Central Caroline Islands. In one of the huts I saw four old people with slit earlobes that were typical of the Truk Islands. I heard that they had recently come from Truk on a pleasure trip to visit their relatives living in Saipan.

On 10 July, I inspected a public school, a hospital, and some private companies operating on a small scale. The first enterprise that we visited was the Ada Oil Refinery. This was a factory owned by Mr. Guerrero, whom we visited on the previous day. This oil refinery is a new business having started in about November of the year before last

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1 Ed. note: The Japanese pronounced its name, and wrote it, as Banherinan.

by making use of the former Ada soap factory. This is the only capitalistic type of enterprise run by islanders there.

Then I made a tour of the following companies: the branch office of Nanyo Boeki Company; the Nanyo Tapioca Company, which started its business about last November; the Taiyo Company, which produces papain since the end of last year; and the Nanyo Coffee Company.

In the late afternoon I returned to the Nanyo Kohatsu Company's club-house in Garapan, which served as my inn. Next to the club-house is the Nanyo Fishery Company's factory. Indeed, all night long I could hear the workmen shouting; they manufacture dried bonito there.

In the evening I witnessed a Kanaka dance in front of the Boat House, and enjoyed the beauty of the stout bodies of the Kanaka men in their manhood, which were lighted up by a fire made in the open. The men were practicing for the reception of a fleet that was expected in port before long.

On 11 July, I visited the Nanyo Kohatsu Company's factories: the Chalan Kanoa sugar mill, and an alcohol factory. Then I visited the Dai-ichi Farm [Farm N° 1], where I made a tour of the houses of representative tenant farmers from Iachijo Island, Ogasawara Islands, Okinawa, Fukushima, and Yamagata.

On 12 July, I took a trip to the Dai-san Farm [Farm N° 3] of the Nanyo Kohatsu Company. I visited many tenants like the day before and asked about such things as the conditions of management and economics.<sup>1</sup>

On 13 July, I visited a missionary of the Catholic church and the mission school in the afternoon. Then I visited a branch of the Industrial Experimental Station.

On 14 July, in the morning, I visited the Saipan branch office of Nanyo-cho and a jail. In the afternoon I went to Chalan Kanoa to see a ship being loaded with sugar from the Nanyo Kohatsu Company. The employed workers were Chamorros, Kanakas, and Japanese. I heard that the Kanaka workers worked hard and they earned about 2-1/2 yen per day. The loading operation of that day's loading was soon suspended on account of a furious squall.

On 14 July, I made the rounds of the Nanyo Kohatsu Company's property in the morning; what I saw was a farm and a pasture run under direct management of the company. At the time of my visit, the company was just finishing the manufacture of one batch of sugar, and the place was extremely busy.

On 15 July, in the morning, I paid a visit to the Saipan Court of Justice. According to Mr. Yanagida, a director of the court, the islanders considered the Japanese administration, compared with that of the Germans, to value the islanders' personality more and to rule them in a fairer way. However, the islanders were distressed by many regulations. Mr. Yanagida said that the islanders did not understand why there were so many rules.

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<sup>1</sup> Ed. note: Prof. Yanaihara was then teaching economics at the Tokyo Imperial University.

At 2:45 p.m. I said good-bye to Saipan and sailed to Tinian Island in a 60-ton motor-powered boat. There I stayed at the club-house of the Nanyo Kohatsu Company.

On 16 July, in the morning, I made the rounds of the Nanyo Kohatsu Company's farm. What I saw was a farm and a pasture run directly by the company. At the time of my visit the company was at the last stage of manufacturing sugar, and everyone seemed to be very busy.

On 17 July, I made a tour of inspection to the Dai-ichi, Dai-ni, and Dai-san Farms, and visited the tenant farmers who are from Fukushima Prefecture, Yamagata Prefecture, Okinawa Prefecture, Amamio Island, and Hachijo Island. In Asurito [As Lito], located in Farm No 2, I saw some stone pillars, which were the ruins of the house of the Taga clan. The same type of stone pillars, six of them in two rows, remain in the town area of Sonson [Sunharon].

On 18 July, in the morning, I visited the Tinian branch office of the Nanyo-cho Saipan Branch. In the afternoon, I passed through the native village of Marpo, then climbed up the Lion Rock,<sup>1</sup> where I was able to have a bird's eye view of the whole Island of Tinian.

On 19 and 20 July, a heavy rainfall was continuous. Moreover, there was a delay in the arrival of the regular ship in entering the port. I waited in vain.

On 21 July, the **Chikugo Maru** finally entered the port. I went on board her at 6 in the evening. As the sea was rough, we were lifted on board in a wicker basket, just like the pieces of luggage. We set sail at 11 p.m.

On 24 July, the ship entered the port of Yap at 8:30 in the morning. We landed on the island at 10. The view of Yap Island that we had when the ship was entering Tomil Bay was totally picturesque. Through a palm grove on the beach we saw the roof of a *pebai* jutting slantwise. What a wonderful blue and vivid color had the sea inside the reef! I heard some passengers naturally utter, "This is truly the South Seas!" No sooner had our ship dropped anchor in Tomil Bay than the government officials, including the director of Nanyo-cho's Yap branch office, noisily came on deck. They all seemed very busy. Many islanders loaded the ship with a large amount of goods such as hundreds of pieces of timber and green bamboos, dozens of bottles of drinking water, some furniture including chairs, and food. A fleet was going to arrive at the Ururushi [Ulithi] Islands soon, and an Imperial prince was to visit the islands then. To prepare for the prince's visit, this ship was ordered to navigate to the Ururushi Islands with the above-mentioned materials on board.

At 10 a.m., I stepped ashore on Yap. After I spent a short time at Yap branch office of Nanyo-cho, I visited a public school. Then I visited a famous *pebai* in Barabato [Balabat]. This *bai* had been almost completed at the end of the German era. It is such a large-scale building that it required 10 years to build it. However, the *bai* already showed some signs of neglect: the straw-bag coin [sic]<sup>2</sup> which used to hang inside the

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1 Ed. note: Its Chamorro name is Lalo, the Fly Rock.

2 Ed. note: Perhaps a small stone coin in a basket.

building fell down, and it was broken in half. Many stone coins were displayed outside; they did not seem to be so unusual to me because I had already seen photographs of them. However, some empty bottles hanging inside the building were something of a surprise to me; they hang bottles probably for decoration. A little off the road, some houses of islanders were scattered among a clump of trees. When I looked into the houses, it was pitch-black, but I discerned some pearl shells and coir ropes hanging on the wall. Some houses had a mosquito net about the size of one *tatami* mat.

There was a newly-built handicraft school on the road where four girls in straw skirts were working almost compulsorily these days, being pushed as they are to learn a trade.

I visited Dr. Fujii, the director of the clinic. Because he had lived on the island for a long time and was an ardent observer of the islanders concerning their health condition, his talk was very interesting and instructive.

I returned to the ship at 4:30 p.m. At 6, the ship departed for the Ulithi Islands; we navigated 100 nautical miles back. I had been having a sensation of physical discomfort ever since I left Tinian. I finally had a fever, and totally lost my appetite.

On 25 July, the ship arrived at Mogmog, one island of the Ulithi group, at 9 in the morning. There they unloaded construction materials, furniture, and so on, which they had brought from Yap. Then another batch of freight was unloaded on Asor Island as well, where some officials from the Nanyo-cho Yap office also got off the ship. The ship departed at 6 p.m., steering her course southward once again.

On 26 July, as the ship went on. I was sick,

On 27 July, the ship arrived at Koror in Palau, at 8 a.m. Fortunately, my fever abated and it was delightful that I was able to land on Palau safely. I stayed at Tokiwa-kan. On that day there was a reception for the officers of a combined fleet, in which some islanders were supposed to dance. I did not attend the reception, but remained at my inn to rest.

On 28 July, it rained. I rested the whole day except for visiting the Nanyo-cho main office and its Palau branch office. Mr. Laenge, a German missionary whom I had met in Tokyo, visited me.<sup>1</sup> He said: "Koror is hot. So why don't you stay at my house at Ogiwal on Palau's main island? You can have a rest and recover from your illness there." I decided to follow his eager and kind advice.

On 29 July, I, in the company of Mr. Laenge, left the wharf of Koror aboard a sailboat at 11:30. Beyond Melekeok the tide was low; we moved from the sailboat to a native canoe during a heavy squall which we had just then. We arrived at Ogiwal at 6 in the morning. Mrs. Laenge was a typical German woman, who gave me a warm reception with dishes of her own cooking.

On 30 July, I attended the service at Mr. Laenge's church. Being asked, I preached in German, and Mr. Laenge acted as my interpreter.

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1 Ed. note: Rev. Wilhelm Laenge, a Liebenzeller missionary, who had lived in Japan from 1927 to 1929 and then moved to Palau.



On 31 July, Mr. Laenge and I visited Galap Village in his motor-boat. After visiting a public school and shops run by Japanese on the beach, we went to the old village of Galap. There were two old *abai* buildings there. In the house where we stopped for lunch we saw a child crying, who suffered from severe framboesia [i.e. yaws]. Then Mr. Laenge gave a short sermon. Some rupaks [chiefs] with *kaibakkuru* [adzes] on their shoulders listened to Mr. Laenge, sitting with their knees drawn up on a stone pavement under a breadfruit tree. Beyond the stone pavement a group of women squatting down also listened to him. The scene was just like a picture scroll spread out. We returned to Ogiwal in the evening.

On 1 August, we paid a visit to the First Chief of Ogiwal Village, as had been promised, in the morning. The chief in person came halfway to meet us. Then we were received by scores of village girls, all lined up. Here I am going to name various dishes that had been prepared for us: taros boiled plain; taro dumplings fried in palm oil; tapioca fried with palm oil; *ami*, which was the core of a fruit, made into something like toffee with palm honey;<sup>1</sup> ot. sliced breadfruit fried in palm honey; dumplings of grated coconut meat fried in palm oil; young banana fried in palm oil; ripe bananas boiled in palm oil; a chicken roasted whole; uncooked small bananas; and uncooked bigger bananas. It was a taboo for anyone except for the chief to eat the uncooked big bananas. I had a bite of each of these dishes; all of them tasted good. Mr. Laenge said: "The islanders' dishes are a great treat once you try them." Quite true.

At my request, they showed me their treasure money. The chief's wife brought the whole bag in which she kept them. She had several kinds of *udoud* beads, peculiar to Palau, and several gold coins from England, the United States, and Japan. They gave me some explanations about the *udoud* beads.

After leaving the chief's house in Ogiwal, we went to Melekeok in Mr. Laenge's motor-boat. We visited a police box and a public school. Then we visited some old *abai* buildings on the hill. There used to be three *bai* buildings standing side by side; one of them had been destroyed by a storm, and there were two buildings left. There stood a statue of Onigyotsukuru [sic]<sup>2</sup> at the corner of a stone pavement. Then we went down to the beach to visit the house of the Grand Chief, or *arrukurai* [Reklai]. The chief had two houses: one in the island's traditional style, and the other in a new style, which was his official residence. When we arrived at the house, old Tenrei, the Grand Chief, was away to one of the *abai* buildings nearby to discuss village affairs. Upon hearing the news that he had unexpected visitors, he came home promptly. His appearance was very casual, wearing only a red loin-cloth and a *kaibakkuru* on his shoulder. He soon changed into tight-fitting Western clothes and shoes, and showed to greet us. They also showed me some *udoud* beads here. I returned to Ogiwal in the evening.

On 2 August, it rained and I stayed in the whole day.

1 Ed. note: 'Ami' is not a Palauan word, but the coconut syrup was 'iláot'.

2 Ed. note: Perhaps like the statue of a demonic god in Japan; *oni* means 'demon' in Japanese and is also a word still used in Palau. This is probably the name given to a carved rock of a big face that still exists in that vicinity.

On 3 August, I returned to Koror, in the rain, aboard a launch sent by the Nanyocho Palau branch office.

On 4 August, in the morning, I inspected a hospital, a public school, a carpentry school, and an industrial experimental station. In the afternoon, I had an interview at the village office with seven influential men including Iraketsu, who was the Grand Chief, or *aibadoru* [Ibedul] of Koror. I was told that he was 78 years old. He wore a light summer *kimono* with a waist band, and, on his wrist, he had a *kuriruto*, or bracelet made of the cervical vertebra of a dugong [or manatee]. I tried to ask them about their religion. The old *Ibedul* was a Tenriist; other than him there were two Protestants, four Catholics, and one atheist. One of the two Protestants was Leibenzell, and the other Seventh-Day Adventist. How *Ibedul* became a believer in Tenriism was as follows. Several years ago, one Tenriist missionary came to Koror. Being asked by him, *Ibedul* became a believer in Tenriism without knowing anything about that religion. The missionary was working as a carpenter or a laborer. By-and-by he was ordered to move from his house because he had not paid the rent; after this, he stopped his propaganda. It was then that *Aibedul* made up his mind to become a Protestant. Rather, he said he was already one. Here also they showed me some *udóud* beads.

On 5 August, I made an inspection trip to a commercial museum, a fishery experimental station, and the Mikimoto pearl farm. Then I visited Dr. Tozuka, the director of the hospital.

On 6 August, I took a motor-boat to go to Airai Village on Palau's main island. The motor-boat threaded its way through rocks of fantastic shape. The underwater view was exceedingly beautiful. I saw, through clear seawater, some coral reefs of various kinds blooming just like a field of flowers all over the bottom of the sea. Through the reefs some tropical fishes of various colors and shapes were swimming. Airai is a quiet old village with a settled atmosphere. After landing, we went up scores of stone steps, and they led us to a new style of young men's meeting hall, which had recently been completed. This architecture is a fancy type of *abai*, which has beautiful decorations depicted in the sketch on page 183 of the second volume on Palau written by Professor Kraemer. From there, walking two blocks along the stone-paved road took us to an intersection which was at the center of the village. On the right side, there were some symbols of old Palau. They were such buildings as *abai* of a traditional style, though they had recently been rebuilt; a stone platform, where people are proclaimed *rupaks*, a stone in the shape of a woman's private parts; and so on. Across the road there was a concrete building with a tin roof, in which people washed themselves and did their laundry. This was built as a part of a project to improve the village.

I was invited by Mr. Hisatomi to visit his house as a guest. Mr. Hisatomi immigrated to Airai in Showa 2 [1927]. He started stock farming there and now he had about 50 cows on his farm. On this day, there was by chance a "money-collecting" activity going on among the people of Airai, which meant that people celebrated the completion of re-thatching of the roof of one of the houses and the wages of the workers had to be paid that day. My host's relatives and friends gathered at the newly-rethatched house,

each with his donation to be allotted for the wages in question. The contributors were fifteen people. I counted the contributed money, which was kept in a ceramic plate; there was 115 yen and 50 sen in total. Most of it was in 10-yen bills and 50-sen coins. There was only one *udóud* bead. Though the *udóud* bead was equivalent to 5 yen, its donor added an excuse that he happened not to have the proper currency with him. The contributor of the highest amount of money was the host's daughter's husband, who donated 20 yen. Those donating 10 yen or 5 yen were in the majority. There was one donor of 1 yen, another of 50 sen. The wages paid for the work was 60 yen; the balance of about 60 yen was going to become income of the owner of the house. On the other hand, companions of women's association, who were relatives or friends of the host's wife, brought food. They dished up various kinds of meals on chinaware plates, and brought them on a wooden stand of 2 *shaku* [60 cm] square, which had legs. Because there were too many wooden stands to be kept inside, most of them were placed together in the garden. The women only brought them, then left the house without doing anything. The dishes brought by them were offerings on a large scale. They included various dishes of taro and tapioca, smoked fish, coconut crabs, pineapple, sweets, syrup, corned beef, and canned food. Also they cooked a pig which had been butchered for the dinner. The women who gathered there were fifteen or sixteen in number. Although the men ate part of the dishes there, most of the dishes were distributed to the donors in proportion to the amount of money that had been contributed by them. Then they took them home. The contractors came later than the other people; they received the wages, ate a little from the dishes, then went home. Before, contractors used to cook the dishes and bring them. However, the burden had become too heavy, and they had changed the custom into the way that was done today. I heard this change had come about after the Japanese occupation. Anyway, I was fortunate enough to happen to have a chance to observe both a traditional custom that still exists among Palauans and the degree of modernization of their life style. I returned to Koror by motor-boat in the moonlight.

On 7 August, I left Koror aboard the **Hakuo Maru** at 8:30 a. m.. The **Hakuo Maru** is Nanyo-cho's experimental fishery boat which they had kindly made ready for my inspection trip to Angaur and Peleliu. The boat arrived at Angaur at 2 in the afternoon. The waves were rough, and I was scarcely able to step ashore at the island. Mr. Ikeda, the director of the mine, has spent 13 years on Rasa Island<sup>1</sup> and 12 years on Angaur; in all, he had spent 25 years in the phosphate mining industry. He was an authority in this field. At night I witnessed a dance put on by the islanders. A team of Mogmog [Uli-thi] and Fais Islanders gave two programs; The Woleai Island team gave one program; and the Yapese team gave one program. The line of arms and fingers was beautiful.

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1 Ed. note: Meaning 'flat' island in Spanish; is it possible that this was one of the Chincha Islands off the coast of Peru, or one off Chile? It is not the name of any of the known guano islands in mid-Pacific.

The Mortlock islanders did not join in this dance. The people living in the Mortlock Islands, where Christianity has spread very well, have forgotten their traditional dances.

On 8 August, I inspected a hospital, a school, the post office, the barracks of the temporary workers coming from other islands, and a mine. Then I visited the islanders' villages: North Village and Central Village. The wages for the phosphate mining are 10 sen per cart, of 1 ton. Two men take a contract to fill each cart. One day's amount of work usually amounts to something between 9 and 13 carts. For instance, if one day's work were to produce 10 carts, then each cart would yield 1 yen a day; therefore, one miner's earnings would be 50 sen per day. A boy from the Mortlocks, who was about 16 or 17 years of age with a stomach belt of a flower pattern, looked up at the sky every time he lifted his shovel. I was not able to forget the expression in his clear eyes until later.

I left Angaur at 1 p.m. The waves were rough, and the sailing was acrobatic. Though the boat was near Peleliu Island, the waves were so high that we had difficulty in finding out the landing place. Finally we stopped a native canoe, and with its help I was able to land on the island. I arrived at a public school at 5 in the afternoon. I was attacked by clouds of mosquitoes, well known there, and my cheeks and the palms of my hands turned red with blood. I stayed at the school principal's official residence for the night. In front of the school there were two *abai* buildings; one was in a traditional style, and the other reconstructed into a new style of a meeting hall. In the latter *abai* building, people of Nanyo Kohatsu Company were staying; they had come to the island for the construction work necessary for phosphate mining. In the open space in front of the *abai* buildings there was a building used as a resting place, which imitated a former gazebo in Hibiya Park. I was told that it had been built by the chief who had formerly joined a sightseeing group to Tokyo.

On 9 August, after canoeing for two hours along mangroves under the burning sun, I went on board the **Hakuo Maru**, which had been anchored offshore. I was back at Koror at 2 in the afternoon.

On 10 August, in the morning, I visited Nanyo-cho Palau branch office. In the afternoon I went over to Arakabesan Island located on the opposite shore of Koror. There I visited some villages of immigrants from the southwestern isolated islands such as Tobi, Sonsorol, Pulo [Ana], and Merir. I looked into each of the primitive and crude houses. Most of the houses had a sick person and had no child. I could not help turning my face away from this sight, which should be regarded as an epitome of the southwestern isolated islands that were suffering from a population decline. I was not able to sleep that night.

On 11 August, accompanied by Dr. Tozuka, I paid a visit to Mr. Miyashita at night. Mr. Miyashita works for a branch office of the Nanyo Bocki [or Trading] Company. He explained to me about the *udoud* beads, Palau's traditional money, and I asked him some questions.

On 12 August, I inspected the Airai Colony on the main island of Palau. A total of 21 [Japanese] families have settled there. I visited three of these families. Their farm

products included pineapple, cucumbers, tapioca, sweet potatoes and so on. Because this place is close to the town area of Koror, some immigrants are successful as vegetable farmers.

On 13 August, I left Koror at 9 in the morning, and landed on Kaisharu [Enkassar] on the main island of Palau at noon. There I inspected the Garudokku [Ngardok] Colony. People from Hokkaido have immigrated there last fall. The colony is in a hilly region and the land did not yield many crops. Because the immigrants had been lacking in subsistence commodities, the natives of Enkassar Village have been looking after them; each family of the Immigrants have one native family assisting them. From the Ngardok Colony I went down to Melekeok. There I stayed at the general village chief's official residence for one night. On the same day, I walked 3 *ri* [12 km] along a mountain road. On my way I saw an old woman wearing a straw skirt. She was the only person in the traditional style whom I observed during my whole stay in Palau. Palau has been modernized as such; it no longer has any traces of the time when Professor Kraemer made his observations.

On 14 August, I left Melekeok at 9 in the morning and was back at Koror at 1 in the afternoon.

On 15 August, I stayed in Koror.

On 16 August, I went on board the **Kasuga Maru**. The ship sailed eastwards. It was a calm crossing. Being released to a wide ocean after a stay of 19 days in Palau, I had a feeling of revival.

On 18 August, the ship passed Woleai Island on the port side at 1 in the afternoon.

On 19 August, the ship passed Enderby [Puluwat] Island on the starboard side at 5:30 p.m. The cruise went on peacefully. The color of the sea and the stars were boundlessly deep and beautiful.

On 20 August, the ship entered the port of Natsu Shima [Dublon Island] in Truk at 10:15 in the morning. I landed and was made welcome by Mr. Yamaguchi, the director of the Nanyo-cho Truk branch office, which I first visited after landing. Then I visited Mr. Yamaguchi, who was a missionary in Kutsuwa [Katua] Village.

On 21 August, I took a launch belonging to the Nanyo-cho branch office to go to Aki Shima [Fefan Island]. On Aki Shima, I visited the native village and a missionary, Mr. Kawashima. I visited a public school. At 4 in the afternoon I went on board the launch, and we departed at 5.

On 23 August, at 10 a.m., the ship entered the port of Colonia on Ponape Island. I landed at 11. The wharf was greatly crowded for the newly-appointed director of Nanyo-cho's Ponape branch office came to welcome the boat in person. In spite of the rain, I made a tour of inspection of the industrial experimental station and a village on Jokaj Island.

On 24 August, in the morning, I visited a public school where they showed the students' literacy exercises to me. Then I visited the hospital, the court of justice, and a missionary, Mr. Tanaka. I went on board the ship at 11:30. The ship departed at noon.

On 25 August, the ship arrived at Lélé on Kusaie [Kosrae] Island. After going ashore, I made a tour of inspection of the police station, the public school, the ruins of some stone structures, the church, and so on. I also paid a visit to the "king", i.e. Henry John Shikura [Sigraph], who was the former chief and the present village master. Many islanders there understood English. Our ship departed at 5 p.m. On the same ship there was a native woman, the wife of Mr. Palmer, an American residing on Ponape. She was going to Jaluit to celebrate her relative's wedding there. I was astonished at the bountiful presents that she was taking with her; they were three live cows and scores of baskets with food in them. Some islanders came by boat around the steamship to sell fruits. Sailors bartered some washing soap for fruits. A bunch of about 100 bananas was bartered for two washing soaps, which cost 14 sen. If in cash, however, they demanded 30 sen for the same bunch. This indicated that retail prices on Jaluit were high. What caught my attention about the Jaluit islanders was that their appearance was a little similar to those of the Japanese and that many of them were wearing hats.

I was not able to sleep well for the following nights.

On 27 August, at 11 in the morning, the ship entered the port of Jabwor on Jaluit Island. I was offered to stay in an official residence, which, by chance, had nobody staying there. I visited Mr. Hirata. He is a teacher at the Training School of the American Board. Then I attended a church service. The whole atmosphere of the meeting was dull and spiritless. Besides, the reference book they were using was exactly the same as those used in churches in the United States. Many matters that appeared in the book were what the Jaluit islanders would have nothing to do with, for example, "What should the church's attitude be with respect to labour problems?"

Jabwor was where the Marshall islanders gathered; some to go to the hospital, some to go to church, and some just for pleasure. Those people stay in the house built by the chief of each island. This house was full so that there were even some people living under the floor.

On 28 August, I visited the mission school for boys, the public school, and a Catholic church. The Father there was also Spanish. Among all Catholic Fathers whom I have met until then at various places during this voyage, he was the only one who impressed me as being kind and favorable.<sup>1</sup>

On 29 August, I took a launch offered to me by the Nanyo-cho branch office to visit the Girls' Training School on Enejetto Island.<sup>2</sup> There, Miss Rose Hoppin, a teacher from the Gilbert Islands, was teaching 20 or 30 daughters of the islanders varying in age from 12 to 17 years. Miss Hoppin was an adopted daughter of Ms. [Jessie R.] Hoppin, a female missionary from the United States who had lived on [Kosrae and] Jaluit Island for not less than 30 or 40 years.<sup>3</sup> Miss [Rose] Hoppin had been educated in the United States.

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1 Ed. note: Favorable to the Japanese occupation, that is. This was Father José Pájaro. The Jaluit R.C. Mission closed the following year, 1934.

2 Ed. note: Probably Mejetto, or Medyado, Island.

3 Ed. note: Ms. Hoppin had arrived at Kosrae in 1890.

Then I visited Imeji [Émidy] Island, located inside the atoll. I had a look at a palm grove and some native houses there. I returned to Jabwor at 2 in the afternoon.

I went for a walk along the beach of Jabwor in the evening. This isolated island is about 1 meter above sea level and about 1 *cho* [110 m] wide. The sea inside the atoll is as quiet as a mirror. The other side facing the outer ocean, however, is different. Endless waves of the Pacific with big swells surge upon the coast there. Sometimes we had a furious squall accompanied with stern rolls of thunder and lightning. Jaluit Island, like Patomosu [sic], has changed too much and has adopted a worldly way.

On 30 August, our ship departed at 4 p.m. From now on, I was on the way back towards Japan.

On 1 September, the ship arrived at Kusaie, then departed in the afternoon.

On 2 September, at 3 p.m., the ship sailed into Ponape. Through the courtesy of the Nanyo-cho Ponape branch office, I was offered soon to get on a launch that would lead me to Metalanim. We had a rough voyage owing to the low tide just then; I arrived at Metalanim at 7 in the evening. I stayed at the house of the public school principal there.

On 3 September, in the morning, I inspected the ruins of Nanmatol. Then I returned to the port of Colonia. On my way back to Colonia, I landed at Wu [U] Village and saw the islanders' *kamachippu*.<sup>1</sup> At 3 in the afternoon, I went back on board the **Kasuga Maru** which departed at 5 that same afternoon.

On 5 September, our ship arrived at the port of Truk. The public school that I visited there demonstrated the students' literacy exercises for me. I also saw a native dance and the dormitory of the public school. The ship left the island at 7 in the evening.

On 9 September, at 8 in the morning, our ship arrived at Palau. There I was informed of the death of my friend, Mr. Banri Ehara. Alas!

On 10 September, the ship departed and headed straight north.

On 16 September, our ship arrived back at Yokohama.

#### [Postscript]

I would like to express my deep gratitude to Mr. Matsuda (governor of Nanyo-cho), Mr. Fushida (director of the Nanyo-cho Saipan branch office), Mr. Takaki (director of the Yap branch office), Mr. Mukai (director of the Palau branch office), Mr. Yamaguchi (director of the Truk branch office), Mr. Noda (director of the Ponape branch office), Mr. Hirata (director of the Jaluit branch office), and the other people of the Nanyo-cho offices at various places for offering every convenience possible for my trip, observations and researches while there.

Showa 8 [1933].

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1 Ed. note: Kamadipw, a feast, or party.

## C2. Account of a journey to Yap Island in 1934

*Source: Yap to ryoko nikki [Diary of Travel to Yap Island].*

### Translation, by Kimiko Nakai.

On 25 June [1934], at 11 in the morning, I left Yokohama aboard the **Yokohama Maru**.

On 27 June, early in the morning, our ship came to Uracas Island, an active volcano. The ship sailed around the island.

On 29 June, the ship arrived at Saipan at 1 in the afternoon. I landed and was offered the chance of staying in the Kohatsu Company club-house.

On 30 June, I visited the village of Tanapag, inhabited by Kanakas. Then I visited the As Lito airfield and so on.

On 1 July, I returned on board the ship.

On 2 July, the ship arrived at Tinian, but I did not go ashore.

On 6 July, I arrived at the Colony on Yap Island. I was offered a chance to stay at the official residence of the director of Nanyo-cho Yap branch office.

On 7 July, I spent the whole day in the Colony I inspected the public school, and so on.

On 8 July, I made a tour of inspection of the island with Mr. Nagasaki, the director of the hospital, and Mr. Ikimatsu, the chief of the Nanyo-cho's general affairs section, who gave their consideration on the matter. Mr. Ikimatsu guided me to Balabat where I had made an excursion the previous year. There I found that the famous large *peba*'s condition had become more dilapidated. I was told that in the Nanyo-cho Yap branch office there was a discussion, though not yet announced, about having this building repaired by the islanders. What was new compared with the previous year was the construction of a dried bonito factory. Quite recently two skipjack fishing vessels that belong to fishermen from Okinawa Prefecture had visited the island, and they were supposed to have a proper fishing license before long. This means that there would no longer be any site where there is a Nanyo-cho branch office without a bonito fishery; Yap was the last place without one. When they tried to acquire a site for a new factory, Ruepon, the general village master, did not easily allow this for fear that the new factory would "injure the villagers' morals." However, finally he agreed to it, after the director of the Nanyo-cho Yap branch office intervened. Müller, who wrote about Yap, often mentioned Ruepon's name in his book.<sup>1</sup> Müller had held many informal talks with Ruepon. It was very unfortunate that I was unable to have the chance to interview him for he had gone to Japan as a member of a sightseeing party.

On 9 July, I began a tour of the villages. My guides were Mr. Kuroki and Gagin. Mr. Kuroki was working in the general affairs section of the Nanyo-cho Yap branch office, and Gagin was a patrolman. After going through the Nanyo-cho branch office's

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1 Ed. note: See Doc. 1909H. Ruepon was the high chief of Gachapar.



farm and a *marengai* [low-caste] village called Gitam, we went across the mountain to get to the western coast. After we visited Kanif Village, we arrived at a traveling clinic [facility] in Arigeri [Aringel] Village. In the evening some influential people of the Kanif district visited me. They included Garanmau, the former Grand Chief of Kanif district who was about 70 years old; Tesen, the general village master; Buchiyon, the former general village amster; and Kubuhosu, a patrolman. They answered various questions of mine and we talked about their traditional customs and ways of live such as the social ranking system, traditional money, and so on. Many of them understood German, which made our communication easy. Meanwhile a dance started by the light of an outdoor bonfire; the dancers were women from the three villages of Kanif, Aringel, and Magaf. The dance given tonight was entirely in the traditional style including the exchange of stone coins and shell money.

Today I crossed the mountain under the burning sun, and after a squall I walked on slippery pavement stones and a log bridge, trying hard not to fall down. It all made me more tired than I had expected; I was not able to have enough sleep to recover from this.

On 10 July, we walked through Shikagen and another village of *maringai* people called Fedoru [Fedior] and we arrived at Nif in the evening. Kubuhosu accompanied us as far as Fedoru, where he saw us off. He understood German very well and answered my questions well. We spent the night at the official residence of the Nif public school's principal. I inspected the handicraft training school. Walking along a monotonous mountain pass through Aringel to Nif made me exceedingly weary. During this night also, I did not get enough sleep.

On 11 July, I cancelled my visit to Guror because of the hard rain and my fatigue. I went on board the hospital's steam launch that came to get me, and returned to the Colony to stay there for the time being.

On 12 July, I took the steam launch to visit Guror, located at the south end of the island. There I had a rest in a meeting hall rebuilt in a new style. Many villagers gathered there. As I had done during my evening at Aringel Village, I asked questions and had a talk with the influential people of the village, including Furan, who was the general village master. Then they put on a dance for me; it was performed by men. I was told that it was a policy of the Nanyo-cho Yap branch office to encourage the islanders to give a dance whenever there was a chance. I made a tour of the Guror district. Yap Island, geologically speaking, is a rocky land, which is said to have been a part of an ancient continent. Only Guror district, however, is different. The region is a low land consisting of coral reefs which were uplifted and joined to the rest of the island in times past. Therefore, the Guror district is suitable for growing coconut trees, and more than half of the copra traders on Yap are living in this region. I stopped at the houses of two copra traders and asked about business conditions. In the evening, I took the steam launch and returned to the Colony.

On 13 July, in spite of the rain, I left the Colony by steam launch. The launch went through the Tagaren Channel to Girifesu [Gillifitz], where I landed. As of today, Ba-

maferu, a patrolman, was going to accompany me. The Tagaren Channel was created during German times. For five months, from November of last year, Showa 8 [1933], to March of this year, some repair work was carried out to deepen this channel, as a result, the channel became deep enough for a steam launch to pass through it, even at low tide. During this project, people kept on working day and night, whenever it was low tide. About 100 islanders from each district labored to complete the work. People from a distant area put up tents along the shore on both sides of the channel; while they stayed there, their food was sent from each of their villages. It was one of the biggest construction projects they have had on Yap recently.

After I landed at Gillifitz, I met some influential people of the area at a travelling clinic on the beach. Those people included the former Grand Chief Rirade, his son, who was the general village master, and so on. I asked them, as I had done before, various questions about their social system and way of life. Old Rirade, though thin, is tall and has big eyes; he is a man of outstanding appearance. Then we walked to Okau Village. On our way, I saw some islanders squatting down in a yard in front of one of the houses. They said that today was this house's harvest day of bananas and that some villagers visited the house with stone coins or white pearl shell,<sup>1</sup> coins to buy bananas. They put a stick through the stone coins that they had brought, and left them in the yard. When we got to the house, they were just chewing betel nuts and having an idle talk, each keeping the bananas that they had bought besides them. It seemed to me that the villagers brought stone coins to celebrate the harvest and people of the house distributed bananas to them as a present rather than the villagers having come to buy bananas.

In Okau, I talked with Momotamu, who was the general village master, in his official residence together with some other influential people of the village. This official residence, which had recently been built, was an improved exemplary house. Momotamu is 35 years old, and his wife is the former grand chief's daughter. Though Momotamu was not born to be a grand chief, he was appointed a general village master on the recommendation of the villagers. This man has once studied in schools in Germany and in Japan. He is a tall and admirable-looking man with a tattoo of the Union Jack on his arm. We returned to Gillifitz from Okau in a native canoe. The ocean was calm and the sunset was beautiful. I spent the night at the temporary clinic in Gillifitz.

On 14 July, in the morning, we saw a dance by native men performed in the yard in front of the temporary clinic. Then we crossed the mountain on foot to go to Rumu [Rumu] Village. Then I took the steam launch, and in the evening I returned to the Colony.

On 15 July, I spent the day in the Colony. Two people, named Gagin and Tamaku, visited me at my lodging house. Gagin is a patrolman, and Tamaku an assistant teacher at the Yap Public School. Both of them are nice young men aged 27 or 28, and they understand Japanese very well. Tamaku, especially, is a clear-headed man. He answered my questions well, which cleared up many doubtful points. The Tamaku family is a dis-

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1 Translator's note: This shell seems to be the yellow-lip or *Pinctada maxima*.

tinguished one in the village; it was rated as next in line to Ruebon's family to take the position of grand chief. His personal history is something quite honorable. In Taisho 4 [1915], he became a janitor at the Yap Public School; in Taisho 7 [1918], he was appointed assistant teacher, and ever since, he has worked for the school without a day's absence.

I visited the Catholic church in the morning of the same day.

On 16 July, I left the Colony to go and visit the districts, such as Tomiru [Tomil], Uguru [Gagil], Mappu [Map], and Rumon [Rumung]. I was accompanied by Mr. Kuroki of the Nanyo-cho Yap branch office and Yohanito [Juanito], a patrolman. Some people sent from the hospital to make a tour of medical examination also went with us. They were Mr. Yoshida, who is a member of the medical staff, a clerk, and two native student nurses. Firstly, we landed on Pikeru [Pekel] Island located in Tomil Bay. We visited a leper colony there. In the leper colony they framed a *tanka* poem<sup>1</sup> made by the Empress and hung it. The poem is as follows:

*"Even if you become friends in boredom,  
please comfort each other  
in place of me, who  
is unable to go."*

Then we went over to the village of Tapu [Tap?] in the Tomil District. We walked by way of Ma Village to get to Maki public school in the evening. Unlike people living on the Ururu [Guror] area, the people here seemed to be of a more conservative temperament, with a little old-time warrior-like spirit. On the way, we walked on the Tomil Plateau, a boundless expanse of red earth caused by exceeding laterization. Dripping with sweat, I was surprised at the soil's meager and sterile condition on Yap. Such meager soil and lack of natural resources on Yap prevented the island from attracting the capital, therefore they were a part of the reason which delayed the islanders' modernization. I suppose that such poor geological condition must have not a little effect, indirectly, on the poor condition of the population.

Mr. Yoshida opened his medicine case, and began medical examination, treatment, and distribution of medicine to the islanders who had gathered, waiting for him on the grounds of the Maki Public School. The scene of a young doctor with a stethoscope examining half-naked islanders in the shade of a big tree was a poem in itself. I was told that many people suffered from tuberculosis.

Faru, the general village master of Tomil, especially came by to meet me from Meruru [Maerur], the village where he lives. He answered my various questions. He is the only one in the village who has short hair. He has his hair cut in Showa 8 [1933] when he visited Japan as a member of a sightseeing party.

We were offered lodgings at the Maki Public School; it was in one of the buildings of the school teachers' official residence which was not used just then.

1 Translator's note: A 31-syllable Japanese poem.

On 17 July, we left Maki in the morning. We walked through several villages and arrived at Gachapar. In Gachapar we had lunch at a travelling clinic there. Then I had an interview with some influential people of the village, including Fusegamau Niga, who is the former grand chief of Gachapar. I talked with them, asking questions. *Niga* means Senior; when someone is named the same as his father, the child is called *Nichiki*. For example, Fusegamau Niga means Fusegamau Senior, and Fusegamau Nichiki means Fusegamau Junior. Fusegamau Niga is a giant of a man of formidable appearance. He is a white-haired and sharp-eyed old man. He has something, in his attitudes and words, that commands respect. When I asked him some questions about the traditional systems and customs of Yap, he returned clear answers without any hesitation. Explanations given by other village people, including chiefs, left many unclear or vague points. However, today's Fusegamau Niga and Tamaku, an assistant teacher at the Colony Public School whom I had met the other day, gave explanations clearly understood, and many of these two people's explanations coincided with one another. Thus, I decided to retain those two people's statements as regards to the interpretation of the traditional customs and systems on Yap. It was an interesting contrast that Tamaku is a modern man with new knowledge, while Fusegamau Niga is a conservative elder who lives among the most uncompromising elements. He made a comment about the power of a grand chief having become weak. He said: "Before I did not have to come out to such a place by myself. When people had something to do with me, they would visit me in my house to ask for my opinion; people would bustle about all for me. Now, I have to do all by myself." Then I asked Fusegamau Niga if they had a totem or not. He said they did and explained that a totem is called *ganon* on Yap. I also asked him whether marriage inside the same totem family is taboo or not. He admitted it is taboo though, he said, young people these days would not listen to the old and took no account of this taboo. After a while, he spat out a word. Asked the meaning of his word; the young patrolman, who was my interpreter, explained in a small voice while smiling bitterly: "He is angry, saying how foolish it is."

Fusegamau Niga had smeared *ren*, or turmeric on his white hair, and wore a comb in it. He also wore a necklace made of *gau*, or fragments of curved shells, with a piece of blue *chirua* on it. *Chirua* serves the same purpose as that of *udoud* in Palau. I had once read in books written by Kubary and Müller that there had been a conjecture about *udoud* having been originally introduced to Palau from Yap; I also knew from a book that *udoud* had been excavated from the ground on Yap. So I repeatedly asked Fusegamau about the origin of *chirua* with great interest. However, Fusegamau only returned the same words, over and over again, in a definite manner: "From heaven."

In the front yard they started dancing. Women were dressed up; they had smeared turmeric both on their faces and bodies, were wearing a straw skirt, or *on*, for a formal occasion. They were wearing very beautiful hair ornaments; they were made of grass, flowers, and palm sprouts. They danced with bamboo sticks shouting bravely. Then, some men took over and danced.

We returned aboard native canoes. We arrived at Maki in the evening. There about 40 young men had gathered for me. They were from 15 to 26 years old, and were members of a young men's association. Most of the young men were graduates of the public school. I had a talk with them in the shade of a big tree in the yard of the public school. Here I am going to give a brief description of this meeting. (My interpreter was the patrolman Yohanito.)

I: "Those of you who have been to Angaur, please raise your hand." (Almost everyone raised his hand.)

I: "Which is better, Yap or Angaur?"

A young man answered: "Yap is better."

I: "Why?"

A young man: "Because food is better on Yap. On Angaur, the food supplied from the public office is not sufficient. On Yap, I can eat a lot of things I like."

I: "What do you do with the money that you earn on Angaur?"

A young man: "We usually spend it shopping in the Colony."

I: "Don't you take what you purchase back to your village?"

A young man: "Some people do, but some don't."

I: "Do any of you have any money deposited at the post office?"<sup>1</sup> (Four or five people raised their hands.)

I: "Did you deposit the money that you earned on Angaur?"

A young man: "Yes, Some worked in the Colony and deposited the money they earned."

I: "Don't you save the money that you get by selling copra?"

A young man: "No, we don't." (This statement showed that copra was bartered for groceries and that it did not become part of the islanders' money income.)

I: "Who has ever made copra?" (About 30 men raised their hands.)

I: "Have you ever used Yapese coins?" (Most of them raised their hands.)

I: "What did you buy with them?"

A young man: "Fish and a canoe. We also use traditional coins when we ask others for help. Other than that we use them to get taro, bananas, and whatever we want to get. We can get a bunch of bananas for a stone coin of about 1 *shaku* [30 cm] in diameter." (Their traditional coins were used just like currency. Also, it attracted my attention that traditional coins were used to buy other people's labor.)

I: "Have any of you ever gotten Yapese coins by selling your belongings?" (Several people raised their hands.)

I: "What did you sell?"

Some young men: "Pigs, bananas, and taro."

I (asking a question of a boy of 14 or 15 years of age, who was among those who had told me that he had sold pigs) "Was it your own pig that you sold?"

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<sup>1</sup> Ed. note: Post offices in many countries then operated savings banks as well.

The boy: "Yes, it was." (This statement was a proof of the spread of private ownership.)

I: "Do men also sell taro?"

A young man: "Yes, both men and women sell taro."

I: "What kind of coins do you get by selling those things?"

A young man: "Stone coins and shell coins."

I: "Have any of you ever got Japanese money by selling what you owned?" (Most of them raised their hands.)

I: "What do you sell?"

Some young men: "Chickens, and pigs."

I: "Did any of you ever buy things with Japanese money?" (Most of them raised their hands.)

I: "Who spent paper money before?" (About 17 of them raised their hands. Such replies indicated the spread of Japanese currency and its use. They also made me understand very well how people were leading a double life by using both traditional money and Japanese money, depending on whom they dealt with: villagers or Japanese.)

I: "Did any of you consult a doctor before?" (Most of them raised their hands.)

I: "Where did you see a doctor?"

Some young men (many of them): "In the hospital at the Colony." Five or six of them: "At Angaur." "At the travelling clinic."

I: "There exists a class system in the villages of Yap. Please raise your hands if you think it is bad." (None of them raised his hand.)

I: "Then do you think it is good?" If so, please raise your hands." (None of them raised his hand.)

The principal of the Maki Public School, who was listening besides us, said: "I suppose nobody will answer the question here because the elders of the village are also listening. To refer to problems of the class system here is just like our "dangerous thoughts" in Japan."

I: "Those who understand my Japanese, please raise your hands." (five or six people raised their hands.)

I: "Please listen carefully to what I am going to say. Whether the village will be a good one or not all depends on the villagers' effort. The most important is the effort made by the young villagers. Older people will gradually die. It is the young who will make the village's future better. That is why the young people's effort is important."

Without the interpreter's intervention, I asked them: "Please raise your hands if you understand what I said." (Five people raised their hands.)

I: "Please listen to me carefully once again. I am very happy to have met you all today. And thank you very much for telling me many things. If you have understood what I said, please raise your hands." Eight people raised their hands. This showed their degree of understanding of Japanese.)

I: "Let me tell you a little more. Anyone can become a great person if he studies. Your village will surely become a good one if people on Yap study hard. Those who are

willing to improve themselves and make an effort will become better. Those who give up without making an effort, will not become better. Every one of you, I hope, will have a good future and study hard. That is all for today. Thank you very much."

Thus we spent one hour in the shade of a big tree. All left as soon as we got a cool evening breeze. I had talked with an old chief, Fusegamau Niga, about Yap's past. I had talked with those young people about Yap's future. The old people or the people who have already reached manhood had in their hand a bamboo tube, containing some lime, for the chewing of betel nuts. Those elder people and the young people sat under one big tree to talk with me in the presence of officials from the Nanyo-cho branch office, the hospital's doctor, and the public school's principal. This scene somehow represented the present situation of Yap. Being with the dear young people, I felt like taking them by the hand and guiding them.

On 18 July, in the morning, I visited a classroom of the Maki Public School. The efforts made by teachers were something quite considerable. I felt sympathy for the principal's son, who was studying as the only Japanese student among native children. The native children, boys and girls, keep their heads shaven until they graduate from the public school at the age of 13 or 14.

I was told that most of them had their hair removed with a piece of glass or a small knife normally used to sharpen a pencil. The school admitted some children from such isolated islands as Ulithi, Fais, and Woleai. Those pupils go to school while lodging in houses in the villagers of Gachapar, Onean, Riken, and so on. Those villagers had been playing a role as feudal lords over the formerly mentioned isolated islands.<sup>1</sup> However, the burden of providing food for such guests was not small, and lately the school has reduced the number of pupils admitted from the isolated islands. This was one of the aspects which showed a rapid decline of the feudal relationship.

My two-day stay at Maki was fruitful and joyful. Also the fruits there were abundant and delicious. They were mangos, pineapples, oranges, and so on. Chicken roasted on hot pebbles was good too. After I had thus appreciated the warm hospitality of the public school's principal and that of his family, I took a steam launch to go over to Torou [Toru] Village on Map Island. I arrived at the police sub-station there, where I was to spend the night. They also showed me some dances there. Although the islanders' dancing was nothing new to me by then, there was one thing that caught my eyes about this dance; in a line of the dancers there was only one man who had a close-cropped head. I was told that the Nanyo-cho branch office had forced him to have a haircut as a punishment for violating the alcoholic liquor regulations. They said cutting hair was quite effective as a sanction for islanders. To us, however, the short-cropped hair seems much cleaner and fresher than a mop of filthy long hair, harboring some lice. I was told about the discussion that took place several years ago in the Nanyo-cho Yap branch office about an order to have the natives cut their hair. The plan, however, was abandoned

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1 Ed. note: Before the coming of Europeans to Yap, Gachapar was the center of the so-called Gagil "empire" which had political and religious influence over other islands located east of it.

for the reason that it was still premature to do that. If it was improper to order the islanders to have short hair, we should promote the practice in other ways, for instance, by offering a bounty. And I thought that, by encouraging them to wear their hair short, we would have an effective means to modernize the islanders' life.

In Toru, I attended Mr. Yoshida's medical examination. Other than that I did not have anything special to inspect there. I took a walk on the beach of coral sand with coconut trees, which could be compared to "a white beach with green pine trees" in Japan. On the shore, I saw the remains of a *pebai* building; in the offing I saw the wreck of the **Shizuoka Maru**, the ship had run aground the previous year. We spread a mat in a palm grove and had dinner on it, while looking up at the full moon that we had just then.

On 19 July, an express messenger sent by Mr. Nagasaki, the director of the Colony Hospital, informed me of the news that the liner was going to enter the port one day earlier than planned. I called off my plan to visit the Rumung District. Instead, I headed straight back to the Colony with the steam launch, going south through the Tagaren Channel. Then I climbed what was called the "Triangular Mountain" that is located behind the town of Colonia. A man named Fleming guided me to the top. He was born of a German father and a Chamorro mother. At the top of the Triangular Mountain, there were several steps surrounded by pebbles. Some people had lived there some time ago. I was told that in Spanish times there had been a lot of taro fields on this mountainside. The view from the mountain top was beautiful. Down below I saw the inner inlet where the German surveying ship **Planct** had been sunk. During the [First] World War, finding that a Japanese warship had appeared outside the port, this German warship scuttled itself and sank. Fleming's father had been an employee of the Jaluit Company. Speaking fluent German, Fleming explained to me very well about the history of this company in the Western Carolines. He had been involved in copra trading until recently. However, after a sudden fall in the price of copra, he had changed his business and busied himself with the processing of marine products.

On 20 July, I stayed in the Colony all day, doing research in the archives.

On 21 July, I went on board the **Yokohama Maru** and the ship sailed immediately.

On 23 July, our ship entered the port of Tinian. We landed.

On 24 July, our ship entered the port of Saipan.

On 25 July, our ship departed from Saipan.

On 31 July, we were back at Yokohama at 11 in the morning. I was informed of the death of Mrs. Laenge, from whom I had received warm hospitality in Palau the previous year.



### Addendum: Account of a journey to Yap Island.

Among all of the ports of call in the South Seas, Yap is the only island where the islanders still live according to primitive customs, being half-naked and wearing straw skirts. This island is also well known in the world for the relative and absolute decline in its population. Actually the population of Yap, which had been 5,382 in Taisho 9 [1919], has decreased to 3,831 in Showa 8 [1933]. When I visited the South Sea Islands last year, I had spent no more than five hours on Yap. This year, I made another trip to the South Seas for the special purpose of visiting the people living on this island in the shadow of death.

On 24 June, our ship sailed from Yokohama. On 6 July, the ship arrived at the port of Colony in Yap. Our ship entered the port quietly through a narrow pass between coral reefs; then through coconut trees growing thick on the beach, I saw the jutting roof of a *pebai*, or public meeting hall. It was a familiar scene for me because I had made an excursion there before.

There is no inn on Yap; therefore, visitors must stay in someone's house there. I was unexpectedly offered to stay at an official residence of the director of the Nanyo-cho Yap branch office, for he had left his post and had taken a boat to Japan three days earlier. The official residence where I stayed stands on a high hill; it is airy. The view from there is fantastic. I will never have such an opportunity again.

During this trip, I had the hearty assistance of many people, including Mr. Nagasaki, who is the director of the hospital; Mr. Ikematsu, who is the chief of the general affairs section in the Nanyo-cho Yap branch office; and Mr. Kuroki, who is also working for Nanyo-cho.

On 9 July, we started our tour of inspection of the villages. I was wearing leggings and sport shoes. Besides my assistant, Mr. K. and myself, my party included some guides: Mr. Kuroki, a patrolman named Gagin, and a boy named Roshi. First we entered a *maringai* village named Gitam. Villages on Yap have a class system and "maringai" means "the low class." Among the Yap islanders private ownership of land is spreading, and even the site of a public meeting hall is a private property. People of *maringai* rank, however, are excluded from land ownership. *Maringai* people are allowed to reside on freemen's land and to use it. Instead, they compensate the owner with some labor such as the thatching of roofs, cleaning chores, and so on.

After we left Gitam, we took a mountain path, under the direct rays of the sun, to get to the western coast. We visited Kanif Village, then arrived at Aringel Village. There was a hospital's travelling clinic on the beach. Though we were going to stay in the clinic, the only thing provided was a building; we had brought bedding, food, and everything we needed with us. The islanders cut off the leaves of a coconut tree to install a toilet sticking out over the sea.

When the tropical ocean with its bright evening glow had become dark, the influential people of Kanif Village gathered in the corridor of the clinic. They were Kanif Village's Grand Chief, the general village master, the former general village master, and so on. They all spoke a little German. They said that the Grand Chief, who was an old

man now, had been a school teacher during German times, and the others had been his students. Our conversation became lively. I leaned forward to ask and hear about the Yapese social organization, and so on.

In time they said that they were ready for a dance. Their stage was a stone pavement in front of the public meeting hall. They started dancing under some sky-high coconut trees by the light of two or three fires made in the open. It was a stick dance performed by women from three villages, those of Kanif, Magaf, and Aringel. There was a presentation of stone coins by the chief of Kanif to the chief of Aringel, and presentation of shell beads by the Aringel chief to the Kanif chief. Being an honored guest, I was presented with a coin made out of a white pearl shell. Although I would like to say that the chief dedicated it to me in a courteous manner, he actually presented it abruptly.

During the dance, they strike thick bamboo sticks together; each bamboo was about 1 *shaku* [90 cm] in length and 1.5 *sun* [4.5 cm] in diameter. The dancers went on forming different groupings and undoing them; a double row of dancers became a line, and groups of two dancers became groups of four dancers. The dancers' straw skirts, decorated for dancing, made a swishing sound, and it was mixed with many other different kinds of sounds, such as the noise of the bamboos striking together, the laughing, and the shouting. Their skin of chocolate color with palm oil smeared on it was shining in sweat. They had such vivid energy that I could hardly imagine they could be the mothers of a tribe whose population is in decline.

Thus the first day of the tour to villages was spent. In this way I visited villages on Yap, north to south and east to west, sometimes on foot, sometimes aboard native canoes, and sometimes with the hospital's steam launch. I walked along mountain trails of red clay where no plants but pandanus trees grew, and took gloomy roads in the shade of coconut trees. I found out that many of the houses and villages were deserted. Seeing this, anyone, not only Goldsmith, would feel like making an elegy.<sup>1</sup>

Along the way, Mr. Kuroki, a very cheerful person, shot turtle doves with an air gun, which would become our dinner that day. As we entered a village, Mr. Kuroki would shout "*Guruguru kabai?*", which means "Are there any oranges?" If the reply was "*Kabai*", which means "there are," Mr. Kuroki would ask the villager to pick some oranges right away to quench our thirst. If the reply was "*Dakuri*", which means "No, there are not any," we would only be disappointed.

I reached as far as Toru Village, located in Map [Island] in the northern part of Yap. However, the hospital director sent us an express messenger to let us know that my steamship was going to enter port one day ahead of schedule, and we were obliged to return without visiting the Rumang District, which is located at the northern edge of the island. As soon as we returned to the Colony, we made our way through the grass, which was wet with dew after a squall, to the top of the "Triangular Mountain". The reason for climbing this mountain, which stands behind the town of Colonia, was because Mr. Yahata [or Yawata] of the Anthropology Department [of the Tokyo Im-

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1 Ed. note: A reference to Oliver Goldsmith's *The Deserted Village*, a poem published in 1770.

perial University] had asked me to see if something existed on it. The top of the mountain was enclosed with some stone walls, which were supposed to be the remains of an ancient residence. Was this what Mr. Yahata had meant by "something"?<sup>1</sup>

Tomil Bay, viewed from the top of Triangular Mountain, was beautiful. The sea inside the reef was calm and was vivid blue. It was such a marvelous color that it was said that an artist had sighed when he despaired of expressing it with paint. We had such peaceful nature there. The population of the islanders, however, is decreasing. As for the Japanese, they moved with an air of emergency, even in such a place, and it was more so compared with the last time I had visited here last year. These things were not fitting in this natural setting. Such thoughts ran through my mind as I laid on the grass on the top of Triangular Mountain.

On 21 July, I went on board the ship. I arrived back at Yokohama on 31 July. The Cabinet had changed while I was away.

Showa 9 [1934].

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<sup>1</sup> Ed. note: That something was the former Spanish signal station. There is no other Japanese reference to a San-kaku, or "Triangle," Mountain.

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 Document 1934D
 

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## Atsuki Someki's visits to Micronesia, 1934-1939—Visit to Ponape

*Source: His article entitled "Ponape rito shuzoku kikigaki M170 [Accounts of Customs on Ponape] in Minzokugaku-kenkyu 4:1 (1938).*

**Original in Japanese**

[Attached]

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PONAPE

ボナヘ 離島習俗聞書

染 木 煦

序 言

本誌は日清戦争後、南洋南洋委任統治領に属する島嶼に  
同島ボナヘ、甘美、カカ、甘に移り、南洋南洋委任統治領の島嶼に  
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話も南洋南洋委任統治領の島嶼に属する島嶼に  
も南洋南洋委任統治領の島嶼に属する島嶼に

本文は筆者が将来日本の南洋南洋委任統治領に属する島嶼に  
場合に属する南洋南洋委任統治領の島嶼に属する島嶼に

同志の先考となつたことが出来たに違いない。又同志先考の土の  
我海を得ること、無難してゐる。

終りに、南洋南洋委任統治領の島嶼に属する島嶼に  
南洋南洋委任統治領の島嶼に属する島嶼に  
南洋南洋委任統治領の島嶼に属する島嶼に  
南洋南洋委任統治領の島嶼に属する島嶼に

グライニツチ島

グライニツチ島(名 Glainituch) は現今ボナ  
ペ支廳管下に属してゐるが地理的にも人種的にもボナ  
ペ本島との關係は極めて稀薄である。ボナペ本島の南  
々西二五〇哩、殆ど赤道の直下に在る孤島で其の住民

は後出のメタオル人と同じくポリネージア人に近似してゐる。

現今職家族がボナベ島ナト村トロニアに移住し居り下記は我等について観察並に調査したものである。

#### 衣服・装束

現在トロニアに在住してゐるグリーンニッチ人は大部分ボナベ化、或は内地化し固有の習俗を大部失つてゐるが、元來は同島人は東カロリン人の如き裾裾の袴もつたはず、又ボナベ人の如き腰袋「モニ」をも着けなかつた。男はパン様の皮を水にさらしてたゞいたものを六尺襖式に締め（*Ti marea*）女は前襟（カンオ）の皮で一種のヨザを編んで腰に巻いた（*Selua*）。只で「*Ti mima*」と云ふ飾りを作つて頭や手足を飾つたと云ふが實物は見得なかつた。カロリン人男子は木製扇形の櫛を使用する習俗があるが（現在東カロリン諸島から）其の習俗が失はれたが、グリーンニッチ人は昔から櫛を使用することは無かつたらしい。只 *Ti yosafal* と云

ボナベ島職家族調査

つて婦人の髪の毛を巾で頭飾とした。然しギルバート土人の様にそれを二馬も三馬も長くして帯として得草になつてゐる習俗は無い。

踊り（*Ti mima*）の時にも大した衣装をつける様なことはなく、カロリン人の様な手のこんだ飾帯も無かつた（註、カロリン諸島の島民婦女は椰子殻、龜甲、及白色貝を以て非常に奇麗な連珠帯を作り佩用する）。

文身及び傷痕（東カロリン土人には皮膚に切傷或は傷痕を以て一種の文様を置く習俗がある）の類は詳でないが、余の目撃した三人中には其の習俗を見出せなかつた。

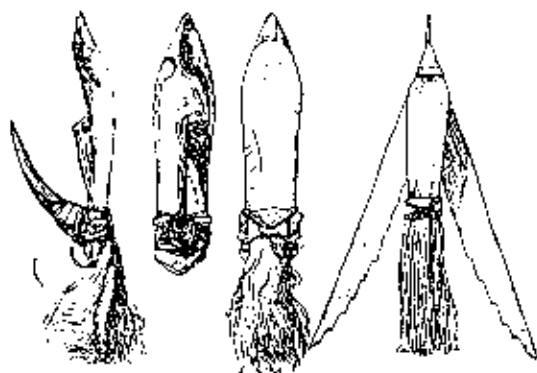
津風には左の歌柄のヨザを佩用した。

一、*Ti mal* 長さ二米、幅一米半位の椰子葉（*Ti mima*）で編んだヨザ。中央から二枚に折れる様になつてゐる。巾程は二日又は三日抜き *Ti yafimil*、縁及折目に近き方は平編 *Ti var Poulur*、縁及折目は三組 *Ti uhami* となつてゐる、普通住宅内の下敷



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ボナエ 熊島管巻図書



第一編 マーシャル地方の偽餌鉤

子葉を和し木の葉の上を乾してから薄削卷きの如くに巻きたをタラの葉で包み杵子槌 (Tij Jani) でからげたり (Pisakani) マーシャル地方々 (Quinea) として保存する。

タロ芋は其のまま石焼とする他に小さく切つて椰子

殼 (Tutana

(非常に大き

いので有名で

ある) に入れ

コブラの汁を

絞り込んで石

焼とした (T

Chan) はダ

リーマンチ特

有の料理で有

名である。

魚介

漁法は前章に發達し、偽餌を用いて釣魚する法も古

來からあつた。偽餌の質物を見たが現在使用してある

物は、何の部分のみに螺貝を用ひ、鉤は鐵製尾部は木の

材毛を使用してゐた。所有の物は終に見ることを得な

かつたから顯示することはできないが聞取によるとマ

ーシャル地方の物に近似してゐるらしい、固有の偽餌

鉤は (Tij) と六ひ螺貝製の偽餌部 (Tij) に取用製

の鉤 (Tij) をカシオ織維を以て縛着し之

にパン防の葉を以て (Tij) と云ふ尾を付した。他

に (Tij) と稱する普通の釣針をも使用してゐ

るが、假令或は貝製の物が古來から存してゐたかどうか

は不明である。

漁網を用いて捕る法

一、Tij) 網を捕るに用ゐる引網の如き物

二、Tij) 網を捕るに用ゐる引網の如き物

三、Tij) 網を捕るに用ゐる引網の如き物

四、Tij) 網を捕るに用ゐる引網の如き物

五、Tij) 網を捕るに用ゐる引網の如き物

六、Tij) 網を捕るに用ゐる引網の如き物

七、Tij) 網を捕るに用ゐる引網の如き物

八、Tij) 網を捕るに用ゐる引網の如き物

九、Tij) 網を捕るに用ゐる引網の如き物

十、Tij) 網を捕るに用ゐる引網の如き物

十一、Tij) 網を捕るに用ゐる引網の如き物





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は木製四本釣で其の釣には逆釣なく、且甚速くして勝つてよくとらつた極く原始的な物であつた。

茶 *Te* = 南洋土人は大抵茶を用ゐて魚を捕る法を知つてゐるがグリーニッチの物は圖の如く立派で大體の構造がギルバートの茶 *Te* に似てゐる。同島には

樹木少なく、*Fakabal* と云ふ木が用ゐられる用である。茶は小魚を餌として *Te kila*, *Fekila*, *ugifan*,

*Te kila keen* の三種の海苔を汁るは用ゐられ、其の管部には *Te yonkin* と稱して深處に沈めた場合の「印」として貝殻がむすびつけてある。

#### 食器

食器、皿の類は不詳だが大した物があるとはなへられず、只前述の芋ダシゴ、パン餅、及乾果 *Te keleni* を造る時に用ゐる木鉢 *Hareti*、木杵 *Takak* を調査し得た(本誌一ノ三、二二七頁、一ノ四、一七九頁参照)。

椰子仁即ちコブラをかき取る道具 (*Tiwan*) は余の調査した家ではヌクオル人の作つた物を使用してゐた

ボナベ 離島 俗語 考

が、グリーニッチのもそれと大差は無いと云つてゐた。他に魚や其他の食物を入れる *Te kaka* と稱する椰子製で編んだ鉢を捜索し得たのみであつた。

#### 家屋

現在トロニア在住のグリーニッチ人家屋はボナベ成は日本式の影響を多分に受けてゐるから純粹のグリーニッチ家屋は調査することが出来なかつた。口述でそれ

を考察すると其の家屋 (*Ti nina*) は床なく珊瑚片を敷きつめた上に建て下は椰子葉の *Te inai* を敷き上に林投樹葉の *Te kaka* をしいた。家屋は林投樹の葉を編んだ *Ti tanina* で葺き、四壁には椰子葉を用ゐた。壁及四壁の葉は *Tai kauran* と云ふ木製の針に椰子紐を連して編むた。

家屋を構成する部分の名前は次の舟庫の圖解で見られる。

舟庫 *Ti kaka* 現在トロニアに在る物は甚しくボナベの物に似て木製のグリーニッチの形式は判明しな

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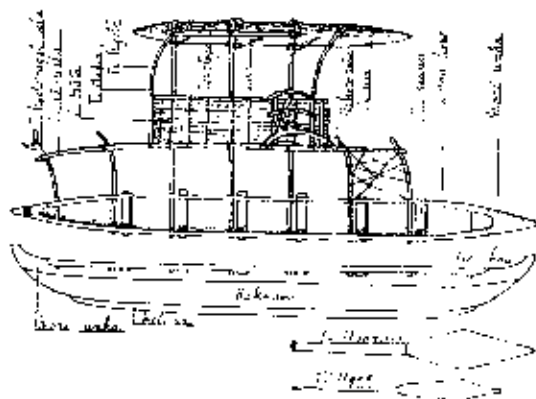


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武器は戦争がなかつたから殆ど見るべき物は無いと  
言ふ。

左に當時採取し行た語彙をかゝける。

天幕及氣象  
Ti raji  
R  
ギンヤ、龍島、魯島、西島



第五回 グリーニツチのカヌー (Canoes)

で、往昔は  
貝殻であつ  
た事無論で  
ある。



第六回 東カレリン各島深木故の比較圖

上よりクサイ島の Aum、ニホール島の Rim、グリーニツチの Ti elu

Ti ru	人船
Ti muan	舟
Ti heyou	尾
Ti kang	深河
Tawa sikotol	オリオン星の一部分
Ti niou	南十字星
Ti yshawi	セツチオリオン星の二尾尾
Ti yaru	ヌボツカー島座
Ti korolen	雲
Ti u	西
Ti matao	風







搗き、ミサの上にて *Wipure* (注ウイプアはコクオオヤク、即ち *Nauru* 南洋) を敷き其の上にて曬して日に乾かし、週間位の照りつくりにかへし、引つくりかへしてよく乾いたのを巻いたコロの葉で包装する。土名 *Amimato* と云ひマールルのチーマダル、グリーンニッチのティ・パコクルと違はないがヌクオオルに於てはパン果以外の物は作らぬと云ふ。椰子果の需要は勿論で、其の用法も他島人に不詳、其の生育程度に従つて次の如くに呼ぶ。

<i>Pouri Nui</i>	椰子果
<i>Mokunoka</i>	少し生長した椰子
<i>Talia</i>	木々を切る椰子
<i>Makamato</i>	木の少し生長した椰子
<i>Kalika</i>	木の固まった椰子
<i>Silupu</i>	乾葉した椰子
<i>Ti nupamu</i>	葉の付いた椰子
<i>Nai</i>	椰子葉
椰子葉 <i>Kalua</i>	及び其を煮つめた椰子葉 <i>Kanua</i>

キチン 椰葉製椰子葉

椰子の葉も他島と同じである。

魚介類、魚類を捕る網は形法名稱共にグリーンニッチに同じ、釣具も大體に於てかはらぬらしいが之については詳細を知ることができなかった。

築漁法はどう云ふものか傳はつてゐないと云ふ。

食器の類は前記の如きパン果、芋類等を搗く木鉢 *Kaneil* (本誌一ノ三、一七七頁に圖有) 木杵 *Pakue* (本誌一ノ四、一七八頁に圖有) 及び椰子仁をかき取る *Towee* (本誌三ノ一、一一九頁に圖有) 及び製包刀 *Pakeliv* を實見し得た。木杵はマンダローン材 *Pa*、木鉢、コンラカキ等は *Pa* と云ふ木材で造るを普通とする。西カロリン諸島に見られる、細工のこんだ木皿の類は無い。一五。

#### 家 屋

家屋 (*Huro*) については詳細を知り得なかつたが、尚有の物は床なく珊瑚礁を在いた上に椰子葉の *Moza* *Ragolara* を敷き、其の上にタロ葉製の *Hakalara* を





Hottou	鼻	Nie	マングローブの一種
Mai age	爪	Sotti 或は Kaudi	芭蕉
Ragepara	田	Na.	椰子
Kirika	袋	Lana	タロの木
Kansheki	毒	Kel	パン果
Mott	鳥	三 他	
Peau	皮	Hononiki	酋長
Hatou	岩	Hure	家
Muan	店屋建	Paape	皮
商 標 等		Tigata	人間
Muonotai	店	Eitan	寫紙
Kimoreo	編組	Turotozo	魔法
Mamo	魚	Ata	土
Matsukono	岩	Maton	釣針
Ura	土器	Shishi	字
Ka	かに	Tea	茶
Pa	環状	Pa-shiga	包刀
Panshwa	シヤコ具	Tamoro	毛氈
Rukat	木	Mouhi	カノー
Toga	マングローブ	Aua	カノーの浮木

モリス群島の諸島

Truro	トローロ
Trunkton	トランクトン
Truro	トローロ
Talbot	タルボット
Krakskudo	クラクスクド
Trud	トード
Tru	トロー
Mura	ムラ
Muri	ムリ

ナマロ、マニ、シタ、クオ、ナ

ム、カ、ン、タ

ト、ク、ラ、ン、タ

トラングランド (Tringland)

トラングランド島はボナベ島の東、南二〇〇哩、ト  
度クワイ島との中間にある。其の風俗が東カロリン人  
とマーシャル人の中間にあるのも面白い。現今ボナベ  
ハ島、ジョーカーン半島に多数の移住民が来て居る。

ジョーカーン半島は昔は固有の土着民が多数居た所であ

るが、明治三十二年に其の地を奪取し、其の自民を其  
地に移住せしめたが、其時其地は既に第一、第二、  
第三、第四の四つの部落の民は故郷を去りて他處に  
移され、ジョーカーンには附属の島民、ピンダラ、  
シタ、マ、ナチンタ、ルクノ、ル、ター、サタワン等  
の五人が移住された。

以下は其の移住民について調査した故郷の習俗  
である。

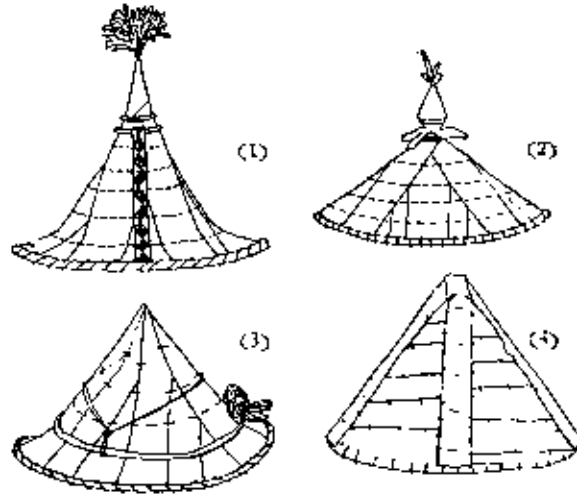
衣服・装束

律儀はトラングランドに於ては (Tini) Tringland と  
ム、ナ、の綴り (Tini) Tringland と云ふ簡単な綴りにか  
けて (Tini) Tringland の綴りを用ひ、男は又  
を併式 (Tini) Tringland とした。其の上には女  
とも男子ナソ (Tini) Tringland を綴じた。

婦人の時は男子の装束で作つた腰袋 (Pomewak) をつ  
け、島の羽の頭飾 (Tini) Tringland 貝殻首飾 (Taka)  
を飾り、男子の装束と調部に文字をたかけ (Kunuwaku)

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足は椰子の殻で Rukanoqa と呼ばれ、きこ下で様  
 を持つて踊った。  
 出漁の際はタロの葉で透した Tot tot と呼ぶ茶を  
 かぶつた(注: タロ葉製の帽子はトランタ、マンマン、ノ、カ  
 ボナ、種あや各所産)



第八圖 南洋各地の草帽(1, 2, トラック; 3, ソンゾル;  
 4, ギルバート)

キート地方にもある)。

坐臥に用ゐるマザはタラの葉(Musa)を乾して木製の  
 箱 Povo で蓋を掛け、海豚 (Pig) の骨で裂いて編  
 んだ。茶臼の Tota 細目の Maau に種有り、俱に枯  
 葉、生葉を用ひて文様を編み出した。

産 物

食物は無論、椰子、マン果、芋類、魚介の他には無  
 し。椰子果の生産地名は次の通りである。

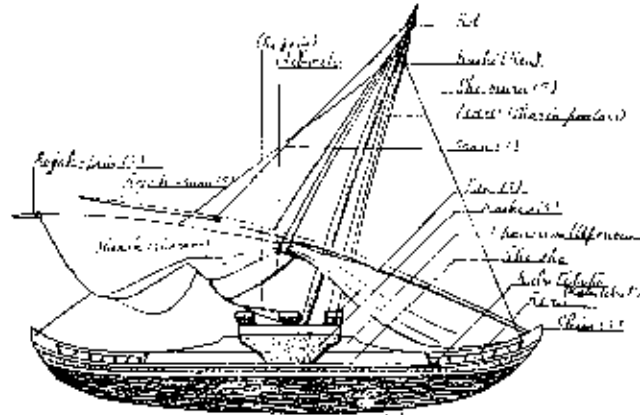
Makau	干柿
Kilip	種小野
Uip	製生きたもの
A	木は出来てもには少しも乾燥し て居ない
Pen	水を飲むに過ぎない
Majasi	コアラが製したものの
Ena	コアラが産く成熟したもの
Kelen	成熟して落ちたもの
Osinjajol kokokk	製生したもの



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第九圖 ポングラツプのカーノー Wの制圖 括弧内の文字はセキールの稱呼(セキールのカーノー平面圖參照)

ボナス船の製圖



クサイ 島の物 に似て みるら しく、 屋根を 林技樹 の葉で 葺き、 床なく 細き珊瑚 片 (Dial) を

住居 (Tm) については詳細のことは判らないが、

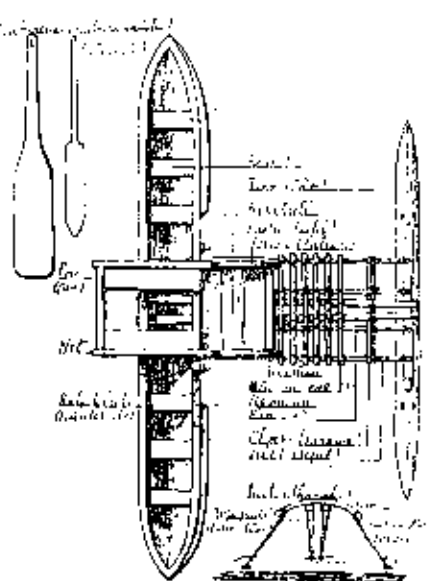
住居

舟の厚板に過ぎない。

舟 概

カーノーはボサベ流に「ミミ」と呼び其の形状はクサイ島の物に似てゐるがやゝ設備が複雑で且堅牢にできてゐる。後述のセキールの物と殆んど同じく各部分の稱

敷きつゝまた二に前記の林技樹葉製のものも「Lopje」を



第十圖 セキールのカーノー Wの制圖 括弧内の文字はボナスのカーノーの稱呼(ボナスのカーノー平面圖參照)



Mano	糸
Wara wara	マシム
Masi	魚類
Paatli	漆
Tubovak	ゴム皮
Urega	麻
Pakim	靛
Shurta	硝子
Ask	ツツコノブの一種
Sak	石
Koba	ツツコノブの一種
Kaige	乾葉根
Iaha	硝子
Sejanc	オウチ木
Pene	オウチ木

以上ムンカラムン・ムンカラムン・ムンカラムン

の諸島に於て (「ムンカラムン」) 諸島

ウキーン島 Mokel

ウキーン島はウキーン島の南に一日の程である小

島に於て

湖島である、其の習俗は前述のビンダマン島と大  
差はないが多少の違がある。同島の住民も多数ウキ  
ーン島に、ウキーン島に移住されてゐる。

#### 衣服・装束

Uekun mokel と呼ばれる酋長の織羅の機織 (Mosi)  
をなし、男は Jijoni 女は Tsi をまとふことビンダ  
マンに同じ。

頭 (Wan) の時は椰子葉の腰ひの Masamas を  
けし、羽の頭飾 (Pa) 貝製の首飾 (Moi) 及胸飾とし  
て貝製の輪 Sis を垂げ上膊帯に、足は鳥毛及び椰  
子葉を以て Sakotian, Roskotian 等の飾りをつける。  
同島の特徴ある飾として、この爪に Paka と呼ぶ鳥毛  
をさしこれを冠として飾る風習がある。

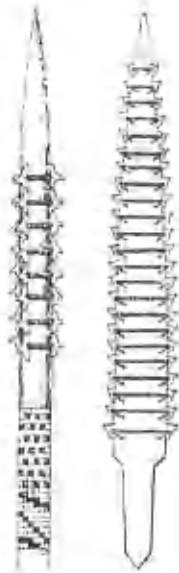
半臥にタコ、の葉のむしろを用ゐることは同じ、全  
島固有の物は Pap と云ひ其複雑なもののみであつた  
が、今はマーシャル地方に學んで柄上等の物を作り  
てを Urap と呼んでゐる。





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カノエの器具の図



等にはカノエの器具と有り、後者はカノエの内部をなぐるに用ひ其の形は南洋群島一般の物に同じ。武器は椰子材製の長槍（土語不明）根棒（Kopou）等同一類。カノエの（Bojarsud）を、及び To lutan 比較図

舟の類

カノエはビンガラアノ物の殆ど一致してゐる、其の部分名稱が異なるばかりである。詳細はビンガラアの部の圖解によらぬたい。

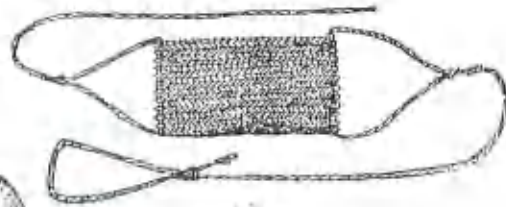
常に高い軍の中程に舟の尻を置け之に舟子をかかて乗入る。出入はよし、舟の内部には出入口は狭し、蓋さへない。夜間は舟子を舟内に引き上げて外敵の侵入を防いだ。



カノエの石弾 (Ampu)



投石の状況



投石帯 (Ampu) (ボヤス) アマクト (ウーシヤル)

第十二種 投石帯及石弾の圖





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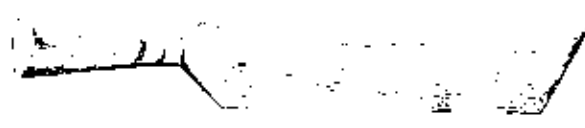
と想はれる。

尚衣服について觀察を及ぼすこと、メナペル島民はこれ以前に主人に上し甚だしく其禮を辱るること、これは無道西洋武の衣服が基督教の門に引入されて以来のことではあるが、其の古風なメナペル諸島に同く洗滌物、白濁水に浸さるる後、マナペルにてコレザレン・ト等が知らぬ間に汚れる、従つて彼等の石鹸を使用すること、非常な、余は本船の船員が洗滌用ソーダ、メナ、ノ美質なる、房とを交換せる事を知り、本船に於て林投油製ケン素みにしたキアツ及拂子製洗剤は極みのメナイとがある。

食物及食器

食物は、椰子、メナペル、バナナ、パン果、Mango、メナ、等の植物及魚介で、パン果の貯藏した物を特に

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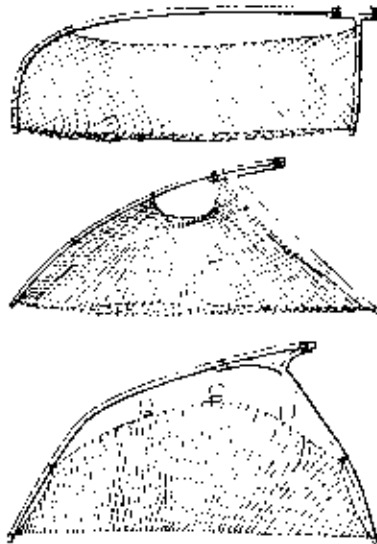
第十四圖 メナ(舟) (メナ、舟) (食物)

つてこれにあまり相成に見られぬ上俗品である。其他

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芋やパン果を行焼して並べるクヤムと云ふ椰子葉編みの籠等も、時には用みられる。椰子殻からコブラをかき取るにはワーカン(本誌二ノ三、一一九頁に圖有)を用ゐる。

第十五圖 南洋各島漁撈網の比較圖



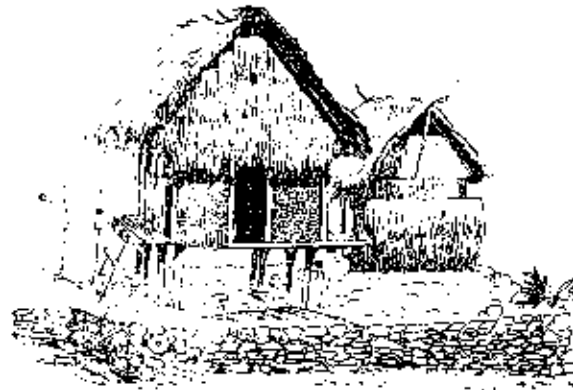
クヤ島の Neck  
 ナタ島の Epanu  
 ナタ島の Naku (大キいの Naku a luo)

漁撈具には網と釣道具とある。右手に持つて魚を捕へる弓形のネークはあまり能率の良い漁具ではないが

ボナへ礁島習俗問書

入れて置く。

中央及東カロリン諸島に於て最しげく用ゐられ、正として婦人が多用する。釣具は往昔葉製、貝製等の物があつたから知れないが今は竹製でない。現今は



第十六圖 クヤ島の民家 (Ruman) 屋敷の小さな舟 (Liu)

只針金を曲げて作つたカーと云ふ物を用ゐる。竿にはロと云ふ木を用ゐる。捕つた魚はフトと云ふ椰子葉製の手提に



多量あるが、これ等と現住ツライ島民との關係は不明である。

ツライ島民現在の原形は此の古代の築窠法の今日に連続して傳へられた物であるかどうかは専門家の鑑定に任ずとして、該島民は今日もカイエンタと稱し、四周を玄武岩で積み上げた立派な墓をつくる(附録の項終ら)。

左に不完全ながら當時得た語彙を綴る。

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語彙	圖 航 物
Tank	あひら
Onwani	鷄
Uwe e'ne	花冠
Oua	一種の芋
Uwawa	舟の岸に作る溝
Koen	椰子樹
Muous	パンノ桐
Kaluk	キノ芋

もナキ島民の言語

Elofel	パンノ桐
Shani	パンノ桐
Ita	椰子樹
Muten	椰子樹
Eos	椰子樹
Ua	椰子樹
Pa	椰子樹
Yut	椰子樹
Fkal	椰子樹

器具類

Wak	椰子樹
Wio	椰子樹
Itom	椰子樹
Neek	椰子樹
Twap	椰子樹
Tok	椰子樹
Touu	椰子樹
Kinos	椰子樹
Faluk	椰子樹
Amoon	椰子樹

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Document 1934E

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**Someki's visits to Micronesia, 1934-1939—Visit  
to Sonsorol and Tobi**

*Source: His article entitled "Sonsorol, Tokobei (Tobi) dozoku hokoku" [Report on Customs from Sonsorol and Tobi] in Minzokugaku-kenkyu 4:2 (1938).*

**Original in Japanese**

[Attached]

## ソルソルトコロベイ上俗報告

姿 木 照

## 序

余が南洋諸島旅行の途次ソルソルトコロベンを立ちよつたのは昭和七年夏、事一帯の民俗問題を知り、其の調査も亦分りなかつたので、道中暇あるを以て其の報告も亦分りなかつたが、今回民族学會懇談會の席上で松本君が式よりソロベイ島の近況を語り、横船採取事業既に開始され、日本人以上の日本人の注意も亦分りなかつたが、今回民族学會懇談會の席上で松本君が式よりソロベイ島の近況を語り、横船採取事業既に開始され、日本人以上の日本人の注意も亦分りなかつたが、今回民族学會懇談會の席上で松本君が式よりソロベイ島の近況を語り、

住居の形に於ては、主人の生活の概態も原始の有様で古上俗品、其の具製釣、木食器、装飾品及びソロベイ人の形質も極めて容易に蒐集出来たが、今尚松本氏の調査を承るに難に、困難の有様らしい。

本文は全く一つの資料報告であるが、筆者は専門家で無いため、其の原形に於ては、以て書き綴ることとを諒せられた。

此等の諸島は現今パラオ支那管轄に属してゐるが、其の住民も民族的にも(無名各島)様でないが、土俗的、言語學的にも北隣のパラオに近くとも相通つた點が無く、かへつて西カロリン小環礁群にヤ、フ東方のカルシク、フハイス途の物に非常に似てゐる。従つて

本誌「ノ」發表の「ヤンソール島航記」に對照して、記述の異なる點は尙興味ある物と考へらる。

本文中の土俗語は簡易に片假名を用ゐて記し、不適當と思へる物にはみ羅馬字綴りを用ゐたが、嚴密なら發音上から多くの誤り無きは保し難い。又本誌に本航中採取し得た語彙をかゝげ、讀者に幾分の資料なりとも提供しようと思へたが餘りに不完全なので見合せた。

尙本稿を草するに當り、寄島當時、泊泊其他の便宜を明へられた、トコベイ島在住吉野勝太郎、大場高代藏、ソンスール島在住佐藤忠平、佐野自治の諸氏並に同船中種々の御厚情御教示を賜つた東北濱大田山利、郎講師及ハラオ醫院長藤井秀旭氏等に厚く謝意を表する。

### ソンスール島

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七月十日(一九一四年)早朝右舷前方にソンスール島を認め、ソンスール島はパラオの南西一八〇哩、我國光丸(南洋貿易會社帆船、馬津八連位、二百噸)を以て

ソンスール島に於て

當り、翌日の首に當り、一七、一八年十二月三十日西の班牙船トリニタ下帆の發見にかゝる。然し當時惡海流に阻まれ、無事には陸した布教師數名の行儀を失ひ、其後亦同島は發見せられず、又省みられもしたかつた。

現今全く我皇威に服してはゐるが、往時トリニタ下帆を觸れた處海流は依然として變らず、我國光丸も幾多の苦心の後漸く此の島に近づき得た。同島は「ハンナ」と呼ぶ無人の別島に望んだ一方のみ波留平靜で、陸の地點は此處しか無い。附近の海は相當の深さを有し、且海流が早いから錨を下すことも機關を止めることも出来ない。矢の如く流れる潮流の中に船がスピードを落し、輪を揃ひて漂着しつゝボートを下してこれに飛び移り、陸岸に近づき更に荒い珊瑚礁の上を徒渉して始めて上陸することを得た。

海流はかくの如く東流に、上陸は如何に危險でも、度濱に上れば、白砂、青樹、南海の孤島の風物は此下なく美しい。日は無期の濱に降りそゞぎ、椰子の若葉

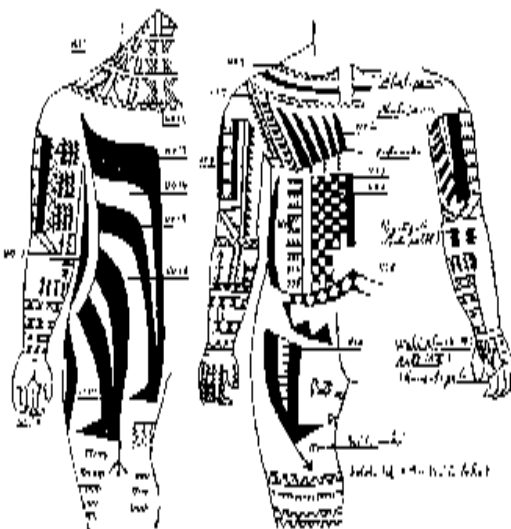




ニカラガエラ島 (ニカラガエラ)

No. 16	Eni-ah-e-eado	Eni	Eni	Eni	Eni
No. 17	Adi'e'ca, Miba	Eni	Eni	Eni	Eni
No. 17	Apel, mia	Aph-maki	Eni	Eni	Eni
No. 18	Eni	Muga	Rapadivako	Eni	Eni
No. 19	Eni	Sopahya	Eni	Eni	Eni
No. 20	Togemba	Walipaka (A-F-K-I)	Melkesio	Eni	Eni
No. 21	Amagaha	Chaka-maka			
No. 22		Jelizo			
No. 23		Seudin			
No. 24	Magl (A-F)	Liso			
No. 25	Begor				
No. 26	Ni-li-ma				
No. 27	Ni-li-aka (島の島)				
No. 28	Staliga: na (靴子の架)	Chipo			
No. 29	U (lo) loligl (島の島)				
No. 30	Pligimira (Pasipallile)				
No. 31	Lijo (A-F-K-I)				
No. 32	Fa'Genos				

ソロンソル、トコメイ、イナ、俗装

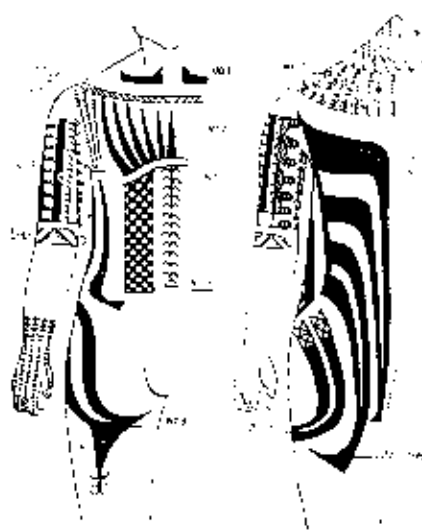


第一圖 ソンソル、人 Mogotipeli 交身 (Pallal) (名稱は Aumel による)

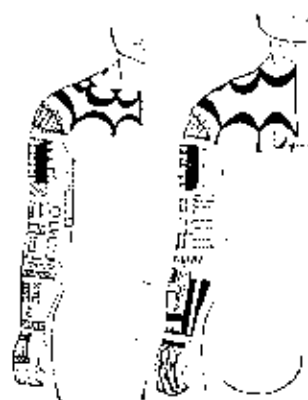
我々が俗にモクナク風交身と稱する系統の交身は何處が其の起源地であるかは今急に論じられるかぎりでは無いが、此の、系統の交身が、ヤンブ本島及び其の東方離島のウルシイ、ノハイヌ、イフリク等の、群及びはるかに絡繰されてあるかを見る此のソンスル、トコメイ、メリー等の一群に行はれ、ヤンブ東方離島即ちウルシイ、イフリク等の物と此のソンスル、トコメイ地方の物とは近似はしてあるが全く同一でなく、更に其の名稱は前群中のウルシイにて NAKA、後群中のトコメイにて MARI、前群中 SOYAP 本島にて MOU、後群のメリーに於て WOLO と云を風に互に絡繰して稍、近似した名稱をもち、然も當モン

No. 33	Bel' (98)		
No. 34	Sinasilipet (98)		
No. 35	Bacallha (98)		
No. 36	Sarda	Male	
			Wado
			交身

ワルに於ては又全然異なる。Tollalなる名馬を待て  
てゐる。こゝに於て前二群の各島間で其の部分名稱が甚相  
違して居た如くに此の一 群に於ても又互に部分名稱が  
甚しく相違してゐる。此の事實からは無論何等の結論  
をも緒き出されはしないが、相似たる物果して親しき  
か、相距りたる物果して疎なるかと云ふ消極的根據、  
然も甚漠然たる物を我々に與へる役には立つ。



第二回 トコベイ島土人 Mokomeke  
の文身Mak (wobe)



第三回 ソンソル島女子文身 Sigisig  
の前後面及び地方文身文様

1. Ni li bako (鱧の齒) 2. Amagaha (木の葉) 3. Chipa
4. Waripara 5. Itaya 6. Bugou (水ノ貝の文様) 7. Soucin (楳?)
8. Ubu (魚) 9. Bashariki (魚の鱗) 10. Ooripwzu (鱧の齒)
11. Mowwru (草) 12. Igripa 13. Tagetabu (ヤドカリの足)
14. Bugo 15. Paruhacat 外國文様 16. Korokorin (鳥の足)
17. Ni li meki (魚の鱗) 18. Prigitigiti

文身は此中並に男子にも、ソンソル島人に最  
多。且其の物が有リ、メリ、人にも甚稀である。  
其の部分に用ひたる文様の材料も、ルシイ地方で  
して用ゐられる、椰子の葉、月形、緋日、魚尾、



織の肉、カノ、セドカリの足、鳥の足、及び外國製品（主として煙草）の商標等をまねた文様等で、要するに兩群島俱に彼等の意匠的能力の全部を傾け盡した物が其の文身に現はれてゐるのであらうが、北湖のパラオ、南湖のニールギニア地方土俗品にしばしば見受けられるシャコ貝の口を開けた文様（パラオ語 Kurin）は全然見受けられない。

女子も中年以上の者には之を施した者が多いが、ウルシイ地方女子の物とは甚だしく異なり背帯及胸部に日の形をした *Sigseg* と稱する文様を施し、此は他島には全然類がなく、腕にピツシリと施した文様は強いて云へばヤンプ、或はパラオの女子のそれに似てゐる。文様によれば女子は陰部、臀部にも之を施すらしいが、土人の羞恥部を檢すると云ふことは非常に困難なもので之を寫生することは出来なかつた（文身圖、名稱對照表参照）。

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裝身具中頭髮に關する物では、男子の結髪は現今ブ

ソンスル、コベイ土俗雜記

ソンスルに於ては、従つてウルシイ地方男子の如く木製の櫛を用ゐる習俗が有つたかどうかと云ふことは不明である。

女子も頭髮に生花をさす位の物で特に飾髮具と云ふ物は無い。



寫眞 | ソンスル島男子所用芭蕉の織紐で織つた部 Masia

男子固有の裝着具はウロラン式の六尺褌であるが、現今は日本製赤或は黒の合羽を用ゐ、往昔の芭蕉織紐を以て織れる巾狭き布 (*Masia*) は之を所藏する者は

ウルクシイ地方の織物

ウルクシイ地方の織物は、ウルクシイ地方の織物である。織物に用いる糸は、ウルクシイ地方の織物に用いる糸である。

ウルクシイ地方の織物は、ウルクシイ地方の織物である。織物に用いる糸は、ウルクシイ地方の織物に用いる糸である。

ウルクシイ地方に於ては女子も又男子の褌と同様の芭蕉布を腰に纏付するが、ウルクシイ地方にてはかゝる習俗無く、往時の女子風俗は、腰に纏付する物及び實際之に従事する者を發見し得たかつたものと詳細を述べる事が出来ない。

然し女子の装飾品は、仲々立派な物がある。先づ多種なる首飾 Bebe の類がある。材料は椰子殻製の珠が多

ウルクシイ地方の織物は、ウルクシイ地方の織物である。織物に用いる糸は、ウルクシイ地方の織物に用いる糸である。



寫眞 1. ウルクシイ地方の首飾類  
左より二本までは椰子殻製の珠、四番目椰子殻製の海菊珠を附す。五番目椰子殻製の戒指製釣鉤 Appriatua 及び海菊珠を附す。六番目は白及び紫のガラス五

てのみ發見し、ヌグール島に於ては成女の表象として今日尙通用してゐるが、ウルクシイ地方に於て之を倣用する風はもう餘程少なくなつてゐる。他に椰子殻製の珠と

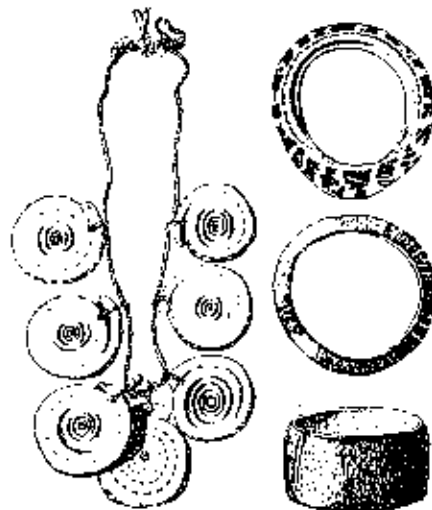
トシゴ玉、琥珀、海菊珠を混用した物の種類は多く、海菊珠はヤップ土人間に発見されるトラク、ク理島地方深海に産する赤色貝の磨製された物で今日では餘程少なく、海菊珠のみを連結した首飾は貝一筋を蒐集し得たばかりである。トシゴ玉は支那人、或は獨領時代に獨人の手より渡つた物らしく珠に面白く思はれたのは海菊珠に似せて作られた陶器製の玉である(海菊珠の偽物は獨領時代に輸入された物らしく、余はトラクに於て此の種の物を発見した)。

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 玳瑁製首飾の中にはアンブリクワウと稱され釣鐘の形に象ぞられた物も稀に発見する。又現今も使用される貝製偽脚鈎の貝部パリビを首飾に應用してゐる者もある。獨逸、日本、支那等の銀貨を用ゐてゐる者もあり、獨逸銀貨最も多かつた。余は當時未だ土俗品に對する考が今日と異なり、つたすらに土人固有の土産物にのみ着眼し、外國銀貨、トシゴ玉等は之を渡來品なるが故に價値薄しと思ひ誤り、相當の逸品を蒐集

ソンソルトコベイ土俗報告

し損なつたのは今日に於てまだ残念に思つてゐる。

貝飾は三角形の海菊珠製の物最も多く、是はヤップ離



第四圖 ソンソルトコベイ地方裝身具  
 右上は螺貝製腕輪同中・下椰子殼製腕輪  
 左はトコベイの貝殼製首飾 Waissingel

島中オレイイ以東に用ゐられてゐる物に其似てゐる。  
 腕環(Waissingel)は最も多量で自夫の女子の着用する物は僅一物以上の蛇ノ目形の玳瑁板と高瀬貝の底部を環狀に磨製する物を交互に六箇以上はめ、ガラ／＼と音をさせて歩いてゐる。

製して用ひる物は少なく、多  
 高帯は相當熱心に採り、密にたけむり、ツラツラとした  
 ては發見し得なかつた。

如上の装身具は、南島の東支那に發見せられたり、島民  
 女子は白人製穿ね、及、サマサ布に多かり、漆着心を  
 持つてゐるが、其の如き古上俗具が島に形をスそ  
 めるのは、早きう遠い未來では無いと考へらる。

男子がヤンブスに於ては、サワラ、赤色貝の首飾(二  
 如く首飾を用ふる習俗は殆ど無い。

**食物・食器**

植物性食品材料として南洋群島一般に需要される柿  
 子、芋類、パン果、バナナ、動物性の物として魚介、  
 類類の他に有り様は無いが、各島には白づから島獨特  
 の調理法がある物なのである、然し白分は民具蒐集に

「木皿」(Misa) 木皿、木鉢、白の類を特單にカ  
 ビニと呼ぶ、民族學研究「ノ」ニ「ニ」等に既に記載  
 した物が多、此處でもなるべく重複をさける。パ  
 ラオ南方離島群の木器は概して非常に自由の形を持つ  
 てゐるが、其の中に一二のバラオ南方離島型とも稱す  
 べき特有の形の物  
 (第五圖)が最も多  
 く、この木皿の根本  
 形式はヤンブ及ヤブ  
 東方離島の物に酷似  
 はしてゐるが、一見風  
 別出来る程の相違を  
 持つてゐる。然し他  
 の多くの變形の物の



第五圖 バラオ南方離島の代表物木皿

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中には一七たゞちに其の産地を産することは困難な自  
古の形の物もある。

二 木桶 (上語不詳) 水を貯へて置く物らしいが、



第六圖 ソンソルの木桶

本島の民家等に於てのみしばしば発見される。本群内の他島及び全島何れの地にも発見され

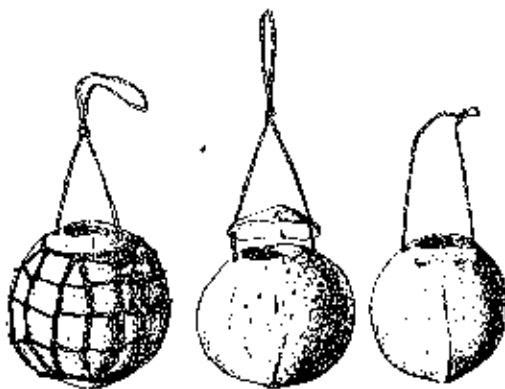
ない。

三 椰子玉水筒 (上語不詳) 椰子殻 (Coconut) を入れる物で、口の両側に椰子繩を通した葦お粗末な物である。本群内のメリー島の物はこれに格子に繩をかけ、プールの物は蓋を付してある。

四 擔竿 (Mik) 葎、パン果等を木鉢の中でこねる

道具であるが、本島に限らず本群内各島の物と其の製作其粗末で、銅塊或はミヤコ貝を稍、杆形にしたもの

ソンソルトコベイ土俗報告

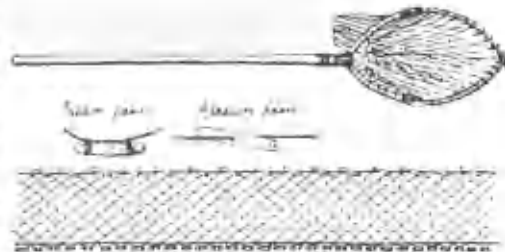


第七圖 各島椰子玉水筒の比較  
左より メリー島、プール島ソンソル及びトコベイ

のに過ぎない(本誌一ノ四ミクロネシアの擔竿参照)。  
五、果實割り (Vivian) 木製の粗末な筒である。

漁具

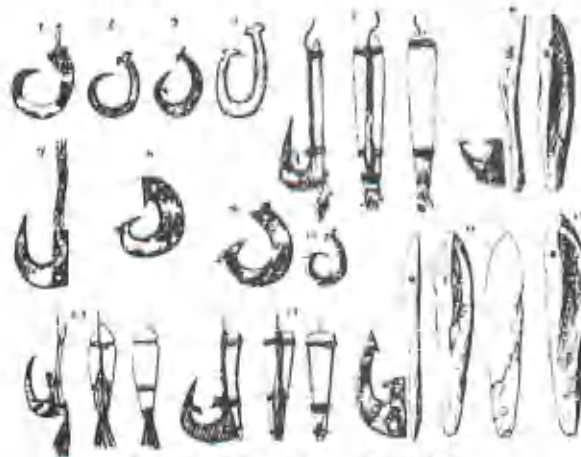
一 網による物 網の種類は本島に於ては調査の期を失  
し、トコベイ島に於て之をスケッチした。トコベイ島



第九回 トコヘイ島製釣鉤 (Hawbon) 及び  
物頭 Aprri (トコヘイ島)

名稱は誰にも判らないが、此の形式は殆ど全同様の物  
は全南洋群島に於て用ゐられてゐる。  
二 釣鉤による物 本群内各島に於て最も古式な以て  
玳瑁を以て造つた釣鉤及偽鉤を蒐集することは極  
て容易であつたが、ソソルに於ては只一枚の偽鉤  
の貝部 Paripi 及び裝飾物化された玳瑁製釣鉤アプ

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第九回 トコヘイ島地方群島地方釣具

1. トコヘイ島地製釣鉤 Hawbon 2, 3, 4, 9, 10. トコヘイ島  
地製釣鉤 Hawbon 5, 6, 11. トコヘイ島及玳瑁製偽鉤  
Weis 7, 13, 14. フール島及玳瑁製偽鉤 Weis 8. ソ  
ソル島玳瑁製釣鉤 Aprri anan 12. ソソル島偽鉤の  
貝部 Paripi

本群各島に於ては、  
釣鉤 (Weis) は、  
玳瑁の鉤を椰子繩を

以てよく縛着し、竿横長の羽の尻を付してある。只ヤブ東方離島の物に比しては其の製作稍粗雑で、ヤブ東方の物の具部が釣の縛着してある個に彎曲してあるのに反し、本群の物は其の反對に彎曲してあるのが普通である。

玳瑁製の普通型釣鉤 (Hawbos) は余は南洋群島中本群内各島に於てのみ發見し、他はヤブ東方離島中に於ても發見は出来なかつた。釣鉤は大完全ながら丸型と地型とを有し、産地有る物、無き物、稀に外方に釣鉤ある物がある。

釣絲は椰子繩或はカラオ繩織を用ひる。

三 罾 余は本群内各島俱に罾を使用する者を見なかつた。

舟楫 (Miri)

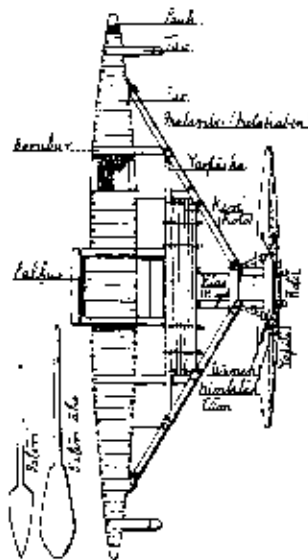
85 本群内各島の文化がヤブ東方離島の其れに甚しく近似して居るのに反し、カノーの型式に於ては少しの似た所も無いのは非常なる不思議である。ヤブ東方

ソントソルトコメイ土俗報告

のウルシイ、オロアイ等のカノーは全群島中に於ても優秀の部に屬し、其の製作甚堅牢であるが、本群各島の物は全群島の内でも最原始の物に屬し、其の型式はク

第十圖 カノーの構造

中柱 A 5 洞 Wuk (Uak) 上洞桁 Nig 帆を操縦するロープ  
Muri 帆柱を非露出結ぶロープ Taurui 及び Tannou  
帆柱と舟木を結ぶロープ Yang a Jap 舟楫 Panagena  
舟座 Apekwap



ナイ或はスタイル、グリーニエナの物に酷似してゐる。

舟の付屬具等に大した變化は見ないが舟底に滲透する水を汲み取る「アカトリ」土語ソーム等は全群島中最も原始的な形を具へてゐる。

其の性の民具

一 木函 人呼の産物。木製の釣箱也。此は



第100図 フンフー(木函) Pii

用として使用すること稀に  
なる所である。余々常島

に於ては長きも一呎、厚さ  
五釐、深さ三釐に及ぶ  
第三と呼ばれる大彫刻  
を入れた。此の蓋は同  
箱式でなく、一穴に開  
け、草物等を入れたるに用  
いた物であること云々。此

の如き大木函は其後ヤフ本島に於てハナ、又はパン  
果の過熟をうながす處に引られてゐるのを見た。

印籠蓋の大函は「ニミシロ」を稱され裝飾品等を入  
れる相當大きな物から釣鉤を入れる小さい物まである。

二 洗濯盤

此の洗濯に用ひたる木箱には「ヤンソレ」の  
見せたるが尤も大木函の物で特しく、マリアナ地方チヤ  
モ人の使用せる「Bateen」の移入した物であること



第101図 ユヘイ島にて見  
たる大木函 Yanebo  
アサビシチヤモロ人使用の洗濯  
箱 Bateen

疑なき  
が、具  
の標路  
當は何  
故にソ  
ンソル  
にのみ  
發見出  
來るか

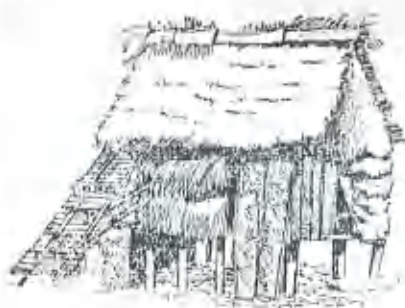
はたゞ大木である。然るを「コペイ」島に於ても之を  
類に似せる「Yanebo」と稱される大木盤を發見した。  
但し其の用途は穴味であつた。

三 木製腰掛 「ニミシロ」木製の極お粗末な物で砂と土俗



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ソンソルトコハイ土俗報告



第十三圖 ソンソル島の民家  
Fatomaku

寄棟ではないが、破風部を同じく椰子葉で葺いてある。四壁も椰子葉の編んだ物で不規則に蓋ふ。屋内は何の扉扉もなく、タコ葉或は椰子葉を荒く編んだ物を

品の形態をなさない。  
四 楕なび器 十字形に縛着した木に管狀の柄を付し、両手に持つ一籠をなすもの。  
五 新 Tapu 形状は南洋群島一般の物と同じく、當島にては貝製の物を蒐集することができなかった。  
家屋 (Fatomaku)  
一 住宅 は非常に粗雑であるけれども殆ど例外なく床を持つてゐる。屋根 (Vado) を椰子葉で葺き、



第十四圖 ソンソルの集會所  
Tapu

今使用してゐる物は、巧みに三種あるが、中央最大の物は全く近代式バラタで何の上俗的價値をも有せず、稍古いも見られる他の二種は床も裝飾もなく、且屋根の破風部をヤブ式に丸く突出させ、従つて家屋全體の

一 島民集會所 Tapu  
二 在留の日本人の Tapu  
に依れば近年まで本彫裝飾を施した古い建築にかゝる物が有つたが暴風の爲め倒壊し、白蟻の害甚しかつたので燒棄せられた由で探究すべくも無かつた。現

敷く、家の平面は長方形で、ヤブ式六角形の平面を持つ物は全然無い。此の點はヤブ東方離島の物と甚しく相違してゐる。例外無く傍に炊事小舎 (Uma) を備へてゐる。

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## ソロンソル島 (コヘイ) 俗報

83 直が六角形に建ち、床は、足踏も瓦敷き、見  
る影もない。

三 舟庫 (Munimuni) 群中「ト」ヘイ、サニヤフ  
島島の諸所に於て見られる壯大な舟庫の原形を持つ物  
は見當らず、メリー島の物と同じく、貧弱な切妻屋根の  
孤立小屋に過ぎない。總じてカロリン地方の舟庫は各  
島それぞれ獨特の工夫をこらした建築法を示し、ある  
物で、當島の如く無雑作な物はむしろ稀に見られる。  
余は英領ギルバートに於て是によく似た簡単な舟  
庫の使用してあるのを見た(メリー島の舟庫を参照)。

四 コフラ乾燥場 (Fualu Kaulu) 固有の建物では無く  
コフラ輸出に従つて出生した物であらうが、床下を高く、  
通風よく、且尿のつかさどる様苦心して建てた所に變つた  
手法が認められる。

(習俗の項終り)  
七月十日夕方半滅光し再び陸岸に近づき、皆々之  
に乗り込んだが、次に寄島すべきソール島は此處から  
僅四時間の航程であり、今から直に出發すれば夜半に

ソール島に到着するのみならず、ソール島附近に又  
潮流が激しいので、船は只時間を費すために、ソルソ  
ル島の附近を漂着し、二時間過ぎに至るまでソルソ  
ルの燈火を望見し得た。

## ソール島 (Pul)

七月十一日午前五時始りソール島を望見し、其の  
附近で鐘十二三回を釣り上げた。七時上陸の準備にか  
ゝつたが潮流の悪きことソルソルに倍し、ボートは本  
船の船腹で、米袋以下も上下し、之に乗り移るに多大  
の困難をした。

此より絶海の荒礁で全島只一面の叢林に埋れ、叢林  
は之を皆蚊の巣窟である。人々は海岸に椰子の枯葉を  
集めて大蚊の巣をなして、走つて部落内に入つて各自の  
仕事をなし、全身に寒氣を生じる程刺しのめされ走せ  
て焚火の傍に来て一息つくのである。

家屋四五棟、住民二十一名に過ぎない。船の来るこ

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内に於て男子の結髪は本島のみに見られるが、木製の櫛は用ゐない。櫛は日本製綿布で古俗品は發見出来なかつたが、島民所藏の雜具の中から櫛繩用の櫛二個を發見したから櫛繩の法が傳はつてゐることは立證でき

ソルソルト・コペノ土俗報告



第十五圖 プール島の男子

と異様なので上人はマシ、酒飲に餓へられ、土俗品を贈ふにも現金は殆ど通用しなかつたが、パット一箱を以て良工の木皿一枚と交換することを得た。

#### 習俗・衣服・装身

男子は結髪裸身、木製の六尺櫛を用ゐてゐる。木群

ら、然し其の櫛の形状は西カロリン南第一帯に用ゐられる長柄錐形の物に似ず、トラク附近に發見される長柄な櫛同形で、柄をくり出さ口が甚だ細い所から見ても其の法がウルシイ、オレアイ等の西カロリン西部の高に比してはるかに劣つてゐると云ふことが推測される。女子は現在甚簡單な洋風衣裳をまとうてゐるが、古俗は不明である。

男女俱に特記すべき装身具なく、黒白の小さなトンボ玉を述べた首飾を佩用し、これを甚だしく大切がつてゐる他に女子は頭に野花をさし、腕に椰子殻の細き腕輪をはめる位の物である。

男女俱に文身、焼痕等の習俗を有さない。容貌はソルソルト人に似て的形格劣り、髭は少ない。

#### 食器類

寄島時間極めて短少であつたこと、蚊のためには落ちついてスケッチしたり話を聞いたりすることができなかつたので大した效果を收めなかつたが只左の食

#### 器具を蒐集し得た。

ソソルツル島、カノール島、メリ島

一 木口コトニニ 安筒形のパラオ南方形の物であるが此形耳付の物及び之に把柄のついた物を得た。把柄のついた物は其後トコベイ島に於て発見し得たが、ソソルツル並にカノール東方離島に於ては殆ど全く見受けぬ物である(本誌「カノール諸島の木口を照す」)。

二 椰子玉水筒 本島に於て見た物は殆ど例外なく蓋を付してある。之は余の懐測に従へば蚊を防ぐ爲にある物らしい。

三 石斧 一箇を採取し得たが殆ど珊瑚礁の塊に過ぎない。

四 匙 本島で始めて玳瑁製の匙を発見した。

#### 漁具

ソソルツルの項に於て既に述べた如くで、當島では何等新事實は発見出来なかつた。

余は本島で低價網二個を採集したが、其の形は二個俱にソソルツル及トコベイの物に比して大く且つ短い。

#### 舟楫

カノール、ソソルツルの物に大差なく、更に粗末である。

#### 家屋

ソソルツルの物と同じく味はあるが甚しく粗末である。居民集會所はない。

九時過ぎる様に本島を去つたが蚊群は尚ホートに従つて本船にまで追ひ來つた。

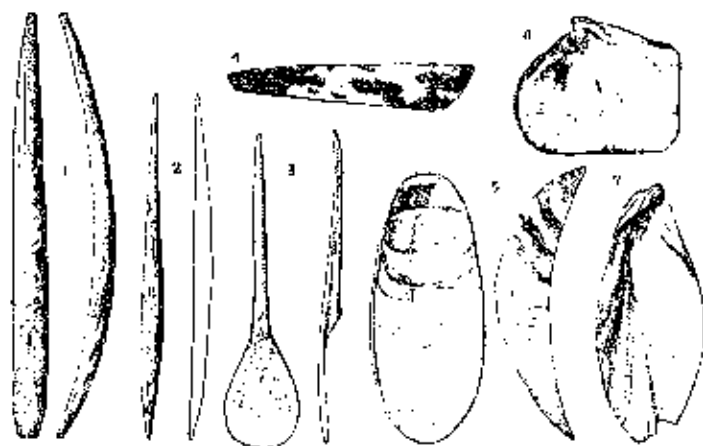
フル島の印象は只蚊である。眞偽は判らぬが獨領時代パラオにて罪を犯せる島人三名を此の島に流論したが、其の二人は數週ならずして蚊のために死んで了つたと。然し主人は比較的平氣で居るのは人間の適應性を物語る物ではあるが我々には一つの驚異である。

#### メリー島 Meri

午後一時には早くもメリー島に到つた。海流は稍靜穏であるがれどもやはり錨泊することには出来ず、又折から干潮だつたのでホートから陸岸まで非常に長く錨



なる物を発見することが出来なかつた。



第十七編 ノロー島の器具器

1. 毫針製機織針 Tikatiki 2. 鳥骨製槍頭 Tikariba 3. 龜骨製槍頭 Sporo 4. トロベイ島製引製ナイフ ノロー島製器具 Sporo 5. ノロー島製刀 Pāku 6. ノロー島製刀 Sporo

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六 Barbu 離島の島名正ノロー島の島名

ノンソルトコメノ土俗報告

尚男子は林投樹の葉を以て冠をか「Tepim」と呼ぶ圓錐形の笠をかぶることがあり、またこの物でノンソルト島に於ても見た其の形はドラク地方に於てはよく見受くる物とは異なりけるかの海を距てた英領キルババ島の物に酷似してゐる。男子は格別装身具を持たないが踊等の時は「Tarakua」(マーシャル地方の「アダー」) 同地方で此の島から織物を取り編物の材料とする(一種の草の一種を頭によろこふことあり)。文身はノンソルト及トロベイ等と稍異なつた名稱を存する所から見ると往古は相當行はれた物らしいが余の訪島した時はノンソルトやトロベイに見る如く完全に之をほどこした者は見當らなかつた(文身名稱表参照)。

#### 食物・食器

食物材料に變化は無いが當地に於て専ら食用となる芋の種類は Oa, Braha, Fina 等であり、ヤップ東方離島の東方群クワリク島地方にもと同一の名稱が呼ばれてゐる(同じヤップ離島中の西方群、ウルシイ

地方には又別の名稱がある。

之等は普通石炭(石)海産の油(Grease)(英語の轉訛)かまづけて喰べる。海産の食用(其類)は Azan たりも好まれてゐる。

食器中大皿と云しく、余は富島に於て相當の板蓋をなしたけれども別に精算すべき物を發見することができなかつた。

椰子菜(Alga)を入れる椰子水筒は網狀に網をかけた Pogushu と呼ぶ。水筒を入れる物は網をかかずに Poku と呼んで區別せることを知つた。

此の Poku の名稱は歐洲語の轉訛であるが余は此處で海鏡付、貝等で製作せる四箇の匙を蒐集し得た。

コブラかき器 Wagon の箱形せる物を見たが本群内のコブラかき器には一定の形なく、甚自由で余はトコメイに於て同船の人が之を又詳しく英なつた形のコブラかき器を主人から贈入したのでを見た。

漁具・舟楫

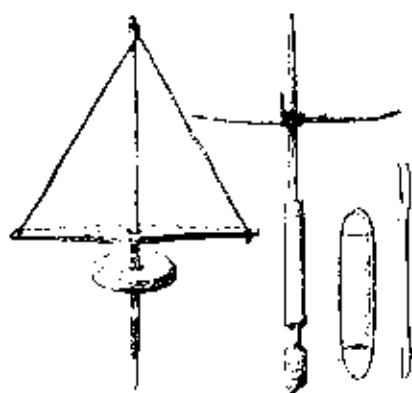
ソントラントコヘイ上俗報告

海鏡釣を Weir 或は Pailin と稱してゐるが余は之も發見せず。貝取製の丸形釣二箇 (Halibut) を蒐集し得たのみであつた。

又漁用の手製木彫の水中眼鏡を發見し、面白いと思つてこれを買取つた。舟に至つて多量にこれについて記すべきことは無い。

其の他の器具

木函類 主人は日本製南京箱を二個と稱し衣類其



第十六回 富島ノリ島の船網  
網 Bakuik, ソントラント島の網の  
の器、ノリ島の舟、ノリ島の  
の網針

ワシントン・ド・モーン (1) 船載

14 他島物を入れたるが椰葉蓋太加「Lumim」を使  
用すること、蓋は數個を蒐集した。15「1」は姜黄粉  
「Lum」を塗抹して裝飾して置いた。

16「1」本群中當島に於てのみ之を見た、席を「Lum」  
を伴うに用ゐる林投樹の葉皮を縛を穿る場合の椰子織  
紐等をも、ま載けるに置いた。

17「1」林投樹又は椰子葉製の粗大な扇扇であらう。

18「1」細網籠であらう。合合「Lum」シル皮チルハ  
ト地方で木品を使用してゐるのをみたが本群に於て



第十九圖 メリー島の民家 (1)

プールの島で其の破片を  
見、本島に於て完全なる  
物一箇を蒐集した。  
家 屋  
一 住宅「Lum」本島の住  
宅には床がなく、珊瑚礁  
をならべて掘立小屋式に  
作り、屋根は全くの切妻

で破風部は露出、四隅を椰子葉「Lum」で蓋り、屋根  
は木桶「Lumim」で刺し止める。出入口に戸はなく、  
椰子葉で糊んだコザ「Lumim」を垂れるのみである。炊  
事小屋の設備も不完全で無い物が多い。

二 島民集會所 はなく、部落の中央に椰樹木を教會  
「Lum」(Lumim) である。

三 舟屋「Lumim」舟の形式はワシソンの物と同じ  
く、舟の側面が岸に過ぎず、舟と岸は朽ち果てて  
ある。



第二十圖 流艇たるメリー島の舟車  
Lumim

以上の如く當島及  
び前記のプールの島は  
人口も甚少なく特記  
すべき習俗も無く全  
蓋島中最下位の文化  
程度と稱されるソシ  
ソル、トッペイに比  
してすら更に劣つて



みる。が言語習俗及其の容貌、體制に其の何れとも似通はぬ點が聞々在る。

### トコベイ島

七月十一日夕の満潮に乘じてメリーを離れ、翌十二日早朝トコベイに着いた。本船の錨泊出来ざることとは同じで余等は上陸後、本島開發以來の住人吉野勝太郎氏方に落ちついたが、直に當落内に入り仕事を始めた。

島内椰子、タマナ、タコ其他の雜木は多いが、パン樹、芭蕉樹が殆ど見當らなかつた。家は比較的多く、約百五十人程の人口がある。土人の禮格は本群中最も惡く、容貌が其醜い。麻絞の無い者が多く、老男子にして髻の無い者が多い。世むし、片輪の様な者もまゝ見受けた。

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性格も善し、因循で、メリー島土人の如き天心を保持つてゐない。笑ふこと云ふことが殆どなく、猜疑心深

ソントコベイ土俗報告

く、非常に整張りである。

### 衣服・裝身

男女俱に半洋風の衣服を着てゐるが、男子はシャツに赤褲を結ブズボンをはかぬ者が多い。洗濯等と云ふことはあまりやらぬらしく女子の簡單な洋服等も襦袢で煮しめた様なのを着てゐる。往古の風俗は不明で固有の織物並にそれを検討すべき資料をも得られなかつた。

裝身具の類は比較的豊富で、余は左の數種を蒐集し得た。

一 首飾 *Mimihime* トコベイ島特有の首飾でイモガイ科の貝の頂邊を折し鐵釘貫入の圓盤に作り縁に述べた物。

二 首飾 *Maka* 白色陶器製の小玉の間に青色黄色の大トシホ玉、前述のイモガイ等を連ねた美麗な首飾。

三 腕飾 椰子殼製圓筒狀、及び環狀、高麗貝製打製、磨製、琥珀製圓筒狀及琥珀製環狀等數種。

ツンシツルとココイセ俗名也。

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四 飾物

**腰帶** *luratae* トココイ島に於てのみ發見した。ヤブ離島、マケトル、ウカシイ地方の物に類似するが、さるかに粗製で、椰子殼及び白色貝製の連珠丸木を交互に別々横木を以て綴ることある。島民の收藏品を檢し



島民、トココイ島の飾 *luratae*

て得たので常任佩用せる物では無いが多数發見したから當島産の物には相違ない。上人は之を非常に大目なり廉價には不離さない。

文身は男女俱に行つ其の文様はツンシツルに殆ど同であり、れども右所が異なる(ツンシツルの項を照す)。

食物・食器

食物について特記すべき事はない。

食器の内、**木皿** *mo'oi* は其の種類が非常に豊富で、ココイ南方離島等より最も多いが、圓形の物、柄付の物の他に兩耳が上りにはたれ下つた物及び其んな風字形の物、トココイに於てのみ多數發見される。風字形の物となる物、其の用途は不明でないが *Yopelap* と呼ばれてゐる(木皿 *mo'oi*、ココイ島の木皿を照す)。又全く同島に於て四方に耳を有するもの形の巨大な木皿を見たりされ、船載した物をヤブ離島のナマキタに於て發見した。

二 **椰子** *ti'oi* は極めて幼前マシヤコ貝を椰子形に作つた物に過ぎない(本誌一ノ四ミカリネシアの椰子を照す)。

三 **椰子玉水筒** はツンシツルと同じく網目に綱をかけた物を使用する。

漁具

一 罎は既にソンスルの項に於て述べたから省略す  
る。

二 釣鉤は偽餌鉤 *Weed* 及び紙屑釣の *Humbons* の  
類の使用甚盛で余は多数を蒐集することが出来た（ソ  
ンスルの項参照）。

三 括 *Turron* 現今は鐵製のみを使用するが木又は  
貝製の物が古來から有つたことを云はれる。

舟楫

ソンスルの物と殆ど差異がない。

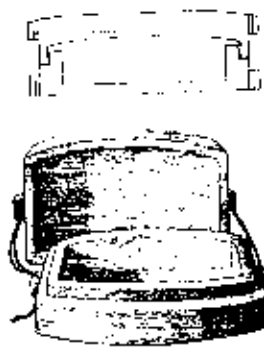
其の他の器具

トコペイは其の文化四周の諸島に於り、民具も原始  
的な物が多いが、獨り木彫の術はよく發達してあり、  
非常に豊富な種類の木製民具を調査して蒐集し得た。

一 木函 *Takuhiti* 卽籠差の大函 *Takuhiti* はトコペ

イを以て其の發源地とされ、其の種類甚豊である  
が、特に其形はトコペイ類、裝飾品等を入たる様に造られ  
た物を *Taki tabi tokon* と稱しトコペイ特有である。

ソンスルとトコペイの上巻報告



第二一圖 トコペイ島の木函  
右 Puhuab tokon, 左 Tabuhiti tokon

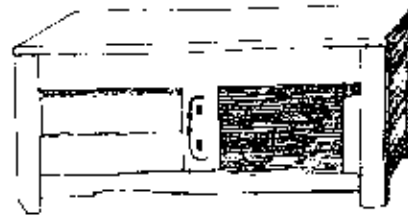
品中には又非常に長狭な物もある。

二 大木函 *Takuhiti* ソンスルに於て余の入手せる物で、  
常見にも之を見出した。

三 兼防 *Takuhiti* 固首の蓋物を持つてゐる者は南洋群  
島中獨りトコペイ島の人のみであらう、實に稀らしい品  
物である。一見其の蓋で引出しは無く板戸を閉ぢし

普通の長方  
形の物は *Takuhiti*  
*Takuhiti* と  
稱し、大小及  
形状も自由で  
あるが、出漁  
時釣鉤を入れ  
るに用ゐる物  
には小型で且  
摺りた物が多  
い。余の蒐集

ソントレミコヘイ土俗報告



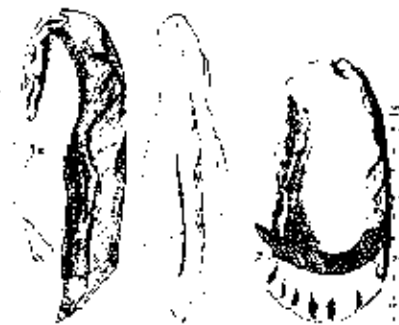
第五四圖 ソコヘイ島の物入れ  
Sebarri

ををばつた。或は往昔漁者なる外國器具を模倣して作つた物かも知れない。何れも破損、腐敗甚だしく、之を購入、運搬して来る氣にはなれなかつた。

四、工具類 現今は鐵製の釘、Tupoi を使用してゐるが、往昔は無論貝殻などを Tere と云ひ余は三尖刃及丸ノミ形の物三種を蒐集し得たが、南洋群島で最も普通に見られる蛤型の物を蒐集することは出来なかつた。是ノミ型の物もカノアの内側を削る物で是島に於ては

て物品を出入する様になつてゐる。余は始の此の器具を發見した時外國船から漂着した物であらうと思つたが、島内に數個を發見し、其式の細工がどうして一人の物に相違ないので、老主人に問

詰して其の固有土俗品な



第五五圖 ソコヘイ島の貝斧 Tere

タケノコ貝科の物を斜に切つて作るが余の蒐集せる物はシヤコ貝の小形の物の樹断面を削出して作つてある。其尖形は無論シヤコ貝の濃厚な物を見らるゝ。

五 小刀 余は當島で所製のナイフ一個を蒐集した。六 木佩 所謂トコマイ人形である。松木信廣氏の説に依れば我國の位牌の如き物で父祖の偶像を刻んだ物だと云はれたが、余の憶測に従へばウルシイ地方に於けるモクノ人形と同じく死人の供養として海に流した物では無いかと思ふ。

本群島に於ては唯一の人形であり、南洋主人の手にある大塊の、有名な物となつてゐる。其プロテマク

なので人によると南洋群島土人工藝中の白眉の如く云  
 すが、造型上の價值から見ではむしろ病的に屬し、モ  
 ートロ、ク地方の木面 (Wood) 或はモクモク人形の如  
 き均齊された美も無く、オレアイ地方の木偶の如き歪  
 形的洗練にもかけてあると思ふ。然し奇怪なる民族藝  
 術と云ふ點からは無論其の難なる物たるを失はない。

現今製作者相次いで死亡し、余の訪れた時は O'Gee  
 Kameo と稱する引介なる老人が大小舎の如き生事場で  
 製作して居たが之が現存唯一の良工の止で、當島の酋  
 長 Mokomukwari も製作するが拙劣にして居るに耐  
 へない。

現時パラオ、サイパン迄の土産屋で高價に賣買して  
 る物は日本人或はパラオに移住せる土人の似せて作  
 れる物で眞の味は無い。

家屋 (In) 或は (Shandak)

一 住居  
 トロヘイの民家はあまり立派では無いが床  
 のある物が比較的多い。同島に最も長く在住する吉野

シンソウサマ、コヘイ上層報告

勝太郎氏の言に従へば氏の初めて同島に移住した頃は  
 島民は床なく見る影も無い住宅を作つて居たが吉野氏  
 が自ら床のある家を建て、島民に示したので彼等はだ  
 ん／＼に之に倣ひかくは床のある家が出来て来た物で  
 あると、吉野氏の屋前に建てた家は今も尚懸住となつ  
 て残つてゐる。一方其の以前の床なき茅屋に住んでゐ  
 る土人も居る。



第十四圖 トロヘイ島屋敷家屋 (In)

床のある物は高さ一米突内外の太い柱を數本立て、  
 土の上に土壁を置き、  
 四週を板でかこつた物  
 とあるが、在來の物は  
 珊瑚礁を敷き其の上に  
 直に建て、屋根、四週  
 俱に椰子葉を以て蓋ふ  
 に過ぎぬ。只其の屋根  
 の形式がヤップ東方離  
 島の物に似不完全なる

ヘレン島

四、各種の扉の付いたもの。

二、島民集會所 特別に扉の集會所(無)。

三、寺 四、住宅に各種のものは比してヘレン島の

メリー等の島民の建物などに對しては、其が壯大であ

る。一、西風部の構造はウエレン地方のものと同一で

四、教會 洋館内に基督教堂有り、其の構造は島民家

屋の様式に過ぎないが、島中最高で壯大な建物である。

(特俗の昭啓)

ヘレン島



北五洲 1. Sou 2. Tabe 3. Vichom 4. 400 5. Warru 6. Png 7. Yopogaha

る。太い三列の柱の上に大きな椰子葉の屋根を葺き、

破風部 Png 等を葺いた木の骨組によつて高く張り出

した、ヤブ東方の諸島にみられる物と全く同一の形式

に屬し、此の形式の建物の存するものは本縣中トコハイ

一、島勝であるから少し記して置く。

船は北へ始り、順進に入り鎮座することを得た。直

にボートを下し、ヘレン島に上る。鏡の如き運湖であ

るから美しい湖濱はボートを二は愉快に降る。上

10:

陸に先づ第一に驚かされたのはおぼろげと流鳥類  
と其の雛鳥及び卵である。卵は太陽の直射する砂浜に  
足の踏場なきまでに散布され、親鳥の地洞を待たず太陽  
陽熱によつて孵化する。卵から出たばかりの雛鳥は熱  
砂の中に數時間死んだ様になつてうすくまゝである  
が、やがて砂濱をチヨコノと歩き出す。親鳥と海  
から餌を拾つて來て之に哺食するので海岸は雛と成  
鳥とで實際根に文字通りに埋まつてゐる。親鳥は自己  
の孵化しなかつた雛を如何して識別し得るのか、鳥は  
其の種類だつても十種以上を算へ、其の個體數に基つ  
ては少くとも幾千個と居るのであるから、母鳥は此の  
中から自己と同種の雛を識別するだけでも既に困難で  
ある筈であるが、彼等には特別な發達した性能の存す  
るか、もしくは、哺食は一種の本能行動で親鳥は差別な  
く哺食し、彼等の間にこうした共存長髮組織が成立つ  
てゐるのであらうか。と、一種の神慮である。

鳥の種類は専門的知識がないから全然別らない、小

ソントンで、コヘイ土俗報告

型の雲雀位の物から家鴨の更に大きな様な物まで居  
る。大型の物の中には林中に皿様の巢を作り之に四五  
箇を生んだ物もあり、と、流鳥の地洞によつて孵化す  
る物と見られる。

念は除り播らさぬので時と雛十數種を採集したが、  
保存、運搬の道なきに想到して専ら砂中に放擲しこし  
まつた。完全に持ち歸ることが出来たなら専門家に見  
せて何かと學界に資料を與へることが出来たであらう  
に、實に惜しい氣がした。

今宵は應湖内に錨泊して動搖もなく、エンチンの音  
もひびかず、乗客も船員も快く、一夜を安眠したが、  
トコヘン、メリー等から上船した上人等は夜に至るも  
静寂せず、濱に人が多かりを發いて鳥の大塊をくづつて  
ゐた。

十五日午前申渡船にシヤコ貝を採集し、沖繩縣大夫  
のシヤコ貝捕獲の技の熟達するに驚いた。

午後一時出帆、歸航に就いた。

## Illustrations [Doc. 1934F]

Photo 1 [p. 50]. Gilbertese women decorated with flowers (photo by Mr. Shinsaki).

Fig. 1 [p. 51]. Wooden drum from the Fiji Islands.

Photo 2 [p. 53]. Kariya Makin Point, Butaritari Island, Gilberts (photo by Mr. Shinsaki).

Fig. 2 [p. 55]. Houses in the Gilbert Islands, *Touma* and *Touti*.

Fig. 3 [p. 55]. Boathouse in the Gilbert Islands, *Te pariaka*.

Fig. 4 [p. 56]. The Bankai meeting house (*Te maniapa*) on Butaritari island.

Photo 3 [p. 56]. *Te maniapa* (meeting hall) interior. Note diagonally placed posts (photo by Mr. Shinsaki).

Photo 5 [p. 58]. Skirt *Te riri* worn by Gilbertese women and decorated belt *Te akaroro*. [N.B. Shown upside down].

Photo 4 [p. 58]. *Te kamai* used by men of the Gilberts.

Fig. 5 [p. 58]. *Te tage*, baskets.

Fig. 6 [p. 59]. Shell adze of the Gilbert Islands, *Te tamai*, 17 x 6 cm.

Fig. 7 [p. 61]. Canoe of the Gilbert Islands, *Te waka*.

Fig. 8 [p. 62]. Weir used in the Gilberts *Te ou*, 65 x 35 cm., height 28 cm. Upper figure shows construction of the openings.

Fig. 9 [p. 64]. Miscellaneous tools used in the Gilberts (dimensions not uniform).

1. *Te biti*. 2. *Takushuwai*. 3. *Takaini*. 4. *Te kinnara*. 5. *Te kumete*.

Fig. 10 [p. 66]. Gilbertese weapons, from left: *Koromatan*, *Te butou*, *Te magai*.

Photo 6 [p. 69]. Dance costume of a Gilbertese man (refer to account under dancing) (photo by Mr. Shinsaki).

Photo 7 [p. 69]. Dance costume of a Gilbertese woman (photo by Mr. Shinsaki).

Fig. 11 [p. 72]. Gilbertese kite (*Te utiuao*), size 1/28, and ball (*Te ano*).



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Document 1934F

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**Someki's visits to Micronesia, 1934-1939—Visit  
to the Gilbert Islands**

*Source: His article entitled "Ei-ryo Gilbert no ichi-shujitsu" [A Week in the Gilberts] in Minzokugaku-kenkyu 5:1 (1939).*

**Original text in Japanese.**

[Attached]

## 英領ギルバートの一週日

染 本 照

思ひ出で、ほゞままるゝは英領ギルバートに送りし一週日である。彼の時程心ゆくまで重心に満ち敵愾心なき人々の間で暮したことはなく、今後も恐らく無いであらう。

島は清潔である、椰子樹は高く、ベン樹は繁り、森林はテル、ニキエブ（ギルバートに多いジンジャーの様な草）の高き香りに満ちてゐる。此の自然の樂園の裏にあつて終日土人と語り、寫生し、カノー遊びをした其の思出は盡きない。

ギルバート土人は嚴密に云へばポリネシヤ人では無いかも知れない。然し體制から云つても性情から云つても恐ろしくポリネシヤ人に近い、體は甚だ偉大で、

英領ギルバートの一週日

色がカロリン人、マーシャル人に比べてはるかにドレス黒く、其の氣持に至つては眞情、且快活である。と云つて眞のポリネシヤ人の様に喰人の歴史を持つてゐない、先づ稀に見る愉快なる土人であらう。

自分が約一週日を暮したのはギルバート群島中のブタリタリと云ふ島だつた。

海道を問けば我南洋統治領の最東端マーシャル群島を去る東南に三百哩、赤道を横ぎつて連る十四個の環礁、其處は英國の統治下にあり、フィジー總督の下に管轄されてゐるが、其處を訪れる文明國の船とては年に二度或は三度位訪れる我南洋貿易會社の小汽船か總督府よりの官船位な物で、島は太古の静寂と天成の

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## 英領ギルバートの一週目

素材の内に置かれてゐる。

自分が我南洋の東端マーシャルの風物を探すべくヤルートに着いた翌朝、一隻の小汽船が汽笛をならしながらバツセイジを入つて来るのを見た。其船は神功丸と云ふ五百噸ばかりの南洋貿易會社の船で平素はマーシャル群島間を航行し、島民に雜貨を供給し、コブラを買ひ集めて来るのが彼女の使命なのである。南洋に來つてまだ日の浅い自分がこうした離島通ひの小汽船を見て、遠く離島を巡視し、島民原始の姿を見んと云ふ激しい誘惑に襲はれたことは非常であつたが、更に此の船の次航はギルバート行きだと聞いた突如に自分の決心はついて了つた。

四月廿五日（一九三四年）午後三時半、燃る様な希望と好奇の心を乗せて船はヤルートの水道を出た。此の船の水夫に親兄弟を持つ島民の女子供が目立つ様な派手な服装を風になびかせながら（マーシャルの婦女子は衣類が非常に贅澤で思切つた派手な色の長い衣

装を着てゐる）手をふり、聲をからして林投樹繁れる砂濱を走つてゐるのを見て、思はずも帝國の最南、最東の地を踏み更に離れ行く身を思ひ新に感慨無量の物があつた。

水道を出るや折からの向風に南太平洋の大うねりは船に逆しぶきをかけて傾きかかり、波頭は絶へず水平線より高く、夕日に映へる低砂の島、高き椰子の樹幹も深く間に波浪とマコールの内に隠れて了つた。

翌廿六日は私の南洋巡航中で前後に比べ株の繁い荒天下、甲板を洗つた潮は自分の船室にまで飛び込んだ、終日臥床し、紅茶とアムバラカスばかり辛くも喉を通つた。

廿七日もマコールに明けてマコールに暗れたが、夕景に及んで天候稍回復し、左舷はるかに椰子繁れる多数の低砂島が現はれた。これギルバート群島中のアバイン環礁で、船はやがて其の島の二哩程沖を通過したか望遠鏡であり／＼と椰子繁れる白い砂濱や、カノ

に帆を上げたる人々等が見へた。

此邊海上至る所にカツオ鳥の大群が海面にすれ／＼に飛んでゐるのを見試みに釣を下した所忽ち一匹の犬カツオを釣り上げた。

日没近く前分にタラワ島を認め出來得るかぎり此に近づいたが、早夕暗迫り入港は到底危険なので一夜を外海に錨泊することになった。

美しき一夜であつた。天候はすっかり回復し月は明かに、風は涼しく、海は静で指呼の間にタラワ島部落の灯が明滅する。ヤルイトから乗つて來た島民達も皆大にはしゃいで甲板の上に圓陣をつくつて盜に民謡を合唱してゐる。

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自分は船長と深更まで魚釣りをやつた。大きな鉤に魚肉片をつけて長く太い引綱を下ろすと忽ち強い手懸があつて尺餘の物を上げ得る。土名バインと云ふ我赤目鯛によく似た魚が最も多い。時にサワラの三尺近い物もかゝるが此邊の魚は其の餌である珊瑚礁中の珪

英領ギルバートの一週日

藻類からの毒素を肉中に保有してゐるので食用にたらない。甲板上にうす高く積んだ魚獲も空しく海中に投げれば下には蕪へた鱈がまつてゐて、其の貧乏な腹を倒にして忽ち平けて了ふ。無電技手の太い綱に物凄い

大魚がかゝつた。數人がかりで引き上げると二米位の鱈で、甲板をノタ打ちまわり近よることも出來ない。其の刺刀の様な嘴にかゝつたらたやすく手足の一本位は取られそうだ。土人セイラーが總動員でオイルを振

つてやつと撲殺した。

鱈が泳いでゐる姿を見ると實に颯爽たる物があるが、死んで甲板上に横たわつた姿は實に不能だ、そして其の肉は水死人の如くブヨ／＼で何とも云へぬ輩さゝがある。

廿八日天明と俱に入港、早明にかゝわらず英國官憲の出張を得た。タラワはギルバート群島中唯一の官憲駐在地で、ギルバート十四個の群島中 (Makin or Taritari, Apitani, Tarawa, Maiana, Apamama,

## 英領ギルバートの一週目

⑤ Aranuka, Kuria, Nonaki, Tapelenua, Onota, Bani, Nukunau, Tamana, Arorai. 本誌第 八十七號參照一節に當島に只三人の英國官更在り、土人巡警を任命して之を統治してゐる。其は駐在事務官、警官、電信技師であるが、事務官は政府に在つては同時に警察官、司法官、警官は病人の無い時は教育家となり、電信技師は郵便局長を兼帯する。

彼等の家庭に在るや等しく土俗研究家で、動植物採集家、首董蒐集家で其の上に例外なく釣魚狂だ。事務官の如きは若いオックスフォードの學士で、愛嬌たつぷりに話術たくみに、後で上陸後政府を訪問して見ると彼の事務机のまはりには、土俗品の逸品、古貝石器、海獣の牙等で飾りまわされてゐる。其の妻君が畫が上手で土俗品の寫生を澤山持つてゐる。皆こつた孤島の生活を心から楽しみ、最もよく其の任地に在る期間を利用してゐる様に見へる。其のくせ寸時も故國流の身だしなみを忘れず、ボートから本船のクラブに乗り

移る際と雖も杖を手離さぬ。英國民が何故に今日の強大をたしかたと云ふことはこんな安楽な蠻島に在任してゐる一官吏の人となりを見ても容易に判ることだと思ふ。

土人巡警はカーキ一色に赤い肩章の入つたユニホームを着てゐるが下半身は裸で素足だ、オボンをはくことを極端に嫌ふ人種だと後に聞いた。



寫眞 1. 花を飾るギルバートの眞像(神崎氏寫)

九時には早くも上陸した。島の娘達が着飾つて香煎き熱國の花を冠り總出で出迎へて呉れた。極稀にしか船が来ない所だからもあるけれど彼女等の人なつこいことも一倍だ。

島内は非常に清潔で椰子林はよく除草され、枯葉や椰子玉の落ちたのが放抛されてあることがない。島民は各一つの受持区域があり、自分の受持区域内に落ちた枯葉や椰子玉を放置しておくとは罰されるのだ。

民家は島内通貫道路から必ず一定の距離奥に引込んだ所に建てられ、相互の間隔も数十米突の距離が保たれてゐる。

樹木殊にバン櫓、タマナ樹等はよく保護され、みだりに伐ることを禁じてあるから全島はよく繁茂し、それ等の大木が實に多い。

島の中央邊に大きな木鼓がすえてある。三種の發が附屬してゐて音響の相違及び數によつて島民に時刻を報する様になつてゐる。Rariと呼びギルバート固有

英領ギルバートの一週目

の物ではなく、フィジー地方の物であるがフィジー總督管轄下は皆此の木鼓を以て時を報する習慣になつてゐると云ふ話である。



第1種 フィジー島の木鼓  
Rari 及び Tekainoro

又部落の一部に土人マーケットがあり、其の家屋は巨大な珊瑚礁を柱とした實に堂々たる構造である。其處で

土語シカウーンと云ふ丸いバン及林投櫓製のゴザ(土語テギエ)を賣つてゐたが法外に高價であつた。入港出續がすんだので午後二時に出帆してプタリタリ島に向ふ。元來タラワに寄港するのは官憲から手續を受け





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 長のブレレンタラワと云ふ四十貫も有りそうな大兵肥満  
 英領ギルバートの一週目



寫眞 2. ギルバート、ブタリタリ島、カリヤ、マキン岬（神崎氏寫）

此が外國人の建てたものであつて、英國官吏は居ない。總村

の土人が英國々族と皇帝の御眞影を預つてゐる。

神崎長次郎氏云ふ人が出張店長で増淵眞吾氏と云ふ若い店員が一所に居る。神崎氏の妻はギルバート人と英人の混血で其の生活は仲々ハイカラである。

出張店兼兩氏の住宅はカリヤ、マキン（カリヤは望む、マキンは環礁内 Little Makin 島のこと、Little Makin へ行つた舟が歸り来るを待つて迎へに行く岬の意）と云ふ岬の一端に建てられたバンガロー風の家で、四方に廣いヴェランダが有り、其處から礁湖内の埠頭とブタリタリの部落を一時に見渡せる。前庭は細い珊瑚礁の破片で敷きつめてあつて實に清潔である。例のテル、ニキエブが咲き誇つてゐる。

久しぶりの入船は二人をひどく喜ばし實に至れり盡せりの歡待を受けた。日本語でこのべつにしゃべることは滅多にないからと夜も寝かさぬ歡待ぶりには恐縮したが、おかげで、土人の生活の話、古俗物語、怪談、終には猥談と聞く事皆耳新しく、夜の更くるも忘



## 英領ギルバートの一週目

計 れて知らず／＼傾聴し、質疑し、而して感激し實に有  
意義の教育を送ることが出来た。

かくして私の生涯忘れらるることのできない楽しかりし  
ブタリタリ島の一週目は始まつた。

## ブタリタリの部落と民屋

三十日朝から神崎氏夫人の弟と云ふ英土混血の人の  
案内で島内を歩きまわつた。神崎氏や船の人々は満潮  
時を利用してコブラの積込に忙しい、干潮時は五町前  
に亘る本船と埠頭間の淺瀬(珊瑚の)は荷役船の曳水  
にも達しないから人々は日に二回約二時間位の満潮時  
を利用して荷役をするのであるが、一回の満潮が夜間  
になれば荷役は出来ないから其の労働能率は著しく減  
じる。かくして荷役のために數日を要するのである  
が、私は船の人や南貨の人にはすまない話だが一日も  
荷役の長びかんと心をから願つてゐた。

環礁は馬蹄形をなし島數は至つて少なくそれも砂數

を以て連なつてゐる物が多い。島中を數部に別け西か  
ら Kume, Keve, Tanemahuku, Tanemaki, Ta-  
boniuea, Teraiweke, Bankai, Butaritari, Uka-  
kan 及離島 Pikati がある。主島は無論ブタリタリ  
で、パンカイ、ブタリタリの兩部落あり、民家は道路  
をはさんで兩側に並んでゐるが、タラワ島と同じく道  
路から數米突奥へ引込み、且各戸の間隔も非常に距つ  
てゐる。其の構造は大體二棟式に別れてゐるが俱にギ  
ルバート古有の形式ではない、本來のギルバート家屋  
なる者は神崎氏に従へば床なく屋蓋も低く、且屋内暗  
湯で不潔な物であつたが英政府の改革によつて今は普  
通島民家屋としては必ず高い床を設け、四壁は無く、  
夜間或は病人のある家にかぎり椰子葉で編んだ藤 Te-  
naiti を垂す様になつてゐる、朝六時半の木鼓が鳴れば  
島民は一盤に此の Tenaiti を上げ、特別の理由無き限  
り密閉して置くことを許されない。炊事場は必らず別  
棟とし、此處は林投樹 (Takaino) の細い割木を以て

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我輩の浮見堂の如く海中に突き出してゐる。元より該

英國ギルバートの一週目

はカローリン諸島の物に比べれば甚簡單且貧弱で、只細長い家型の低い獨立小屋に過ぎない。面立の建物は海岸に立てられた便所 *Kain Peta* である。

舟車 *Te pariaka* は海岸側に建てられ、其の構造はカローリン諸島の物に比べれば甚簡單且貧弱で、只細長い家型の低い獨立小屋に過ぎない。



第2圖 ギルバートの民家  
Touma 或は Touti

*Taba* と稱する格子が張つてある。炊事及食事は必らず此處でなし、母屋に食器類を持ち込むことも許されない。

多少資力の有る者は至つて簡單な半洋風の家屋を造るが此の場合には作屋の方も四壁を設けることが許される、屋根は新



第3圖 ギルバートの舟車 *Te pariaka*

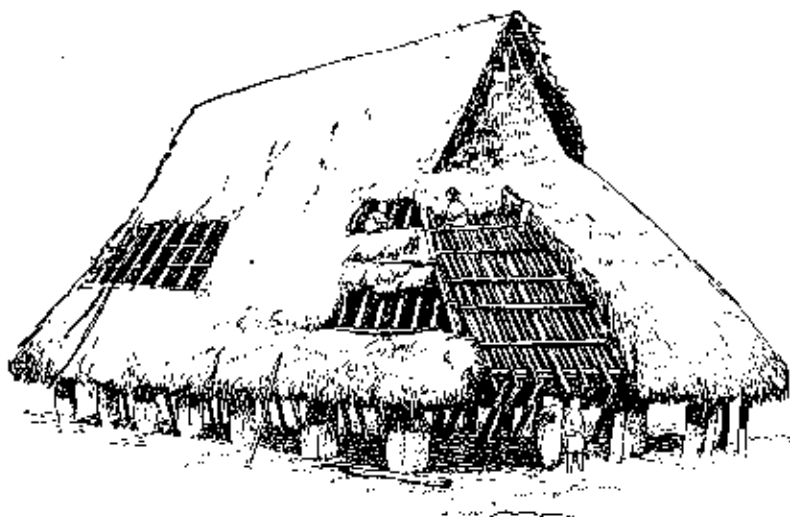
陶争を開始したには少からず驚愕した。中には袷に尺餘の物まで出て来る。ギルバート滞在の一週目、余は朝夕に此の臭く美しき海底風景に親しんだことであつた。

各部落に一箇づつ、の島民集會所があるが、プタリク

府の奨励によつて出来た物で古有の習慣では無いが、南貨出張所の物も此の形式であり、余が始めて此建物を利用しようとして覗いた時は奇白色の珊瑚礁に清透した水をたゞへて少しも便所等と云ふ感じはしなかつたが、物の一度水中に投ぜらるや、奇赤白色とりどりの南海の奇魚どもが四周から相集り來り、物染い食慾

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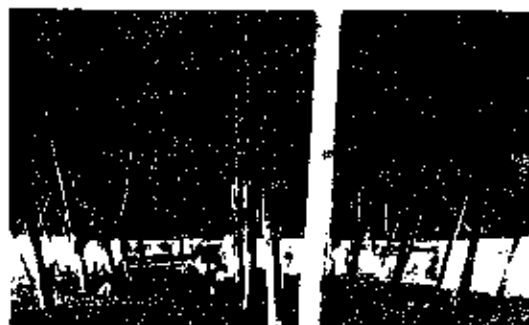
美南のオランダ人遺跡



第4圖 Butaritari 島 Bankai の集會所 Te maniapa

島の各處に建てられてゐる家々の周囲が溝で、その溝は海に繋がれてゐる。

生業及民具



照片 3. Te maniapa (集會所の内部)  
斜に立てられた柱に注意 (神崎氏寫)

テニャの總集會所 Te maniapa は、ハンカに建てられてゐるが、瓦葺の大柱を以て其の基礎は同じく、地子葉葺きではあるが、瓦葺大の棟木は中央列の大木柱で支へられ更に兩側に斜な木に立てられた長い柱が屋根の中間邊で桁 Te ba を支へてゐる、其の構造は注意すべき特色を持つてゐる。

箱がよく分る、女は皆忙しそらにゴサを編んでゐる。

ギルバートの産 *Te bie* は有名な民藝品の一つで、同地は元來林投樹の生育著しく、其の葉の如きはマーシャル邊の物に比べて甚長大且厚肉であるから種々の手藝品を造るに最も適してゐる。

刈り入れた林投樹の葉 (*Eskaino*) は先づよく乾し厚さ、十厘位の圓盤様に巻いて保存する (*Te inani bnie*)。之を適宜に取り出して *Te iak* と呼ばれる織木 (*Te ian*) 製の重い砵 (民族學研究一ノ四、一七七頁に圖有) で叮嚀に打ち軟げ、*Te bwere* と云つて長さ十二厘、由七厘位の羽子板様の木に〇、五厘位の間隔を置いて十數箇の小鐵片 (*Te wi*) を積つた器物の上に載せ上から手で葉を壓へながら靜に引くと、タコの葉は此の鐵片の中に裂ける。

編むには全然器械を用ゐず、全部手編であるが膝の上に *Te baba* と云ふパン材 (*Te mai*) 製の八〇厘

57 × 三〇厘位の輕いそりをうつた板をのせ此の上で編物

英領ギルバートの一週目

をする、此の何でも無い様な板が大變能率に關係し、よくつかひ込んだ物は全面が編でも引いた様に光澤をもち、婦女子は之を非常に大切にしてゐる。

*Te bie* は丁度學一枚位の大きさの物が二枚中央で接續し、其の幅方は二様で無いが、林投樹葉の生葉から材料を作つた淡黄色の物と枯葉から作つた淡褐色の物を以て巧に紋様が編み出されてゐる。女子生業の第一で、日夕の座臥は勿論あらゆる禮物、贈答に之を用ひ、製作の巧疎により一枚三圓より十圓位迄の價格を持つてゐる。カコリン式の機織を傳へぬ同島では往昔男女の衣裳 (*Te kamai*) としても之を用ゐた。

二、膝布 *Te kamai* 現今は男女共に外國製の綿布を使用するから日常は林投樹葉を用ひないが、今尚隔りの衣裳として残つてゐる。之は前のチギエよりはるかに小形に出来てゐるが、同じく中央接目が有り、もつと手の込んだ紋様が編み出してあるのを普通とす

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ギルバート島の文化

民は竹や草の繊維を編んで、女の毛髪を編んだ非常に長い（間位）の帯 Te nuola を纏めた。此の Te nuola は長い裾河とされた。又女子は Te mau-nei と云ふ草を乾して



寫眞 3. ギルバート女子の腰袋 Te riri 及飾帯 Te akaroro

作つた部厚い織袋 Te riri を掛け椰子殻を一錢銅貨大にして無数に連ねた太い飾帯 Te akaroro を装ふた。此の風俗は現今隨の衣裳として



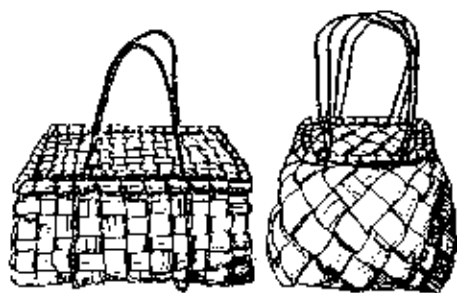
寫眞 4. ギルバート男丁用 Te kamai

のこつてゐる。

三、箱物類 林投樹や椰子葉を以て色々の箱物類を作ることも女子の小業の一つである。

a. Te taje 林投樹の葉を以て細く編み四角に小さい出来て居て、煙草や、小さい身の廻品を入れる物から椰子、林投樹の葉を巧に使ひ別けて作つた大きな衣裳入れもある。

b. Tokuan 椰子の葉 Te bani の葉を二つにさいて荒く編んだ南洋群島至る所で見られる型の籠。身の廻品を入れて持つて歩きもすればパン果等の食物等も入れる。一註、椰子葉は總稱して Te



第 5 圖 Te taje

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eani と云ひ、葉柄の幹面に着ける太い部分を Teangoba、左右に葉を生じてゐる部分を Te ba、更に左右に生じてゐる葉を Te hanu、其の葉の葉茎を Te noko と云ひ、今此處で葉柄を二つに分くと云ふのは Te ba の部分を指すのである。

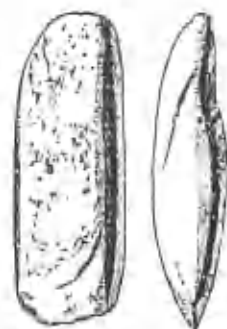
c. Te ilha 林投樹、又は椰子葉で造つた團扇である。

d. 男子が出漁時にかぶる林投樹葉製の笠で男子の生業。

男子の生業は漁撈とカノイ製作であるが、俱に項を更めて就くこととし此處には其の工具について述べて置く。今日では島民達も外國から輸入された色々の道具を持つてゐるが、往昔は南洋群島特有の例のての字形の鉾が唯一の物であつたに違ない。

新 Te lanai は今も其の鐵斧の物を盛に使用してゐるが往昔はこれも貝斧であつた。現今非常に少なくなつたが余が幸富島の Te maria と云ふ老婆から贈

英領ギルバートの一箇目



第6圖 ギルバート島貝斧  
Te lanai. 17×6cm

るとに拘はらず木柄 Te maini に椰子繩 To kora を以て縛着されることは他の南洋群島と一般である。

廻轉錐 Te papa 弓につけた糸のまきかへる力を應用し、木のハズミ車をつけた錐で、ギルバートのみの土俗品ではなく、マーシャル及東西カロリン諸島に於てもしばしば使用されてゐる。

ギルバートのカノイ

ギルバートのカノイ (Te saba) はマーシャルの物に非常によく似た顯著な特徴を持つてゐる。それは身體の左右が不同形になつて、浮木 (Te rama) に面し

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支領ギルバート、十一月一日

た方が他の側に比してマツトはらみ出してゐる、マツトを水に浮かした時浮木の方は其の浮力のためは積上るから舟體全體は其の側の扁平に迂い方へ傾くことになり、丁度普通舟の如く左右の舟側が水平に對する角度が同一に近づく、更に之に帆をはつて走るとき、帆は必らず浮木の無い方へ張り出しこれに強く風をはらむから舟體はイヨ／＼浮木なき方へ傾き、浮木は其の時舟が帆の方へ掩覆しない爲の重りとなり舟が双方の力の重心となり、兩舷側の不同形はこの時が水面に對して最も平衡を得た形となるのである。

其の他の特徴もテマール物の物に似た所はあるが、舟體は自身の構造は甚しく異なつてゐる。マール物の物は性のカリリン諸島の物に比してははるかに發達してゐて單に獨木舟と云はれるには少し複雑すぎる構造を持つてゐるが、それでも何處か獨木舟らしい形を保つてゐる、然るにギルバートの物に至つては殆ど獨木舟と云はるべき要素を失ひ、一本の龍骨 Te-

ma を中心として數本の骨筋は大小六枚の舷側板 Total beam を張り、これは相互に椰子殻を以てつなぎ止めてある。この構造は原始的の獨木舟に比べてはるかに外側の水壓に對する抵抗力を弱めてゐるわけであるから穴側から深山の支柱 Te gearmati を以て突張つてゐる。其の結果舟は西洋のボートに近い形を示してゐる。此様な構造は恐らくギルバート古有の物ではなく余の憶測に従へば、往昔はギルバートの物も大體マール物の物と大差無かつたのであるが、英米の統治以來其の文化の影響を受け且は原始的の獨木舟が必要以上の正材を要し、其の原料が得難い所なる、かくは得易い材料によつて手軽に舟を造ることになつたのではあるまいかと思ふ。現に造船材料はパンダヤタコナ等を用ゐた物は幾無で、余の調査した物は船載材、殊に日本から輸入された材木が多かつた。

帆 (Te ie) を操縦する海車 (Te barop) 等も現今は全く洋式の物を使用してゐる。Te gearmati の上







茶筌 (Te ou) の構造

茶筌は、古来、日本に於いては、魚を捕るに用ゐられた。其の構造は、第一、魚を捕るに用ゐる。第二、魚を捕るに用ゐる。第三、魚を捕るに用ゐる。第四、魚を捕るに用ゐる。第五、魚を捕るに用ゐる。第六、魚を捕るに用ゐる。第七、魚を捕るに用ゐる。第八、魚を捕るに用ゐる。第九、魚を捕るに用ゐる。第十、魚を捕るに用ゐる。第十一、魚を捕るに用ゐる。第十二、魚を捕るに用ゐる。第十三、魚を捕るに用ゐる。第十四、魚を捕るに用ゐる。第十五、魚を捕るに用ゐる。第十六、魚を捕るに用ゐる。第十七、魚を捕るに用ゐる。第十八、魚を捕るに用ゐる。第十九、魚を捕るに用ゐる。第二十、魚を捕るに用ゐる。第二十一、魚を捕るに用ゐる。第二十二、魚を捕るに用ゐる。第二十三、魚を捕るに用ゐる。第二十四、魚を捕るに用ゐる。第二十五、魚を捕るに用ゐる。第二十六、魚を捕るに用ゐる。第二十七、魚を捕るに用ゐる。第二十八、魚を捕るに用ゐる。第二十九、魚を捕るに用ゐる。第三十、魚を捕るに用ゐる。第三十一、魚を捕るに用ゐる。第三十二、魚を捕るに用ゐる。第三十三、魚を捕るに用ゐる。第三十四、魚を捕るに用ゐる。第三十五、魚を捕るに用ゐる。第三十六、魚を捕るに用ゐる。第三十七、魚を捕るに用ゐる。第三十八、魚を捕るに用ゐる。第三十九、魚を捕るに用ゐる。第四十、魚を捕るに用ゐる。第四十一、魚を捕るに用ゐる。第四十二、魚を捕るに用ゐる。第四十三、魚を捕るに用ゐる。第四十四、魚を捕るに用ゐる。第四十五、魚を捕るに用ゐる。第四十六、魚を捕るに用ゐる。第四十七、魚を捕るに用ゐる。第四十八、魚を捕るに用ゐる。第四十九、魚を捕るに用ゐる。第五十、魚を捕るに用ゐる。第五十一、魚を捕るに用ゐる。第五十二、魚を捕るに用ゐる。第五十三、魚を捕るに用ゐる。第五十四、魚を捕るに用ゐる。第五十五、魚を捕るに用ゐる。第五十六、魚を捕るに用ゐる。第五十七、魚を捕るに用ゐる。第五十八、魚を捕るに用ゐる。第五十九、魚を捕るに用ゐる。第六十、魚を捕るに用ゐる。第六十一、魚を捕るに用ゐる。第六十二、魚を捕るに用ゐる。第六十三、魚を捕るに用ゐる。第六十四、魚を捕るに用ゐる。第六十五、魚を捕るに用ゐる。第六十六、魚を捕るに用ゐる。第六十七、魚を捕るに用ゐる。第六十八、魚を捕るに用ゐる。第六十九、魚を捕るに用ゐる。第七十、魚を捕るに用ゐる。第七十一、魚を捕るに用ゐる。第七十二、魚を捕るに用ゐる。第七十三、魚を捕るに用ゐる。第七十四、魚を捕るに用ゐる。第七十五、魚を捕るに用ゐる。第七十六、魚を捕るに用ゐる。第七十七、魚を捕るに用ゐる。第七十八、魚を捕るに用ゐる。第七十九、魚を捕るに用ゐる。第八十、魚を捕るに用ゐる。第八十一、魚を捕るに用ゐる。第八十二、魚を捕るに用ゐる。第八十三、魚を捕るに用ゐる。第八十四、魚を捕るに用ゐる。第八十五、魚を捕るに用ゐる。第八十六、魚を捕るに用ゐる。第八十七、魚を捕るに用ゐる。第八十八、魚を捕るに用ゐる。第八十九、魚を捕るに用ゐる。第九十、魚を捕るに用ゐる。第九十一、魚を捕るに用ゐる。第九十二、魚を捕るに用ゐる。第九十三、魚を捕るに用ゐる。第九十四、魚を捕るに用ゐる。第九十五、魚を捕るに用ゐる。第九十六、魚を捕るに用ゐる。第九十七、魚を捕るに用ゐる。第九十八、魚を捕るに用ゐる。第九十九、魚を捕るに用ゐる。第一百、魚を捕るに用ゐる。

一、釣魚——古来の釣針（多分は取組、貝、木等）は全然發見も出来ななし、土人の供述をも得られなかつた。普通鋼鐵製の釣針 (Te natani) を木綿或は椰子の木の板の板の板に出来た物につけ、釣竿 (Katsuke-ba) は強靱な木を用ゐる。餌 (Kawana-食) の意は Kanau の三人稱) はヤドカリ (Te mania?) を用ゐる。

三、筌による法茶 (Te ou) は鱧 (Te rabono) を取る物で、之は實に立派な物を所有してゐる。鐵木 (Te bin) の細木を以て第八圖の如くに編み、上圖平面圖中 Nen kanana (餌の口) と記せる所へ魚の好むコブシ片等を入れて海中に沈めて置くと、魚は餌香を慕つて Baana (口) より入り米り向餌に達さないで、第二の網製の口より筌の内部に入つて了ふのであ

る。取れた魚は後述の Nen teika (魚の口) から取り出す。Nen kanana, Nen teika 等の各口は櫛木 (Te kanana) を以てしつかりと刺し止めてある。



第8圖 ギルバートの筌 Te ou 65 x 35 種  
高さ28種、上端は穴部構造

之と鱧 似た物 を後にホ ナベ島在 住のグリ ーニツチ 島民が所 有してゐ るのを發 見し、其 の名稱も Te ou と

云ふ所から見ても此の如き筌はポリネシヤ系特有の古製 品であると信じられる。詳細は圖を見られたい。

## 食器と食料

一、椰子—椰子は南洋至る所土人食料品の大宗であるが、ギルバートに於ては政廳の指導宜しきを得て椰子林の密植をまけ其の栽培法も合理的であるから收穫は非常に宜い。椰子果は其の成熟度合によつて其の稱呼を異にする。即ち

Te ni コブラが硬化せず、水を呑むに適した頃

Te pen iura 少し熱しかけた物

Te moimoto 中の水が少し動く頃

Te amakai 水音が全くなくなつた物

Te pen 全くコブラが成熟したもの

Te katka コブラ

イ、椰子漿 Te Karene

椰子の花序が出た時これを椰子繩を以て付根から

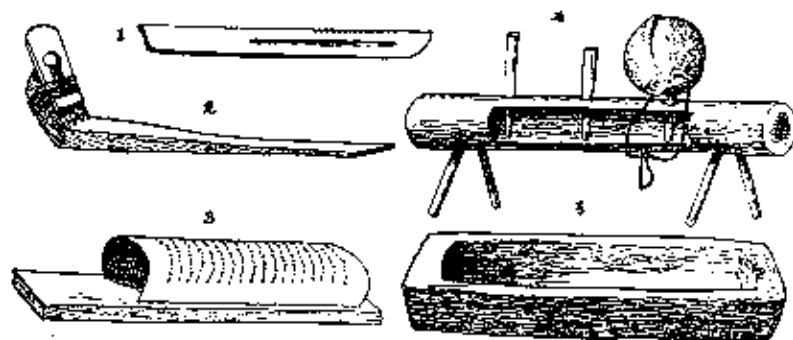
英領ギルバートの一遍口

○、五米突位の所までかたきをき上げ、其の先きを鋭

利なナイフで切り、之に椰子玉の水筒 (Pōtō) を下げて置くと約七八時間で切口から滴つた椰子漿が滿つる。マーシャル地方でチャカギー、西カロリン地方でガゾイ、或はマチフ等と稱する物で、其味は椰子果内の水よりはるかに甘く且濃厚である。甚だ營養價に富み母乳無き乳兒は之のみでも生育すると云はれ、ギルバートでは此物の飲用最も盛で朝夕數個の椰子玉と刀を以て其の收果に忙しい。一箇の椰子玉を滿した時は其の切口を新しくして滴出を促し、一本の花序は普通一週間の需要に應ずる。そして此の爲に椰子樹其物は格別害を被ることは無いさうである。

テ、カレウエを其のまま放置しておけば發酵して一種の酸味を生ずるが之も土人は愛好して飲む。

ロ、椰子蜜 Te Kamoi、マーシャル地方のチャカマイマイ、西カロリン地方のマラシーヌである。上記のテ、カレウエを器物に入れ火にかけてドロ〜にな



英領ギルバート群島

第9圖 ギルバートの雑器(寸法不同) 1 Te biti n Katarin.  
2 Takushuwai. 3 Taka'ni. 4 Te kinbara. 5 Te kumete.

るまで煮つ  
めると蜂蜜  
類似物のに  
なる。これ  
を水或は湯  
にうすめて  
吞んだり、  
或は色々の  
食品の調味  
料とする。  
く、椰子  
仁 Te den  
或は Taka-  
taka 椰子  
コブラで煮  
る成熟した  
椰子果を二

つに割り内部に成育したコブラを Te biti n Katarin  
又は Te taba n bojakataka (第九圖の1) と呼ばれ  
る大型のナイフ(現今は日本製の物が多い)を以て三  
片或は四片に切つて鋭から離す。其の器具について注  
意すべきことは其の背面に細い数多のキザ／＼がつい  
て居て、これを椰子殻に當て、コブラをはがし取る時、  
カン／＼と一種の快い音を立てる程に出来てゐること  
非常に取組の事ではあるが、土人の日常器具に對する  
一つの趣味をうかゞはせる物である。

コブラは其のまゝ食へもするが、又二つに割つた殻  
から Takushuwai (第九圖の2) と稱し、木柄の一  
端に鐵片(昔は貝殻)を付した物でかき取り粉末状に  
なつた物を食物に混じたり、或はこれを布に入れて絞  
り、乳状の物を食物にかけて食へる。

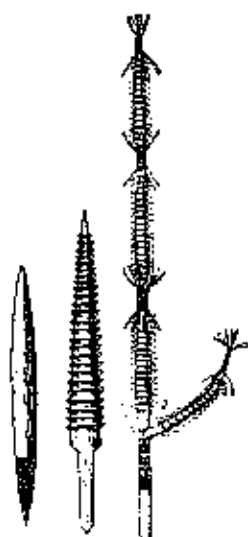
二、パン果 Te mai パン果はよく成育してゐる  
からパン果は豊富である。これも土人の主要な食物で  
普通は石塊 Punu にして食へる。カウリン人の如く



部  
もの日本のはを付してある。

武 器

一、Koromatan 四月卅日の午後バンカイの集會  
所を發生してゐると後から扇をたくく大兵肥滿の上人  
がある、ふりかへると總村長のブレンタラワで自分の



第10圖 ギルバートの武器

家がすぐそこだから来いと云ふ、喜んで遊びに行き色々と土産品等を見せてもらつてゐる内に第十圖(左端)の如き鐵木製の棒が出て來た。長さ約五〇釐、太い個處の直徑約六釐位、ボ許を椰子繩でかたく巻いてある。Koromatan と呼ばれギルバート往昔の武器であると

がより Koromatan, Te butou, Te magai.

云ふ。

二、Te butou ギルバート特有の著名な武器である。硬い木を劍狀にけつり、劍柄に藤の皮を巻付して

ある。齒は木の方を少し凹ませてこれに差し込み、更に齒に小さい穴を穿けこれに丈夫な椰子繩を通し、固縛する、そして更に其の上から木綿をタコの葉の細く

さいたもので巻き固め、女子の毛髪等で裝飾をする。女の毛髪は單に丈夫にすると云ふ意味に多分に美觀的意味も含んであるらしい。

三、Te nuna 前述の Te butou から十字槍の如くに枝を生やした槍。

四、Te magai 同前に長い木柄を付した物。

与矣、投石等の類は何等の資料をも得ることができなかつた。

舞 踊

舞踊は彼等の最も好む所らしい、余等のプタリタリに着いた翌晩事務所の裏手にある神崎氏夫人の兄の家で大變な底拔騒ぎをやつてゐるので船長等と行つて見ると近隣の若い男女に神功丸に乗つて来たマーンシャル人等が集まつて踊りの真最中だつた。彼等ははにかむ等と云ふことは知らない即ちかな連中だから余等が見物に行つたので騒ぎはイヨ／＼本格的になつて了つた。

體格の實に立派な若い女達がウクレ、の伴奏で盛なる急テンポの踊をやつた。大體腰以下を振つて足でテンポを取り手はあまり動かさない。奏樂イヨ／＼前になると踊手は非常に興奮し、面は紅潮し、眼は極端に何かをみつめる様な風になり、丁度子供が競争ゴッコの斬合でもやる時の様にスーツ、スーツと云ふ。其の時興奮し切つた数名の男子が飛び出してイトモ流激なる尻フリダンスをやる、其の時見たのはサモアの踊だと云ふことで、踊つた娘の身内の者が私と船長とにテ、

英領ギルバートの一週目

ギエ(即チコ葉島のアザ)を對つて来た。ギルバートの習俗として踊りの場に來賓のあつた場合は其の時踊りの主役をつとめた娘の身内から來賓に對して贈物をすることになつてゐると云ふ。余等から返禮としてビスケット一籠を贈つた。

村で始めて娘が踊る時は其の娘の親等は其の場の主客に贈物を捧げる習俗であるが其の贈物は主客が取る前に群衆が争ひ取つて了ふ。そしてそれをとがめてはならない。外來の賓客が村民に踊りをやつて呉れたのむか、又は或る女の踊りが是非見たいと云つた場合にも、踊る女等の親は其の客に贈物をするが、やはり皆が争ひ取つて了ふ。然し客が是非其の意義有る贈物を持ち歸りたいと思ふ時は豫め村の Te ournane(一種の世話人で大低老人がつとめる)に此の事を通して置けば、トゥルマヌは贈物が場内に出されるに先だつて賓客の意志を群衆に告げ、皆の賛同を求めぬ。其の時群衆はそれを村中の誇りと感じ歡聲を放つてこれに賛

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「踊り、踊り、踊り、踊り」

木人の舞臺で踊る人々の姿は、是其の所物の意義を欲するので無く、單なる感嘆りから来る物として排斥される。

此様に是非かりして呉れと頼む場合にこれを「*bubunji*」と呼へ、要求者がこれは「ブブ、ブヂだ」と云へば要求された者はどんなに無理でもヘゲ無く謝ることは出来ないことになつてゐる。これは甚變妙な習俗であつて、それでは皆が「ブブヂだ、ブブヂだ」と云つて勝手なことをするならば終には非常に不合理な事態になる。老へらるが、これ厚顔無恥なる文明人の「常識」の考へで彼等の間にあつては餘程然るべき理由のある場合でなければ此の「ブブヂ」は提出されないものである。

扱余等が村民館の本格的の舞踊を見たいと熱望してゐることが、トウルマネの耳に入つたので、次の水曜日の晩ブタリタリ部落の集會所で盛なる舞踊會が開かれた。蓋し公式の舞踊は水曜日の晩以外には行はぬこ

とになつてゐるのである。

水曜日の晩、余等が集會所へ行つた時はもう小屋は割れんばかりの盛況だつた。島民はめい／＼ランプを一つづつ持つて来るから小屋の中には非常に明るく、踊の場の前には特に澤山フットライトの様にならべた。

其の時の主要な踊りは *Neneia* 俗に凱旋踊りと呼ばれる物で、昔或ブタリタリの男が戦争に行き凱旋して来る時受けた傷のために叢林中に倒れてゐる間に、夢現に神人から袂かり覺めて村に歸つて人々に傳へた物であつて、ブタリタリ特有の物で有り若し地島の人々がこれを學んで踊る場合には必ずブタリタリのトウルマネの許可を受けることになつてゐる。これは非常に活潑な踊りで數十名の盛装した（頭に花輪を冠り、折し *Te kamai* を赤け列の女の毛髪で編んだ *Te nuota* を巻き、椰子の若葉を腰に巻き、腕や足にもこれを結ぶ）男子が棒をもつて隊を造り、規則正しく踊る。女達は盛装して（無論腰帯をつける）後方に並び、盛に

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るポイントに達した時、村で最も上手な数名の女が彼  
英領ギルバートの一週目



写真 7. ギルバート女子の踊装  
同(岩崎氏蔵)



写真 5. ギルバート男子の踊装  
前頁本文参照(神崎氏蔵)

氣勢を前へるけれども踊りには加はらない。踊りが或

前へ現はれて熱狂的の尻フリをやる。これは全然手  
も動かさなければ足のテンポも取らず、只表情と猛  
烈な尻フリだけで踊る。踊りは数前に別れてゐて其  
の一齣殊に尻フリは行はれ、其の度に群衆の熱狂は  
頂點に達する。

次に踊られた踊りは名前が別れないが又一風變つ  
た物で、選ばれた一人の踊手は場の中央に坐し膝に  
一枚の蓋をかけ古勇士の勳功を物語りながら或は歡  
喜し或は極憤し、宛も我「艦軍記」の熊谷物語と云  
つた状で手ぶり表情面白く歌ひ且踊る。他の者は周  
圍に円坐をつくり手拍子を打つて之に和すのみであ  
る。幾人もの者が替り／＼此の語り手になつたが、  
最初の者が歌聲も高く表情も熱が有り、然も大真瀾  
漫に唱つてのけたので大變愉快に感じた。

以上の二踊を以て本日の主眼は終り、後は男女總  
出でユリス島の踊、例のサモアの踊り等があり、次  
に彼等より望まれて神功丸の船員等(マーシャル工





何人も教へない。更に此の薬品を用ゐて一種の呪咀をなし、すべての事物を己れの意の如くにする。

時として海豚 (Tokwa) の群が海岸近く寄り來ることがあるが、其の時土人等は數隻のカノエを出して兩方から追つめ、イヨ／＼海岸近く追ひ來つた時めい／＼海に飛び込んで海豚の背に乗り岸に追ひ上げ捕獲することがある。これにも一種の海豚寄せのテ、ターブネアがあると云ふ。

71 歌詞を神より授からんとする時は村内のテ、ターブネアの長が先達になり數人の者が海岸に集つて嚴なる祭典をなし、先達先づ海に投じて沖に向つて泳ぐ、他の者も次ぎ次ぎと続き一列をなして泳ぐ内先達は泳ぎ疲れて一種の無我境に入り何か一つの言葉を叫ぶ、其の意味は不明でも何んでも次に泳ぎ來る者が傳令的に後方に傳へ、最後の者はなるべく順よくこれを記憶してゐる、かくして數回の言葉を吐き終つた時皆は再び海岸に集り車座になつて各自の記憶をたどり、一連の

英領ギルバートの一週日

歌詞を綴るのである。之は何でも無い様であるが彼等に取つては仲々の大事業で時には此の爲めに命を限す事もあると云ふ。

或る天氣良く波靜なる日人々は歌詞を作らんと海岸に集り、型通りのテ、ターブネア宜しくあつて唱劇の天啓も終り、イヨ／＼人々が陸に泳ぎ歸らうとした時、不意に襲ひ來つた巨浪はすべての人々を呑み去つてしまつた。テ、ターブネアの人達が残らず溺れた後、海は再び元の靜けさに歸つた。部落の人々は神の怒りに遭つた物として恐れ戰いた。

#### 其の他の習俗

誕生 一家に新らしく子供が生れる事が分ると家中の女は一生懸命になつて例のテ、ギエ(林投樹製の席)を編んで貯へて置く、愈々赤坊が生れると人々が祝ひに來るから其の人々への贈物とするのである。祝ひに來た人は母親から赤坊を抱かせてもらひ、其

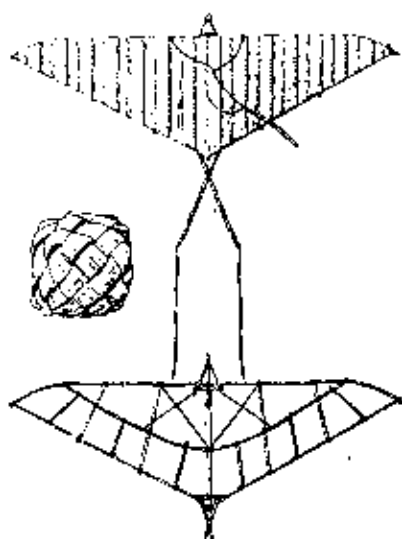
72  
 の二共は小使する。其の二小使を引付けらるる人  
 から小使を引付けられることは其の可な侮辱であるが、此  
 の侮辱を甘んじて受けること云ふ行為を以て好に生れた  
 子に對する現象を現はす。

結婚 娘の婚約が成り立つと親達は其の娘を  
 嚴重に訓誨して其の絶対に處女なることをたしか  
 め、甚しきは林中に遊行して其尚を調べたりする。

初夜となるや親達は心配の餘り新床近く蹲んで  
 其の首尾をまち、并嫁果して處女ならば、新夫の  
 父親は其の落紅を袖に塗つて近道をふれ歩き、此  
 れの息子が立派な處女を嫁としたことを誇る。若  
 し然らざれば女の親達は「コソ／＼」と引き上げ、翌  
 日新夫の親類は徳田で馬物をならして嫁の一家を  
 侮辱し、娘は即日皇方へ追ひかへされる。

埋葬 徳古は人が死ぬと近隣の者來つて泣き、か  
 はり合つて其の屍を膝にのせ數日間は決して床へ置か  
 ない。腐敗が進んで汗が流る様になると、タコの葉で

厚く巻く。又ははり合つて其のせて最後の夜を玩は  
 す。従つて人は其の生れた時は小便を、死んだ時は  
 屍汁を其の知悉、親類に引つゝまけることになる。  
 屍汁全く長くに及び又よくタコの葉に包み、椰子繩



第11圖 キルパート島の棺 (Te utiua, 1/2) 及蓋 (Te ano)

で巻いて住居の天井に吊してしまふ、決して土中等に  
 埋葬しなかつた。

之はボナペ島土人が死者を住居の床である石疊の中  
 に入れて了ふのに勝るとも劣らぬ風であるが、英國

の統治に及び此の蠻風を固く禁じ、在米家内に居してあつた先祖代々の屍をも土中に埋葬させて了つたから、今は其の奇品を見ることは出来ない。

#### 遊戯

遊戯、及び玩具としては大した見るべき物は無いが神崎氏夫人の兄が一滴の風を作つて示して呉れた *Te ditano* と云ひ第十一回の如き鳥形をし、一種の竹の骨に林投樹の葉を張り、製作は中々巧妙である。全く只の玩具であるか、或はカロリン諸島中の或島に傳る如く釣魚に用ゐられた物（民族學研究、三の一五五頁参照）に源を發するかは不明である。

又彼等は在子葉を以て編んだ *Te ano* と稱する物を織て遊ぶ。

#### 現在の土人の生活と性情

現在の土人の生活は衣食住俱に古俗とは餘程の相違があるらしい、既に古俗を探る端緒すら發見し得ぬ様

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英領ギルバートの一週目

なことも多い。然し文明人の指導によつて全然土人らしい生活を捨てはしない、婦女子は簡單な長表を着してゐるが男子は決してズボンをはかない。大一枚の布を腰に巻いてゐるだけである。

刺青 *Te tano* と云ふ言葉は有るが外國の水夫

等がやる様に腕や胸等に小さく文字や文様を入れる位の物で土人古有の大げさな物は見當らない、往昔之を存してゐたかどうか不明である。

カロリン地方に見る瘰癧等は全然見當らない。又男子がカロリン人の如き櫛を用ゐた習俗もなかつたらしい。

又外國製の櫛詰やビスケトを嗜食したり、ボマード等を發りてくつてゐる様なことも無い、これはマインシャル邊の土人と非常なる相違である、従つて土人は天與の産物に飽き、コブラ相場の慘落による貧困になやまされるが如きことは無い。つまり彼等は其程文明に毒されず、只彼等の古俗中甚しく不衛生、不合理と

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 彼は其の物のみを文明人によつて是擧されたのみで、  
 彼は彼等古右の生活に熟しんでゐるかに見へる、これ  
 は女仕ある統治者側から見ても大に考慮しなければなら  
 ぬ幾多の問題を授ける。土人に無理にスギンをかかせ  
 無理に禮儀を倣はせ、奢侈と貧困とを興へて椰子林と  
 パン樹を奪ふことを以て文明人の任務也とし、強者の  
 權利也と云ふ者があれば彼等は少くとも正義と云ふ詞  
 を口にしてはならない。

甚しく人に傷めつけられない彼等は人をなつかしむ  
 ことも一倍で、道路を歩いてゐるとパン樹のかげから  
 見も知らぬ土人が呼びとめる、彼等の家に立ちよれば  
 ココ／＼顔で、「I kal, I kal—此處への意」と云つて  
 坐をすゝめ椰子果をすゝめる。彼等を寫生したいと思  
 へば喜んでモデルに立つて呉れ、出来上つた寫生をか  
 はりがはり「Te tanne, Te tanne—賣く事」と云つ  
 てながめ合ふ。私が土俗品を蒐集してゐることを知つ  
 て彼等は頼みませぬのに私の宿處へ色んな物を持って來

る、そしてその物を見て、實に氣を奪はうとしない、何  
 か呉へれば又感服もせずには歸々として持ち去る。

只不思議なことは彼等が自分の名を口にしな  
 いで、彼等のスケツチをした時名を訊ねると俄にもち  
 く／＼し出し、傍に人が居れば、其の者に云はせ、それ  
 無い時は黙つて余のスケツチブックをひつたくつて金  
 釘流の文字で書き、そゝくさへ行つてしまふ。自分の  
 名を云ふことはギルバートでは非常に恥しいことなの  
 だと後で聞いて抱腹した。

彼等は稀に見る伴き郷土に棲む、稀に見る良き民族  
 である。南海のギルバート、余は再び彼等の郷土を  
 訪れる機會は無いであらうが、愉快なりし彼等と其の  
 郷土の印象を忘れることも無いであらう。

五月四日、神巧丸の出帆を知つた土人等は朝から盛  
 に土産物を持つて余の宿舎を訪れた。午後二時「Ei  
 koro. (左様ならの意) の聲を後に船はブタリタリの  
 環礁を出た。

ISBN 978-0-920201-44-2